



*"The Power of Godliness"*

## 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:

**Is there room on Mt. Sinai for all of us?** Dr. Jared Halverson joins Hank and John to explore Doctrine and Covenants 84, diving into the power, purpose, and progression of priesthood ordinances in God's ongoing restoration.

#### Part 2:

Dr. Jared Halverson dives deeper into the significance of priesthood ordinances, explores powerful connections to the Book of Mormon, and highlights the vital role of missionaries in the Lord's work.

# Timecodes:

## Part 1 -

- 00:00 - Part 1 - Dr. Jared Halverson
- 03:42 Teaser
- 06:30 Jared Halverson's bio
- 08:16 Longest episode of *Unshaken*
- 09:23 *Come, Follow Me Manual*
- 10:26 Historical context
- 13:45 The "Godly Glow" or returned missionaries
- 15:58 Jimmer moments of revelation
- 16:57 Ongoing revelation
- 21:07 Differences in priesthood responsibilities not yet understood
- 25:40 A scripture study skill
- 28:55 Purpose of the Restoration
- 33:13 Should we discuss Zion more frequently?
- 34:50 Stories from Divinity School
- 37:21 God's promise to Israel
- 40:25 Temple building and tabernacles
- 43:45 Note the superlatives
- 47:09 Step One: Sanctification
- 51:25 Moses breaks the Ten Commandments
- 54:10 An object lesson about preparatory priesthood
- 58:31 Priesthood is about the receiver
- 1:04:01 Aaronic Priesthood is meant to eliminate sin
- 1:07:31 Lose ourselves through priesthood service
- 1:12:36- End of Part I - Dr. Jared Halverson

## Part 2 -

- 00:00 - Part 2 - Dr. Jared Halverson
- 02:29 *Will the Real Heretics Please Stand Up*
- 04:35 The Lord's Tangent
- 05:34 Children of Levi
- 08:20 Patriarchal and matriarchal order
- 10:15 God cares more about ordinances than ordination
- 13:24 The goal from the start
- 16:13 Radical inclusion
- 18:35 "Memorize stuff," said Sister Burton
- 21:45 Wrestling with ordinances vs. attributes
- 26:01 Helping those who struggle with faith
- 31:08 No law against goodness
- 35:37 Bondage of sin and addiction

- 40:17 Start and end with relationship
- 43:04 The Lord's relationship with Peter
- 44:02 An important date and loving the Book of Mormon
- 47:35 The influence of President Ezra Traft Benson
- 52:44 A pep talk about the Book of Mormon
- 55:06 An increase of love from the Lord
- 56:50 New methods to share the gospel
- 58:15 Missionary cooking show
- 1:00:41 Preparing to teach and answer gospel questions
- 1:05:12 Complimenting ourselves
- 1:09:54 Search for the poor
- 1:12:53 Share the consequences of sin
- 1:17:04 Ordinances are what connect His people
- 1:21:04 End of Part 2 - Dr. Jared Halverson

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## Biographical Information:



Jared Halverson is an associate professor of Ancient Scripture, coming to BYU after 24 years of serving in the Church Educational System. Raised in Texas and Southern California, he came to BYU originally as a Presidential Scholar and wide receiver on the football team, leaving to serve a mission in Puerto Rico and returning to teach at the Missionary Training Center. He earned a BA in History and an MA in Religious Education from BYU, and an MA and PhD in American Religious History from Vanderbilt University, focusing on secularization, faith loss, and anti-religious rhetoric. He is frequently involved with interfaith dialogue, has been a featured speaker in both devotional and academic settings from coast to coast, and hosts a popular YouTube channel and podcast called "Unshaken." He also works one-on-one with people around the world experiencing faith crisis.

Jared's wife, Emily, is a writer, editor, and substance abuse disorder counselor. They were married in 1999 and have five children. In addition to his family, Jared loves sports, architecture, the ocean, and anything covered in BBQ sauce.

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Hank Smith:	00:00:00	Coming up in this episode on followHIM.
Dr. Jared Halverson:	00:00:03	It's like Moses is saying, guys, there's room on top of Mount Sinai for all of us. Don't make me go up there by myself. That was never my intention. I want to bring the entire house of Israel up with me. I am teaching it plainly. You need these ordinances. We need to be godly. Don't be afraid of the smoke and the fire, and the lightning and the thunder. This is the presence of God. He wants to invite you into it. In the temple. He literally invites us into his presence.
Hank Smith:	00:00:36	Hello everyone. Welcome to another episode of followHIM. My name is Hank Smith. I am your host. I am here with my co-host, John Bytheway. John, you are not under condemnation because you have remembered the New Covenant, even the Book of Mormon. John, when I think of people who love the Book of Mormon, John Bytheway skyrockets to the top of the list. The entire church is under condemnation John, except if you were living in this day, the Lord would say, except for John over there, John's doing a great job.
John Bytheway:	00:01:09	I think there's a bunch of us that love the Book of Mormon.
Hank Smith:	00:01:13	Yeah.
John Bytheway:	00:01:14	Probably millions who love it.
Hank Smith:	00:01:16	Yeah. John, we are joined today by Dr. Jared Halverson, a close friend of ours. He is absolutely spectacular. Jared, welcome to followHIM.
Dr. Jared Halverson:	00:01:26	It's an honor to be here. Hang out with two of my heroes? Bring it on.
Hank Smith:	00:01:31	John, Jared and I work at the JSB together. We get to pass each other in the halls and chat. I have been looking forward to this all year. It was just a conversation we had on the third floor of



the JSB. I said, how about we join forces here for this episode, and he was all for it.

- Dr. Jared Halverson: 00:01:45 I was chomping at the bit, to be honest. What you do is so incredible. The guests that you have on, I'm sorry to bring down the average with my appearance. It's incredible to be able to learn from these conversations. Hank, you and I and our colleagues get to have these kinds of conversations all the time. For scripture nerds like us, this is as good as it gets.
- Hank Smith: 00:02:04 Oh, it really is. It's usually something like this. I'll be walking down the hall and I'll pass someone like Jared and I'll say, Hey, I have a quick question for you. I've been thinking about something Honestly, 90 minutes later I'm going, I really got to, I really had some things. I got a student that's been waiting for 90 minutes back there. Yeah. We are in section 84 today, John, the church is a whole two and a half years old now. The Lord is going to unfold much more of priesthood organization and explanations on the priesthood. When you think of section 84, does anything come to mind?
- John Bytheway: 00:02:39 Probably for a lot of us, it's, oh, that's the oath and covenant of the priesthood chapter, but I like the way you said it, Hank, it's a continuous restoration. John the Baptist has been Peter, James and John have been, but we are still learning. Maybe it's risky to say the most important sections, but you think of 20, you think of 45. Ooh, you think of 76. Also in that list, you gotta put 84.
- Hank Smith: 00:03:06 Section 84.
- John Bytheway: 00:03:08 You have a whole episode devoted to one section. I mean, what does that tell you?
- Hank Smith: 00:03:13 Yeah. I'll tell you, when I said to Jared in the hallway, I said, how about section 84? You should see his eyes. His eyes got big. He said, can I do section 84? I said, yeah.
- Dr. Jared Halverson: 00:03:24 This was the equivalent of playing T-Ball. Hank was trying to give me a little underhand pitch. How about section 84? Can you hit the ball on this one? Because this one almost teaches itself. It's such an incredible revelation. Start to finish.
- Hank Smith: 00:03:37 Yeah. Jared, what do you want to do today? If you were going to give a summary of where we're going to go?
- Dr. Jared Halverson: 00:03:42 Oh, where to begin. Speaking of the pitch, John gave us a great windup in terms of one of these highlight revelations.

Priesthood is definitely one of its main focuses. You can put it with section 20, section 84, section 107. Those are the three big ones. As far as priesthood organization, you get some ecclesiology here, how the church is supposed to be set up, but it's interesting. We beelined to this idea of priesthood, yet it's couched in a temple context and a building Zion context. We'll see that in the first few verses. Took zoom in on priesthood, we'll do that today, but need to zoom out and see it in a broader perspective, as far as the temple is concerned, as far as establishing Zion is concerned, as far as connecting people back to God and to each other is concerned. The Lord has a lot of purposes behind this revelation.

00:04:28 We really start to see the difference between Aaronic and Melchizedek priesthood in this section. We start to see offices within the priesthood lined up underneath those two columns, we're going to see some material about the Book of Mormon, as we pointed out before that is incredibly powerful. I hope that by the end of today, we've committed ourselves to remaining free of condemnation depending on how we treat the Book of Mormon. There's going to be some things, a lot about missionary work that grows out of this priesthood conversation. Some fascinating counsel reassurance to missionaries, whether that's full-time or all the rest of us that are full-time examples of the Savior Jesus Christ. It even ends with a nod to Armageddon and Adam-ondi-Ahman. In a way, it's broad, it's deep. There is so much material here. I do a lot of work with people in faith crisis.

00:05:18 A lot of them, it'll be distraught parents worried about children that are struggling, saying things like, every time I bring up the church, the hackles come up and it's like, no, I don't want to talk about this, and how do I even reach them with the one thing that's going to help the most? It's almost become a toxic topic for them and how do I get around that? Section 84 honestly has one of my favorite passages of how do we reach people that seem to be unreachable? We'll get to that as well. Honestly, I'm giddy as a schoolboy. I get to hang out with two great, great scholars and friends and be able to dig into one of the best revelations of the Doctrine & Covenants, no offense to the other 137.

Hank Smith: 00:05:56 I think John and I are just as excited as you Jared. Now, John, there are going to be five, six of our listeners who haven't heard of Jared Halverson or heard him teach. Why don't you give us a little bit of a bio? He has created an incredible podcast called Unshaken. I have listened to hours and hours of it because there are hours and hours of it to listen to.

Dr. Jared Halverson:	00:06:21	That was probably just one episode, Hank. Then you moved on.
Hank Smith:	00:06:23	Honestly, honestly.
Dr. Jared Halverson:	00:06:25	Hours and hours. That's just about one.
Hank Smith:	00:06:26	Yeah and it's incredible. It's prolific.
John Bytheway:	00:06:30	Jared has taught in the church educational system for 24 years. He was raised in Texas, in southern California. He came to BYU as a presidential scholar and a receiver on the football team. How cool is that?
Dr. Jared Halverson:	00:06:45	Being on the team and playing on the team are two very different things.
John Bytheway:	00:06:50	That's like, John, do you play the drums? No, I have a drum set.
Dr. Jared Halverson:	00:06:53	Yeah, pretty much.
John Bytheway:	00:06:54	He served a mission in Puerto Rico and then taught at the MTC, earned a bachelor's in history, a master's in religious education, and a doctorate in American religious history from Vanderbilt. I love Hank what you've mentioned. He focused on secularization, faith loss, anti-religious rhetoric. He's frequently involved in interfaith dialogue. He's been a featured speaker in devotional and academic settings from coast to coast. As you mentioned, he has a popular YouTube channel and podcast called Unshaken. That's a reference to Jacob in the Book of Mormon, right? I could not be shaken. He also works one-on-one with people around the world experiencing faith crisis. His wife Emily, is a writer, editor, substance abuse disorder counselor. They have five children. He loves sports, architecture, the ocean, I love this part, anything covered in barbecue sauce. Oh man, that is so true.
Dr. Jared Halverson:	00:07:50	Well, when you got Texas and Tennessee in your background, the barbecue comes naturally.
John Bytheway:	00:07:56	Absolutely. Welcome.
Dr. Jared Halverson:	00:07:58	Oh, it's an honor to be here. I love the opportunity to dig into things that matter most with people that matter infinitely. I'm so grateful what the Lord's taught me over the years and the chance to be able to pay it forward and hopefully bless others the way that you two do each week. Yeah, a privilege.

Hank Smith:	00:08:16	Thanks. We are grateful to have you here. Jared, do you off the top of your head know your longest episode of Unshaken?
Dr. Jared Halverson:	00:08:25	Oh, I remember there was one on, I think we had to cover all of Second Samuel or something like that. I want to say it was five hours.
Hank Smith:	00:08:35	Wow. Five hours.
Dr. Jared Halverson:	00:08:37	Brutal. It's like when you're done filming and you're trying to get up out of the chair and everything hurts, right? It does take a certain degree of insanity to try that and some insanity to tune in.
Hank Smith:	00:08:47	And I have. Jared, I've listened to full episodes of Unshaken. Full episodes. I do speed it up a little bit.
Dr. Jared Halverson:	00:08:55	I meet a lot of people that say, you speak a lot slower in person, and I go, ah, I know what you've been doing. I respect that and I do the same.
Hank Smith:	00:09:03	Yeah, it's prolific. We hope every one of our listeners will check it out. Go check out <a href="#">Unshaken</a> . You can get it wherever you get your podcast. Get it on YouTube, and if you're a big fan of Unshaken, come onto our YouTube channel. Let us know where you listen from. It's fun to show our guests where their voice has been heard, where they've taught. I'm going to read out of the <a href="#">Come, Follow Me Manual</a> . Let's get underway. Doctrine Covenants 84, like you said, John, it's just one section this week. It's called The Power of Godliness, the Come, Follow Me Manual starts like this. Ever since the priesthood was restored in 1829, the Early Saints had been blessed by the Lord's sacred power. They were baptized, confirmed, and called to serve by priesthood authority, much like we are today, but having access to priesthood power is not the same thing as completely understanding it, and God had more He wanted his saints to understand, particularly with the coming restoration of Temple ordinances.
	00:09:58	The 1832 Revelation on the priesthood Doctrine & Covenants section 84 expanded the Saint's vision of what priesthood really is, and it can do the same for us today. After all, there is a lot to learn about the divine power that holds the key of the knowledge of God that makes us manifest the power of godliness, and that prepares us to see the face of God, even the Father and live. What a way to kick this off. Jared, how do you want to start?

Dr. Jared Halverson: 00:10:26

Let's give us some historical context perhaps, because what's leading us into this I think will give us some momentum to dig into the text itself. Any of your listeners that want to geek out on some of that history, there was a great article written about a decade ago by [Matthew Godfrey](#), wonderful scholar, works on the Joseph Smith Papers project that talks about the historical background, how little relatively speaking people really understood what priesthood was all about. We saw the restoration of the Aaronic priesthood in 1829, and then the restoration of the Melchizedek Priesthood. Section 20 starts laying out some foundation as far as priesthood offices are concerned, but difference between Aaronic and Melchizedek, they still don't fully understand. Godfrey puts some things in this article about conversations between church leaders. They're like, I know we have priesthood. Do you understand it? No, I don't get what it is.

00:11:17

The Book of Mormon talks about it clearly in places, but not to the level of specificity we're going to see in section 84. Lots to learn. I joke with my students that Joseph Smith did not emerge from the Sacred Grove with the Church Handbook of Instructions. It's going to be line upon line and precept upon precept organization by organization. A lot of growth and understanding that's going to come from the revelation today. But to back up a little bit and build some momentum leading in where 1832, earlier this year, Joseph and Sidney have the vision, there in section 76, they are thinking about deep things. Now that we know that heaven is far more exalted than what we were raised with, what is it like to achieve that level of exaltation? How do we even get to that point? You see, Joseph and several other church leaders have been down to Missouri to set up the United Firm, to lay out the foundation for the literary firm, where they're going to be working on what do we do with all these revelations and we're going to publish them, and there's going to be a book of commandments.

00:12:17

Then there's this interesting moment where Joseph and several of the church leaders are heading back from Missouri to Kirtland. They're on a stage coach and the stage coach crashes, and Newel K. Whitney breaks his ankle. Joseph's like, well, you're going to be laid up here in Indiana for a couple weeks. Why don't I stay here with you? Honestly, it makes me think if I'm ever in a car with a general authority, I better crash the thing in case that he'll spend, you know, can I hang out with an apostle for a couple weeks in the hospital? Joseph stays for a few weeks with Newel. Newel's just laid up in bed, so Joseph has all this free time, which is such an odd experience for

Joseph, but he's got so much time to think and to ponder. He even writes a [letter to Emma](#). I love what he says.

00:13:00 He said, I visited a grove, which is just back at the town almost every day where I can be secluded from the eyes of any mortal and there give vent to all the feelings of my heart. In meditation and prayer, Joseph is deepening these feelings and experiences, meditating and praying. Talk about the mind opening up to the mysteries of heaven, the treasures of divinity. It's all coming to him. Then once he gets back to Kirtland, after a little bit of recuperation for Newel, all these missionaries that have been sent east on missions are now coming back to Kirtland to return and report. Joseph's hearing all of this, all of these threads are coming together in this beautiful moment in late September. The date's going to factor really importantly in a little while when we get later into the text, but hearing all these people talk about the miracles that they've performed and the experiences they've had, any of us who serve missions and you come back and you report to the high council, I've talked to friends that have served on high councils and I said, it's one of the best things about our calling is these fresh out of the mission field on fire have that godly glow.

00:14:06 I just want to talk about what God did through me. Joseph is receiving all of these reports, just being thrilled by all of them. He says, the elders began to return from their missions to the eastern states and present the histories of their several stewardships in the Lord's vineyard. While together in these seasons of joy, I inquired of the Lord and received section 84. To me, getting some of that momentum behind us makes me just want to dive straight into the text and see what the Lord has to say.

Hank Smith: 00:14:34 Fantastic. Jared, that is beautiful. I wonder if Newel K. Whitney is thinking, Hey Lord, the next time you need Joseph to ponder, could you just tell him because I don't want to be laid up with a broken leg for another few weeks.

Dr. Jared Halverson: 00:14:48 Well, I wonder sometimes, do we need that? We're so busy. The Lord's trying to interrupt, trying to get a word in edgewise. We don't have any time for it. Do you think the Liberty Jail revelations, for example, what comes in 121, 22, 23, because the Lord has a captive audience, literally, and I guess in some ways, do I slow down enough? Do I go find someplace outside the view of mortals where I can give vent to my feelings, where I can really meditate, where I can really pray? Am I hearing the experiences of other people? There's this vertical component where Joseph is connecting with heaven one-on-one, but then

there's this horizontal component where he is really connecting to fellow servants, hearing about God's hand in their life and their missions. It's this vertical and horizontals coming together, this love of God, this love of neighbor, this what is God trying to reveal? Then what are my fellow servants trying to reveal? If that doesn't describe priesthood, I don't know what does in terms of that intersection of vertical and horizontal, taking the authority of God and the blessings of God to go extend them to God's children wherever they might be. Joseph's in the zone in this moment. Here comes revelation. That becomes one of the great, great sections of the Doctrine & Covenants.

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| Hank Smith:          | 00:15:58 | Have you ever watched a basketball game and it seems that a player is like you said, in the zone and they just can't miss everything that they throw up there. One of our listeners is Jimmer Fredette. He knows what this feels like to just be a section 84 moment. He is in the zone and it is happening.  |
| Dr. Jared Halverson: | 00:16:16 | Yeah, I've seen that in basketball. I've never experienced it in basketball, but yeah.  |
| John Bytheway:       | 00:16:21 | I love the phrase season of joy. So often as we talk about church history, it is so hard and it's so tough, and the sacrifices that those people made, okay, move here, now move here. Actually, Zion's over here. I'm grateful when I see a phrase like that that says, Hey, you know there was, we had some really joyous times as well.  |
| Hank Smith:          | 00:16:41 | I have this strange idea that Joseph Smith, Moroni and maybe even Mormon, get together one weekend a year. It's September 21st, 22nd maybe it looks like the 23rd here. Is that what you're talking about, Jared, when you said this is an important date?  |
| Dr. Jared Halverson: | 00:16:57 | It is, and in fact the history behind, it's interesting because there's not a clear specification of exactly how does this come forth, but as we've pieced together the history, it seems like it's probably a late night conversation. All these missionaries come in reporting. Joseph starts to receive this revelation. It's a long one. When it says it was revealed on September 22nd and 23rd, the idea most likely is it goes beyond midnight. They break curfew. I guess if you're in the middle of a conversation with heaven, that's okay. It starts with Joseph and the company of six other elders. You have these seven that are coming together. The revelation begins late evening hours, spills over onto the next day into the 23rd. At some point, they call it a night. They tire out before God does. Then the next day, the revelation continues. There's a break in the manuscript right after this beautiful hymn that we'll see in the early one hundreds, the |

verses, and there's a break there, so the revelation continues and the Lord wants to give a second round of revelation.

- Hank Smith: 00:17:59 Hmm. Right before these sections. This is when you have some pretty big baptisms. You have Brigham Young baptized in April of '32, Heber C. Kimball in June of '32, and then one other thing, Jared, you talked about Joseph being in that grove. Isn't this the first time he writes down what you and I call the [first vision](#)?
- Dr. Jared Halverson: 00:18:20 1832 is the first written one that we have and it's his own handwriting. Yeah.
- Hank Smith: 00:18:24 Yeah. That happens there as well. A lot has happened this summer.
- Dr. Jared Halverson: 00:18:29 Yeah. You wonder if, is he trying to make sense of all these experiences? He's had time to just let it settle in and it's starting to crystallize in his mind and his heart. It's so much bigger than just him. Like you said, some big, some big guns have joined the church. Some people that are going to really need to know the kinds of things that are revealed in section 84. It's beautiful.
- John Bytheway: 00:18:49 It's fun to imagine these elders coming back and reporting on their missions. What are they teaching? There's a prophet. It's fascinating to think. It helps us. Do we have to say, I have to know everything before I go? No. You testify of what you know. You'll get more message.
- Dr. Jared Halverson: 00:19:06 That's a great point.
- Hank Smith: 00:19:07 Article of Faith nine. We believe he will yet reveal
- John Bytheway: 00:19:10 Yet reveal. Yeah.
- Hank Smith: 00:19:12 There's more coming. When I was in seminary, I think it's pretty typical. We teach that the Aaronic priesthood is restored by John the Baptist, and then the Melchizedek priesthood is restored by Peter, James and John, but as I've been studying church history, would it be fair to say that Peter, James and John begin to restore the Melchizedek priesthood? It's not like Peter, James and John come and that's it for priesthood. There is so much more, and we haven't even got to the temple yet. The Kirtland temple. What would you both say to that?
- Dr. Jared Halverson: 00:19:46 That's a great question Hank. [President Nelson](#) has described this beautifully that we're part of an ongoing restoration. When we think ongoing restoration, well, of what? We'll see actually



this in a moment when we get to verse two, but this ongoing restoration of the gospel, of the church. Could we say an ongoing restoration of the priesthood? I would say so. Because in some ways, when even John the Baptist, since the Aaronic priesthood is an appendage to the Melchizedek priesthood, we'll learn more of that in Section 107. I mean, John the Baptist was revealing and restoring a part of the Melchizedek priesthood, just that we call by a different name because it's the lesser portion of it. Even section 27 where Peter, James and John are mentioned. Clearly it's in the context of so many other people that are also bringing keys. We'll see keys from Moses and Elias and Elijah. Section 110 with the Kirtland temple. There is this ongoing restoration, including of powers and authorities and responsibilities.

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| John Bytheway:       | 00:20:43 | Yeah. I love the two words, restore and reveal. I'm thinking of Malachi talking about the Elijah would reveal the priesthood. We're like, oh, what's that? There's a restoration, but reveal sounds like more, this is uncover more information, more purposes. The bigger picture of what this is all about, those two words are both happening. It's being restored and it's being revealed.  |
| Hank Smith:          | 00:21:07 | One follow up here, Jared, you mentioned earlier that there's not a clear difference between Aaronic priesthood and Melchizedek priesthood. Yet later when the story is told, because that's our context, it's easy for us to understand these two. If you put yourself in their shoes, they don't see that distinction until much later. I think that could be helpful for anyone who's saying, wait, I thought the Melchizedek priesthood had already been restored. What is this? Why is there more? It's becoming more clear to them. Would you say that as they go?  |
| Dr. Jared Halverson: | 00:21:42 | Definitely. I mean, even Section 20, our challenge and our blessing is that we know so much more now. We read our knowledge into the text of the Doctrine & Covenants assume that they get it as well. It's interesting though, to almost go chronologically, there's some kind of veil we can pass through and restart the Doctrine & Covenants really learn revelation by revelation, not jump ahead mentally to things that haven't been revealed yet. Even section 20 that lays out different priesthood offices. It doesn't subdivide things into Aaronic and Melchizedek there, and even in our day where the 12-year-old deacons and the 14-year-old teachers and the 16-year-old priests, that was a later development as well. What are they getting in the moment that's starting to crystallize for these early saints? It's starting to make sense for Joseph again to take it the line upon line. I love |

what you said earlier, John. It's amazing to go out in the mission field, teach things that you still don't totally understand yourself because they haven't been clarified, but sometimes we don't even know what questions to ask until we start acting on the revelation we have. Then we get to a point where this is a little still unclear. I better go back and get some clarification from the Lord. He's more than happy to give it to us. As we see in revelations like this one.

Hank Smith: 00:22:57 What an important skill to try to put yourself in their shoes to forget what we have after what almost 200 years of revelation and clarification and say, okay, what were they seeing? What were they experiencing? What did they know? On our Voices of the Restoration lessons this year, John, I think Dr. Dirkmaat has helped us kind of see Joseph doesn't know. He sees Alvin in the Celestial kingdom, but wait, I thought you had to be baptized to go to the celestial kingdom. Yeah, well, baptisms for the dead. It's going to be another few years before that happens.

Dr. Jared Halverson: 00:23:31 Mm-hmm. I would say too, my PhD is in history to understand the historical process, the goal is to get as early documentation as you can get. The thought is the least amount of time that passes between event and documentation, the better. The memories are clearer. That's true, however, you don't have perspective yet. There's a need for zooming in very carefully to find the best possible documentation, but then also sometimes in that moment we don't know how that fits in. The big picture example I use with my students sometimes is if you were to write a history right at the beginning of the year 2000 Y2K would be a huge part of it. As everybody's freaking out, like what's going to happen with computers when it resets to the zero zero? Is it going to disrupt global supply chains? And now here we are 25 years later, is that going to make any history books?

00:24:22 But it's only with the passage of time that we look back and go, that was really not a big deal at all. We need to have the balance as historians to see what are they learning in the moment, but are they overestimating or underestimating the significance of that event? You don't know that until there's some historical distance to give you a perspective that you didn't have in the moment. So I see that with accounts of the first vision. I see that with understanding of the restoration of the priesthood and the different elements and offices within it. The subdivisions of Aaronic and Melchizedek, we're learning as we go. I can understand the concerns that some people might have from this historical distance. Why didn't they get it? It's like, well, let's cut them some slack.

Hank Smith:	00:25:03	Yeah, they're human.
Dr. Jared Halverson:	00:25:05	Exactly.
John Bytheway:	00:25:07	I love the idea of the backstory. That helps us a lot. I was thinking about the fact that my mission call was over the signature of Spencer W. Kimball in the church of two and a half million people or something. It is a different church today and it's a worldwide church today and what did they have a few thousand? What did they have? It helps me to extend some grace and say they were doing the best they could with what they had. It kept coming, thankfully.
Hank Smith:	00:25:40	Yeah. This is a scripture study skill that we really try to focus on on our podcast is, okay, hang on. When are they writing? What perspective do they have? What have they received so far? What do they not know that we know? John, we mentioned this with them going to Missouri. They're all in. This is going to be great. We're going to go there. We're going to plant a couple trees. Jesus is going to come. Here we are 200 years later saying, no, no. You've got to change your expectations. Things are going to get really hard. Alright, Jared, let's jump into section 84. I've been asking too many questions. I'm sure I'll have more.
Dr. Jared Halverson:	00:26:17	If we can start with the first five verses. Starting in verse six the Lord introduces this magnificent tangent that he goes off on for the next 25 verses or so. There's so much it feels like the Lord wants to talk about that he squeezes in, but to keep it in perspective from the very beginning, what's he really after? Here we start in verse one, a revelation of Jesus Christ unto his servant, Joseph Smith Jr. and six elders as they united their hearts and lifted their voices on high. Here we get this horizontal communion. Now that's going to open us to the vertical. Verse two, yea, the word of the Lord concerning his church established in the last days for the restoration of, I always pause there, I'll sometimes put on the board restoration of then blank, fill it in. What immediately comes to mind is usually one of three answers.
	00:27:06	We talk about the restoration of the church, the restoration of the gospel or the restoration of the priesthood, and especially if they know this revelation coming in they're like, ah, that's what this is about. But what's interesting, there is one passage in section 128 where Joseph is referring to Malachi and he says, here's the prophet who had his eye on the restoration of the priesthood. Restoration of priesthood is one that is scriptural, but barely. It's the only time it's mentioned that way. You'll see

in the New Testament, for example, Peter talks about this, the restitution of all things. We think of the restoration and the restoration of all things comes up twice in the Doctrine & Covenants as well, but it's interesting. Restoration of the church is not a scriptural phrase. Restoration of the gospel is not a scriptural phrase. When I ask my students what is God trying to restore?

00:27:54 Yes, he's restoring church. Yes, he's restoring priesthood. Yes, he's restoring gospel, but what he's trying to restore, here's the scriptural phrase, section 84 verse two. This the church is established in the last days for the restoration of his people. I care about people far more than I do about programs and processes and even priesthoods. I'm a father who loves my children and I'm trying to restore them to a right relationship with me. I'm trying to restore them to a proper understanding of who they really are as divine children of heavenly parents. I'm trying to restore their perspective on life, what they can become if they'll simply turn to me. That idea is deeply scriptural all throughout the Book of Mormon. Over and over it talks about the restoration of the Jews. That's first Nephi 15, the restoration of his people that's second Nephi 30, both Alma and Abinadi talk about resurrection as a restoration of us in terms of spirit and body perfectly united.

00:28:56 Alma and Samuel the Lamanite talk about the restoration of our brethren, the Lamanites to the knowledge of the truth. I just worry sometimes that we confuse means and ends. We get so focused on the restoration of stuff instead of the restoration of people, which is what that stuff is all for. The church is wonderful, but someday it's going to come down like so much scaffolding as apostles have said, has it served its purpose to restore us. From the very get go as this revelation begins, I'm so excited to dive into the weeds of priesthood, but please, let's keep it in perspective that what all of this is for is a far holier purpose. God is trying to restore us to Him. With that in mind, he goes on, this restoration of his people as he's spoken by the mouth of his prophets and for the gathering of his saints to stand upon Mount Zion, which shall be the city of New Jerusalem.

00:29:53 Big picture. This is about children coming home to God. This is about restoring us to the kinds of people we need to be. How are we going to do that? Well, we've got to establish Zion and we just got back from Missouri. We're going to build a new Jerusalem. This is going to be one heart, one mind dwelling in righteousness. No poor among us. How do we get to that point? Well, good question. Keep reading verse three, which city shall

be built beginning at the temple lot, which is appointed by the finger of the Lord in the western boundaries of the state of Missouri, dedicated by the hand of Joseph Smith, Jr. and others with whom the Lord was well pleased. Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints beginning at this place, even the place of the temple, which temple shall be reared in this generation.

00:30:38 We've got, I'm trying to restore my people. How am I going to do that? By establishing Zion. How am I going to do that? It all boils down to the temple. This is a temple text that priesthood is going to grow into and out of. But to really think bigger picture here, if this is for the gathering of the saints, Joseph Smith teaches this clearly. What's the purpose of the gathering in any age is to build temples. Why did we go to Missouri and come back? Well, we're building a temple here in Kirtland. We're going to have to build temples plural there in Zion. If we ever hope to establish a Zion that can restore people to a right relationship with God. That's what the temple does. What he says in verse five, verily, this generation shall not all pass away until an house shall be built unto the Lord.

00:31:26 There's the temple again and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill his house. Then he says in verse six, and the sons of Moses, according to the holy priesthood, it's like, oh, is that what we're talking about? The transition from five to six is a tricky one because it almost feels like, wait, wait, where are you getting Moses out of this? That's where he starts this beautiful tangent to really talk about Aaronic and Melchizedek priesthood before he closes the loop back in verse 32, where the oath and covenant starts factoring in. But before we dig into that tangent, any thoughts from the two of you as far as the bigger umbrella here?

John Bytheway: 00:32:17 Hank, you know I'm a [Stephen Covey](#) fan and he wrote this book called The Six Events of the Restoration. He said that the Restoration is a formula for solving life's problems. He said the first vision answered who is God and who am I? Notice it's a people thing. The Book of Mormon translation answered, whose am I? It's all about the doctrine of Christ and the Savior. Then it was like, what do I do to receive Christ? And here came the restoration of the priesthood. He still hasn't even talked about a church yet. Now where do I go to receive Christ? Well, then here comes the restoration of the priesthood and the ordinances, and I loved that framework. He said to paraphrase, if we want to help people, we start with identity and relationships. This is what you're talking about Jared. It's the

restoration of people and it's all about people, and it starts with Joseph. He knows my name. It's identity, it's relationships, and then the structure, the rules and all that stuff comes way later.

- Hank Smith: 00:33:13 I was at church the other day because we've been looking at the Doctrine & Covenants I thought if you were to zap one of these saints out of 1832, throw them in the church of 2025, what would they notice? And I wonder if they would say, I don't hear a lot about Zion. The word, the idea of Zion, not that we're doing anything wrong.
- John Bytheway: 00:33:35 Good point. No.
- Hank Smith: 00:33:36 I mean this is what it's all about. This seems to be the name of the game. Two, the Book of Mormon seems to make it clear that the Lord wants to restore Israel, his people. We talk about restoration of the church and restoration of the priesthood, but the Book of Mormon seems to be saying, at least to me, look, God made a promise to Israel a long time ago. He intends on keeping that promise, what we refer to as the apostasy, it's the loss of that promise. Who's talking about the gathering and here's the Lord, bringing it up in verse two, the restoration of my people, the gathering of the saints to Mount Zion so they can return to their work. It was Abraham's job and Israel's job to bless all the families of the earth. One more thought. When the church is born there in New York, it looks somewhat Protestant. You've got a group of people, the Book of Mormon that really changes things and the idea of a prophet, but then doesn't Joseph Smith start to teach about priesthood. That's not Protestant. And sacraments? That's Catholic. Now we're talking about a temple. That's not Protestant or Catholic. That's Jewish.
- Dr. Jared Halverson: 00:34:50 Now, when I was in divinity school, I remember I was waiting for a class to begin. I come, there were only three students yet before the rest of the class piled in and the professor came, but it was me, a Catholic and a Protestant. This sounds like a good joke starting. I come in and the Catholic turns to me and all, Jared, I know you're a Latter-day Saint, I still don't get it though. Where do you guys fit? You're not Catholic, so does that make you Protestant? The Protestant was like, whoa, whoa, whoa. We don't... but I smile at the two of them. It was a guy and a girl. I said, you know, if the two of you got married and had a kid, it would be me.
- Hank Smith: 00:35:19 Yeah.
- Dr. Jared Halverson: 00:35:20 They were like, what? We don't even like each other. I'm like, I know Reformation. I get it. But there's this beautiful

hybridization, this proving of contraries between Catholicism and Protestantism that you find in the restored gospel because there's truths in both communities, but in some ways push them to the extreme. They're fighting over things and they don't want what the other has. Catholicism with its high liturgy. The temple is much more Catholic. Protestantism with its low liturgy. Sacrament meeting is much more Protestant. You get this beautiful combination of the two, the preaching of the word. There's Protestantism at its finest, these sacraments and rituals. There's Catholicism at its finest, and to your point also about temples. I said to them, I could say the same thing if one of you was Christian and the other was Jewish because if you take Christianity and Judaism and they get married and have a child, it's the restored gospel of Jesus Christ as well.

00:36:10 Yes, we have churches, thank you Christianity, but we have temples, thank you Judaism. We have apostles. There's Christianity. We have prophets. There's Judaism. The Book of Mormon straddles both Old and New Testament, so talk about a hybrid of the two as well. Gifts of the Spirit. There's New Testament, but there's patriarchal blessings. There's Old Testament. There's so much of this restoration that's taking place, that's trying to restore the whole thing. There were other restorationists in Joseph Smith's time period that were trying to bring back the New Testament, but Joseph went far beyond that and said, it's not just about bringing back the New Testament church. It's bringing back the Old Testament house of Israel. You pointed out, Hank, the Abrahamic covenant, that's where this all begins. In thee and in thy seed shall all the families of the earth be blessed. It's a much bigger picture.

John Bytheway: 00:37:05 I remember Joseph Fielding McConkie saying, what priesthood do we have? Aaronic. Well, who's Aaron? Oh, that's Old Testament. Oh, that's right. Who else? Melchizedek. Oh, that's Old Testament. Oh, that's right. Joseph McConkie would say, this is the old time religion.

Hank Smith: 00:37:21 Yeah, John, I think you're right on there. When I was a missionary, I often taught about we're restoring Christ's New Testament church. I think if I went on a mission today, yeah, that would be included, but I think I'd go back further and talk about the promise that God made. That seems to be Nephi's main point. God made a promise to Israel. He's going to keep it.

Dr. Jared Halverson: 00:37:43 In some ways then if we're thinking temples and building Zion, I mean, it seems like a jump to go from verse five to verse six, like speaking of the sons of Moses, and you're like, whoa, that came out of left field. Like, is that what we were speaking about? It's

like, well, think about what they're trying to do. Moses was trying to restore Israel to the promised land. Moses was trying to restore them to the right relationship with God and understand who they were as the posterity of Abraham, Isaac and Jacob. The inherit, I mean, talk about 400 years of forgetting identity and relationship. To bring up what you've mentioned earlier, John, here's Moses then trying to get them into that situation. He's going to build a tabernacle in the center of Israel. The glory of God will fill that house. The cloud will bring them on their journey to the promised land.

00:38:32 Here is the Lord trying to do that all over again now through Joseph Smith, but what's interesting is in verse six where he says, and the sons of Moses, according to the holy priesthood. Then he starts going down this rabbit hole of let's do the priesthood lineage. Moses received it from Jethro and Jethro to Caleb and Caleb to Elihu and all these, but if you pause with the sons of Moses according to the holy priesthood, then turn the page and look at verse 32, actually 31. He says, therefore, as I said, concerning the sons of Moses from six to 31, everything in between there is this long tangent. Now the Lord gets a lot of mileage out of a tangent. When he gets back to it in 31, as I said, concerning the sons of Moses, and I think it's hilarious. Then the Lord can't help himself.

00:39:19 He goes on another mini tangent in verse 31 and says something else. Then 32, he finally gets it back onto the track 32 and the sons of Moses. Okay, let's really get back to this. If you want to jump from six to 32, then it's this seamless. Let's talk about oath and covenant of the priesthood. That's going to help build temples, but as far as what he does within the tangent, this is where you get line of authority tracing it from Moses all the way back to Adam. We're going to see the differentiation between the Aaronic and Melchizedek priesthood here. It's really, really important the material.

Hank Smith: 00:39:58 I just feel happy to know the Lord also goes off on tangents a little bit because my students will say, where did that come from? I'll say, well, I had this thought. I wanted to make sure you understood that. I'll say a phrase and say, wait, I don't know if you understand that phrase. Let me go way back. Let's explain this one phrase.

John Bytheway: 00:40:17 My problem is I go off on a tangent. Then I can't remember where it was like what were we talking about?



Hank Smith:	00:40:25	If we look at this tangent, verse six through 31, could I summarize it like this? The Lord saying, okay, we're going to build a temple. Now, I've done this once before, let me explain.
Dr. Jared Halverson:	00:40:38	Yeah, this ain't my first rodeo.
Hank Smith:	00:40:40	Yeah, like I've done this. I've brought the children of Israel out of Egypt, out of apostasy. I built them a tabernacle. We built a tabernacle to sanctify them. That's verse 23. I'm going to sanctify the children of Israel. John usually says he got them out of Egypt, now he's got to get Egypt out of them. I'm going to do the same thing with you. I'm going to get the world out of you. I'm going to give you this. We're going to build a house. I'm drawing you out of the world, but now I've got to get the world out of you. Almost like he says, I'm doing it again. Would that fit?
Dr. Jared Halverson:	00:41:09	I think it totally does. In some ways, it's another version of creation, fall, atonement, which is the pillars of eternity and the story arc of life. That's the endowment. That endowment is creation, fall, atonement. But honestly, we could have done the endowment with the Exodus story because we've created this house of Israel days of Abraham, Isaac, Jacob, and so on. There's creation stage. Then we go through these 400 years of bondage in Egypt and apostasy. There's the fall stage. Then Moses comes on board to help us ascend to the atonement stage. I mean, literally, we could do the Exodus in the temple. That could be our endowment. We chose a more obvious creation, fall, atonement for that. But here we're seeing the same thing where the Lord creates his New Testament church, for example. There's a period of apostasy going through this fall historically. Now the restoration is ascending to the atonement all over again.
	00:42:01	I definitely think that's a parallel. If we want to see specifically how he's going to do it, then well, now that we're on the subject of Moses, let's talk about this priesthood that Moses received through his father-in-law, Jethro. Then all the way back, we're going to get to Adam. Here's the line of authority. I love seeing my own and tracing it, knowing that there's no broken links in the chain. But then when you get to 17, this is where this tangent is worth its weight in gold. Which priesthood continueth in the church of God in all generations. It's without beginning of days or end of years. Thank you, John, for what you brought up with Melchizedek there in 18, and the Lord confirmed a priesthood also upon Aaron and his seed throughout all their generations, which priesthood also

continueth and abideth forever with a priesthood, which is after the holiest order of God.

00:42:49 These also suggest, oh, there's a difference between Moses and Aaron. They're these brothers. I thought they were all tribe of Levi. Well, yes, but by the time Moses and Aaron come onto the scene, we are so far removed from Levi. Where's priesthood even coming from this period of apostasy during Egyptian bondage? No wonder [Moses](#) had to trace his authority from a different line. He's raised in Egypt, in Pharaoh's court. He receives priesthood from Jethro. Then you have to trace Jethro's line back to Adam and back to God in that way. Here's this priesthood that we're seeing from Moses, but there's also a priesthood that's going to come down from Aaron. What do we do with this? Also, the difference here, this is the best place we see anywhere in scripture of the differentiation between Aaronic and Melchizedek. It's really finally starting to get clear. The way he puts it is profound.

00:43:45 The way he ends verse 18 is this priesthood, which is after the holiest order of God. Now, pause on the superlative. Holiest. If it's holiest, there's other things that are a little less holy, but can still be holy, and this one is the order of God. Well, what are we going to compare that to? Keep going to 19, this greater priesthood. Oh, there's another superlative. We're differentiating here. There's a greater priesthood and notice what it's responsible for it administereth the gospel. We'll keep this in mind because we're going to see an administration of the gospel in a moment that's slightly different, but this greater priesthood administereth the gospel and holdeth the keys of the mysteries of the kingdom. Even the key of the knowledge of God. Now that word is going to come up. Every place we look for Melchizedek priesthood, the focal point in Melchizedek priesthood is God.

00:44:40 His holiest order. It's the keys to His mysteries, the mysteries of His kingdom. It's coming to know God in a way that we couldn't know him otherwise. And then in verse 20, therefore in the ordinances thereof, now we're talking the ordinances of the Melchizedek priesthood. The power of godliness is manifest. Without the ordinances thereof and the authority of the priesthood the power of godliness is not manifest unto men in the flesh. God, knowledge of God, the order of God, the power of godliness, everything we see in terms of Melchizedek priesthood has God at the center. That's going to be the focal point in terms of the differentiation between Melchizedek and Aaronic. When he says in verse 22, without this, we've got to kind of trace back the antecedents, what's the this He's talking

about? Well, without this power of godliness, without that no man can see the face of God, even the Father and live. To have to be translated, to be transfigured, to be changed into a godly state so that we can be with God.

00:45:48 Our only hope of being with God is being like God. So there are these ordinances that are required for us to be able to obtain the power of godliness so that we can be in his presence eternally. That's the hope. It's all going to come through Melchizedek ordinances. I can't stress enough that ordinances precedes authority in how it's described. He says ordinances twice in 20 and 21, even before he mentions the authority of the priesthood. The focal point, as far as God is concerned on priesthood is not simply authority that he's giving, but rather authorized ordinances that you're receiving that are going to prepare you for the presence of God, develop within you an understanding of His mysteries, develop within you the attributes of godliness that will be required of us if we ever hope to be with him again, that is where Melchizedek priesthood ordinances come in. We're going to compare those to Aaronic ordinances in just a moment, but if we can pause and savor this for a second, everything we do in terms of confirmation and receiving the gift of the Holy Ghost, all of the temple ordinances that flow out of the Melchizedek priesthood. All of those priesthood in service of temple, temple in service of Zion, Zion, in service of restoring us to God, this godliness is what all of these ordinances are meant to develop within us.

Hank Smith: 00:47:09 I could tie section 84 verse two, the restoration of his people to verse 23, to sanctify his people. That seems to be step one.

Dr. Jared Halverson: 00:47:20 23 is such a culmination. You want to read that one, Hank?

Hank Smith: 00:47:24 Sure.

Dr. Jared Halverson: 00:47:24 23 is so powerful. There's another, this here that refers back to the antecedent of everything we described in the preceding verses.

Hank Smith: 00:47:31 Now this, not this Moses, but this thing that we've been talking about. Moses plainly taught to the children of Israel in the wilderness and sought diligently to sanctify his people that they might behold the face of God.

Dr. Jared Halverson: 00:47:45 It's like Moses is saying, guys, there's room on top of Mount Sinai for all of us. Don't make me go up there by myself. That was never my intention. I want to bring the entire house of

Israel up with me. I am teaching it plainly. You need these ordinances. We need to be godly. Don't be afraid of the smoke and the fire and the lightning and the thunder. This is the presence of God. He wants to invite you into it. In the temple, he literally invites us into his presence. These ordinances. That's exactly what God is trying to accomplish. Here's Moses. Do you understand why God gave me authority through Jethro and trace it all back? Do you understand why I have these things? This is not about me being your leader. This is not about, look at me and I have a priesthood authority, I've been ordained. It's look at yourselves, what God is trying to do for you. Here I am seeking diligently to sanctify you so you can see the same thing as I'm seeing. The face of God. You can learn the same things. I'm learning the keys of the knowledge of God. To think of what the Israelites settled for instead of what God intended to give them. Talk about living far beneath our privileges. That's devastating.

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| Hank Smith:          | 00:49:01 | The question when I read verse 23 is, do you want to be sanctified? I'm not going to force you.  |
| John Bytheway:       | 00:49:05 | This is something I've always wanted to understand in verse 24, but they hardened their hearts and could not endure his presence. My first elementary reading of that is, oh, they tried, failed and could not endure. But it sounds more like Moses invited them because of their hardened hearts. They could not or didn't even try to endure his presence.  |
| Dr. Jared Halverson: | 00:49:27 | There are ordinances that are absolutely essential in this context. The ones that grow out of the Melchizedek priesthood are the ones that will introduce you to God. In fact, when he says it in verse 24 about this hardened hearts, they can't endure his presence. The Lord in his wrath for his anger was kindled against them. Well, that sounds like strong language. He swore that they should not enter into his rest while in the wilderness, which rest is the fullness of his glory, by the way. Pause there. Talk about a beautiful definition of rest, the fullness of glory that changes the Sabbath day for me. Maybe fewer naps and more fullness of glory on that day of rest. Am I really tapping into the grace of God? Am I renewing ordinances that reveal to me the power of godliness, and that's what Moses is trying to do. Moses is dead set on everybody ascend Mount Sinai with me. See God as I've seen him, experience God as I've experienced him, but they weren't ready. They hardened their hearts against it. Whatever reasons were on their part. Too much Egypt still in them. |
| John Bytheway:       | 00:50:32 | No, no, no, you go, you, you, you go. I'll stay right here.  |

Dr. Jared Halverson: 00:50:36

Yeah, exactly. I'm good. I can stay down here. I want this middle man. He says in 25, therefore, he took Moses out of their midst and the holy priesthood also and the lesser priesthood continued. Then now we're going to pivot from Melchizedek to Aaronic, but it's this historical moment of Moses beside himself. Like, no, no, no, no, no. Israelites, please don't ruin this. This is our chance. This is our moment. It's almost a preview of what's going to happen at the Jordan River like promised land is yours. Go in and take it. They're like, no, I don't think we can. The Lord's like, well, that's unfortunate. Well, I guess I'm eternal, I can wait. Let's let you wander, wander, die, wander, die in the wilderness. Then your kids will go in and conquer Jericho with the marching band. It's not as hard as you're making it out to be.

00:51:25

Trust me, on this one in a much bigger vein, I'm trying to give you Melchizedek ordinances. I want you to be restored to me, my children. You're not ready. That's hard. That's frustrating. He uses stronger language than that in verse 24, but then in his justice, I can't give you Melchizedek ordinances yet, but in his mercy, I can give you Aaronic ordinances to think about this pivot moment in Israelite history where Moses is going to come down with the tablets. In fact, the JST of Exodus 34 is so key here because the way we read it in the King James, Moses comes down the mountain with the tablets. He has the 10 commandments on him. He sees the Israelites worshipping the golden calf. How's that for hardened hearts and not enduring God's presence? Moses in this fit of anger shatters the tablets. You know the old joke, the only person to ever break all 10 commandments at the same time, he does it.

00:52:27

Then he's like, he calms down and he goes back up top and he is like, oh God, sorry, got a little out of hand. I broke what you gave me. Can you print me out a second copy and then I'll come down and we'll give it another shot. Yet, JST, Exodus 34 tells us the second version was a far cry from the first, what God had intended to give them the first time Moses descends from Sinai is what we just read in section 84. I'm trying to give you the ordinances of exaltation. I'm trying to introduce you to God himself. You're not ready for him. That's devastating, but let me give you something different instead, something lesser. The irony to me is I think you get to see the personality, the character, the kindness of God. We saw words like anger and wrath, but what's he do?

00:53:16

I'm so mad at you that I'm going to bless you with more than what you have right now. It's just less than what I wanted. It was on the tablets. It's written down right in front of you, and it

was the higher the holier, the greater and you weren't ready for it. Let me back up and bless you with something that you're more able to receive. If we're doing arithmetic here, that seems to be subtraction when you go from Melchizedek to Aaronic. And yet in the book of Galatians, Paul says that God added the law and that's his arithmetic for Paul. It's addition, not subtraction. And I've always wrestled with that, like how does that even work? How is the Aaronic being added to the Melchizedek? It's a step down. But then I realized, wait, maybe it's a step down because the Israelites weren't ready for the step up that God had attended for them.

00:54:10 I used to do this object lesson when I taught seminary where I'd have a kid come up to the front, I said, I need you to step up to the desk and they did it easy, you know, a bounding leap there up to the top. I'm like, no, no, no. You pushed off the floor. I want to see if you can do this one leg deep squat, full body weight without pushing off on the floor at all. The other students were like hawks watching him like, no, no, no. I saw, I saw your, your calf muscle flexed. That doesn't count. And all the years I did that, I think one kid, he was probably, probably a gymnast, was able to do that all on the strength of one quad muscle. Everyone else failed and said, okay, well you can't do it. Let me add the piano bench next to the desk by adding a stepping stool, or as Paul calls it, in that same chapter, a school master to bring us unto Christ.

00:54:56 I'll add the law to help you come up to the gospel. I'll add Aaronic ordinances to help you be prepared to receive Melchizedek ordinances. We're going to go baby steps on this one, and let me add it. In my frustration, I can't hold you up to this highest standard and the holiest order of God, but in my kindness and compassion and mercy, I can give you an Aaronic priesthood that will help you prepare to receive what I was really after all along, which was Melchizedek ordinances and the power of God. In fact, if we could build on that briefly, the way he says it in verse 25 and 26 takes Moses, takes the holy priesthood, at least the higher order one. Verse 26, the lesser priesthood continues, but then notice how he describes it, which priesthood holdeth the key of the ministering of angels. Now, we knew that from section 13, John the Baptist clarifies that.

00:55:50 But then this amazing phrase, it also holds the keys of the preparatory gospel, and this is another one of those moments that I think the Lord has just opened our eyes to something essential. I've sometimes asked my students, alright let's take Aaronic, and then the word priesthood and the word

preparatory. Can you put all those three in a sentence? Invariably they say, oh yeah, the Aaronic priesthood is the preparatory priesthood. I said, great. What do you mean by that? And they'll describe it and it's like, well, the Aaronic priesthood is a chance for me to prepare to receive the Melchizedek priesthood. I get to practice using the priesthood. I'm so grateful to have had a preparatory priesthood to prepare me for the higher priesthood. Now, I've heard that a million times. I've taught that a million times. But I remember one of the first times in a seminary class, I was asking my students, what is it?

00:56:42 What does it mean that the Aaronic priest is the preparatory priesthood? This student raises his hand and gave the exact answer I had expected, which is what I just explained here. It prepares me. It was one of those beautiful moments where the Lord wrests control away from the teacher and says, you're going to mess this up again Halverson so let me take care of this one myself. And I found myself saying to this student, his personality and mine really clicked. I knew I could razz him and give him a hard time. We've all had students like that and the way he said it, oh it, it prepares me for the Melchizedek priesthood. What goes on on that. I just looked at him. I said, oh, so priesthood's all about you. I have the Aaronic priesthood because it will prepare me for the day that I hold the Melchizedek priesthood. I am priesthood. Hear me roar. This is all about you, huh? You needed this preparation. He was like, what did I say wrong? And I'm sitting there going, what did he say wrong?

00:57:33 He gave the answer I would've given. Then we looked more closely at the verse we just read in verse 26. Lesser priesthood is in that. So there's Aaronic priesthood is mentioned. Again, we'll include that word preparatory is in that verse as well. The Lord is now doing the exercise I just gave for my students. Put Aaronic priesthood and preparatory in the same sentence. Now, instead of Aaronic he says lesser priesthood. Same thing. He then says, which priesthood holdeth the keys of the ministering of angels and the preparatory gospel. To me, this is profound. It's like, wait a minute. It's not just that the Aaronic priesthood is a preparatory priesthood. Yes, it does that. General authorities have taught that. So I'm not saying that's false doctrine. That's true. Okay. It does do that, but that's just a side benefit. What the Aaronic priesthood is really all about is to administer a preparatory gospel.

00:58:31 Priesthood is never about the holder. It's about the receiver of its ordinances, the receiver of its powers and privileges and

gifts. Just like we saw earlier, this is all about the ordinances of the Melchizedek priesthood. Even more than just the simple authority of it. If we're focusing on ordinances, what we saw earlier in verse 19, this greater priesthood administereth the gospel. Well, what does the lesser priesthood administer? Oh, it administers the preparatory gospel. This is all about what it does for other people, blessing them in powerful ways. [Elder Bednar](#) once taught nothing about the priesthood is self-centered. The priesthood always is used to serve, to bless, to strengthen other people. That's what it's for. If I picture Melchizedek priesthood is meant to administer the gospel to people, it's the gospel of God, it's power of godliness, it's knowledge of God, mysteries of God, all of that.

00:59:26 People weren't ready for it. I don't know if I'm up to God's level yet. Okay? Okay, that's fine. Let me add something that's lower. Let me give you a stepping stool. A school master. It's going to be Aaronic ordinances that provide a preparatory gospel that is meant to prepare the receivers of those ordinances for the Melchizedek ordinances that will then get them the rest of the way. I've taught this to our young men. We've got to get past the thought of thinking this is a self-centered priesthood and this is my practice priesthood so I can get better. So I'm ready for Melchizedek. Yes, that's going to happen, but that's a side benefit. The real focus here is there are things about the Aaronic priesthood ordinances that are meant to prepare us for Melchizedek priesthood ordinances. Once we get that in mind, then it's a matter of we're all that.

01:00:20 Every one of us is trying to seek these preparatory ordinances. I'm ready for the fuller, higher holier ordinances that are going to come later to see what the Aaronic ordinances do. In verse 27, which gospel, here's the preparatory gospel, is the gospel of repentance. We saw that in section 13 restoration of Aaronic priesthood as well and of baptism. No wonder it was John the Baptist who comes to restore that. The remission of sins, which is what John cried repentance in the wilderness to do. The law of carnal commandments in terms of temporal ones compared to the spiritual ones that Melchizedek ordinances perform, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel. I'm a fan of charts. When I do this with my own classes. I'll bring up this chart where we see Aaronic and Melchizedek side by side.

01:01:11 On the Aaronic side, you see temporal things, the carnal commandments, as we saw in verse 27 on the Melchizedek side, you see spiritual things. This is the focus on the spiritual blessings of God. Then you could put letter of the law on



Aaronic kinds of things. Spirit of the law as Melchizedek kinds of things. I put the iron rod with Aaronic. I put the Liahona with Melchizedek. Obviously, there's different offices within them. We'll see more of that here where deacons and teachers and priests are Aaronic. You'll see elders and high priests and patriarchs and seventies and apostles theirs, Melchizedek. But in this passage, let's put Aaron on the Aaronic side. Let's put Moses on the Melchizedek side. We could even put John the Baptist on the Aaronic side and Jesus Christ on the Melchizedek side, we're going to put lesser on the Aaronic and greater on Melchizedek, but we're going to put God on Melchizedek.

01:02:06 We're going to put angels on Aaronic. The word that keeps coming up with Melchizedek ordinances is God and godliness. Whereas what's Aaronic? Well, it's the keys of the ministering of angels, and in fact, when Moses comes down from Sinai the first time, ready to introduce them to God, trying diligently to sanctify his people so they could behold his face and enter into his rest, like, nope, that's not going to happen. God even says to Moses, I can't go with you on the rest of this journey. People are not prepared for my presence. They've made that tragically clear, I'm not going to be the one leading you in the wilderness anymore. It was me in the pillar of fire, in the cloud of smoke. But from this point forward, it's going to be angels. You will be guided by angels to the promised land. Back to my chart.

01:02:53 Even I would put temple on the Melchizedek side, and tabernacle on the Aaronic side. The first set of plates, we've got the good stuff. Second set of plates ah, you weren't ready for the first. Instead of Melchizedek, you'll get Aaronic. Instead of temple, you'll get tabernacle. Instead of God, you'll get angels. Hopefully, all of those things will help you to prepare. If we were to continue subdividing and charting this, I would say the job of Aaronic ordinances is justification. The job of Melchizedek ordinances is sanctification. Aaronic ordinances eliminate sin. Melchizedek ordinances introduce us to God. It's like one is preparation, the other is presentation. You are presenting people to God. In that process, there's this sense of, remember when [Elder Hafen](#) gave a talk about the Atonement and said, the Atonement both pulls weeds and plants flowers. Aaronic ordinances pull weeds. Melchizedek ordinances, plants flowers.

01:04:01 I'll even put it this way. Everything we do with the Aaronic priesthood is meant to eliminate sin. It's to justifieth. No wonder it's baptism for the remission of sins. When I confess for major transgression, who do I go to? The bishop. Why? Because he is the judge of Israel. Well, yeah, but really, what is he? He's the head of the president of the Aaronic priesthood in the ward.

What's the highest ordinance within the Aaronic priesthood? Baptism. I'm washing away my sins. When you're finished passing and blessing and administering the sacrament, we should have a sinless ward. We've all renewed our baptismal covenants. We've been justified by the grace of Christ. We're back on this justified valley floor level just in time to now hopefully receive Melchizedek kinds of ordinances that will present us into the presence of God. If you think about baptism, Aaronic ordinance is followed by confirmation.

01:04:58 Melchizedek ordinance. What does confirmation do? Gives you the gift of the Holy Ghost. A member of the Godhead. Oh, mysteries of God. Power of God, power of godliness. When I partake of the sacrament, the sacrament is an Aaronic ordinance, but what's the promise that comes at the end of the sacrament? To always have his Spirit to be with you. Oh, I'm back to God. I have a member of the Godhead with me. I've been cleansed through Christ of my sins. Thank you Aaronic ordinances. Now I'm ready to go to the temple where I can be introduced into the presence of God. See the face of God. Learn the mysteries of God. Receive the power of godliness. That's what Melchizedek ordinances are all about. Even when I receive my temple recommend the signatures that go on it. There's bishop and there's stake president.

01:05:47 I always used to think, is that just quality control? Then I realized, no. The bishop represents the Aaronic priesthood in the ward, and the stake president represents the Melchizedek priesthood in the stake. But when I get my temple recommend, the Aaronic priesthood is signing off on me saying justification is complete. These ordinances have prepared you for greater things. Honestly, I'm blown away by the division of labor and if we can honor the fact that yes, as a side benefit, you young men are preparing yourself, but flip it. None of this is self-centered. To speak to God's daughters as well as God's sons. Have you received the blessings of the preparatory gospel? Have you received the justification that comes from Aaronic priesthood ordinances? And if you have, are you now ready for the greater, the higher the holier? Are you ready to be introduced into the presence of God through Melchizedek ordinances? No wonder this is a temple text. No wonder we're trying to build Zion so we can be restored to a right relationship with God. This is what Aaronic and Melchizedek ordinances are meant to accomplish. Boy, for these missionaries to come back and sit here at the feet of Joseph Smith as he's revealing all of these things. This is big.

John Bytheway: 01:07:14 I wish I'd have had this before I went out on my mission.

Dr. Jared Halverson: 01:07:17 Yeah me too.

Hank Smith: 01:07:18 Yeah, that would've been helpful.

John Bytheway: 01:07:20 Jared I want to repeat one line because I think it's so good. Priesthood isn't about the holder, it's about the receiver of its ordinances. That's a great line.

Dr. Jared Halverson: 01:07:31 And that's why I loved [Elder Bednar's](#) statement. Nothing about the priesthood is supposed to be self-centered. We lose ourselves. That's how we find ourselves, at least find anything worth finding. Again, this is just the tangent, I'm so glad the Lord went on one. I'm like, whoa. Really? Thank you for not jumping straight to oath and coming to the priesthood. I need the stepping stool. I need the school master. I need this chance to be justified. If I ever hope to be sanctified. I'll work on these actions through the Aaronic priesthood in hopes that someday I'll develop the attributes that are so beautiful through the Melchizedek priesthood, this side by side, telestial to terrestrial to celestial. It's all in there. It's creation, fall, atonement. Reversing fall to get back to creation? No, that's guilt back to innocence. Thank you Aaronic, but that was just the first step.

01:08:23 God doesn't want to end in innocence. He wants to bring us to holiness. The holiest order of God. I hope your millennium of waiting for Jesus to come back served its purpose. I'm grateful for John trying to make ready a people prepared for the Lord. There's his mission call in his baby blessing from Zechariah in Luke one. No wonder it's John who restores this. Then no wonder it's Peter, James, and John sent by Jesus with his priesthood keys to be able to come and restore these ordinances of exaltation. It's to me, it's glorious. Not bad for a farm kid.

Hank Smith: 01:09:07 As I was listening to you, Jared, and I was looking at verses 23 and 24, and I saw my own inner battle, the Lord says, do you want to be sanctified? That sounds painful, but do you want to enter, enter my rest? Yes, I do. Okay, you got to be sanctified. Ooh, that sounds painful. There's this, I want to sanctify you. If you're not sanctified, you don't get to enter into my rest. So here's what you get. If you don't choose sanctification, here's the children of Israel. Which one do you want? Do you want to enter into his rest? I do. Then you have to choose to be sanctified. That is my own inner battle. If you ever knelt down to ask the Lord to really, really do what he wants with you, and then you hold back and you go, but can we do this in a really kind of a painless way? Would that be okay if we maybe went a little bit slower through this process? I want to enter into your

rest, but do I really want to be sanctified? I remember Elder Christofferson saying once, I tremble at what will be required. I think, no, don't tell me that.

- Dr. Jared Halverson: 01:10:14 It reminds me of Abraham's statement in Abraham one verse two. I know there's greater happiness and peace and rest for me. There's got to be something better. How am I going to find it? Well, it's in the blessings of the fathers. Not only do I want the blessings of the fathers, I love what he goes, says next. I want to be ordained to administer the same. This isn't just about me. The world needs greater happiness and greater peace and greater rest. That's what we're after. If we really believe that wickedness never was happiness, then sanctification is the best news ever. Just as you're describing Hank, it's like, how but it's so daunting. Yeah. Well, thank heaven for Aaronic ordinances. Thank heavens for a preparatory gospel.
- Hank Smith: 01:11:02 I'm going to give you a little stepping stone. I like that. I'm going to add a little way for you to, okay, that wasn't so bad. Okay, alright, let's go a little bit further.
- John Bytheway: 01:11:12 I want your chart. That was awesome. Side by side. I had the thought, who shall ascend unto the hill of the Lord? Who shall stand in his holy place? He that hath clean hands, Aaronic, and a pure heart, sanctification, Melchizedek.
- Dr. Jared Halverson: 01:11:26 You're adding to the chart already, John. That's beautiful.
- John Bytheway: 01:11:28 It sounds like the very first temple recommend. It tells us there is a qualification to enter into the hill of the Lord. Clean hands, pure heart. It's interesting.



- John Bytheway: 00:00:00 Welcome back to part two with Dr. Jared Halverson Doctrine and Covenants section 84. How do we respond to our Protestant friends? We've grown up knowing about these ordinances, but some who look at that and say, ooh, that sounds like a work, and that sounds like you're discounting the atonement of Christ. You think you have to do all this stuff.
- Dr. Jared Halverson: 00:00:21 Well, in some ways, you have to trace back, why is that such a concern for Protestantism? To think about the history of the Reformation if you're cutting yourselves off from Catholicism, Martin Luther felt he had good reasons to do so, but as soon as you do that, you realize, wait, am I sawing off the branch that I'm sitting on? I'm not going to be connected to Catholic priesthood authority. What's my basis? Then you're going to have to come up with something different. In Protestantism's perspective, it was, well, it's going to be a priesthood of all believers. Okay where does that priesthood even come from? We cannot trace our line of authority back. Again we see it in Section 84. That's important. We see it in the book of Ezra. That's essential for the ancient Israelites, this unbroken chain. Yet Protestant has to come up with an alternative for them.
- 00:01:07 It's going to be a biblical authority. There's a reason why they say sola scriptura and sola fide and sola gracia only scripture, only faith, only grace. It's because I can't lay claim to anything outside of those things because we have protested against and left Catholicism. Again, that's part of the beauty of the restored gospel is there is this balance between the two. We are saved by grace and God asks us to accept priesthood ordinances to be able to receive the kind of grace that this is a channel of grace, a conduit of grace, and that doesn't mean I'm cut off from grace without them, but in terms of entering into a covenant relationship with him, to put a ring on it, so to speak, to have an ordinance where I am covenant connected to Christ.
- John Bytheway: 00:01:52 Yeah.

Dr. Jared Halverson:	00:01:53	To show that I want to receive his grace, receiving grace for grace, then progressing from grace to grace until I receive a fullness. There is so much here about grace and ordinances and faith and works and balancing the two that the restored gospel does. Again, if a hybrid of Catholicism, the best of Catholicism and the best of Protestantism, no wonder it's coming together in things like this. It's still about godliness. Godliness cannot come without grace, but a channel of grace, a covenant of grace. That's what these ordinances are trying to accomplish.
John Bytheway:	00:02:29	That's a good way to explain it. I'll leave it alone. I'm thinking of Jesus giving the great commission. Go ye into all the world, preach the gospel to every creature and baptize them. Baptize them. I have a little book called <a href="#">Will the Real Heretics Please Stand Up</a> . Have you guys heard of that book? He just goes through Christian history and he said, when did the altar call replace baptism? Where really all you do is walk up to the altar and say, I accept Jesus as my Lord and Savior, but what about baptism? Because he goes back to the Great Commission. That's a pretty good question.
Dr. Jared Halverson:	00:03:06	Early in the Doctrine & Covenants, there was even a passage where twice in a row he says, develop these attributes. That's wonderful progress. Do all these things. He'll be accepted if he obey mine ordinances. Then he talks about some other things, and that's acceptable too. If he obey mine ordinances. There's this flexibility that comes with developing Christlike attributes, living into the grace of Christ. But then there's this specificity when it comes to ordinances that allows the Lord to balance justice and mercy, to balance flexibility and structure. Follow your Liahona. That's great, but there are some iron rod moments in life that give you a chance to prove to me that you're willing to do things on my terms instead of just on your own.
Hank Smith:	00:03:50	I've got to tell you about something that I learned from <a href="#">Dr. Jan Martin</a> , who we all know and love. Both of you know that she is a Reformation scholar, and she said something I loved. She said, the Book of Mormon could bridge William Tyndale and Thomas Moore. They could meet at the Book of Mormon. I was fascinated by that. She said that Tyndale would read the Book of Mormon and Moore would read the Book of Mormon, and they could somehow bridge their differences. It was a beautiful idea. So I don't know if Jan, if you're out there listening, but it's something that stuck with me. Jared, John, and I have had you for a while now. Like you said, we've just hit the Lord's tangent that he goes on starting in verse six, but let's pick back up where

you said the Lord says. Alright, now back to the sons of Moses, which I mentioned in verse six, and that's verse 31.

Dr. Jared Halverson: 00:04:45

Exactly. Everything from seven to 30 is the first tangent. Then he goes on a very brief second tangent before he really starts hitting home what he's talking about with oath and covenant. But 31, therefore, as I said concerning the sons of Moses, it's like, oh yeah, that's where we got on. Then he starts to describe it, for the sons of Moses and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, back to the temple, which house shall be built unto the Lord in this generation upon the consecrated spot as I have appointed. If you read verses 1, 2, 3, 4, 5, 31, it makes a ton of sense because we're still talking about the temple. We're still talking about this spot that I've consecrated there in Jackson County. We're still trying to build Zion. Thank heaven for the tangent. I understand Aaronic ordinances and Melchizedek ordinances better.

00:05:34

Now, let's focus on what this priesthood is all about. 32, the sons of Moses. Moses, we saw during the tangent there's Melchizedek and the ordinances of godliness that come from that and of Aaron. There's the ordinances and the justification that comes from that. The sons of Moses and of Aaron, Melchizedek, Aaronic, shall be filled with the glory of the Lord upon Mount Zion. Let's ground it in Zion, building the New Jerusalem in the Lord's house. Let's ground it in, in the temple whose sons are ye. That's absolutely essential to realize. Again, Malachi three. Who are these sons of Levi that are going to be purged? Well, sons of Levi. Tribe of Levi. Oh, that's Moses and Aaron. If we are the sons and daughters of Moses and Aaron, if we have received ordinances through the Aaronic and Melchizedek priesthood, we are now part of that. That house, that tribe that we are now sons and daughters of Levi.

00:06:36

We have been purified by our Aaronic and Melchizedek ordinances to be able to enter the house of the Lord and present to God this offering and righteousness, which is the record of all of our debt. We have now restored God's people to a right understanding of who they are and whose they are. We have restored them to God. This is what this whole thing is all about. We promised we would do that. That's where we lead into this beautiful oath and covenant of the priesthood from 33 for the next 10 verses or so. It's so beautiful to see what God has promised us through these ordinances, what we are promising him as we receive these ordinances ourselves. [Sister Linda K. Burton](#), when she was general Relief Society President, she was speaking at a BYU Women's conference. Here's the

general relief society president speaking to the women of the church.

00:07:26 She challenges them to go memorize the oath and covenant of the priesthood. This is in that beautiful moment when [President Oaks](#) is giving priesthood talks to the sisters of the church about their priesthood. If you have authority, it has to be priesthood authority because what other kind is there? Right after she challenged the sisters to memorize it, she said, by doing so, I promise you that the Holy Ghost will expand your understanding of the priesthood and inspire and uplift you in wonderful ways to have these words running through the minds of our daughters, of our sisters, of our wives, of our mothers because of their priesthood authority, their priesthood power. If this discussion of priesthood is in the context of the temple, think about the power and authority that God gives to his daughters and his sons in his house to fully restore us.

00:08:21 I mean, the highest order of the priesthood is going to be patriarchal, which means it has to be matriarchal as well, that it has to be in the sealing ordinance. That's when the Abrahamic covenant fully is renewed upon us. I can't be Abraham until I find my Sarah. I can't. I cannot have eternal increase and the fullness of the priesthood and the highest degree of the Celestial kingdom without my other half. It's Adam, Annie, it's Abraham and Sarah. It's Isaac and Rebecca. It's this combination to see daughters and sons together in the oath and covenant of the priesthood. This is so much broader than I think we sometimes boil it down to as we tell a bunch of young men this is something that's for you as it prepares you for higher priesthood ordination later. Yeah, those are side blessings. There's something bigger going on here. If this is line upon line, wait a decade and you've got the relief society being organized in Nauvoo after the order of the priesthood. There is no difference between male and female as far as receiving the ordinances of Aaronic and Melchizedek priesthood. In the temple, again, we see women officiating in the same way that men are officiating. We are being guided by heavenly parents to become people like them.

Hank Smith: 00:09:40 Jared, would it be okay if I said that the ordinances have no gender?

Dr. Jared Halverson: 00:09:45 Exactly right. We don't even understand all the reasons why there's any kind of gender differentiation. Even in terms of ordination is concerned. If you want to start a word, maybe this is a good exercise too. ORD on the board and you say, fill in the blank. When it comes to priesthood, are they going to say



ordination or are they going to say ordinance, as we saw in section 84, God cares more about ordinances than ordination in terms of where he's prioritizing things.

- John Bytheway: 00:10:15 Oh, Jared, I love that God cares more about ordinances than about ordination. It's all of us receiving the ordinances, the receiver of Aaronic priesthood ordinances and Melchizedek priesthood ordinances. Thank you.
- Dr. Jared Halverson: 00:10:32 Amen. That's what God promised from the start in premortality. The promise he made was there will be a way for all of you to come home. There's going to be a fall. There's going to be a creation and a fall and an atonement. I promise all three, when you fall, there will be ways to come back up. There will be ordinances of justification and ordinances of sanctification. If we thought Moses sought diligently to sanctify his people, that's nothing compared to the father's diligence in trying to sanctify us through the plan whereby he sends his Son. Here's this oath, this covenant that God has given from premortality on verse 33, for whoso is faithful unto the obtaining these two priesthoods of which I have spoken and the magnifying their calling are sanctified by the Spirit unto the renewing of their bodies.
- 00:11:20 To think about being faithful to obtain. Now, that's an interesting one. Are we obtaining priesthood office or obtaining priesthood ordinance? Could be either one, but in the context of so much emphasis on ordinances, that's where I would lean. Am I being faithful to obtain all of the blessings and ordinances that both Aaronic and Melchizedek priesthood has to offer me? Am I seeking justification? Am I seeking sanctification? Am I being prepared through this preparatory gospel to then receive the fulness? Am I magnifying all of that that comes as a part of that? Is it sanctifying me through the Spirit? Is my body being renewed in that process? We probably all had experiences with that. I see very aged general authorities and blown away by the renewal of their bodies. That is happening before our eyes, but as a result of all that, 34, they become the sons of Moses and of Aaron, I would say the daughters of Moses and Aaron as well.
- 00:12:22 Let's go back a few generations. They're the seed of Abraham and of Sarah therefore. Here they are grounded in priesthood ordinances, but also grounded in the Abrahamic covenant whereby all the families of the earth will be blessed. This is Zion. It's for everyone. We're trying to bring everybody home. Here's the seed of Abraham. It's the church, but more than that, it's the kingdom. Beyond that, it's the elect of God. I love these layered identities that are being described in verse 34 that we get to be a part of because we've been adopted into this family

through the ordinances of salvation. At baptism, I receive a new family identity. I've taken on Christ. Christ is my father, and church is my mother, and I'm part of this family. When I'm endowed, I'm given family identity, a family name and a family responsibility. When I'm sealed in the temple, I join the Abrahamic Covenant, Abrahams and Sarahs side by side across the altar.

00:13:24 It's incredible what's happening here. Then let's repeat and expand verse 35, also all they who receive this priesthood, receiving its ordinances, receiving its blessings, receiving its guidance. If you'll receive that priesthood, they receive me saith the Lord and then the dominoes keep falling. For he that receiveth my servants receiveth me. He that receiveth me, receiveth my father. He that receiveth my father, receiveth my father's kingdom. Therefore, all that my father hath shall be given unto them. This is according to the oath and covenant which belongs to the priesthood. It's what it's for. It's what I promised to do. When you accepted the plan in premortality, if the goal from the start was for the Father to give us all that he has, wow, how's that even possible? He's seeking diligently to sanctify people so that we can behold his face, enter his rest and stay there eternally.

00:14:22 That is impossible on my own. No Abraham will inherit any of that without Sarah by his side. The absolute need for not only the division of labor between Aaronic ordinances and Melchizedek ordinances, but the division of labor between mothers and fathers and wives and husbands and priests and priestesses, kings and queens. Again, temple is where we're seeing all of that laid out beautifully. The kind of priesthood that functions there is a closer approximation to the kind of celestial governance in our heavenly parents than what we see even at church. [Temple](#) is closer to heaven than church is and the kind of officiating that we see in priesthood in the temple, that's closer to what we'll see in the model of heaven as well.

Hank Smith: 00:15:10 Yeah. Wouldn't you say then that division of labor, church Aaronic, [temple](#) Melchizedek. a lot of what we do at church is very Aaronic priesthood based. You have the bishop there, sacrament, baptism. This is all very Aaronic priesthood. Let's go to the temple. Very Melchizedek priesthood based.

John Bytheway: 00:15:29 Book of Mormon, gospel 101 Doctrine and Covenants, graduate school.

Dr. Jared Halverson: 00:15:33 Well, yeah. We're getting our PhDs in priesthood in this revelation. Yeah.

Hank Smith:	00:15:37	Yeah. Jared, if you could simplify this for me, I identify with our listeners who say, okay, wait, wait, wait, wait. I want to understand when the Lord says whoso, men or women, is faithful unto the obtaining these two priesthoods of which I have spoken. You're not talking about being ordained. You're talking about receiving the ordinances.
Dr. Jared Halverson:	00:16:00	That's how I would describe it. Is it another possibility? Because some would say, wait a minute, in the same breath, he talks about magnifying your calling. Okay, fine, but what's our calling again? Let's go back to the seed of Abraham.
John Bytheway:	00:16:12	Bless all the families of the earth.
Dr. Jared Halverson:	00:16:13	Yeah. It's so radically inclusive that all the families of the earth have to be blessed by this. There's this interesting balance in the Abrahamic covenant between exclusivity and inclusivity. because when he says in thee and in thy seed, ooh, careful, that's really exclusive in our post-colonial age, that doesn't fly well, don't stop there then. In thee and in thy seed, there's exclusivity, shall all the families of the earth be blessed. There's radical inclusivity. Honestly, the moment we stop being inclusive is the moment God stops being exclusive in terms of choosing us. I mean, <a href="#">Elder Bednar</a> taught this beautifully. We choose God. That's what makes God choose us, but our job as chosen people is to choose everyone else to be chosen as well, but the moment we stop being a missionary church is the moment we stop being God's church. The moment we stop being a priesthood church that extends the blessings of priesthood ordinances to all of God's children, then that's the moment we're cut off from that priesthood as well. Here's his oath. Here's his covenant. I'll bring everyone home and how am I going to do it? I'm going to send Moseses and Aarons and Miriams. I'm going to send people that will go and extend these blessings. The fact that men cannot perform saving ordinances in the temple for women lets us know that if it's only men and their priesthood ordination to office, then half of God's children aren't coming home, which means the other half isn't coming home either. Since we can't come home independent.
John Bytheway:	00:17:38	Without the other half.
Dr. Jared Halverson:	00:17:39	It's amazing the combination of both sides of this that we have to be equally yoked and anxiously engaged in this work or it's not going to work. None of those blessings come to me independent of my sealing to my wife. I need her as much as she needs me. I can't perform ordinances for women in the temple. I always laugh when you walk in and there's men on

one side and women on the other. I'm holding my wife's hand as we're walking down the aisle. Then I said, well, I'll see you in the celestial kingdom. The temple makes it crystal clear. If you are still separate, you're not in heaven yet. The only way to be together is in the celestial room, and if that's the plan, then no wonder this oath God makes, this covenant that he makes is meant to bring all of his children, daughters and sons together and is one, one with each other and one with Him.

00:18:35 I think Sister Burton was inspired to say, memorize this stuff. Have it floating through your mind as you connect doctrinal dots and you ponder principles, make these kinds of celestial connections. Am I magnifying my calling? Am I concentrating my effort on what it's meant to accomplish in the lives of those I'm called to serve? Am I obtaining all the promises God has given me? Am I seeking his mysteries and developing the power of godliness, receiving all of the blessings that he has in store? If we'll do that, it's only a matter of time where the Father can give us all that he has, which was his intention from the start.

Hank Smith: 00:19:18 As we've been studying the last five years, Come, Follow Me, one thing that stood out to me, I said this earlier, but I'll say it again. The Lord called on Abraham and Sarah and their posterity to bless all the families of the earth. They went to Egypt for a little while to learn a very difficult lesson. They come out of Egypt, they get into the promised land, they choose kings, and the Lord says, we're going to scatter you, but one day I'm going to bring you back together again so that you can bless all the families of the earth. Here he is. What year is this? 1832. He stays on message. I made a promise. I'm going to keep it. Here we are in 2025. Same message, President Nelson. I was talking to our friend Anthony Sweat, I said, tell me how you would explain how you teach section one, the only true and living church, and he said something that stuck with me.

00:20:13 He said, I would say authorized. Authorized to administer the ordinances that bring people into the house of Israel. Now, what does the Lord say? Once you are in, the Father and I will not break and we will not be moved. You are in. You are on the team. Go bless the entire earth. Go bless all those families. Jared, you mentioned earlier, I have to have my other half, Abraham and Sarah, Isaac and Rebecca. The majority of the church I believe is single. How do I read this and say, okay, I know I'm part of it, but am I really part of it?

Dr. Jared Halverson: 00:20:54 I would simply say anticipation and the fact that a loving father in heaven assures us that if we'll simply stay faithful again, that word that begins the oath and covenant, whoso is faithful,

when will that obtaining come? When will that receiving come? I want to be open. I was a receiver in high school and college. There were so many games that they never threw me the ball, and I wonder, was I open? I was trying to be, does the quarterback trust me? Will he get me the ball? We have a perfect quarterback if we'll simply keep trying to get open. The day will come when we receive, the day will come when we obtain. That's the beauty of these ordinances. The fact that we administer them for the dead as well as for the living, lets us know how easy a problem that is to fix even beyond the veil.

00:21:45 If we're wrestling with ordinances versus attributes, that verse I referred to earlier in the Doctrine & Covenants that develop all these things, but make sure that you're also obeying the ordinances. If I'm having a hard time obtaining these ordinances because I haven't found my other half, keep on working on your faithfulness. Keep on working on developing these Christlike attributes. Keep on magnifying your callings. Whichever callings you've received. It's easy for the Lord to take care of ordinances at any time. He can't just take care of our attributes unilaterally. That's not something that's just going to get fixed in the next life, whereas any absence of our other half, we can become all that the Lord wants us to be independently in preparation for when we won't be quite so independent.

Hank Smith: 00:22:33 I got to make note of this. We really hit it hard that priesthood is about ordinances, but we need to follow up with ordinances are about attributes.

Dr. Jared Halverson: 00:22:43 What does he say at the beginning of those verses earlier? This is all about receiving the mysteries of the kingdom, the knowledge of God, the power of godliness. To me, it's all about means and ends. The ends is coming to know God, to be with God, to be like God. Ordinances are a means to move in that direction, but am I moving in that direction even independent of ordinances? Then can those ordinances be provided at some point in this life or the next? We do that with baptisms for the dead. We do that for endowments for the dead. I'm so grateful that apostles and prophets from the beginning have reassured that any blessing that seems to have been withheld me in this life, if I continue faithful, it will be promised me in the life to come. To my single brothers and sisters I go back to Isaiah 56, these glorious reassurances that you'll have blessings greater than what you thought you were missing out on. Blessings that are better than sons and of daughters, he says in that text. I trust heavenly parents that have laid out a plan that is foolproof and flawless. If we'll simply come unto them and be faithful.

John Bytheway:	00:23:52	This earthly time is so short when you consider it between two eternities. What's Joseph going to be told later on? Thy suffering and thine afflictions will be like a small moment. Earth life is a small moment, but wow, what an important small moment. To get sanctified.
Hank Smith:	00:24:13	Let me bring in a quick President Oaks joke to what you just said, Jared, the Challenge to Become, <a href="#">President Oaks</a> was talking about the parable of the laborers in the vineyard. He talked about those who come in at the 11th hour. This is what he says, many who come in the 11th hour have been refined and prepared by the Lord in ways other than formal employment in the vineyard. Like you said, even without the ordinances, I'm moving towards the attributes. These workers are like the prepared dry mix to which it is only necessary to add water. The perfecting ordinance of baptism and the gift of the Holy Ghost with that addition, the ordinance, which can be really quickly taken care of even in the 11th hour, these workers are in the same state of development and qualified to receive the same reward as those who have labored long in the vineyard.
Dr. Jared Halverson:	00:25:10	Amen. Compensatory blessings, things that they're learning along the way that have helped them access mysteries of God and powers of godliness. I'm amazed the different ways the Lord has to help us develop Christlike character. For some, it's the challenges of marriage. For others, it's the challenges of not being married. For some, it's the challenge of having children and others it's the challenge of not having children yet. If we can trust the divine design and the individual tailoring of our experience that can come from a loving God, then we'll trust the process. We'll trust the pace.
Hank Smith:	00:25:46	So Jared, let's keep going here. This is one of those sections that if we were reading a section a day as a family, my boys would look and go, I don't think we're going to finish this week. That's too long, so let's keep going. Where do you want to go to next?
Dr. Jared Halverson:	00:26:03	If we want to jump ahead, he's going to start broadening things. Now we zoomed out. We were starting broad restoration of the people. Let's go Zion, let's go temple. Let's go priesthood. Now, let's start backing up a little bit. What kinds of things are we supposed to be learning, doing, and teaching for other people? These are missionaries coming back from a mission to return and report. Well, it's only a matter of time. They need to go out and start serving some more. Let's give you some insight on how that can be done. To me, there's a powerful passage that starts in about verse 43. He says, I now give unto you a

commandment to beware concerning yourselves, to give diligent heed to the words of eternal life. He says in 44, for you shall live by every word that proceedeth forth from the mouth of God.

00:26:44 We see that in other scriptures as well. Jesus taught that in his mount of temptations. But this is the moment where I want to pause and say, okay, fine, but what if you're trying to help somebody live by every word that proceedeth forth from the mouth of God that doesn't want any of those words? What do I do with my child who's struggling in their faith? What do I do with my loved one who's left the church? Every time I bring it up, they stiff arm the conversation and shut it down from the start. What do I do there? I remember talking with a group of chaplains. How do I explain truth to people in a secular world? Here I am in the military. I'm a chaplain and I'm trying to share true principles from Bible or Book of Mormon, whatever they're open to. But in a secular military, some people aren't very open to much at all.

00:27:33 I brought them to this passage because I've never seen a better place in scripture lay out some possibilities of what do I do when I can't share the gospel with somebody? I wish I would've understood this as a missionary. I'm grateful I finally am starting to get it. Now, what I love about this passage, if you look at verse 45, he starts giving you a bunch of synonyms. In 43 and 44 it's you got to have the words of eternal life. We want straight out of the mouth of God. We're going to hit it to you right between the eyes. But what if somebody blocks that? It reminds me of someone who's has a sickness. The doctor says, oh, well, you need this medication. He prescribes the medication. Then you're allergic to it. It's like, oh, great. What am I supposed to do? The very thing that's supposed to cure me is causing additional problems.

00:28:21 What's my next option? The doctor will typically say, well, there are some other medications that attack the same problem, but go about it in a different way. Are there some alternatives? 45 gives us some beautiful alternatives. He says, for the word of the Lord, which is what he'd been saying in the last two verses, is truth. Let's add truth to the mix. Maybe that's a little less scriptural and a little more broad whatsoever is truth is light. You guys, a few weeks ago talked about light from a physics perspective. Maybe it's just the eyes are opening. I'm starting to see things a little bit more clearly. It's growing brighter and brighter as we approach the perfect day, can I handle light? What about the next synonym whatsoever is light, is spirit, even the spirit of Jesus Christ. When I look at verse 45, here, we've

got five alternative medicines, word, truth, light, spirit, and Jesus.

00:29:20 Any one of those will do the same kind of good. It'll move people in the right direction. Now, if I'm talking to someone who's left the church or someone who's a secular humanist and is not really open to the missionary discussions, I'm probably not going to lead out with Jesus. I'm probably not going to lead out with word of the Lord, I mean, somebody's left the church, but they're still Christian. Okay, let's talk Jesus. Okay if you're still holding onto Christ beautiful, we can focus on him. If someone's open to scripture, great, we can do that, and I can build on common beliefs with my Bible believing brothers and sisters and go from there. But if word sounds too scriptural, if Jesus sounds too churchy, what about truth, light and spirit. With spirit, for example, if even that sounds too religious. Well, some people say, well, I'm spiritual, not religious.

00:30:12 Great! Then let's not talk religion. Let's just talk spirit, because the one can lead to the other. They're beautifully mutually reinforcing, but what's least toxic in this list of synonyms and as I'm pondering this wayward child, or if I'm pondering this spouse that's left the church, I don't want to slam him with scripture. The dukes come up when now we're fighting over this. Instead, let's talk light and things that bring perspective into your life. Let's talk truth. That truth could come from other world religions. It could come from philosophy. It could come from movies and music. There's so much beautiful truth out there. When he says spirit, there's a passage in Galatians five. I bet we all quoted this on our missions that the fruits of the spirit are, and then he gives this beautiful list. It's love and it's joy and it's meekness and it's hope, all these beautiful things.

00:31:08 But then you remember how Paul ends that verse. It's really interesting. He gives all these beautiful lists of the fruits of the spirit. Then at the end he says, against which there is no law, and the end of that always confused me like, what does? What does he even mean by that? But I realize people who want to make your religion illegal in their lives will never pass a law against love and goodness and kindness and hope. It's almost like I want to condemn religion. I don't want church in my life, but the fruits of the spirit, well, can we not call it spirit? That still seems too churchy, but being kind and being loving, being meek and being gentle, I'm not going to pass a law against that. Who on earth would do that against which there is no law? In some ways, there's no defense.



- 00:32:00 That's just something I'm open to and want it to be part of my life. For me, it's not a matter of how can I squeeze this scripture into the text I send my wayward child, rather, how do I help them feel the spirit of God? Maybe I don't even call it the spirit of God. How many steps removed do I need to be where it's safe for them and they put their dukes down? Am I just going to be truth in a book that they're reading that has nothing to do with religion, but boy, there is truth a plenty. I can build on that. 45 is this beautiful first step of I've got all kinds of options. I can pick whichever approach the person will be most open to whichever synonym they're least allergic to, because then I'm going to count on verse 46 kicking in, which says that the spirit giveth light to every man that cometh into the world.
- 00:32:55 And the spirit enlighteneth every man through the world that hearkeneth to the voice of the Spirit. If I understand what 46 is telling me, oh, wait a minute. There's this resonant frequency that everyone is wired to. Tuned to. Every person who's ever lived has the light of Christ in their life. It's given to everyone that comes into the world. The Spirit enlightens them. Huh. In some ways, I've got all these alternate medications. I've got all these options I can use. Then I trust that there's something within that person that resonates with truth or with light or with spirit or with Jesus or with word, whatever. I use the tuning fork as the analogy where if somebody hits a tuning fork and then someone else on the other side of the room has a tuning fork that's tuned to the same pitch, it starts to vibrate. It hits resonant frequency.
- 00:33:50 I don't even know how that happened, but that C sharp over there is really getting my C going. There's this resonance. If I'm trying to share the gospel with somebody as a missionary or I'm trying to help a wayward child back into the faith, I'm thinking, number one, pick something that they're more open to. Something less toxic. Bank on the fact that there's something good in them. They're a child of God. There will be a resonant frequency with whatever truth I'm offering. Then next verse, we're making progress here, but it's slow. Next verse 47, everyone that hearkeneth to the voice of the spirit cometh unto God, even the Father. What that verse adds is that resonant frequency I have in me also acts as a homing beacon to bring me to the source of that frequency, which is God. Pick whatever they're most open to, and if they're open to the Jesus one, hallelujah.
- 00:34:44 But if they're not, can I find truth that they're open to and just strike the chord. If I'll be patient through this process, allow it to organically unfold, then as they listen to that voice, as they

heed that truth, as they are open to that light, they respond to it as they feel the resonant frequency. It draws them in the direction of the source. That's God. They're coming unto the Father. We're still not done, but we haven't even touched the church yet. This has nothing to do with get them through the chapel doors, like slow down, hold your horses. But if they're hearkening to the voice of the Spirit, this is like when we were kids and we're playing that hotter, colder game. You know we're getting hotter, getting hotter. It's like I'm feeling the resonance is stronger. There's more light here. There's more truth.

00:35:37      There's more word. There's more joy. There's more rest. Pick whatever word it is, but as I come unto God, even the Father, there's verse 47. Now verse 48 is the first time the church finally comes onto the scene. 48, and the father teacheth him of the covenant, which he has renewed and confirmed upon you. You church members, you elders who have assembled, which is confirmed upon you for your sakes. Yeah, it's helping you, but this is not self-centered. That's just a side benefit. It's not for your sakes only, but for the sake of the whole world. But be patient in the process. Sometimes we want to jump straight to 48 and say, you're supposed to be part of the church. You broke your covenants. You left. Did they even know what they were leaving? Had they had enough experience back in 45 with word and truth and light and spirit and Jesus?

00:36:32      They weren't feeling light. They weren't feeling truth, they weren't feeling spirit. They're looking for it somewhere because they have a resonant frequency inside. They'll seek the source of that wherever it might be, and if we can help them tap back into the Father. I love it that it's the father who does it in 48 because he knows them. He knows the right pace. He knows the right process. He does it in his way and according to his own will. It's interesting too, even to look at verse 49 and 50, that if that isn't working, it's because they're in bondage. It might be in the bondage to somebody else's sin. It might be in the bondage of my sin because I haven't been treating them the way I should at church and I'm the one getting in their way because when he says in 50, by this, you may know they're under the bondage of sin because they come not unto me.

00:37:23      It's like something's interfering with what is supposed to be a natural process that wait, it's not resonating with you. You're not coming unto God. Wow. Maybe I need to go back to verse 45 and rethink these synonyms. Am I doing something to get in the way of their experience with light or truth or word or spirit or Jesus? If I can fix that in whatever I'm doing, if I can eliminate my own sin, if I can try to help them overcome theirs, then the

natural process unfolds. My wife works in addiction recovery. Talk about the bondage of sin. Yet to see the goodness in these brothers and sisters that are wrestling for their lives physically as well as spiritually. It is so inspiring to hear my wife's stories of these incredible valiant fighters to seek recovery and to stay in recovery. It's only this bondage that's getting in the way.

00:38:29 It's what [Lincoln](#) called the better angels of our nature. This passage suggests that we all have these beautiful angels of our nature, we need to tap into those better angels. If we'll eliminate the kinds of things that interfere with it, the darkness that clouds the light, the noise that hushes the word, the falsehood that interferes with the truth, the antichrist that get in the way of Jesus, whatever it might be, any opposite to the synonyms in 45. That's what's going to be the obstacles that get in people's ways, but if we can help them overcome and eliminate that and stop being the obstacle ourselves that they need to overcome, then the natural process will bring them back into God's presence. To me that, it's beautiful.

Hank Smith: 00:39:17 That is wonderful. [Dr. Franklin](#) was here to talk to us about light a few weeks ago. He said, sometimes we do that very thing. We have a really bright flashlight. We want to show people the way, so we put it right in their eyes, right? Look at this light that I have and they're that's too much. I can't see anything. Now, I was speaking to the women's conference at BYU. I said, how many of you have a child that doesn't go to church that has stepped away from the church and a lot raised their hand. And I said, and how many of you texted them that it was general conference two weeks ago? And most of them raised their hand and they looked at each other and just laughed.

Dr. Jared Halverson: 00:39:58 Yeah. Are they jumping to 48 when we need to stay in 45?

Hank Smith: 00:40:01 Yeah. Share nice thoughts that everybody can agree with. Everybody can love. Against which there is no law, there's no hatred of kindness. Very few people that I know of hate goodness and kindness.

John Bytheway: 00:40:17 Hank, you remember the story of the kid who showed up in my Sunday school class with a mohawk and all pierced up. Well, do you start with dress and grooming? No. That's Stephen Covey. Again, you start with a relationship. God is real, He loves you. You start with truth and light. You can find truth and light in TV shows. I saw a show the other day and I learned the best lesson. Boom.

Dr. Jared Halverson:	00:40:47	What a great question to ask people, whether they're non-members, never members, former members. What's something true that you've learned recently?
Hank Smith:	00:40:55	Something that spoke to you.
Dr. Jared Halverson:	00:40:57	Exactly. Wherever that might be, from whatever source. To me, that's the joy of interfaith dialogue. Even when I'm talking with former members of the church, I try to reframe that in my mind as, oh, this is just an interfaith dialogue. I don't have to think about that. You used to share my faith and you've fallen away from it. Now I'm going to judge you. No, we have different faiths, different approaches. You're probably reading things I'm not reading, which means you're probably learning truths that I haven't learned in the same way and I just want to be open to that and honoring that they're on a journey honoring the fact that verse 46, still applies to them, they have the light of Christ. It's drawing them in the direction of goodness. Tell me where it's leading you. These can be beautiful experiences. The challenge though, I think this does lead to our next point, is what I mentioned before, what if it's my sin that's keeping people away?
	00:41:54	What if I am the obstacle that's interfering with the resonant frequency? Because the Lord has some pretty strong language about his church and some of the ways that we can get in the way of people. For this one, we could start in verse 54 for example, where he says, your minds in times past have been darkened. If it's darkened, then you're getting in the way of light, but he says, because you have treated lightly the things you have received. Now he's going to get really specific on what those things are, but he says that that vanity, and that's an interesting word, what is it that's vain? Where's the vanity coming in that's making me not accept the same level of excitement that God has given me this gift, but this vanity and unbelief have brought the whole church under condemnation. Yikes. For this one, I'd much rather go to section one and see, Hey, we're the only true and living church with which the Lord is well pleased. I like that one. Remember, section one was given November of 1831, so this is not that far distant. Now wait, I thought you liked us. You said you liked us. Now we're all under condemnation.
Hank Smith:	00:43:04	This is like the Lord's relationship with Peter. Seems like every other chapter.
Dr. Jared Halverson:	00:43:08	Yeah, you're doing great. Good example.

Hank Smith:	00:43:10	Get behind me, Satan. Yeah.
Dr. Jared Halverson:	00:43:12	Yes. 56. Yes. This condemnation resteth upon the children of Zion even all. Don't feel like you're the nice exception to the rule. Now you're, we're in this thing together. Zion's going to be one heart, one mind. Then we all have to pull together, but he still hasn't said what it is. It's your vanity, it's your unbelief. Then 57, okay, let me spell it out. They shall remain under this condemnation until they repent and remember the new covenant. That word keeps coming up. The new covenant even the Book of Mormon and the former commandments, which I have given them. Not only to say you guys can give the Book of Mormon lip service all you want. Not only to say but to do according to that which I have written, that they may bring forth fruit meet for the father's kingdom. Otherwise, there remaineth the scourge and judgment to be poured out upon the children of Zion.
	00:44:02	Wow. There's something about the Book of Mormon that's a hinge to all of this. This is a sensitive spot for God. I gave you the Book of Mormon and in fact, this is where the date comes in because when did Joseph Smith receive the Book of Mormon? On September 22nd, 1827. Why that date? Because for the last four years before that, every September 22nd, he's praying at night in 1823 on September 21st, the Angel Moroni appears on the 21st or the 22nd. I don't know. Was it before midnight or after? But the next morning when Joseph gets up and goes out into the field, it's now September 22nd and dad says, yeah, go listen to the angel. Do what he says. In some ways, the way you and your wives feel about your anniversaries is how Joseph and Moroni feel about September 22nd.
Hank Smith:	00:44:52	I think they get together. Yep.
Dr. Jared Halverson:	00:44:53	It's every year for five years we are doing this. Then five years later to the day, that's what blows me away. You had five visits throughout these years of preparation. Every time on September 22nd. Now it's 1832. It's been five years to the day since you unearthed the Book of Mormon. This voice from the dust has now been collecting dust for the last five years. What are you doing, Joseph? What are you doing saints? This is a date that is drilled into Joseph's mind and heart because of his experiences. Man, we talk about well timed correction and condemnation. Joseph, you and the saints are supposed to be better. You've been treating it lightly. There's actually been a lot of interesting scholarship done about Book of Mormon reception history and in the early Saints used it as an arrow, not a destination, but they felt the arrow pointed to Joseph and it

was like, well, the book is true, and Joseph was the prophet who revealed it.

00:45:53 Joseph's a prophet. Well, now we can eliminate the middleman, and this was such a biblical culture that the saints grew up on the Bible. They ate, drank and slept, breathed the Bible. Then they see so much biblical resonance in the Book of Mormon, but as a second witness, it's a new world scripture. It's pointing to the restoration of the gospel and this prophet that brought it forth so it served its purpose. The Book of Mormon introduced me to the church and the prophet, and now I'm going to be part of the church and I'm going to follow the prophet and I'm going to put the Book of Mormon back on the shelf. I'm just going to stick back with the Bible. That was an interesting problem. There were some beautiful exceptions to the rule. Joseph Smith taught from the Book of Mormon powerfully.

00:46:38 You get [Parley P. Pratt](#) who has that famous, I'm not hungry, I'm not tired. I'm just feasting upon the word. Then you look at Parleys kids, he named so many of them Book of Mormon names. There's a Teancum Pratt, there's an Abish Pratt. Parley loved the Book of Mormon. Awesome. You have these handful of saints that were Book of Mormon converts and held to the Book of Mormon from that point on, but honestly, most early saints, thankful, now it's brought me to the church and I'm good to go. Here the Lord is like, do you guys know what you're missing? Actually, you don't because you've treated it lightly and you've allowed the voice from the dust to re-collect dust until you dust it off permanently and talk about it more and live by it more and bring forth fruits meet for the Father's kingdom, which is what the Book of Mormon's going to inspire you to do. Then you're still under condemnation.

00:47:35 The three of us are old enough to remember the Ezra Taft Benson days. I joke that when people ask me, who's your favorite Book of Mormon prophet? I'll often say, Ezra Taft Benson ranks up there right alongside Captain Moroni or King Benjamin or Abinadi, because he's the one that convinced me to study the Book of Mormon like I'd never studied it before. As a teenager growing up in the Benson years, it almost became a joke that like, here comes general conference, President Benson's taking the stand, that we're all, I wonder what he's going to talk about, because we knew it was going to be the Book of Mormon. Every single time. I laughed one conference when he stood up and he says, today, I'm going to speak about, and we're like, wait for it, Book of Mormon, we know it, and he's all the Doctrine and Covenants.

00:48:17 We're like, whoa. He's going to teach the Doctrine and Covenants, but then he says, and it's witness of the Book of Mormon. We're like, oh, okay. We see what you did there, but it's still Book of Mormon, and it seems like every once in a while he'd get up, quote this exact passage in section 84, say, the church is under condemnation for treating lightly the Book of Mormon. I mean, seminary and institute didn't start teaching the Book of Mormon until very late in the game. The Lord's up there pulling out hair going, do you have any idea what you're missing? Again, [President Benson](#), the church is under condemnation collectively the entire children of Zion. There's no exceptions to this. We need to study the Book of Mormon. We need to preach the Book of Mormon. We need to flood the earth with the Book of Mormon. We need Book of Mormon art, Book of Mormon music, Book of Mormon poetry and sermons. We need to be immersed in this. We would try. We'd read more and we'd study more. Then six months later, [President Benson](#) would get back up and he said, thank you for all your work with the Book of Mormon.

00:49:16 We're still under condemnation for treating it lightly. Oh, okay we haven't done enough yet. I remember growing up through that, he changed the trajectory of the church by grounding it in the Book of Mormon in ways that no prior prophet had, except Joseph Smith. Probably just like President Nelson is grounding the church in the gathering of Israel and the Abrahamic covenant in ways that no prophet has since Joseph Smith did at the beginning. To me, the power of the Book of Mormon, what timing, what power, what a message the Lord is sending here that if you really want to tap into God's power and his voice and his will, there's no place to see it quite like the Book of Mormon. I'm curious from you guys again, if we can channel our Benson years. What effect did it have on you guys?

John Bytheway: 00:50:07 Jared, I remember the same thing. Knowing he was going to talk about the Book of Mormon. I actually have an email here from Brother Brad Wilcox about a study that I guess religious education did. We calculated Book of Mormon citations by members of the first presidency and the quorum of the 12 apostles in the general conference addresses in the 20 years before President Benson's administration and found 1,233. Okay, that's in 20 years. During the eight years of his presidency, the prophet, seers and revelators cited the Book of Mormon 1,276 times, and in the 20 years following his passing, they used 3,323 citations. Because of the difference in the length of the time periods, we calculated the average number of references per conference. Thus before President Benson's emphasis on the Book of Mormon study, these particular

leaders cited the Book of Mormon, an average of 30.8 times for conference.

00:51:08 During his administration they cited it an average of 79.8 times, and in the 20 years following his passing, they included an average of 83.1 citations per conference. Interesting to see that that emphasis had an impact. We all gained a testimony of it too. One of the interesting things I discovered as a bishop was how often I would feel like the prescription for a problem, whether it was employment or emotional or marriage was are you reading the Book of Mormon? Which seems strange, but there's a spiritual power that comes into your life. You're going to have an endowment of the Spirit that's going to help you with any problem.

Dr. Jared Halverson: 00:52:01 Exactly. Because throughout this revelation, we've seen this interplay between means and ends that priesthood is just a means to a higher end, which is godliness. Church is a means to a higher ends, which is the restoration of the people. What you're describing there is absolutely key in our perspective on the Book of Mormon, because the Book of Mormon is very self-aware. It talks about itself often, but it's not self-absorbed. It's not as like, look at me. I'm amazing. I'm scripture. You should study me more It's like what Nephi says at the end of second Nephi 33. If you don't like my book, I hope you like Jesus because that's the point of it all. Now, of course, if you like Jesus, I think you like the book because they are his words, but I'm not confusing means and ends. The Book of Mormon's message is not about the Book of Mormon. It's about Jesus.

00:52:46 Elder Packer used to say, we are more often condemned by our sins than for them, which means there's something inherent in our actions that condemns us. It's not like God has to come in over the top and ground us. You take that thought here in Section 84. Why is the church under condemnation? No, you've already condemned yourselves because you're not Christians. You Latter-day Saints are Mormons because you claim a Book of Mormon but don't actually read it. You don't actually do it. You don't allow it to bring forth fruits meet for your father's kingdom. This whole book, you saw it as ends. This is the book that sets me apart from those Bible believers. This is the evidence of the restoration. Now I am following Joseph Smith. He's like, no, that was never the point. At least not the end point. It was means to that end, which was to turn you into people that are fully Christian. The Book of Mormon will do that better than anything else I've ever seen. This book was meant to make Christians of us all.



Hank Smith:	00:53:50	Might be a good time this week to listen to <a href="#">Elder Holland's</a> Safety for the Soul.
John Bytheway:	00:53:56	Oh, so good.
Hank Smith:	00:53:57	If you want to get a pep talk for the Book of Mormon, Jared, I love what you said. The punishment for not reading the Book of Mormon is not reading the Book of Mormon. You're missing the blessing. He says, love, healing, help, hope the power of Christ to counter all troubles in all times, including the end of times. Do either of you want to reject these things, love, healing, help?
Dr. Jared Halverson:	00:54:24	Against which there is no law?
Hank Smith:	00:54:25	Yeah, the power of Christ to counter all troubles and all times, including the end of times that is the safe harbor God wants for us in personal or public days of despair. That is the message with which the Book of Mormon begins, and that is the message with which it ends. I would love to stay here. I would invite everyone to go back. Start with first Nephi, go back to all the followHIM episodes, even all the Unshaken episodes. Listen to them all on the Book of Mormon. There are a lot of places we can go. Hopefully the Lord's not going to be upset if we move on because we do have some more to talk about here. This section is prolific.
Dr. Jared Halverson:	00:55:07	We're only about halfway through the the revelation and probably far more than halfway through our time. In some ways the second half though can be more easily condensed or summarized because now we're drilling right down into those missionaries. So much of the rest of this second half focuses on that. Maybe we can jump around, skip a stone, cross this pond with some verses that might be worth highlighting.
Hank Smith:	00:55:33	Jared is the Lord showing forth an increase of love to those whom he has reproofed in verse 61. I will forgive you of your sins with this commandment. You can see him saying, blessed are ye inasmuch as you receive these things. He's following up with, I love you. I love you.
John Bytheway:	00:55:51	Good point.
Dr. Jared Halverson:	00:55:54	The evidence of that love is giving them another chance to do better. Go back out. When he says that in verse 61, I forgive you of your sins, but here's the commandment I can give you so you can move forward, remain steadfast in your minds, in solemnity, the spirit of prayer, but here's what I want you to do; bearing

testimony to all the world of those things which are communicated unto you. Go out and share it. Share the Book of Mormon. Share these previous commandments you've received. Go teach them about justification and sanctification through Aaron and Melchizedek ordinances. Go build Zion so that I can come again. There's so much of that. Like I said, for the rest of this revelation, he's going to give them instructions on how to be the best missionaries they possibly could be.

- Hank Smith: 00:56:36 Yeah, don't you love that? It's 1832 and he's saying, go to all the world. They haven't left North America yet.
- Dr. Jared Halverson: 00:56:43 They've got their work cut out for them and we still have ours cut out for us.
- Hank Smith: 00:56:47 Let's highlight some of those verses you were talking about.
- Dr. Jared Halverson: 00:56:50 One of the ones that I love is verse 62, right on the heels of what we just saw in 61. Go into all the world, then this part, unto whatsoever place ye cannot go ye shall send. That the testimony may go from you unto all the world, unto every creature. So many of our students now were missionaries during the COVID years and all of a sudden couldn't go out of the apartment or couldn't go as they normally did, but the entire missionary force learned how to send in ways that we hadn't learned when we were free to go. The three of us are good examples of trying to send things out into the world, to places that we cannot go. The only reason I even started podcasting was because COVID shut down my institute class. I couldn't go to the institute to teach, so I'm brainstorming.
- 00:57:38 How can I send word out to my students? I guess I'll film some lessons and stick them online and maybe a few hundred institute kids will watch and as we've seen, the world is hungry for any truth, light, word, spirit, Jesus, that we can send to them. I'm amazed at the nimbleness of the missionary department in figuring out ways how to do just that. If we're ever hesitant to share the gospel, can we send it? Can we post something on social media? Can we make a difference in helping people resonate with this resonant frequency? There's so many different ways to do it.
- John Bytheway: 00:58:15 President Steve Lund said that his business partner, I think they were in London or something, his business partner's son was on a mission in London and they couldn't do anything. They started doing a little Facebook thing about cooking Mexican food. It went crazy. One of the wonderful impacts of that was these guys walking around with those name tags. These are pretty

normal guys. In fact, they're pretty funny. It made quite an impression as they were talking. I remember some other missionaries, the kid sitting there talking about the gospel. He is dribbling a basketball. Then he throws it backwards and hits like a shot that's behind. I don't know how many hours you spent doing that, but those things went crazy. Those are not covered in Preach My Gospel.

Dr. Jared Halverson: 00:59:01

There's so much of the unknown ahead for them. They have no concept of technological sending the way we see it today. Yet they're doing it with pamphlets and they're publishing newspapers and doing whatever they can to get the word out. There's so much here, and I feel guilty for every verse that we skip. He walks you through these signs that will follow those that believe. He walks you through the gifts and powers that he'll give his servants as they go out and share the gospel. There's a beautiful stop though in verse 77 where he says, again, I say unto you, my friends, for from henceforth I shall call you friends. It is expedient that I give you this commandment that you become even as my friends in days when I was with them traveling to preach the gospel in my power. You just see this peek at the character of Christ.

00:59:49

In the middle of giving them all these instructions on how to be missionaries. He just kind of pauses and reminds them, you're not the first set of missionaries I've sent out and you're not the first group that I instructed. In fact, you missionaries of the latter-days remind me of my missionaries in the ancient days. They were my friends, so are you.

John Bytheway: 01:00:11

Love it.

Dr. Jared Halverson: 01:00:12

Look at verse 80, right on the heels of that. Any man that shall go and preach this gospel of the kingdom and fail not to continue faithful in all things shall not be weary in mind. I mean, that goes back to the oath and covenant of the priesthood. You're going to be faithful in obtaining and receiving. You're not going to be weary because I'm going to renew your body and sanctify you by the Spirit. You won't be darkened because you're full of light and you're sharing it. Neither in body, limb nor joint and a hair of his head shall not fall to the ground unnoticed and they shall not go hungry neither athirst.

01:00:41

And these, this is so much of like what Jesus taught his original apostles, those early friends. My favorite one is verse 85. Of all the promises the Lord makes to missionaries, this is the one I doubted most before my mission and was most converted to by the end, 85. Neither take ye thought beforehand, what ye shall

say, but treasure up in your minds continually the words of life and it shall be given you in the very hour that portion that shall be meted unto every man. Sometimes we love the first line. Take no thought beforehand. Sweet. Well, I'm off the hook. He's like, whoa, whoa, whoa. Keep reading, second line. Treasure up continually the words of life. Make sure it's in there somewhere. Then the Spirit will have something to draw upon to bring back to your remembrance. I'm blown away by how many experiences I had in the mission field where I'm in a situation, somebody asks a question, I have no idea what I'm supposed to do.

01:01:36 I get this little nudge. Open your mouth and it shall be filled. Like with what? My foot? I don't know what I'm going to say. Trust me, you've treasured up the words of life. You've studied a lot of this. I'll bring it to your remembrance, but just start. So many different experiences as a punk 19, 20-year-old. That then led me into what I've done the rest of my career. When I was in Tennessee, nobody cared that I was the CES coordinator. They didn't care. I was the institute director. They just saw, wait, there's a PhD student, this LDS at Vanderbilt. That's our university. We'll honor that. I got so many invitations from disciples of Christ, the Episcopalians and the Catholics, Presbyterians, please come. We trust Vanderbilt. We don't know you, but we trust your school. Come and explain your church to us so that we can kind of be familiar with what kinds of stuff Mit Romney believes in. What I would typically do was, okay, I'll take maybe 15 minutes and explain some basics and I want to open it up to Q and A.

John Bytheway: 01:02:37 Yeah.

Dr. Jared Halverson: 01:02:37 I want to know what these people want to know what the questions they already have. I will assure them when I get there, you can ask anything you want. It's all on the table. Nothing's going to hurt my feelings. Thankfully, I learned as a missionary that D&C 84:85 is gospel truth. If you'll put yourself out there and exercise faith, it will be given you in the very moment, that portion that shall be meted to every man. I found myself saying things to these congregations that I'd never thought before. Connections that were being drawn. I don't know about you guys, but honestly even podcasting has been so interesting where I'll be filming. Then I'm video editing and I'm watching myself teach and I'm sitting there watching to you know, fix the mistakes and correct things, whatever, but I'm sitting there watching myself going, wow, I think that's true.

- 01:03:32 I never thought of that before. What do you mean you never thought of it? That's you talking I'm like, well, yeah, but it wasn't in my notes. I'd never thought that before and it was just that moment of someone out there needs this. I wasn't prepared to give it to them, but thankfully I'd at least treasured up the words of life so the Lord had something to work with. Then all of a sudden, in the very moment a line was drawn, dots were connected. I heard myself say things that I'd never heard somebody say to me, I'm learning. It's the weirdest thing. We know it, to learn from yourself, but that's one of the ways that you know that you're teaching by the Spirit. You're learning things you didn't already know. Section 84 verse 85 was what gave me the initial courage. Like, okay, I guess we're doing this then. Enough times with the Lord coming through and honoring that promise. Now it I meet with people that hate the church and are leaving the faith and, okay, what's your question? Let's just dig in. I'm excited to see what the Lord gives us all.
- Hank Smith: 01:04:33 Hmm. I've had many moments like that on this show where it just clicked into place and then all of a sudden something happened that couldn't have happened to the three of us alone. The three of us had to be talking together in order for that moment of clarity to happen.
- Dr. Jared Halverson: 01:04:53 Yeah. I think our audiences are often think like, oh, you guys have it all figured out. It's all in your lesson plans or your outlines. So often it's in the moment, wow, I just taught truth and it resonated and it was right, but I had never considered it in those terms.
- Hank Smith: 01:05:12 Yep you just get good at making it sound like you knew it the whole time. you keep the poker face like, wow, that was a, I mean, of course, I mean I have done that before where, have you guys ever been teaching any comment on your own lesson? You're like, wow, that was actually really good. My students will say, did you just compliment yourself? I think I did. I just had never thought of that before.
- Dr. Jared Halverson: 01:05:35 The Lord keeps offering these kinds of reassurances and promises to his servants and if you jump ahead to verse 88, this is one I know [President Monson](#) absolutely loved, [quoted](#) it frequently. Whoso receiveth you there I will be also for I will go before your face. I will be on your right hand, your left, my spirit shall be in your hearts. My angels roundabout you to bear you up. Talk about surrounded by that celestial spirit. Just I've got your back and your side and your front and above and below. There's no way you're not going to make it because I'm with you every step of the way.

Hank Smith:	01:06:12	Jacob, five, the Lord of the vineyard labored with them. He's not in his tower looking down. He is shoulder to shoulder.
Dr. Jared Halverson:	01:06:22	Should we sing for a moment because by the end of this portion there's this beautiful hymn of praise. I wish we had the music, we've got the lyrics. I'm waiting for someone with a talent to be able to write the tune in verse 98, he says, until all shall know me, who remain even from the least unto the greatest and shall be filled with the knowledge of the Lord and shall see eye to eye and shall lift up their voice and with the voice together sing this new song saying, then verse 99 through 102 is the song. It's beautiful. Sometimes what we miss in verse 98 is he's quoting Isaiah 52 right there. Isaiah 52 is what Abinadi quoted. It's what Jesus quoted. It's how beautiful upon the mountains are the feet of those who publish peace. It's this passage that runs like this golden thread throughout the Book of Mormon.
	01:07:17	We just want the world to know the Prince of Peace. When we finally know him, we will sing out together this beautiful new song the way it's described in verse 99, the Lord hath brought again Zion. That's how this revelation began. That's what we're trying to build. The Lord hath redeemed his people Israel. We've finally been restored to a right relationship with him. There's this Abrahamic covenant, the oath and covenant of the priesthood. It's all being fulfilled the way the Lord intended. In 100, the Lord hath redeemed his people and Satan is bound and time is no longer. Are we getting a sense of the Second Coming? The Lord hath gathered all things in one, which is the mission of this final dispensation according to the book of Ephesians that we'll gather together in one all things in Christ, all truth, all light, all spirit, all word, all Jesus.
	01:08:14	The Lord hath brought down Zion from above. The Lord hath brought up Zion from beneath. There's Zion from below, meeting Zion from above the city of Enoch meeting the new Jerusalem. It's glorious what we're singing about in 101. The Earth hath travailed and brought forth her strength and truth is established in her bowels and the heavens have smiled upon her in a revelation about the Book of Mormon and this voice from the dust. Here's the earth bringing it forth out of her bowels. I mean giving birth to scripture that's going to change the world. Heaven's smiling down upon all of this. She is clothed with the glory of her God to be clothed, to be covered, to be endowed. That's the word. Endowment is a clothing of power from on high. He stands in the midst of his people. There's second coming, Christ coming suddenly to his temple as Malachi promised would happen, verse 102, glory and honor and power and might be ascribed to our God for he is full of mercy, justice,

grace and truth and peace forever and ever, Amen. It's like the Lord's prayer. I just want to sing it alongside Andrea Bocelli. How can I keep from singing? This is Second Coming. This is Zion. If there's a national anthem there in the kingdom of God, maybe are these the lyrics?

Hank Smith: 01:09:43

John I know I say this a lot, but let's make sure we remember that this. This came from a 26-year-old farmer.

Dr. Jared Halverson: 01:09:54

I think the Lord is taking his own advice with all of us because after that's done that amen they put the pen down. This is like the pause, like wow. It's like 2:00 AM We've been recording this revelation from the 22nd to the 23rd. Let's pause it here. It's right there that there's a break in the manuscripts. Then they come back sometime later on the 23rd and get the last oh 17 or 18 verses that starts in 103. If I could just point out maybe just a few last things. This is more linguistic. This is semantic, but the way the Lord phrases a couple of things have given me pause to ponder. One's in verse 112 where there's some direction given to Bishop Newel K. Whitney. He's told to travel roundabout and among all the churches searching after the poor to administer to their wants by humbling the rich and the proud.

01:10:48

This goes back to so much of what the Doctrine & Covenants has taught about consecration, rich and poor reaching across those aisles, but the phrase that struck me was searching after, because I think often we are responsive to people's needs, but maybe not proactive in searching for the people that are in need to begin with. Especially LDS culture. We have a really hard time asking for help. We're independent to a fault because our pioneer ancestors raised us that way. Now, I'm not going to ask for help. I'm just going to pull myself up by my bootstraps. I love that the bishop is told go search. Don't just respond to the ones who come. Go out and find them. I feel that way strongly with people that I work with that are in faith crisis. It's not enough to just wait for them to come. I need to search after. I need to contact trace.

01:11:46

I need to go out and let people know that I'm willing to have conversations. You won't be judged. I just hope that we can be far more proactive than we've been instead of just reactive when somebody comes with a need, because often by the time that happens, the real help was needed a long time before. So that's one I just have us wrestle with. The other also is an approach that we as missionaries or as members could take a little bit better. The ending of this revelation is pretty intense, especially if you live in New York or Albany or Boston. There's some strong language about destruction. If we're talking second

coming and new Jerusalem, well, before we get to Adam-ondi-Ahman, we have to pass through Armageddon. That's some scary stuff. If we're thinking of this in a second coming context, thinking of the end of the world and the abomination of desolation that Ezekiel talked about and that Jesus talked about in Matthew 24, section 84 ends with that kind of apocalyptic caution, but he says something that I find fascinating in verse 117.

01:12:53 I'll just read it. Verily I say the rest of my servants. Go ye forth as your circumstances shall permit in your several callings unto the great and notable cities and villages, but here's part of your mission call, reproving the world in righteousness of all their unrighteous and ungodly deeds. Now that's a rough one. We're crying repentance. We're calling them out for the mistakes they've made, but then notice the adverbs. We've got some tough verbs there. We're reproving the world, but we have to set forth. Here's the first adverb clearly. Let's make sure they get it. Then the next adverb and understandingly, the desolation of abomination in the last days. There's that Ezekiel and Matthew 24 phrase. A desolation that's abominable or abomination. That's so bad that it's desolating. These are things that Jesus warned the saints in his day about with the coming of the Roman legions in 70 AD and the destruction of the temple. Preview of coming destructions as far as the end times and the last days are concerned before the coming of Christ.

01:13:54 In other words, cry repentance, because people need to know the consequences of their sins. Part of what we're going to have to do is lay out those consequences. They get that the desolation of abomination is on its way, but the adverbs are so striking to me. We have to do it clearly and understandingly and I think the first, I don't know, 30 years I read that verse. I thought the Lord was being redundant by telling us to be clear and make sure that they understand. More recently, I've noticed now those are very different things. He didn't say clearly and understandably, that would be redundant. He said clearly and understandingly. If I am clear, they understand me, but if I'm understanding then I understand them. I think one of the hardest things about being a missionary or crying repentance is we want to be so crystal clear that we're just going to lay it out.

01:14:55 This is what's going to happen and this is the consequences. Err on the side of clarity. We struggle with being sufficiently understanding where we try to understand where somebody's coming from. We hear their side of the story. We try to make sense of why they're struggling in certain areas or why they've



left the church and why they're, word and Jesus are toxic, but maybe truth and light maybe I'll be open to. I worry sometimes am I so focused on being clear that I'm not as understanding as I need to be? To me, there's this beautiful contrary being balanced here. It's like when Paul says to the Ephesians speaking the truth in love. That's a tough combination. Some of us are really good at speaking truth. We don't do it lovingly. Others of us are really good at speaking in love, but we shy away from truth because it's going to hurt feelings and ruffle feathers. Here to speak clearly, they're speaking the truth. To do it understandingly, there's to do it in love. I just hope that we can do a little bit better at that, especially when we're crying repentance.

John Bytheway: 01:16:04 Mm-hmm. Beautiful.

Hank Smith: 01:16:06 Jared Halverson, I knew this would be good. When we first chatted about this on the third floor of the JSB, I knew this would be good. I didn't know it'd be this good I didn't know.

Dr. Jared Halverson: 01:16:17 I get to hang out with two amazing people and where two or three are gathered in my name. In some ways, the three of us got to do what Joseph did. At the beginning of this revelation. We're connecting horizontally and inviting the Lord to connect vertically. In fact, can I give the Lord the last word? The way he ends that in 118 and 119 and 120. For with you, saith the Lord Almighty, I will rend their kingdoms. I will not only shake the earth, but the starry heavens shall tremble. Again Second Coming context. For I, the Lord have put forth my hand to exert the powers of heaven, and in a revelation on priesthood how beautiful that the source of that power ends by reminding us whose power it is. These are the powers of heaven. It's my hand that I'm exerting and extending to you.

01:17:04 You cannot see it. Now, surely that was the case in 1832. Maybe we're starting to see it a little bit better in our day, but we're still little children and have no real clue just what the Lord has in store for us. But he says yet a little while and he shall see it and know that I am and that I will come and reign with my people. The very people I've been trying to restore from the start, the second verse of this revelation, the restoration of my people. The second to last verse in this revelation, I'm going to come and reign with my people. If that's not restoration, I don't know what is, and he's got it covered from start to finish, which is how he ends. Here I am, Alpha and Omega, the beginning and the end. Amen. To feel that amen. Know that [he is relentless in his pursuit of us](#). I just hope that we do. Ordinances are what connect us. If we can lean into that and live into that and invite

the rest of the world into it as well, all will be well and all will be well and all manner of thing will be well.

- Hank Smith: 01:18:23 I've said this before, John, but I know when I'm in tune with the Spirit, I don't want it to end. Jared, thank you. Thank you for spending your time with us.
- Dr. Jared Halverson: 01:18:33 Oh, it was time well spent. Again, I'm so grateful for all that you do. I'm grateful all that we get to do. It's fun to feel like we're all just one big online faculty. Sending the word to places we cannot go, hoping that people feel that this is the Lord's way of being round about you and bearing you up and bringing you home. That's all we hope for.
- Hank Smith: 01:18:58 That's our hope. We're on the same team. It's His team. He is our head. With that, we want to thank Dr. Jared Halverson for being with us today. We hope everyone will go check out Unshaken if you haven't done so. We want to thank our executive producer Shannon Sorensen, our sponsors David and Verla Sorensen. Every episode we remember our founder Steve Sorensen. Join us next week. We have more sections of the Doctrine and Covenants coming up on followHIM. Thank you for joining us on today's episode. Do you or someone you know speak Spanish, Portuguese, or French? You can now watch and listen to our podcast in those languages. Links are in the description below. Today's show notes and transcript are on our website. Followhim.co. That's followhim.co. Of course, none of this could happen without our incredible production crew. David Perry, Lisa Spice, Will Stoughton, Krystal Roberts, Ariel Cuadra, Heather Barlow, Amelia Kabwika, Iride Gonzalez and Annabelle Sorensen.

## I DON'T LIKE CHURCH!



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|----------------|-------|---|
| Hank Smith:    | 00:03 | Welcome to followHIM Favorites. This is where John and I are sharing a single story to go with each week's lesson. John, Doctrine & Covenants 84. It's the entire lesson. This week you have a story for us.  |
| John Bytheway: | 00:15 | Yeah. 84 is a big priesthood section. In verse 30 it talks about our young friends. You've got a house full of these young men, and again, the offices of teacher and deacon are necessary appendages belonging to the lesser priesthood, which priesthood was confirmed upon Aaron and his sons. Then, if I skip a few, whoso is faithful unto the obtaining of these two priesthoods of which I have spoken, and the magnifying their calling are sanctified by the Spirit unto the renewing of their bodies. So Hank, there was a story in General Conference recently, if you've heard it good for you you heard general conference! It's one of those. Wow. What an amazing bunch of young men that magnified their callings, not just about, well, I sit here with a white shirt and pass the sacrament around. What does it look like to magnify your calling?     |
|                | 01:11 | Here's the story from President Steven J. Lund in April, 2025. One Bishop taught his new deacon's quorum presidency these duties. So the young presidency began to talk about what that might look like in their quorum and their ward. They decided they should start visiting elderly ward members to see what they needed and then do that. Among those they served was Alan a rough, often profane, sometimes hostile neighbor. Yeah, this is a good choice. Alan's wife Wanda became a member of the church, but Alan was, as we say, a piece of work. The deacons went to work, comically ignoring his insults while they shoveled snow and took out trash. Deacons can be hard to hate and Alan eventually began to love them. At some point, they invited him to church. I don't like church. He responds. Listen to this perfect answer from a brilliant deacon. |
|                | 02:06 | Well you like us, so come with us. Wow. You could just come to our quorum meeting if you want. With the bishop's approval, he came and he kept coming. The deacons became teachers. As  |

they continued to serve him, he taught them to work on cars and to build things. By the time these deacons turned teachers became priests. Alan was calling them my boys. They were earnestly preparing for missions and asked him if they could practice missionary lessons with him. He swore he would never listen and never believe, but yeah, they could practice at his house. And then Alan got sick and he softened. One day in quorum meeting, he tenderly asked them to pray for him to quit smoking, and so they did. Then they followed him home and confiscated all of his tobacco.

02:56 As his failing health put Alan into hospitals and rehab centers. His boys served him quietly, exuding powers of priesthood and of love unfeigned. The miracle continued when Alan asked to be baptized, but then he passed away before it could happen. At his request, his deacons turned priests were the pall bearers and the speakers at his funeral where they fittingly warned, expounded, exhorted, taught and invited all to come to Christ. All things deacons do from Section 20, right? And later in the temple, it was one of Alan's boys who baptized that former Deacon's quorum president in proxy for Alan. Everything John the Baptist said to do, they did section 13. They did what Deacons, teachers and priests do all over this church and all over this world. Now that's magnifying your calling.

Hank Smith: 03:51 That is the Lord's way right there.

John Bytheway: 03:53 Yeah. Taking out his garbage,

Hank Smith: 03:56 Ignoring the insults.

John Bytheway: 03:58 I don't like church. I know, but you like us, so come with us.

Hank Smith: 04:00 So come on over.

John Bytheway: 04:02 So cool.

Hank Smith: 04:03 I love it. That was awesome, John. We hope you'll join us on our full podcast. It's called followHIM. You can get it wherever you get your podcast. And if you're thinking, I don't like podcasts. Well, you like us.

John Bytheway: 04:17 So come and listen.

Hank Smith: 04:20 So come listen to the podcast. Okay. Maybe. We're with Dr. Jared Halverson this week. It is amazing. I promise.

John Bytheway:	04:30	So good.
Hank Smith:	04:31	Yeah. If you like scripture, you are going to love our episode with Dr. Halverson. Then come back next week. Join us here. We'll do another followHIM Favorite.