"Stand Ye in Holy Places"

Show Notes & Transcripts

Podcast General Description:

Follow Him: A *Come, Follow Me* Podcast with Hank Smith & John Bytheway

Do you ever feel that preparing for your weekly *Come, Follow Me* lesson falls short? Join hosts Hank Smith and John Bytheway as they interview experts to make your study for The Church of Jesus Christ of Latter-day Saints' *Come, Follow Me* course not only enjoyable but original and educational. If you are looking for resources to make your study fresh, faithful, and fun--no matter your age--then join us every Wednesday.

Podcast Episode Descriptions

Part 1:

What does a 19th-century prophecy about civil war reach us about modern discipleship? Brother Robert Freeman explores Doctrine and Covenants 85-87, diving into the Law of Consecration, the parable of the wheat and the tares, and the role of record-keeping and righteousness in times of conflict.

Part 2:

Brother Robert Freeman shares powerful stories of Latter-day Saints during World War II who found faith, fellowship,and holy places amid the chaos of combat, reminding us that discipleship endures even in times of war.

Timecodes:

Part 1 -

- 00:00 Part 1 - Brother Robert Freeman
- 02:55 Episode teaser
- 03:57 Robert Freeman's bio
- 11:10 *Come, Follow Me Manual*
- 12:29 Background to Section 85
- 15:20 Correction or motivation?
- 18:29 Stewardship
- 20:16 Keeping a record
- 24:45 Absent Without Leave (AWOL)
- 28:00 Love and consequences
- 29:19 A family on the back of a rocketship
- 32:00 Mission Leaders and service
- 35:13 D&C 85:6-11 - A sharp contrast
- 38:10 One Mighty and Strong isn't you
- 41:36 Sowers, wheat, and tares
- 45:25 The love of agricultural metaphors
- 49:15 Get to the Savior ASAP
- 52:39 The statistics about wheat
- 56:08 Continue in goodness-war is imminent
- 59:56 D&C 87:1-3 - U.S Civil War stats
- 1:06:01 Recording war stories
- 1:09:38 Elder Maxwell in Okinawa, Japan
- 1:11:23 President Nelson's military experience
- 1:14:49 End of Part I - Brother Robert Freeman

Part 2 -

- 00:00 Part 2 - Brother Robert Freeman
- 02:42 Standing in holy places
- 04:06 A sacrament meeting before military action
- 07:10 Easter service in *Saints at War*
- 11:40 Simultaneous missionary and military service
- 12:38 *Supersonic Saints*
- 16:31 A German Latter-day Saint at D-Day
- 19:26 The righteous are not always spared
- 22:38 Latter-day Saint military service outside the USA
- 26:52 Hartman Rector, Jr.'s military service
- 29:31 Horst Hilbert's story continues
- 31:41 Benner Hall in *Saints and Soldiers*

- 34:27 Elder Maxwell returns to Japan
- 35:25 Testimony of Jesus amidst war
- 38:45 End of Part 2 - Brother Robert Freeman

References:

"American Civil War." Church History Topics - The Church of Jesus Christ of Latter-day Saints, January 1, 2018. https://www.churchofjesuschrist.org/study/history/topics/american-civil-war?lang=eng

Baugh, Alex, Casey Griffiths, Jordan Watkins, and Scott Esplin. "The School of the Prophets." YouTube: BYU Religious Education of Brigham Young University. Accessed July 28, 2025. https://www.youtube.com/watch?v=9AtAr70laT8

Black, Susan Easton. "Restoration Voices Volume 2: Insights and Stories of the Doctrine and Covenants." ScriptureCentral. Accessed July 28, 2025. https://scripturecentral.org/archive/books/book/restoration-voices-volume-2-insights-and-stories-doctrine-and-covenants

Black, Susan Easton. "Who's Who in the Doctrine & Covenants." BLACK, SUSAN EASTON | Deseret Book. Accessed July 28, 2025. https://www.deseretbook.com/product/4225816.html?srsltid=AfmBOopZy7UC6uop1hMZmdRM4DiMLcYdeLbjY14ix8-eyILyttc8by7t

Bytheway, John. "Supersonic Saints 2: More Thrilling Stories from LDS Pilots." Supersonic Saints 2: More Thrilling Stories from LDS Pilots: Deseret Book. Accessed July 28, 2025. https://www.amazon.co.uk/Supersonic-Saints-Thrilling-Stories-Pilots/dp/159038976X

Bytheway, John. "Supersonic Saints: Thrilling Stories from LDS Pilots." Amazon: Supersonic Saints: Thrilling Stories from LDS Pilots: Deseret Book. Accessed July 28, 2025. https://www.amazon.com/Supersonic-Saints-Thrilling-Stories-Pilots/dp/1590387473

"BYU Library - Special Collections." Friberg, Arnold, 1913-2010 | BYU Library - Special Collections. Accessed July 28, 2025. https://archives.lib.byu.edu/agents/people/6718

"Doctrine and Covenants 85–87." Come, Follow Me Manual - August 4–10: "Stand Ye in Holy Places," January 1, 2025. https://www.churchofjesuschrist.org/study/manual/come-follow-me-for-home-and-church-doctrine-and-covenants-2025/32-doctrine-and-covenants-85-87?lang=eng

Elder Boyd K. Packer of the Quorum of the Twelve Apostles. "The Candle of the Lord." Excerpt from Ensign, January 1983, 51–56 From a talk given at a seminar for new mission presidents, 25 June 1982 - The Church of Jesus Christ of Latter-day Saints, January 1, 2004. https://www.churchofjesuschrist.org/study/manual/teaching-seminary-preservice-readings-religion-370-471-and-475/the-candle-of-the-lord?lang=eng

Elder D. Todd Christofferson of the Quorum of the Twelve Apostles. “Reflections on a Consecrated Life.” General Conference October 2010 - The Church of Jesus Christ of Latter-day Saints, October 2, 2010. https://www.churchofjesuschrist.org/study/general-conference/2010/10/reflections-on-a-consecrated-life?lang=eng

Esplin, Scott C. “‘Have We Not Had a Prophet Among Us?’: Joseph Smith’s Civil War Prophecy.” “Have We Not Had a Prophet Among Us?”: Joseph Smith’s Civil War Prophecy | Religious Studies Center of Brigham Young University. Accessed July 28, 2025. https://rsc.byu.edu/civil-war-saints/have-we-not-had-prophet-among-us-joseph-smiths-civil-war-prophecy

Eyring of the Quorum of the Twelve, Henry B. “Gifts of the Spirit for Hard Times.” BYU Speeches of Brigham Young University, June 4, 2024. https://speeches.byu.edu/talks/henry-b-eyring/gifts-spirit-hard-times/

Freeman, Robert C. “The Experiences of German Saints during World War II,” .” Robert C. Freeman, “‘When the Wicked Rule the People Mourn’: The Experiences of German Saints during World War II,” in Regional Studies in Latter-day Saint Church History: Europe, ed. Donald Q. Cannon and Brent L. Top (Provo, UT: Religious Studies Center, Brigham Young University, 2003), 89–107. Accessed July 28, 2025. https://rsc.byu.edu/sites/default/files/pub_content/pdf/05%20When%20the%20Wicked%20Rule%20the%20People%20Mourn--The%20Experience%20of%20German%20Saints%20during%20World%20War%20II.pdf

Freeman, Robert. “Latter-Day Saints in the Civil War.” Religious Studies Center of Brigham Young University. Accessed July 28, 2025. https://rsc.byu.edu/sites/default/files/pub_content/pdf/CWS%2016%20Freeman.pdf

Halverson, Jared. “Of Soils and Souls: The Parable of the Sower.” Of Soils and Souls: The Parable of the Sower | Religious Studies Center of Brigham Young University. Accessed July 28, 2025. https://rsc.byu.edu/vol-9-no-3-2008/soils-souls-parable-sower

“Kirby Heyborne Movies.” Moviefone. Accessed July 28, 2025. https://www.moviefone.com/celebrity/kirby-heyborne/2107052/filmography/

McConkie, Bruce R. “The Mortal Messiah, Vol. 1 .” MCCONKIE, BRUCE R. | Deseret Book. Accessed July 28, 2025. https://www.deseretbook.com/product/5086529.html?srsltid=AfmBOorATVT4SBKM4b74KAPFNONWEuh1twfABCG0i7kU2h63-oRnZf6A

“National Museum of Health and Medicine (NMHM).” National Museum of Health and Medicine. Accessed July 28, 2025. https://medicalmuseum.health.mil/

Porter, Larry. “William E. McLellan’s Testimony of the Book of Mormon.” BYU Studies Quarterly, Volume 10, Issue 4, Article 15. Accessed July 28, 2025. https://scholarsarchive.byu.edu/cgi/viewcontent.cgi?article=1426&context=byusq

Richards, Mary. “Focusing on the Missionary Purpose Is Leading to Miracles in the Lord’s Work, Elder Cook Says.” Church News, July 10, 2025. https://www.thechurchnews.com/leaders/2025/06/19/quentin-l-cook-missionary-purpose-miracles-new-mission-leaders-seminar/

Roberts, B. H. “Untitled Talk (6 April 1930).” Scripture Central. Accessed July 28, 2025. https://archive.bookofmormoncentral.org/sites/default/files/archive-files/pdf/roberts/2020-09-22/b.h._roberts_untitled_talk_april_1930.pdf

Supersonic Saints: Thrilling Stories from LDS pilots: John Bytheway: 9781590387474: Amazon.com: Books. Accessed July 28, 2025. https://www.amazon.com/Supersonic-Saints-Thrilling-Stories-Pilots/dp/1590387473

Talmage, James E. “Jesus the Christ.” TALMAGE, JAMES E. | Deseret Book. Accessed July 28, 2025. https://www.deseretbook.com/product/P4972165.html?srsltid=AfmBOooL1Qkw9lCtkrvCvSieFIhiZHl8exfCffuhAywMmbERREzUN4tN

“Teachings of Presidents of the Church: Joseph Smith.” Teachings of the Presidents - The Church of Jesus Christ of Latter-day Saints, January 1, 2011. https://www.churchofjesuschrist.org/study/manual/teachings-joseph-smith?lang=eng

Wright, Dennis A., and Robert C. Freeman. “Saints at War: Experiences of Latter-Day Saints in World War II.” Amazon: Saints at War: Experiences of Latter-day Saints in World War II. Accessed July 28, 2025. https://www.amazon.com/Saints-War-Experiences-Latter-Day-World/dp/1577349474

Wright, Dennis A., and Robert C. Freeman. “Saints at War: Experiences of Latter-Day Saints in World War II.” FREEMAN, ROBERT C.; WRIGHT, DENNIS A. | Deseret Book. Accessed July 28, 2025. https://www.deseretbook.com/product/6013004.html?srsltid=AfmBOorkC52tShGN59wruJNRrxU698DzTzSsRqcAZXs-zfuUKXOvTOcE

“‘It Maketh My Bones to Quake’: Teaching Doctrine and Covenants 85.” “It Maketh My Bones to Quake”: Teaching Doctrine and Covenants 85 | Religious Studies Center of Brigham Young University. Accessed July 28, 2025. https://rsc.byu.edu/vol-6-no-2-2005/it-maketh-my-bones-quake-teaching-doctrine-covenants-85

Biographical Information:

After serving his mission to London, England, Robert Freeman completed his undergraduate degree at Brigham Young University, then attended law school at Western State University in Fullerton, California. Following a fulfilling career with their church educational system, Robert became a full-time faculty member at the Brigham Young University's Department of Church History and Doctrine in 1996. Robert and his wife, JaNeal Bacon Freeman are the parents of six children.

Fair Use Notice:

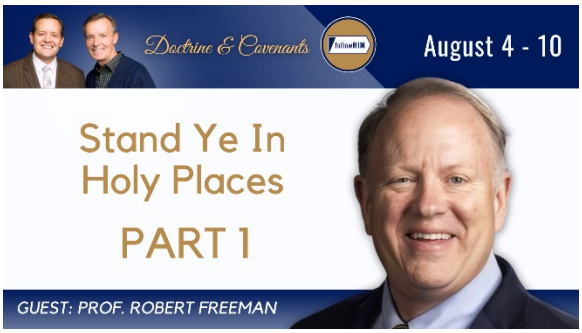
The *Follow Him Podcast with Hank Smith and John Bytheway* may make use of copyrighted material, the use of which has not always been specifically authorized by the copyright holder. This constitutes a "fair use" and any such copyrighted material as provided for in section 107 of the US Copyright Law. In accordance with Title 17 U.S.C. Section 107, the material on this podcast is offered publicly and without profit, to the public uses or the internet for comment and nonprofit educational and informational purposes. Copyright Disclaimer under Section 107 of the Copyright Act of 1976, allowance is made for fair use" for purposes such as criticism, comment, news reporting, teaching, scholarship, and research. In such cases, fair use is permitted.

No copyright(s) is/are claimed.

The content is broadcast for study, research, and educational purposes.
The broadcaster gains no profit from broadcast content. This falls under "Fair Use" guidelines: www.copyright.gov/fls/fl102.html.

Note:

The *Follow Him Podcast with Hank Smith and John Bytheway* is not affiliated with The Church of Jesus Christ of Latter-day Saints nor Brigham Young University. The opinions expressed on episodes represent the views of the guest and podcasters alone. While the ideas presented may vary from traditional understandings or teachings, they in no way reflect criticism of The Church of Jesus Christ of Latter-day leaders, policies, or practices.



Hank Smith: 00:00:00 Coming up in this episode on followHIM.

Prof. Robert Freeman: 00:00:02 Here they were. They had the priesthood, and this is a distinctive thing about our faith is they would have the priesthood so they could conduct that service. They could have the sacrament. They were organized into groups. This was a first in World War II and they would have the emblems of the sacrament. Elder Maxwell described it as being something of a roll call to know if there had been any casualties in the previous week. Now, that's sobering to me the notion that someone might not show up this week that was here the previous meeting. He shared that, but I also remember his saying as part of the interview, that he felt he was so fortunate he never came to hate the enemy, that he was spared that kind of an emotion of true hatred for the enemy. That he just conducted his service as best he could, obviously facing danger on a daily basis. Little did he know that many years later he would return to that same place, to Okinawa to dedicate a church worship edifice. To hear him talk about that and reflect on those experiences was a powerful, inspiring really, opportunity that I recall very well.

Hank Smith: 00:01:29 Hello everyone. Welcome to another episode of followHIM. My name is Hank Smith. I am your host. I'm here with my co-host John Bytheway, who is a fountain of truth. John, that's section 85 verse seven. I read fountain of truth and thought, wow. That's John Bytheway.

John Bytheway: 00:01:45 All I can do is laugh. Yeah, or fountain of something. Yeah.

Hank Smith: 00:01:51 Fountain of something. John, we are in sections 85, 86 and 87 today. Joining us is Professor Robert Freeman. To me, he's a good friend. I call him Bob. Bob, welcome to followHIM.

Prof. Robert Freeman: 00:02:04 Sure nice to be with you.

Hank Smith: 00:02:07 I've been waiting a long time for this. I'm excited for it. John, when you think post section 76, everything has changed. Now,

we've talked about that for the last couple of weeks. We get into these sections and one is about war. It's such a fascinating topic. What comes to mind as you were thinking about this?

John Bytheway: 00:02:27 I thought also about the Book of Mormon and about the war chapters there really that question that I think we all wrestle with. How do we view war? How do we do that? When does God tell us that's something we have to do or need to do? I'm looking forward to that discussion because this planet has been full of war ever since the beginning. These sections are no different. Neither was the Book of Mormon.

Hank Smith: 00:02:55 John that's exactly why I asked Bob to come on the podcast this week, is his experience studying war and the church. Bob, what are we looking forward to today? As you've prepared.

Prof. Robert Freeman: 00:03:08 These are great sections. They're short in numbers of verses, but powerful in purpose and message. It's interesting. They're sandwiched between two other really important sections. 84 stands on its own as does 88 on the list of really important revelations to consider in terms of my own interest and background, well, it's modest to be sure, but I have made a career out of studying the experiences in our dispensation of Latter-day Saints going forward in times of war. The impact that has had on their lives and the impact that their service has on the church and on the nations. It is plural, nations that they have served and represented. I hope I can add something of value to this discussion.

Hank Smith: 00:03:57 Yeah, I'm excited for this Bob. John in 2010, I taught my first class at BYU. Summer of 2010. One of the first people I met was Bob Freeman. Big smile, big handshake, and a welcome to BYU. I needed that, Bob. I probably didn't act like it. I probably acted super confident, but I needed someone to greet me and say, Hey, you belong here. Because I sure felt like I was underqualified in every way. John, I know you know Bob as well. Maybe a little further back than 2010.

John Bytheway: 00:04:31 I think I first met Bob and we shook hands. We were having some of our early counselor meetings at the Riviera Apartments. Do you remember that? I think the dorms were undergoing renovation or something, and we had some of our training over at the Riviera. I met you there, so I am like one year home from a mission less than a year home from a mission. It's 84, I think.

Prof. Robert Freeman: 00:04:54 Yeah. I was hoping you wouldn't give the year away, John.

Hank Smith:	00:04:56	I was going to say this is the 19 hundreds.
John Bytheway:	00:04:58	Well, it was a national championship year. It was a little hard to forget at BYU. We met then and were doing especially for youth, EFY. Not to be confused with FSY. We've known each other for a while. Have you saved any of your counselor shirts?
Prof. Robert Freeman:	00:05:18	No. There would be no purpose in that, John. I wouldn't fit them well.
Hank Smith:	00:05:22	John and Bob, tell us about the first year of EFY, because that's where FSY came from.
Prof. Robert Freeman:	00:05:30	And I'll defer to John. He lived it.
John Bytheway:	00:05:34	You might know that my, gathering dust, even right now as we speak, is my master's thesis on the history of EFY. I was really grateful that my master's was in religious education, and when I proposed that as a topic, I was so grateful that they said, yeah, somebody ought to do that. The first especially for youth was actually in 1976, they only had, what was it, 127 participants. They didn't know what to call it. They said let's call it especially for youth until we can think of something better. That was, it was really fun to research that and write about it. See, I went on to my mission to the Philippines. My first companion was an awesome tall guy named Elder Charles Edgar Buchanan III. He, when I got home from my mission, said, John, come and do EFY. I just fell in love with the program and the impact we were having and moved to Provo and I really looked back to Elder Buchanan and my mission and God putting those things in place, at least for me, I think was a tender mercy. He changed my life. My mission changed my life.
Hank Smith:	00:06:44	Yeah, and so many other people's lives with the John Bytheway work. We need to thank Elder Buchanan for that. Bob, what do you remember from EFY?
Prof. Robert Freeman:	00:06:53	Not a lot. What John's adding is actually informing me. I just recall holding on to the coattails of John and and it was a great summer job. John and I were talking before we went on air that the greatest part of the program back in that day was the counselors lives were being impacted on the front lines, but then of course, the youth themselves really helped me to see that, something about that mission service, something about what I was experiencing as a student at BYU. They were blessing my life and instilling a confidence in what I could do going forward. It's just interesting how career and life have played out

in my life since then. I attribute a lot of it to those early days and experiences like EFY.

Hank Smith: 00:07:44 Oh, that's great. I was an EFY counselor, but much later than you guys. It was the 1990s. Now, tell us a little bit more about Bob. John, what do we know?

John Bytheway: 00:07:53 Yes. Well, in fact, I grabbed this because I'm so thankful of the work that Bob and Dennis Wright have done. This is my Saints at War book. After serving his mission to London, England, Robert Freeman completed his undergraduate degree at Brigham Young University, then attended law school at Western State University in Fullerton, California. Following a fulfilling career with their church educational system, Robert became a full-time faculty member at the BYU University's Department of Church History and Doctrine in 1996. Robert and his wife, Janelle Bacon Freeman are the parents of six children and live in Springville, Utah.

Prof. Robert Freeman: 00:08:30 We still live in Springville and now well, five of those seven kids have married and gone on in life. We're down to pretty much empty nester status. It's an exciting season of life for sure. Just love the opportunity to be involved in education at BYU and hope some of your viewers have felt a blessing in their students as they've gone through the religious education aspect of the BYU education. To have tutelage under myself and others of my associates that we just really try to dedicate ourselves to their purposes and needs and their futures as disciples of Christ that they can go forward and enter to learn, go forth to serve, really make a difference in this very complex time that we live through. This ties back to the devotion I have to research of our saints in wartime. John, what are you doing? Pulling a book out?

00:09:27 I haven't seen that for too long there. The cover of that first volume. We've actually gone on and published, I think seven or eight volumes since that time relating to different conflicts and the different times and the dispensation and where our saints have been. One of the things that I want to say early on is first deep gratitude to my wife, who has been a key research assistant to me through all the 25 plus years that this has been my research focus and to our children who love and adore. They've come to know and love these veterans the way I have, and that's been a blessing for sure. I want to say that our saints have been in all the major conflicts of the dispensation and have been key participants really heroic in their contributions, yet humble, dedicated. They really turn back praise or too much accolades.

00:10:20 They don't think of themselves in that way, but they have gone forward to serve in times of a need. Wars and rumors of war continue to be so sadly a consistent pattern, if you will, which is of course scripturally very much connected to what the prophecies have instructed would happen, but certainly Satan has really used war as a way to divide the human family. Everything about it is antithetical to or in opposition to Christ, the Prince of Peace. We just continue forward through these times holding hands, if you will, figuratively, that we can come through and surmount any challenge or obstacle that Satan puts in our way in this kind of a context of war.

Hank Smith: 00:11:10 I'm really looking forward to today and hearing these veterans, Bob, there's something that stirs the soul when you start to talk about these saints. Let me read from the Come, Follow Me manual to start us off. It begins this way. Christmas day is usually a time to ponder messages like peace on earth, but on December 25th, 1832, Joseph Smith's mind was occupied with the threat of war. The state of South Carolina in the United States had justified the government and was preparing for battle. The Lord revealed that this was only the beginning. War, he declared, will be poured out upon all nations. It seemed like this prophecy would be fulfilled very soon, but then it wasn't. Within a few weeks, South Carolina, the United States government reached a compromise and war was averted. Prophecy, however, is not always fulfilled at the time or the way we expect. Nearly 30 years later, long after Joseph Smith was martyred, South Carolina rebelled and civil war followed. Today, war throughout the modern world continues to cause the earth to mourn. The value of this revelation is less in predicting when calamity will come and more in teaching what to do when it comes. The council is the same in 1831, 1861 and 2025 stand ye in holy places and be not moved. Hmm. Bob with that, where do we want to start?

Prof. Robert Freeman: 00:12:37 I think we're just fine to begin with 85. This is a revelation that comes at a time in church history, of course, that there have developed two church centers. We have here in Kirtland the place of this revelation. Really a letter authored primarily by Joseph Smith and to William, W. W. Phelps. Section 85 really is all essentially in Joseph's handwriting, which is matters all by itself, really kind of a dual voice. Some of this Joseph's first person and some of it in the Lord's first person instruction. We have key personalities of the early dispensation, most notably probably Edward Partridge, our new and first bishop involved in this. It's at a time when principles associated with the law of consecration are coming into play. W. W. Phelps is at this point in independence, Missouri, and he's leading the saints there.

They're about 800 in number who have now come to that new gathering place.

00:13:53 In that spirit of establishing Zion and oneness, the principles of the law of consecration are being implemented, but it's having an uneven reception, if you will. Some are being hesitant in their willingness to dedicate fully to living those principles. We look back in 20/20 hindsight here. I think most of us acknowledge that well, that was a big step, was a stretch. We're empathetic to some of this, but deeds are still being taken in the name of the owner when in fact the principle teaches to consecrate over to the church and then receive your inheritance back. The Lord is warning in section 85 against that practice. Even Edward Partridge's own role as a bishop slash administrator is being examined here a little bit and how is the function of that in the day-to-day practice going to look, and there's a sort of coming to of what this requires of our dedicated hearts and minds and that's hard.

Hank Smith: 00:15:05 Yeah, that's hard. As you were telling us about these people, it's a little hard to make that step into consecration. I thought that's hard for a lot of us. I know it's hard for John, not necessarily for me, but I know this is hard for everyone on paper and in my head it sounds good. It sounds, but then when the moment comes, can I do it? John, do you remember Dr. Rosalynde Welch was with us a couple of weeks ago and she said, your relationship with your possessions changes in consecration. At one point, you're the owner, this is yours, and then when you consecrate it, you're the steward. You're caring for it even though it's the same property. I've never forgotten that. I think maybe it's hard to give up that "this is mine" role to "I'm a steward".

John Bytheway: 00:15:56 There's the real and the ideal. I think, like you said, we all can hear the ideal and go, ooh, yeah, that sounds good. That sounds good. Then when it comes to your own stuff you're like, oh, I kind of worked really hard over the years to get that.

Hank Smith: 00:16:12 That.

John Bytheway: 00:16:13 What about those people that don't work hard at all? We start looking sideways like the parable of the laborers in the vineyard.

Hank Smith: 00:16:22 Yeah. Then Joseph Smith is what, a thousand miles away and you're thinking, does he really know what's going on? What I'm sacrificing here? Bob, so this section 85, is it more of a correction? Is it the Lord being really firm here?

Prof. Robert Freeman: 00:16:40 I think there's some mix of correction, also a hopeful tone that if accepting the principles the way they are being laid out is in alignment with our hearts and our minds we can get there and be blessed in that process. It's just the ongoing and unfolding that these principles is at the core, at the center of, of much of what is intended in establishing Zion. Well, it makes sense because setting aside some of these tendencies you've just drawn out, that is the sort of the human frailties part of our existence. That's a hard thing. We do hard things in the process. We give our lives over to the Lord knowing that he can make a whole lot more out of our lives than we can and our community and this seeking or aspiring to oneness, that's the hopeful part I think of the message. One of those who is in direct focus, and it's clear in the text and in the Joseph Smith papers you see, this is William McClellan. He has been the subject of writing by our esteemed senior colleague, Larry Porter in his seminal work on William's life where you just see these ups and downs and when he catches the vision, he contributes in great ways. Then there's hesitancy. He's one of those taking deeds in his own name. That's a hard place to be in connection with this kind of a revelation and teaching. We just have to get there.

Hank Smith: 00:18:17 Bob, when you say taking deeds in his own name, the idea is I'm going to deed this to the church. It's now property of the church. They're going to give back to me, but I'm the steward now.

Prof. Robert Freeman: 00:18:28 John's talking of the steward. Isn't that a beautiful word steward? We still have an interest in magnifying and making it flourish just as any other relationship role, I'm an attorney by training. I think of deeds and contracts they lay out in ways that the laws of man describe and establish relationship, but stewardship on the Lord's way. It's a call to continue to make things flourish, dedicating them to really ultimately his purposes. What a great way to do life.

Hank Smith: 00:19:06 There's some then in Missouri who aren't doing that. They're keeping their possessions in their name.

Prof. Robert Freeman: 00:19:13 That will be a pattern that maintains, we'll see it even after the saints removal to the West that it visits again and again. We have to ask ourselves, as we look at the text now, we reflect on history. Where would I have been in this connection? Would I have been a willing heart and run, not just walk, toward obedience to that call?

Hank Smith: 00:19:39 Yeah, you see some today who drop everything, give it to the Lord and go out.

Prof. Robert Freeman: 00:19:46 Some of them come from the most humble climbs in situations. Somebody might criticize that. Well, of course it's easy. No, I think to be in a very modest place in terms of your temporal possessions and to just say, still, I will give whatever the Lord asks. That's a monument to me of obedience and dedication of discipleship.

Hank Smith: 00:20:07 Yeah, it's happening all throughout the church. Are there any verses we could highlight from section 85 that you want to look at?

Prof. Robert Freeman: 00:20:15 Well, I'm worried I'm taking some things out of order here a little bit. Right at verse one is important for us because there's sort of mechanics of how this happens too. The Lord is calling on Joseph to instruct and Edward Partridge again a part of this that a history and record, and I might emphasize especially the record aspect of this here, less a personal history image coming to my mind, but let's keep a record. This will be something that happens again and again in the Doctrine & Covenants at key times. It will happen with the Nauvoo temple when the call is made to build the Nauvoo temple, to keep a record of what is happening on the errand of the Lord. In furtherance of that call and hear the call to practice the principles of consecration. Joseph goes out on the very day that this revelation is coming into play and acquires that record and that record will be used going forward to maintain who is in and can be counted on in regards to this call to obedience.

00:21:32 I think that's important, but right behind that, my favorite verse two also is that there's also to keep in that record the manner of life, their faith, their works. In a way, it's recording how we proceed into this practice, this community covenant, if you will, the dividends and the blessings that we see as an outcome of that commitment. I looked up the word manner coming into our discussion and thinking, what do I think of when I think of the manner and the suggestion that I received in the dictionary definitions, there were the way we live, display our habits, our conduct, our approach to life, how do we do life? We elevate through practices such as we're describing here with the law of consecration, our plane, if you will, of life. Then the dividend blessings come and we record those as well. Thus we see because they were obedient, these good things happened in their lives. They prospered in the ways the Lord defines prospering. It may not be the world's more secular view of what prospering means, but in the Lord's view.

Hank Smith: 00:22:53 Thus we see, I like that. That's a Book of Mormon phrase. They did this and thus we see here is what happened. I've never

noticed this. We want to keep a record of those who have that kind of faith. They follow through, they consecrate their property and let's see what happens. Record their manner of life, their faith and their works, and record those who leave, record those who apostatize after receiving their inheritance.

Prof. Robert Freeman: 00:23:22 I like the word firm because it sounds just a little gentler than condemnation, but the Lord is very firm. In this letter turned revelation, the consequences to those who reject the call to Zion, to consecration.

Hank Smith: 00:23:39 Wow.

Prof. Robert Freeman: 00:23:40 It's just as you describe Hank.

Hank Smith: 00:23:41 I really like this Bob, that maybe there's something about me that I'm going to hand this over or maybe it's selfish. John, you can tell me that my name is recorded, that me and my family are recorded as having done this for posterity's sake that I did this. I don't think the Lord's against that. What do you think, John?

John Bytheway: 00:24:00 Sometimes I think, why am I keeping a journal? Aren't angels writing down everything? Isn't a record being kept in heaven for everything? Perhaps this can also help us look at our ancestors, see what they did, what they sacrificed. I sure think we're living in the time of President Harold B. Lee called it the test of gold. When I have to have lessons on the law of the fast because I haven't been forced to fast like the pioneers did that had nothing to eat. I haven't known a day of hunger unless I chose to on fast day. You know what I mean? Man, we have a different challenge. I don't know. I'm just thinking, could this record also be so that we can read it and learn from those that went before us maybe?

Hank Smith: 00:24:46 Yeah.

Prof. Robert Freeman: 00:24:47 We'll finish our discussion today probably in section 87, I think of the military nomenclature. We have so many acronyms in military context. AWOL is one of them that I think I knew of from very early age and what the Lord is trying to do here, and we're going to see it in section 86 as well with the parable of the weed and the tare. He's trying to have folks understand that there's a firm line between the dedicated disciple and the one who, well, maybe I'll get around to it sometime, but not today. Really, the latter camp falls into the AWOL camp. They're absent without leave. They've been invited to a covenant, to a level

and standard of living that the Lord knows will in the end greatly enhance and bless not just for mortality but for eternity. He wants every one of his children to have that appetite, if you will, that desire, that yearning for that brand of living, that manner of living, disappointed for sure, but also that there is a consequence affixed to that rejection is what is entailed in section 85.

Hank Smith: 00:26:04 I love that. He's inviting us into a space where the blessings are immense. Come in, come in. Bob let's keep going. What's next in this section you want to look at?

Prof. Robert Freeman: 00:26:15 Again we've got this same three times in this section. We see it again in verse four, their genealogy to be kept. Verse five, the book of the law of God. These are all essentially the same invoking of a record as the section plays out. Then it talks about those who find themselves on the outside looking in, if you will. Verse nine, all they who are not found written in the book of remembrance, that's yet another mention of the record, shall find none inheritance in that day, but they shall be cut asunder and their portion appointed them among the unbelievers where are wailing and gnashing of teeth. A very undesirable outcome. Ironically, as I hug too closely to the things of the temporal kind and I'm unwilling to practice what the Lord has guided me to as a disciple of Christ, as I hug that, ultimately I lose even that. I lose it all. That is not where I wanted to be. That was not what I envisioned even in my hesitancy to live the higher law. Of course, the principles of the law of consecration are with us still. As we attend the temple and as we participate in covenants, we know that we are still called to be willing and able to give our all. We should in our daily walk, be a covenant people willing to dedicate our all. We still have those invitations. How well do I abide that?

Hank Smith: 00:28:00 Yeah. I really appreciate this side you might say of the Lord? Me in general, I love to hear the Lord's I will forgive, I will love, I am here for you, but I do appreciate I think that makes that more meaningful when there is a line, there is firmness here where the Lord says, if you don't follow through, there are consequences coming that are terrible. I appreciate that. I think that's an act of love.

Prof. Robert Freeman: 00:28:31 Notice time is of the essence. The Lord is so patient. He is so patient with me. My life, my shortcomings, my continuing effort to become, to get there. But in this historical context, time was of the essence. The Lord had things that needed to be done. They needed to be done in a sequence in time to move this restoration, these early moments of the restoration forward to

what was next. The patience seems a little less. The saints need to get there. It's a little like the call to build the Kirtland temple, and I can't think of the Kirtland temple without thinking that I was just last summer with you, Hank in Kirtland.

Hank Smith: 00:29:18 Yeah.

Prof. Robert Freeman: 00:29:19 I have a picture in my mind's eye of you and your family on the back of a rocket ship, I think in a local town parade.

Hank Smith: 00:29:25 Yep. That's exactly right.

Prof. Robert Freeman: 00:29:26 I think I have the picture still. We were celebrating the moment in history when the church acquired again the Kirtland temple and some of the key documents and the properties there both in Kirtland and Nauvoo. When the errand of the Lord was to build a temple in those early days, he chastened the saints when they fell a little behind in the timeframe that he needed them to be working in. It's a little like that in section 85 that the time is now. I need it now. Sound familiar to parents? Sometimes they're trying to chasten gently a son or daughter that hey, I've got to have you meet your moment here. Whether it's the home chores or something a little bigger. This is your moment. Let's seize the day.

John Bytheway: 00:30:13 Have you ever heard people say they tried the law of consecration and it didn't work? Now we're not living it. I've heard different answers to that. I'd love to hear what you guys would say.

Prof. Robert Freeman: 00:30:24 It is still with us today. You see it in our temple worship and in other settings. Hasn't gone away. It takes a little different form perhaps than what we might see here in this record of time.

Hank Smith: 00:30:36 Yeah, there's a myth out there, John. I think you're right, where someone might say, oh, the law of consecration, they tried it. It didn't work, so God took that away and gave them tithing. For some reason that myth has taken hold among some, but that's not the case. We covenant to live the law of consecration in our temple covenants. I had a student once say, when are we going to start to live the law of consecration? And I said, you mean me and you? We both probably should very soon. Thinking, oh, when's it going to come back? It never went away.

Prof. Robert Freeman: 00:31:10 Notice in verse three of section 85, the Lord is still talking about tithing. This is an all in situation and whatever form he's inviting in a particular moment of time, are we all in? And again, it's not

can we bring the technical obedience too, it's the heart. It's really where our heart is in terms of the hundred percent devotion.

John Bytheway: 00:31:36 The hymn that we sing so often captures the heart that you're talking about, Bob. Because I Have Been Given Much I Too Must Give. Or the big one I'll Go Where You Want Me To Go. I'll do what you want me to do. I'll be what you want me to be. But Thursday really doesn't work for me. The canning assignment.

Hank Smith: 00:31:55 Thursday doesn't really work for me.

Prof. Robert Freeman: 00:32:00 I have my wife's only sister and her husband just returning from service as mission leaders in Peru this month. We all know these folks in our lives that are just called in a moment's notice to leave careers and family and in such a dedicated way, just leave it all behind. Go serve the Lord in this way in a remarkable way. Anyone who's queried former mission president leadership about what the experience is like, talk about 24-7. The Sabbath day takes on a little different look when you're in that kind of a service. We see it with other leadership of course, but that level of commitment of just, I'll go where you want me to go, dear Lord, as you say, John. I mean how do I get there? How do I become that person if we find ourselves still wanting in those ways?

Hank Smith: 00:32:55 Wow.

John Bytheway: 00:32:57 I wonder if there's any mission leader who've ever thought this came at a really perfect time.

Prof. Robert Freeman: 00:33:05 I'm sure they're there, John, but I just haven't met them.

John Bytheway: 00:33:08 Yeah, I haven't either. This is a great time to leave my grandkids. You know?

Prof. Robert Freeman: 00:33:11 I know it's a name familiar to all of us, but I was the interim department chair last year when Lloyd and Karmel Newell accepted their call to go and serve. I visited with Lloyd several times about how hard this was for him, that there was no hesitancy. There was no question what they would do, but on a personal level, in his case, leaving the service 39 years as the voice of the Tabernacle choir, that's pretty good mission and dedication all by itself. Then his time at BYU drawing to a close, he wasn't sure that was when he wanted to retire, but the Lord said that was the time, so it became the time. What a thing to admire.

Hank Smith:	00:33:51	Yeah, my good friends Jason and Amber Kilgore, they got a call to serve as mission leaders right in the middle of marriages and grandkids. Yeah, you just do it. You just go and you consecrate yourself to the work.
Prof. Robert Freeman:	00:34:07	Senior couple yesterday giving a report of their mission to Australia in a member support capacity and the miracles they were able to share. I mean, my wife and I were pushing back tears the entire message because you just said, where do I sign up? I want to go there. It was amazing what they'd been a part of so humbly, what a great way to give to the Lord. Consecration.
Hank Smith:	00:34:36	This discussion reminds me of this thought from Elder Christofferson. True success in this life comes in consecrating our lives, that is our time and choices to God's purposes. Bob, this is to your point, the Lord is offering us an opportunity here. This is Elder Christofferson. In so doing, consecration, we permit him to raise us to our highest destiny.
Prof. Robert Freeman:	00:35:04	Who doesn't want that?
Hank Smith:	00:35:05	Yep, not necessarily a sacrifice at all when you know what the Lord's intention is.
Prof. Robert Freeman:	00:35:13	I want to draw our attention to verse six for just a moment if we can. I just thought this is really one of those places where a relatively short verse has a powerful compare and contrast. On the one hand, we're drawn into the verse with the phrase familiar to us in various scriptures. The Lord works through a still small voice which whispereth through and pierceth all things. Already I'm seeing the contrast. On the one hand, it's a still small voice. I want to say that in a hushed tone, a still small voice, which then is followed with this and pierceth all things. That's like body armor. Suddenly, how does that happen? The still small voice pierceth all things and oftentimes it maketh my bones to quake. Why John and Hank that just makes my bones quake.
Hank Smith:	00:36:11	Right. Yeah.
Prof. Robert Freeman:	00:36:14	About what does that imply? Any thoughts?
Hank Smith:	00:36:19	Reminds me of third nephi, doesn't it? They heard the voice and it pierced them to the soul.

John Bytheway:	00:36:24	Mm-hmm. President Boyd K. Packer had said once, we don't have the words. And then he said, amazingly, even the scriptures don't have the words that perfectly describe the Spirit. There's so many descriptions, but Hank, I went where you did, I'm looking at 3 Nephi 11:3. It was not a harsh voice, neither was it a loud voice. Nevertheless and notwithstanding it being a small voice, it did pierce them that did hear it to the center. It's the same kind of paradox. It's small, it's quiet, it's not loud, but whoa, it had an impact. It went right through me. Which is a really great attempt to try to describe that.
Prof. Robert Freeman:	00:37:02	I wouldn't want to be out of place here, but I'm having come to mind one or two times when my wife has tried gentle persuasion with a soft voice. But something that she said in that gentle persuasion, it still pierced me to the heart that I ought to act a little more like the priesthood holder I'm supposed to be in the home that can take a little gentle whisper and run with it. It's a call to a higher holier level of living.
John Bytheway:	00:37:33	I'm reminded of a President Henry B. Eyring statement, which I've always loved. He said, don't be surprised if when you feel the Spirit, it's accompanied by what you feel is a rebuke. I've tried to illustrate this with the teenagers. If you can see my hand, this is the symbol of scolding, but don't be surprised if when you feel the Spirit, it's accompanied by a rebuke. A come up to higher ground. I changed from scolding to an invitation to you can do better. You know you can. Come on up here. I like that. That's both of those.
Prof. Robert Freeman:	00:38:10	Yeah, that's powerful. Then at verse seven, we have this phrase that's gotten a fair amount of play and commentary in the commentaries that you can read on the Doctrine & Covenants in this section in particular, that the Lord God will send one mighty and strong holding the scepter of power in his hand, clothed with light for a covering. What does that entail? And then the discussion that follows there in scripture.
John Bytheway:	00:38:42	Well, I was hoping that Hank might have described me as mighty and strong, but it didn't even enter his mind. It reminds me of a certain episode of the Andy Griffith Show. When Barney is getting his blood pressure taken, the doctor's wrapping the thing around his arm and suddenly the doctor looks kind of alarmed and Barney says, what's the matter? The doctor says, well, nothing. I've just never been able to wrap it around that many times before.
Hank Smith:	00:39:12	And what does Barney say, John, do you remember?

John Bytheway:	00:39:15	He says something like, ah you won't find much horse flesh. We Fifes are wiry. You know, something like that so.
Prof. Robert Freeman:	00:39:20	He wasn't the model for Arnold Friberg's paintings at that stage of life.
John Bytheway:	00:39:30	No. No. He was last on the list. Yeah, I did have something from Susan Easton Black's book about this. She talked about what was happening and said Bishop Edward Partridge was able to resolve the problems that caused difficulty among the church members in Jackson County. Therefore, the need to send one mighty and strong to set in order the house of God and to arrange by lot the inheritances of the saints was unnecessary through time. However, some Latter-day Saints have interpreted the sending of one mighty and strong as a future event. This has led to then there's a quote from a book by Joseph Fielding Smith. This has led to quote, no end of needless speculation due to a misunderstanding of what is written to counteract those who claim to be the prophesied one mighty and strong. On November 13th, 1905, the first presidency issued a proclamation refuting such claims. Isn't that interesting?
Prof. Robert Freeman:	00:40:31	I came across that as well. John, I'm so glad you invoked the name of Susan. In her writing there's a volume she authored entitled Who's Who in the Doctrine & Covenants. It was done a good number of years ago, but in my early career I found it really useful to go through and see just in brief bios of the different names that appear in the Doctrine & Covenants, how as the record plays out where they are eventually in their standing relative to the work. Any is too many, but there are too many of those personalities that they hesitated, they pulled back some, became enemies of the church, and we know this. We speak of this on occasion with certain developments of historical events such that that's the warning and that's the firmness the Lord is trying to bring to this instruction so that we get there, that we understand the memo, if you will, that the scripture memo of what it is we're to rise to become.
Hank Smith:	00:41:34	What do you want to look at here?
Prof. Robert Freeman:	00:41:36	Well, I think there's some pretty straightforward things that set up right at the outset of this section who are the sowers of the seed? Verse two, the apostles are the sowers and the field is the world. Then we're trying to understand the relationship between the wheat and the tares. This is a really a remarkable treatment of one of the most important of the parables the Savior imparts in the New Testament. Even one of those few

that has a name, the parable of the wheat and the tares. With just that much I'm so intrigued and interested to know what you two have experienced as you've taught this on a regular basis in the the classrooms of the church.

John Bytheway: 00:42:24 I just love looking at the synopsis. The Lord gives the meaning of the parable of the wheat and tares. It's just like, what more could you ask for? Because sometimes he would give a parable and just walk away leaving everybody, what? In Matthew 13 where this parable comes from. First he gives the parable of the sower. People walk away and then the apostles come up and say, Hey, why are you speaking in parables? And well, he quotes the calling of Isaiah, so will see with their eyes hear with their ears, understand with their heart, be converted and be healed, but some won't. And then he says hear now the interpretation. Wow. Well, we get the interpretation of the parable of the sower, but here we get an interpretation of the wheat and the tares. I just love when the Lord gives the interpretation. You don't have to guess and speculate anymore. Hank, I don't know about you, but look at the strong words of verse three. After they've fallen asleep, the great persecutor of the church, the apostate, the whore, even Babylon. I mean, we were not allowed to say that word when we were kids, even though it's a scriptural word, and then even Satan, he soweth the tares. The tares choke the wheat, drive the church into the wilderness. Wow. Here we've got the Lord giving the interpretation. I want to hear what you're going to say, Hank.

Hank Smith: 00:43:49 Well, I'm fascinated by this because verse three, he brings in a little bit of first Nephi, the great persecutor of the church, the apostate, the whore, even Babylon. There's some references there to Nephi's vision of the great and spacious building, which is a fun little connection to make that makes you look differently at the parable of the wheat and the tares thinking, oh, it's very similar to the tree versus the building that we know so much about. That both are drawing. They're a sieve, I've got to go one way or the other. I go towards the tree or I go towards the building. All of a sudden, John, you're a fan of making those connections from like sister chapters and when you can find a sister chapter, all of a sudden things open up to you. Kind of like Alma 32. We learn about the seed and the tree, and then it connects to first Nephi eight and connects to the sower.

00:44:45 You make those connections across books and across chapters that can open up things for you. The idea that the tares, the great and spacious building chokes the wheat and drives the church into the wilderness. Doesn't that sound familiar to those

who what does it say are laughing and scoffing pointing their fingers? The tares choke the wheat and drive the church into the wilderness, but then the connection to the latter-days, but in the last days, here comes the blade springing up. It's still tender, it's still our young church. It's not even three years old yet, but here comes the wheat.

John Bytheway: 00:45:26 Hank, I love and Bob, the agricultural metaphors because there are things we can relate to, even with a little bit of doing gardening, and Hank, can I state that again because I think it's so fascinating that Jesus gives the parable of the four kinds of soils. It's better named that Elder McConkie and Elder Talmage both called it the four types of soil. If you're going to go plant something in your yard, the first question you should ask is, what kind of soil do I have? Because you've got to prep the soil first. Jesus is talking about prepping the soil. Then as you said, Hank, we get into the Book of Mormon and Alma says, I'm going to plant the word in your hearts, which you currently don't believe because I heard your buddy's prayer on the Rameumptom, and you currently don't believe this because the Rameumptom folks said that there's no Christ, I'm going to plant this word in your heart and nourish it by your faith.

00:46:23 The seed isn't faith, the word is Christ, and it requires faith to sow it and to grow it. Then he talks about the season. You've got to give it time to grow roots also in Alma 32. Then as you said, Hank, he tells him, if you don't take care of this, you will never pluck of the fruit of the tree of life. Boom. There's your first Nephi eight reference. What are we growing here? The tree is Christ. The seed is Christ. The joy of the gospel is the joy from Christ. Well, in this one, it's another agricultural thing, but wow, the opposition in all things that here we are trying to grow. We've got tares right alongside.

Hank Smith: 00:47:03 Yeah. You've got to wonder if in Joseph Smith's mind isn't, hey, when is this great separation going to take place? We feel like we're wheat here and we're being attacked by the tares. The Lord is saying, well, it's not yet. You're yet tender. I'm not going to do that work right now.

Prof. Robert Freeman: 00:47:19 It's a great testament to the patience of the Lord to let these two side by side through their growth pattern and to maturity. At what point do we see, and I'm not one who's come from a farmer's background and roots, but at what point does the wheat distinguish itself in a way that's readily observable? Isn't it true that it's those tassels that start, I don't know if that's the right word, but basically the product of the good of that wheat that is filling the measure of its creation. Now we see that in

clear observation. Drive across America at harvest time. Those endless fields of wheat that we see in a place like Nebraska, I guess there it is an obvious fruition. It's come to fruition and that's a beautiful thing. It distinguishes itself in a very natural way. It's prospered. It's become productive, and that signals that the time is coming for that harvest and the bringing into my house in the spiritual vein that we would think of the wheat.

Hank Smith: 00:48:40 I really like what you said there, Bob, the end of that wheat, the head that you might say the ear of the wheat is full of grain, full of seeds. Yet here, what is the Lord saying in verses 8, 9, 10, 11, it's priesthood continuing in the lineage, father, fathers and mothers to sons and daughters to fathers and mothers to sons and daughters. Isn't that a beautiful little symbol there of that head of wheat, full of seed?

Prof. Robert Freeman: 00:49:09 And what does that impart to the next generation of wheat? It's the seed for the next and the next and the next.

John Bytheway: 00:49:15 I think I've heard Anthony Sweat say, as quickly as you can get to the Savior in your teaching. But I also love the JST. I mean the audacity as some would view it. You're changing the Bible. No, I'm clarifying it. We've talked about this before, that it's not necessarily a translation of ancient text. It might just be a clarification, but to have a prophet comment on a prophet to have Jesus comment on a parable he gave, what a treasure! To have Abinadi say, let me tell you what Isaiah just said in Mosiah 15. What a treasure. Here's what Joseph Smith said about the parable. This is teachings of the Prophet Joseph Smith, page 98. Now, we learned by this parable not only the setting up of the kingdom in the days of the Savior, which is represented by the good seed which produce fruit, but also the corruptions of the church, which were represented by the tares which were sewn by the enemy, which his disciples would feign have plucked up or cleansed the church of if their views had been favored by the Savior. But he, knowing all things says, not so, as much as to say your views are not correct, the church is in its infancy. If you take this rushed step, you'll destroy the wheat or the church with the tares. Therefore, it is better to let them grow together until the harvest or to the end of the world, which means the destruction of the wicked. What I love about this is let the Lord be that judge at that time.

Hank Smith: 00:50:42 At that moment. Yeah.

John Bytheway: 00:50:44 The question I still have for the Savior is, is it possible for a tare to become a wheat? Because it doesn't happen in the parable, but have you ever heard of somebody investigating the

opposition literature then becoming converted? I've just wondered that question.

Hank Smith: 00:51:03 Yeah.

John Bytheway: 00:51:04 I have the April 6th, 1930 conference addresses. I'm sure you've probably perused those a dozen times, but April 6th, 1930, B.H. Roberts is speaking and he says to the congregation, we have seven temples in the land round and about the tabernacle. Ha. Imagine the day when there will be, he says, a hundred temples ha, and talked about the next century. Well, we're not to 2030 yet. Look at how many. So that's fun to think about that.

Prof. Robert Freeman: 00:51:39 Hundred's being talked about more in the recent decades and thinking that's a real stretch for me to imagine.

John Bytheway: 00:51:47 One of the things that this study of church history does for us is to say, you know what? There was always a time when people were leaving. Oh and coming and going. It's always been that way.

Prof. Robert Freeman: 00:51:59 Yep. Yeah. We talk about it in the context of war. You look at World War II, we think of these valiant, Latter-day Saint young men going forward in terms of the valiant part of it. Well, most of them were less active. A good number of them had word of wisdom and other issues that weren't very comfortable we wouldn't talk about, but they also had so many of them that it pivoted their lives and they turned back to Christ. This gets into the wheat and tare all by itself, doesn't it? That question of what is the part of this description that deals with that individual that has been that prodigal son and they came home? I certainly have seen that happen.

Hank Smith: 00:52:39 Speaking of this parable, both of you, we can get discouraged. I've heard from students and parents who are discouraged by the world around us today, and sin and debauchery is everywhere around us and our children. It can be discouraging, but also look at the wheat. I've brought just a few statistics for you both. I would love to hear your thoughts. I had to ask a little artificial intelligence here. Temples in various phases, either dedicated, operating, under construction, three hundred and eighty two, three hundred and eighty two. Let's go to missionary totals. There's 75, almost 75,000 full-time teaching missionaries. 31,000 senior missionaries, 4,100, almost 4,200 young service missionaries making that a total of 110,000 active missionaries. How about another one? Almost 32,000 wards and branches. That's over 3,600 stakes. I just wanted to read to you something pretty recent, June of 2025. Elder Cook was

speaking to new mission presidents here in Provo, new mission leaders. He said, let me get this. During the first quarter of 2025, every region of the world had at least a 20% increase in the total number of convert baptisms compared to the first quarter of 2024, which 2024 was the highest baptizing year in 25 years. I know it can be discouraging seeing the tares, you might say, the wickedness around us growing, but the wheat is doing really well.

John Bytheway: 00:54:27 If you're out there hearing the social media narratives, go to the church news, read some of those articles, read some of the teachings that the mission leaders received. It was, it'll fire you up. It was so exciting. The wheat's growing, isn't it?

Hank Smith: 00:54:42 Yep. People do leave and have left, and that's not our job to judge. As you said earlier, John.

John Bytheway: 00:54:48 Mm-hmm.

Hank Smith: 00:54:49 It's not our job to say that person's a tare and that person's a wheat.

John Bytheway: 00:54:54 That's probably rude.

Hank Smith: 00:54:54 Yeah. Might be a little bit rude, but in general, when you think of how the church is doing, Bob, you know the history of the church as well as anyone, the church is doing well, that mighty stone rolls forth, and Bob, how's the world changed since you served in England?

Prof. Robert Freeman: 00:55:13 Well, I mean, that's the remarkable thing in our discussion today as we come to section 87, is to think the complexities are the section just beyond our section 88 will invite us to the study of the world that we live in, and I love that it includes things on the earth and under the earth. My degree from BYU is in geology, so I considered things under the earth a very important part of that call, but of nations and of their perplexities, and certainly we live in a time of great complexity across the board.

John Bytheway: 00:55:47 I'm glad you brought up section 88 because I thought, what a wonderful bookend. 88 is such a message of peace here in these sections. We've got challenges of consecration in 86. We've got the wheat and the tares in 87, prophecies of war and this message of peace. Didn't Joseph Smith call it the olive leaf section 88?

Hank Smith: 00:56:08 Yeah. Section 88. To anyone out there, it does seem dark. That is real. Look what the Lord says in verse 11. Blessed are you if you continue in my goodness, continue in my goodness, and you are a light unto the Gentiles, you will be a lowercase savior unto my people Israel. That's beautiful guidance. As both the wheat and the tares grow together. You stay. Goodness. Continue in my goodness, be a light and a savior unto my people. Bob, with that, let's go into section 87. We're getting into now your career, your expertise dealing with saints at war. Here's Joseph Smith receiving revelation about the coming, at least in the beginning here, the coming Civil War in the United States.

Prof. Robert Freeman: 00:57:08 Dominant in the Lord's interest and instruction here is the 30 years hence approximately outbreak of a civil war that will take this nation to its knees. It's a remarkable revelation when eventually the Civil War happens. This very revelation will be cited outside of the church as evidence that there is a prophet among us. That Joseph could have had the foresight that this revelation could take place in the window of time, Christmas day in 1832, and it's a remarkable, remarkable thing, but it speaks also dispensation, millennially of the future and of the place of war going forward as the dispensation unfolds. I've said it already in our discussion today, that the adversary has found a way to divide the human family over the course of time. I have a volume that I picked up many years ago, 5,000 years of war. You realize that this is a very continual, we want an optimism about it, but we don't see an exit ramp for war to go away.

00:58:29 It has been, sadly, such a feature over time this very day. It's interesting. I have a phone like all of us. They're there even when we don't want to think about it. I just had an alert that yet another wave of missiles has been launched and thwarted fortunately in the Middle East. We're in the midst of a conflict that is complex. We pray for those who are in harm's way, that are the innocence as we typically brand them, and for those who are doing their very most to defend liberty. This is such a powerful idea. When we think of the Book of Mormon, it's really not a subject that comes up as frequently in the Doctrine & Covenants, but when it comes up, it's very purposeful. We can go back and we see through the experience we generally describe as the Mormon battalion experience during the Mexican American war, and then also through the Utah war or expedition as it was more commonly known at the time, 1850s, that our saints are involved in military type action. Well, let's take a look at some of these verses and see what we've got. Hank, maybe you'd be kind enough to read. Try the first three verses if we can.

Hank Smith: 00:59:56 Let me read a little bit. Section 87, 1 through three, verily thus saith the Lord concerning the wars that will shortly come to pass beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. I looked that up. The American Civil War, the modern estimate, modern revised estimate of deaths in the modern Civil War, 850,000, the deadliest conflict in US history deaths, also many deaths from disease, not just the fighting. The time will come that war will be poured out upon all nations beginning at this place. For behold, the southern states shall be divided against the northern states, and the southern states will call on other nations. Even the nation of Great Britain, as it is called, they shall also call upon other nations in order to defend themselves against other nations. Then war shall be poured out upon all nations, and verse four talks about slaves rising up against their masters, marshaled, and disciplined for war. Then I think Bob isn't the rest of the section about further wars into the future.

Prof. Robert Freeman: 01:01:07 Sure. Well, let's isolate a little bit on those early verses and what that describes in terms of the Civil War, the war that really took this nation to the brink of disaster. Of course, we have presiding over the country at that time, a young leader who comes from Illinois, which is a really interesting story all by itself in connection with church history. Abraham Lincoln. I visited his boyhood home last summer. It was really great to go and see the beginnings of this remarkable voice for democracy and freedom. It's a painful experience, but it seems somehow necessary in the refiner's fire of what this nation would eventually become. The statistic that you just gave, Hank compares well to numbers that I brought with me here today as well. You see varying estimates, but it really was a terrible, terrible moment in history. When we catch the essence of what's happening here, the rebellion in South Carolina, there's a whole discussion there about federal versus states' rights and tensions.

01:02:14 There's tariffs that are coming into play that the rebellion connects with that more so even is the question of slavery. I'm not really a trained military historian, so I wouldn't want to assume any great authoritative voice in describing how much of what happens in the early going of the war is to finally stamp out slavery. Slavery, which is at that time a global issue, not just one with the United States, but the North and the South are really dividing themselves along some pretty hard fast lines. When the rebellion begins, when the war commences, we see this upsurge in violence and the war goes longer. It takes a greater toll than any could have envisioned at the time. But as finally the guns are silenced, talk about Appomattox and 1865,

and we finally have the cessation of hostilities, it's going to open a path toward a much brighter future for the nation.

01:03:23 Most of what my study of war has entailed, has involved global conflicts from there forward. The last portion of section 87 gives us some understanding about the consistency of that pattern, what that will mean, what that will bring in whatever nation, and being observant as the Articles of Faith describes, of the calls to arms that nations have, are Latter-day Saints in whatever setting have answered those calls, and as I said earlier, have been at the forefront of making a contribution. Talk to any veteran of true wartime service that is being involved at the battles front, if you will. They have that consistent plea that those of us who have been there, who have fought in these terrible events, these tragic wars, we sure wish that they could come with a better way of solving their problems, the nations of the world, than this approach because it is so hard.

01:04:28 And of course, it's not just as you and I have offered of casualty counts of those that died who were injured in the body, but also in the mind and what the returning soldier brings back home. And we talk about this in the area of mental health and the residual things. I've talked to spouses of veterans that have said after a long and full life that they've lived with this recurring nightmares and the mental health issues. We know that suicide and other evidences of the burden that these soldiers bring home is one of the costs to society again, of these terrible events we call war. We want to get away from that pattern. We want to be peacemakers as we take on the name of Christ, a voice of advocacy, for moving away from war. Certainly that's the call of the scriptures. Even though this gives us information about what we can expect in the future, it's a prophecy of that kind. 1832, looking forward to our day still. Our call is to reject violence and war. We can talk about justifications for when war is warranted, if you will, but that's almost a different kind of discussion for a different day, I think, and instead why it's sobering. We still can have the hope that we, you and I can make a difference and being voices for peace.

Hank Smith: 01:06:01 John, we had two episodes last year in the Book of Mormon on the war chapters. One with Dr. David Boren and the other with Dr. Justin Top, who's a chaplain. We did talk about that there, Bob, the justification and the when and where of war if we're not going to do that today. Bob, what do you want to do? I want to tap into your expertise here. I want to talk about saints at war. How has it been for you reading these stories, putting together these stories, writing these stories?

Prof. Robert Freeman: 01:06:36 You listen more than you speak. You really don't need very many prompts or questions to a veteran who's had that kind of experience, but what they're able to give you a close feeling of what that's like for any of us. It's summertime here in Utah Valley and wherever your listeners are, and it's a time of year that we have events such as the 4th of July and others like that where we commend those who have done so much for the liberties and freedoms that we enjoy. If you have a veteran in your family, if you, a veteran of your ward, we may want to learn more about their experience and and how we approach that can matter that we really demonstrate first and foremost an interest in them. Yes, commending their service, never asking them to share more than what they're comfortable in disclosing about their experiences.

01:07:31 I count it as cherished memories interviewing some of the very most humble individuals that you can imagine from really obscure settings sometimes yet pillars of their community that have done so much and demonstrated resiliency from the difficult things they've encountered. Just last week I had a good brother from little Beaver, Utah. I was teaching gospel doctrine in my ward, and lo and behold, I looked down and there's my friend Howard Bradshaw from Beaver, Utah, and he's sitting on the front row and he's a veteran of the Korean War, if you can imagine that. In fact, his face is on the cover of one of the volumes I had the good fortune of authoring, and he was spry and in good condition, I even asked if he would be kind enough to introduce himself to those present. He stood in place and at 98 years strong, he shared a little bit about himself and our acquaintance.

01:08:27 One of the reasons I mentioned him is because part of what he shared with us back when I interviewed him those 20 plus years ago was images of the first baptisms that he witnessed and was a part of in Korea. If you can imagine they're at a seaside dressed in white. These young converts are coming into the church. What we find is that wartime environment, as terrible as it is, has often served as a beginning place for the gospel to be introduced in a place in a land. I think of humble individuals like the good brother I just described from obscure places then I think of names that we're maybe more familiar with and would be aware of. Two sharings if I can, from names that would fit into that category. One from Elder Neal A. Maxwell a long time ago that I sat with him, we filmed his interview because we were in the early stages of developing a documentary work that was a companion to the very volume that John you held up early in our interview today, Saints at World War II.

01:09:38 Elder Maxwell was kind enough to make himself available for that, and he described how that as a young 18-year-old man he was sent to a place that he really didn't even know where on the map to locate. His mother wasn't all together in favor of his embarking on that service at that time, such a tender age. It goes forward and he finds him placed himself in Okinawa. He shares his experiences there. He shares gathering as just a small group of Latter-day Saints on occasional services that they could conduct and have the sacrament. I don't know if you've heard it said, but I think there's truth to the idea that there really are no Sundays in wartime. Here they were. They had the priesthood, and this is a distinctive thing about our faith, is they would have the priesthood so they could conduct that service.

01:10:28 They could have the sacrament. They were organized into groups. This was a first in World War II, and they would have the emblems of the sacrament. Elder Maxwell described it as being something of a roll call to know if there had been any casualties in the previous week. Now, that's sobering to me, the notion that someone might not show up this week that was here the previous meeting. He shared that. But I also remember him saying as part of the interview, that he felt he was so fortunate they never came to hate the enemy, that he was spared that kind of an emotion of true hatred for the enemy. That he just conducted his service as best he could, obviously facing danger on a daily basis. Little did he know that many years later he would return to that same place, to Okinawa to dedicate a church worship edifice.

01:11:31 To hear him talk about that and reflect on those experiences was a powerful, inspiring really, opportunity that I recall very well. We thank thee oh God for a prophet President Nelson. He also made himself available for an interview. This was just over 20 years ago when he was serving in the quorum of the 12 to describe his experiences serving during the Korean War in a military capacity. He visited all the MASH units. I don't know if John, Hank, you're familiar, remember that series, television series of MASH. But imagine President Nelson being in a setting like that, going from MASH unit to MASH unit and assessing the care being given to the ill and injured in uniform, tells a remarkable story about having an opportunity to meet a young Latter-day Saint who had his legs amputated due to an event that he had experienced, how he didn't know quite what to say as he encountered this young man, but he expressed condolences and he expressed his concern for him and hope for him.

	01:12:48	The young man sensing, I'm sure, a little bit of awkwardness there and what Dr. Nelson was able to say at that time. He turned to me and he said, don't worry about me now. I'm paraphrasing of course. I'll be okay. I don't work out my salvation with my legs. I do it another way. I think it was a transformative experience for President Nelson. I've seen several apostles say that because of their service in wartime, it really had an impact on their discipleship going forward, and I think that must have been such an experience for President Nelson that day.
Hank Smith:	01:13:27	Coming up in part two of this episode.
Prof. Robert Freeman:	01:13:31	Apparently this German soldier was one of them, and so they flushed him out. He's running in retreat, and this is where dead-eye dick, Benner Hall comes into play where he is to kind of have that sharpshooter moment there and take him out. He shoots and misses, shoots and misses. He actually takes another shot at a inanimate object that he just knows what it is and how to get it. He knocks that out just fine, but then he goes back and tries to shoot the other guy and he can't do it.

John Bytheway: 00:00 Welcome back to part two with Robert Freeman Doctrine and Covenants Sections 85 to 87.

Prof. Robert Freeman: 00:07 I mention President Nelson is because of a second opportunity I had with him, which happened years later, just a couple of years later when he was invited to go back to Walter Reed Medical Center near Washington, DC and be a featured speaker on the occasion of the hundredth anniversary of Walter Reed Medical Center. For those that don't know, Walter Reed is one of the premier medical facilities in this country. When on occasion we hear of a president or other key leadership of this nation having treatment, even regular routine check-ins, it's often at Walter Reed Medical Center. This is the caliber of leader and of surgeon that President Nelson was to be assigned there. You get a sense of that and he's invited back and he comes and he speaks to a full house, the auditorium there at Walter Reed and after which the lineup of those that want to just come and shake the hand of this pioneer.

01:09 He gave a tremendous lecture. I was fortunate to be able to join him for that occasion. Then we visited the Museum of Medical Science that is there adjoining Walter Reed. You learn of the advances of medicine that took place on the battlefield because as true military historians know so many of the casualties that so much of the loss of life that happened in the early wars, civil war as we've focused on here today, they happened because of secondary infections and such that would take place after the initial wound. It's things like penicillin and other advances in medicine that came into play early on in the battlefields that gave a much greater probability of survivability of those that were being treated even other contexts. Now, of course, we have the great blessing of medicine advancements that came because of a war context. It's interesting to think about, but President Nelson, he truly carried the day there at his lecture. I just came away so impressed. Those mostly not Latter-day Saints who were present and just revered him for the great medical contribution that he was able to make. Certainly we've heard his talks on being peacemakers and know that that is

something that's strong with him and part of that born out of his military service.

Hank Smith: 02:41 Wow. Bob, the title for this week comes from the very last verse of the lesson, section 87 verse eight. Wherefore stand ye in holy places and be not moved. In your experience researching those who have gone to war, sounds like an odd question in my mind, which is how do you stand in holy places in war? What have you seen?

Prof. Robert Freeman: 03:10 Oh, such a good question, Hank. I tell you, where would we be without that last verse in this very sobering, serious section and it is the title of our scripture blocks this week. Well, I think we have some pretty good starts to answers for where we can stand in holy places when in a war context in a foxhole can be a holy place. I can recall a good brother, I believe his name was Blaine Johnson. I hope I have that veteran's name correctly that said prayer was constant with me. It may not have been that I could pause and offer an oral prayer the way we more traditionally think, but I always had one in my heart. I had one always just within reach on the shelf that I could call on to get me through that next hour, that next day, the intensity of that.

04:06 I have a picture in my mind's eye and this is a little picture that I was given years ago of a group of young Latter-day Saints on the fan tail of a ship. The USS Cambria, they're having a sacrament moment before they go on a landing. You can tell they're equipped for the landing by the gear that they're wearing and there's a young man kneeling in front of a table. You see the emblems of the sacrament and you look at those young men that are seated there. You can look in their faces and see the fervency of their desire to renew those covenants through the sacrament, knowing what's approaching, knowing that they're about to meet a really dangerous moment that not all of them will necessarily survive.

05:04 It really changes the way I've viewed the sacrament in my own life, that I go in a much more comfortable setting to take the sacrament each Sunday if I'm not careful, it can become a little bit casual and routine. When I think of that picture, I think of they really felt it intensely in that moment. It changed the way they viewed that ordinance of participating in the sacrament. These are the same soldiers that have had occasion over the years to receive a letter. We get a lot of the correspondence from these young people when they were away to war. You have a letter home. Dear mother and dad, please be assured that I'm here and doing all right. Sharing those updates that one

would share. Please find enclosed tithing and I would ask you to please pay this right away.

06:02 Now, why would that young soldier do that? I think you and I understand there's an urgency about that to them in that moment that they are right before the Lord. Again, sometimes maybe I get a little casual and routine, but that helps me elevate my desire to be a little bit better in some categories. Now, back to that verse also, one other example. I used the Elder Maxwell experience of our young soldier saints gathering where he would have a group organization level gathering on occasion and something that our veterans have talked about over the years with some gratitude, deep gratitude is occasionally they would have a serviceman's conference where a larger number of Latter-day Saints could come and be assembled together and share not only in worship service but also in a social interaction to be brothers in arms there that could go on for a day or two. That certainly qualified as standing in a holy place.

07:10 We have images of that in far flung settings being so far from home, yet being together with other Latter-day Saints and the military would support that and very often there would be chaplains involved in that to help orchestrate and make that come about. Those made an indelible impression on the young men that were involved. This last memory that I've chosen to share actually comes from the book that you held up earlier John. I've asked you if you wouldn't mind just sharing in Robert's own words the actual experience of having this little Easter service and what it meant to these young men as they're facing the war experience on a daily basis.

John Bytheway: 07:54 Okay. I'm on page 250 of Saints at War. I did not know how many Latter-day Saints there were in the 43rd division. I had no way of finding out from my position. One day the chief chaplain of that division, a Catholic, came to our particular sector and visited. His assistant was a Latter-day Saint from Salt Lake City, Keith Wallace. I told him I had been appointed a group leader and did not know if there were any Latter-day Saints in the group. Keith arranged for me to meet with the chaplain who said, let's find out. I'll help you organize a meeting so your people can have their religious service that they need to have. That dear man really helped us. He publicized the meeting throughout the division, reporting that there would be an LDS service held on Easter morning at the rear command post.

08:36 Easter morning came. I did not know what to expect, how many men we would have or if anybody would come. I arrived at the rear command post and found a bombed out house. The only

thing standing were the walls, but it gave us a little bit of privacy. I scrounged some ammunition boxes and formed a pulpit and sacrament table. From those I found some spent shell casings and some little wild flowers that had survived all the battles and set them up for a little bit of atmosphere. We had a field organ, which I played. I had to use my knees to pump it to make any music. I waited impatiently to see how many would come. Then the trucks started coming in. By the time we had our service, there were about 50 Latter-day Saint young men there. They had come directly from combat and their foxholes. They were dirty and unshaven. They had their combat gear, ammunition, belts, canteen, steel helmets and their rifles.

Prof. Robert Freeman: 09:37 Now you're having the same struggle I did John.

John Bytheway: 09:39 Yeah, they're just teenagers. You know. They got off those trucks and rather than have them carry their weapons inside the house, we had them stack them outside the walls. They sat on their steel helmets because that was the only thing they had to sit on. We enjoyed one of the most spiritual services I had ever attended in my life. Some of those men had not been in a Latter-day Saint Service since they left home. A number of them had gone astray. I will never forget as we partook of the sacrament, the priest knelt at the table and could not get through the prayers because they were so emotional about it. I watched some of the men who acted as deacons. Tears coursing down their cheeks as they passed the sacrament in our mess gear to the congregation and those receiving it, feeling the same spirit, tears in their eyes. After singing some hymns, praying and partaking of the sacrament we turned it into a testimony meeting. I don't know when I have heard more fervent testimonies, men who on the spot repented of things they had done and said, this is going to change my life just by having this association. Singing these songs and feeling this fellowship and renewing my covenants with the Lord. It was one of those experiences I will never forget. I think that was the highlight of anything that happened to me in the war.

Prof. Robert Freeman: 11:00 We look at the rest of his life, John and Hank, his devotion and his service. I've had the good fortune of traveling with Elder Backman out to the trails in Wyoming where the handcart pioneers made their journey to Martin's Cove and I think, well, Robert Backman knew a lot about those things that are hard. He could connect well to the pioneers and to our early church history and to the Doctrine & Covenants in his own right.

Hank Smith: 11:39 Wow.

John Bytheway:	11:40	Bob, Hank has heard me talk about this many times probably, but my dad was not a member of the church, was a a Seaman First Class, a lookout in the gunner's mate on the USS Saratoga, but was invited to church by some buddies at South High School. Cal Miller was one, Keith Crawford another. My dad said they dragged me to church often cruelly. He attended church in the Saratoga. When he got home he said, I should date some LDS girls, which completely changed his life and mine and so I think about what you were saying, how even in the very worst of circumstances, the Lord can find a way to do something good. You mentioned President Hinckley. I believe that the church in the Philippines was started there by servicemen in 1962. That has a place in my heart because that's where I served my mission.
Hank Smith:	12:34	John. Yes, I have heard you talk about your dad often and I love it every time that you do. I feel a little out of place here. You've both written books on this. We've already talked about Saints at War and the many volumes that you've done there, Bob, but John, you wrote two books called Supersonic Saints. I've heard about that from quite a few people. As I meet people throughout the world that know John Bytheway, and they'll frequently, I loved those Supersonic Saints books.
John Bytheway:	13:04	Thank you, Hank. I love airplanes. I just think they're beautiful and sleek and they have to be because they're going to fly through the air. Airplanes are like gorgeous sculptures. But I had a roommate, Tom McKnight, who had to crash land an A4 Skyhawk on a carrier during his training. His story was so good. I was like, Tom, write that down, and then I started collecting others and thought back in the day when I was a priest, I would've loved reading these stories, you know? I was so thrilled with how many veterans were willing to share their their stories. I can share one with you if you like. I met on a trip, a Vietnam veteran named David Stock. He said that when he grew up he knew he'd probably have to go to war, but he heard about a program called High School to Helicopters in New Mexico.
	13:55	He thought, maybe I can fly rescue helicopters and be like an ambulance and help people. He said he started his training and he had an unusually good knack, a gift for flying helicopters. He had such a gift. They were like, no, we don't want you to fly an ambulance chopper, a medevac chopper. We want you to fly the new Cobra attack helicopter, and he said, I didn't want to shoot people, but I decided I'd be like Captain Moroni and be the best soldier I could, but try not to delight in bloodshed. He said, we fasted and prayed our family that everything would be

fine. He said, I had the most foreboding feeling that things would not be fine. Saying goodbye to my mother was one of the hardest things I ever did, as you can imagine. Well, he said that he had a certain assignment once to go out.

14:53 He wore, he called it a chicken plate. It looks like a bulletproof vest, but he decided to get one that was a little bit larger on a whim that day. He was hit by anti-aircraft fire. This chicken plate was going over more of his body than usual. A smaller one this an anti-aircraft ammunition would've gone through his heart, but because he got a bigger one, it hit the very edge and went out through his shoulder. Here he is wearing that with the bullet you can see on the side, he was wounded, I think one hit his leg too and he flew that helicopter back. They got him in triage a member of the church saw him and said what happened? And he told him and he said, let me help you remove your temple garments and we will get you ready for operating and let me go find somebody who can give you a blessing. This priesthood holder that he'd never met, put his hands on his head and said, David, you, your family fasted for the wrong thing. You were hurt and you will be hurt again, but you'll return home whole man. He said, I felt invincible after that you know? He did, on another mission he got hit like that, but he did return home a whole man. Thank you David Stock for your service, for an inspired priesthood holder who was there to give him that blessing. Wow. Anyway, that's just one of the stories, Hank, isn't that something pretty powerful?

Hank Smith: 16:31 We could stay all day and I would love it. Bob, I wanted to bring something up to ask you about. Often Latter-day Saints in the US might get the idea that when we talk saints at war, that these are all Americans or British, but I wanted to read something. This article is called When The Wicked Rule, the People Mourn. It's written by Robert Freeman back in 2003. It's an article we can put in our show notes. This is about a German saint, someone on the other side of this war. You even write about a German saint who is at D-Day, but he's seeing the armies come in. This really touches me, Bob, because it gives me a new perspective that the Lord is not on one side of this. He is on both sides with these saints. Here's the story. His name is Horst Hilbert.

17:34 He provides a description of divine intervention. Hilbert's unit had been deployed to the Russian front where many German soldiers experienced horrible conditions while on guard duty. One day he and his comrades were by the Russians. The only shelter he had was a little shack with a straw roof, and here's a quote from him. I was very afraid, and since I was forbidden to

leave the post I wanted to pray. I could feel the power of the destroyer, but I could not utter one word of my prayer. My tongue felt paralyzed to think that the first words in my life were prayers on my mother's lap. All I was able to say was if my mother could pray for me right now, so the Lord might hear the prayers of that righteous woman. With this thought I looked to the east and felt prompted to look north. When I did this and turned a bullet passed and in passing hit the coat at my stomach. Had I not turned, it would've struck my stomach. After this incident, the shooting stopped. Some days later I received a letter from my mother. In this letter she wrote me that in the night of January 6th, she woke hearing me call her mama.

18:50 Also, she heard the sound of shooting. She got up quickly, woke up my four sisters and said, we have to pray fast. Horst is in mortal danger and needs our prayers. The five women knelt down and my mother pleaded with the Lord to keep his protecting hand over me. After the prayer, my mother told my sisters to go back to sleep and be of good cheer. Horst has been in danger and the Lord has helped him. That just touched my heart, Bob, to think of saints on the other side of here it is in World War II.

Prof. Robert Freeman: 19:26 Pretty remarkable, isn't it, Hank? As you're sharing that, I want to get to your question because I think it's terribly important. Elder Maxwell in the same interview I mentioned earlier, he describes an experience where his parents felt a prompt in the night to rise and give a second couple's prayer that night to pray specifically for Neal in a moment of danger. He did not learn until many years later, through a surviving aunt of that experience and of that moment, the fervency of what his mother felt. Talk about their mothers knew it moments. The only time he was emotional in the interview he described that the prayer had happened at the very precise time that he could match up when they had some terrible shooting coming that he was spared of in that night, which of course raises an independent question from yours, and again the one I want to get to, which is when bad things happen to good people, when sometimes individuals that are interviewees have shared they were just cream of the crop, good and righteous young men, yet they didn't come home.

20:41 How to navigate that. Sometimes there's survivor's guilt. There's just a myriad of ways that these experiences come back home and you just think such a good person. Again, it's indicative of Satan's role from any war and on the consequences that come of war against civilian casualties, and we have to be so careful as disciples of Christ, how we describe those that are on the

other side. You have some general conference talks by key leaders during World War I and World War II and others as well that talk about the care we need to have and how we discourse on such things, but to your point of the other side, if you will, the young man you were talking about what role he had, not Horst Hilbert, but the one just before there with his being a forward observer is what the role was in seeing the enemy in advance.

21:38 Flade is the one that I think of in a specific there who eventually has taken this young German Latter-day Saint and he's taken as a prisoner of war and he will be relocated over to the United States, which happened to a good number of individuals. He comes and it's remarkable. He is coming as a prisoner, but he passes by the Statue of Liberty coming into New York Harbor. He can't control his tears because he looks at that symbol of freedom, true freedom. He realizes it's something he doesn't have in his homeland. He counts it a great blessing to just be in that land. It's interesting that later after the war, he will choose to come and make America his home. He marries, raises a family and many years later is called upon to be a mission president back in Germany. It's like a book unto itself.

22:38 Hank, you want to write that book? There's one for you. I stand in awe of things like that. Now, we've encountered saints from Canada and I used to have Hugh B. Brown's brilliant red uniform hanging in my office, had that for about 10 years, I think. He was up there and then Australia and certainly Germany had a population of Latter-day Saints going into World War II. That was only behind the United States and Canada, so it was the third largest membership in the church. These are complicated dynamics that we don't have time really to treat, but I will say this, those young warriors that were fighting on whatever side and whatever country at those tender years, they didn't understand the perplexities of nations. They didn't know really of the diabolical things. In the case of the German experience in World War II that were going on, they wouldn't have had a true sense of that.

23:37 I think of Elder Busche, there's a general authority of the past Elder Enzio Busche who served in at the tail end of World War II on the German side. He was not a member of the church at that time, but he was, all of 14 years of age. Can we imagine a 14-year-old soldier in a conflict like that? And he doesn't even hardly know what end of the gun to hold. Young Enzio Busche is a part of the German youth movement. It'd be a little like the Boy Scout program here stateside. There is that anticipation of eventually being a part of the military forces when things get

really difficult at the end of the war. They're conscripting these young 14-year-old kids to go out and do whatever they can, and he's a part of that number. He goes forward, and I don't know the full details of just how they were deployed, but however he moved in that moment, he was captured very quickly by the Americans and he and others taken to an old barn.

24:47 I can picture this in my mind's eye that they're taken to this rundown barn. It's just a place to house them. They don't know just what to do with them, but in the next day or so, they determine they're just going to have to release them. They can't have this management challenge. They go and somehow are able to communicate that those young men are to raise their arm to the square and promise that they will not fight any longer. They'll return home. That they're done with the war. Enzio replies that he was only too happy to do that. They were all very happy to do that, so they did, and he went back home, but there was an incident or an exchange with him and an American GI that the American gave him a little bit of food stuff to help him keep nourished. He was really grateful for that.

25:36 When later he has his first introduction to the church, he remembers that gesture and that kindness. It actually helps him have that initial interest, which eventually leads to his baptism further on down the road of life. He becomes really one of the great general authority seventies that I've certainly ever known of. Great individual, so pleased to be able to interview him in his home. He was actually wearing attire that was reflective of his native Germany. What a grand man, but in any case, it's a reminder. Those on the other side, they were good people. They just had a really bad cause and in the case of these youngsters, they didn't understand what was at work in their leadership. Even today that has application in how we view the world that we live in. We're a global church and we have a global membership.

26:28 Perplexities of nations are just going to continue to vex even the very brightest and keenest minds and which can pray every day. We should have that prayer in our hearts that those in leadership positions in our governments, certainly the leaders of the church are so aware and they do the very best they can to navigate it all. Just a final thought in this regard, many years ago interviewing Elder Hartman Rector Jr. Who's convert baptism story is really a gem. He was on a carrier, he was a Navy pilot. He had already had his initial introduction through missionaries that had come during his training in San Diego, but now he's out on deployment and that's during the Korean War. He's with a group of Latter-day Saint young men that are

meeting regularly in the ship's library conducting worship services, good studies of the gospel, of the scriptures of commentaries.

27:23 Because of that introduction he's had already through the missionaries, he wants to be with them and he meets with them and he's deepening his testimony as he does. In the end, he's electing to be baptized on an R&R layover in Japan. He and several of his new friends make their way to the mission office there in Tokyo, and he presents himself ready, willing, and able to be baptized, and only then does he learn through the leadership of the mission that he can't be baptized. That at that time, the policy was that they had to study the gospel for a number of months. I believe it was closer to a year before they could actually be baptized and, Hartman Rector telling the story to me, he said, I told them every time when I depart that ship out on the Philippine sea ship, when I come back, there's holes in my plane that weren't there when I left. He said, they're trying to kill me. If you deny me the blessing of baptism in my life, and on that judgment day, I'm going to speak against you because I really needed that.

28:36 Of course, he tells it in a way that only Hartman Rector Junior could, and he said, you know, in the end they determined that they could maybe bend those policies just a little bit, so they baptized me and I was very grateful for that. Later, as a general authority, he traveled the world with his ministry and assignments. He said on that same occasion that he related the story I just shared, that one thing he knew that anywhere in this world that he could go where the American flag could be raised freely there, that the gospel was doing better than where it was curtailed. He felt that that was a principle that he felt strongly that you have to have those freedoms of religious liberty and of being able to pursue your religious desires.

Hank Smith: 29:30 Now, John and Bob, I have a little sequel to the Horst Hilbert story. Later on in the war, American forces end up capturing his unit and placed them in a fenced POW compound. Horst caught the attention of a guard and asked him in English if there were any Mormons in the camp, surprised that Horst could speak English the guard said he knew one. Get him it's important, Horst said excitedly. Soon a GI appeared smoking a cigarette. Are you the Mormon? Horst asked with some surprise, yeah, but I'm not really active, he replied. Upon further questioning, Horst learned that several other Mormons met to worship each Sunday. He had made contact with one of these men who obtained permission for Horst to attend their church service. Here's a German POW. Tears came as Horst described, kneeling

for the first time in years before a makeshift sacrament table. There I was, he described in my dirty German uniform, passing the sacrament to my American brothers. I knew at that moment that for me, the war was over. I was so grateful to my Father in heaven for my membership in the church and the blessings that were mine that day, and that's from a BYU Devotional called Seasons of War by our friend Dennis Wright, who's written quite a bit with Bob.

Prof. Robert Freeman: 30:59 Yeah, surely is a friend of mine I've loved and worked with him for years.

Hank Smith: 31:04 Bob, before we let you go, I would like to ask you to tell one more story, and John, I know you know this story too, so you can help him out. It's portrayed in a movie. It's 20 years old now, 20 plus years old, called Saints and Soldiers. It has our friend Kirby Heyborne in it. John, you and I both know Kirby really well.

John Bytheway: 31:24 With a great British accent.

Hank Smith: 31:26 Yeah, we'll see if he listens to this podcast, it'll be a test for our friend. Bob the real name of the soldier portrayed in the movie is Benner Hall, an army marksman in World War II, known by his friends as dead-eye dick, meaning he doesn't miss, right?

Prof. Robert Freeman: 31:49 Yeah. In fact, it's really remarkable because humble guy, I happened to know his family just a little bit and and that's what opened the door for the opportunity to get acquainted with his story through my wife and they have common hometown in Mesa, Arizona. Yeah, apparently he was really good at what he did. Some of us have seen movies where you have in particularly maybe a war time, World War II type context clearing out of a community of a city. The Americans are coming in, in this case and they're trying to clear out any last holdouts. Apparently this German soldier was one of them, and so they flushed him out. He's running in retreat and this is where dead-eye dick, Benner Hall comes into play where he is to kind of have that sharpshooter moment there and take him out. He shoots and misses, shoots and misses.

32:44 He actually takes another shot at a inanimate object that he just knows what it is and how to get it. He knocks that out just fine, but then he goes back, tries to shoot the other guy and he can't do it. Well, eventually that German soldier is captured by their patrol and he's returned back to camp on leading voices, so the patrols, hey, we wanted you to meet this guy. When we found him, he was kneeling in prayer. Well, we thought of you

because, well, you're the only guy in in our group that does that. Thought there might be a common thread of some kind. Maybe it'd be your friend. So one thing leads to another and they actually do get to be introduced to each other and and he gets his full name and immediately the German soldiers referring to him as Bruder Hall. He's a fellow Latter-day Saint. The chances of that, think about it, and yet they strike up a kinship and the rest is history, so to speak, but what a chance encounter and oh, grateful his life was preserved and we got to make that connection.

Hank Smith: 33:47 Wow. I have the story here from Dennis Wright. Listen to this. This German soldier explained that he had a friend in Arizona. No one was more surprised than Benner when the German told of his friend, an Elder from Mesa, Arizona who had baptized his family before the war, Benner recognized the name of his high school friend and knew that he had served his mission to Germany. I know that guy. Benner explained.

Prof. Robert Freeman: 34:19 Hank that really remarkable. That just adds the cherry on top. Wow. My goodness.

John Bytheway: 34:27 I don't know if you two remember that, I believe this is true, Elder Maxwell went back to Japan to organize a stake or something. I think he set apart a stake president who he discovered was there on the other side of Elder Maxwell's foxhole was over there. You know the possibility. Did he joke or did I hear this somewhere? Of somebody from the Midvale fourth ward shooting at somebody from the Tokyo sixth Ward was real. I remember my dad, I want to make sure you hear this because my dad, when he talked about back then the enemy, he said they didn't want to be there. He said, I didn't want to be there. What a beautiful end to the story. When my brother Kendrick opened his mission call to Sapporo, Japan, when my dad said, you are going son, for a completely different reason, how wonderful that was for my brother to serve in Japan for that reason, for to bring peace.

Prof. Robert Freeman: 35:25 That's pretty cool. Thank you for the privilege of being with you today, you two and so grateful for this podcast. What it brings to the Saints, other friends of the church. I just want to say in this sharing of stories and experiences of those who have been in harm's way in combat situations, I try consistently to say we never intend to glorify war in anything that we share. We've said it all in terms of its being a tool of the adversary and how we yearn for an improved climate in our world today, and a reduction of these tensions and the cessation of hostilities and all of that. But they do stand as a witness to us of terribly

important experiences that we can hope to learn from and certainly to commend those who serve talk often in the Saints at War project at BYU about deepening our understanding, having that gratitude for those who go forward. Then resolving that we will be disciples of peace and of Christ that we can influence in whatever ways for good we can.

Hank Smith: 36:39 Thank you, Bob. What a treat it has been to have you here. I was looking forward to this. I know, John, you were looking forward to this, this opportunity that we have to look at these incredible veterans. We send a prayer and our love to any veterans listening to any active duty who are maybe listening.

John Bytheway: 37:02 Thank you for your service. Absolutely.

Prof. Robert Freeman: 37:05 Yeah.

Hank Smith: 37:06 With that, we want to thank Dr. Robert Freeman, our friend Bob, for joining us today. We want to thank our executive producer Shannon Sorensen, our sponsors David and Verla Sorensen, and every episode we remember our founder Steve Sorensen. We hope you'll join us next week. We've got a big section coming up, the Olive Leaf section 88 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. Follow him.co. That's follow him.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.

President Russell M. Nelson: 38:09 Whatever questions or problems you have, the answer is always found in the life and teachings of Jesus Christ. Turn to him. Follow him.

CHOOSE THE RIGHT... FUNERAL

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, we're in sections 85, 86, and 87. I saw a verse in Section 85 that reminded me of a story. I'm going to read the verse to you and then tell you the story. This is actually verses one and two where the Lord says, I want a record kept of all the consecrated people, all the consecrated people. I want you to write down all those things that transpire for them. Verse two, their manner of life, their faith and their works. Well, it made me think of this story. It's from Elder Quentin L. Cook. He talks about being 25 years old and going to two funerals back to back. I want you to hear this. He said, I was 25 years old. I had just graduated from Stanford Law School. John that's huge. He said, I just started employment with a law firm. I spent my workday with highly educated people who had amassed significant material possessions. I don't know if I fall into that category, John of amassed significant material possessions.

John Bytheway: 01:15 Significant. I have a private jet, but it's this long, and it says, Mattel on the bottom right.

Hank Smith: 01:23 Flies around my office every day. He says, they were kind on the whole, gracious and attractive people. He said, the church members I associated with were much more diverse. Very few of them had material wealth. They were also wonderful people and had meaning in their lives. He says it was this point where he had two funerals back to back. One was a man he calls in this story, this is the March 2017 Ensign, I believe he calls the first man rich and the other man faithful. He says, these two funerals are cemented in my mind because they clarified, I think to him as a young man, the significance of the choices people have in front of them. Elder Cook that we know and love is at a crossroads in his life. These two funerals, they make the difference. Apparently, he said both rich and faithful served missions as young men.

02:27 By all accounts, they were both dedicated missionaries. After they attended college, their lives began to diverge. Rich married

a beautiful woman who over time became less active in the church. Faithful married an equally beautiful woman who was completely active in the church. More than any other factor, this decision framed the remaining decisions of their lives. I will now share more about Rich. He had wonderful people skills. He cared a great deal about people. He began employment with a major US corporation and ultimately became the president of the company. He had a large income and lived in a very large, beautiful home set on spacious grounds. That is why I decided to call him Rich. It would be fair to say that his career choices were not just good or better, but were the best. His family and church choices, however, were not so good.

03:27 He was a good man and did not engage in personal choices that were in or of themselves evil, but his family choices and the influence on his children focused almost exclusively on education and employment. Essentially, the resume virtues that are so valued in the marketplace. His sons embarked on excellent careers. They did not, however, remain active in the church. They all married young women who are not members. I am not aware of all the facts about his sons, but in each case, these marriages ended in divorce. Rich and his wife became less active. They were primarily involved in high profile, social and community activities. He always considered himself a member of the church and was proud of his mission, but he didn't attend church. He would, from time to time, contribute to building projects and assist members in their careers. He was an influence for honesty, integrity, and goodwill in all the positions he held. His funeral was at a non-denominational chapel at a cemetery.

04:27 Top executives, dignitaries attended the funeral, including the governor of the state where he lived. Except for his children and grandchildren and me, everyone attending the funeral was over the age of 50. It was a somber funeral. Basic principles of the plan of happiness were not taught. Little was said of Jesus Christ. Rich's life was based almost exclusively on resume virtues. Okay, now listen to this John. How many of these next type of funerals have you been to? Faithful's employment decisions were far less successful. He made an effort to start a small business, but the business burned and he lost everything. He subsequently created a small business but could barely make his required payments. He had a very small but adequate home. He enjoyed his work and his interaction with people. His career was good and certainly satisfactory, but not distinguished. It was not a resume virtue career.

	05:25	His family and church choices, on the other hand, were the best. He and his wife were completely active in the church. He served as called, often as a teacher, attended the temple frequently and was a faithful priesthood holder. He had wonderful relationships, especially with his large family and his many grandchildren. They were all well educated, but his main emphasis to them was on living a Christ-like life. In his retirement, he and his wife served a mission together, though he faced trials including the death of a son in World War II, he achieved satisfaction and joy throughout his life because of the purpose and meaning provided by his family and the gospel of Jesus Christ. Now, listen to this John. His funeral in the ward meeting house was large and joyful. People of all ages attended, including large numbers of grandchildren and young people he had served.
	06:16	The plan of happiness was taught, and the Savior was at the center of the service. It was an exemplary, Latter-day Saint funeral. The talks were about his character, kindness, concern for others, faith in and love of the Lord Jesus Christ. Now, listen to what Elder Cook said. I have indicated that these two funerals came at a defining time for me. I had served a mission. I loved the church. I was just starting my career and was becoming impressed with those having material and occupational success. I realized that the choices I was making would define my happiness in this life and determine the legacy I would leave. I also realized the eternal significance of the choices that were before me. It was clear to me that choices have eternal significance. What was most important to me about the lives I just described is that I realized that the most significant choices can be made by everyone regardless of their talents, abilities, opportunities, or economic circumstances. I realized that for me, my future children, and everyone I would have the opportunity to influence, putting the Savior, my family, and the church first was essential. Doing so would result in the good life, and we can see what route Elder Cook chose.
John Bytheway:	07:35	Yeah.
Hank Smith:	07:36	Can't we?
John Bytheway:	07:37	What a great thing to encounter at 25 at such a crossroad type age of your life.
Hank Smith:	07:44	Can you imagine if Elder Cook had decided he's in it for the money and the career?
John Bytheway:	07:49	What did he call it? Resume.

Hank Smith:	07:51	Resume virtues.
John Bytheway:	07:53	Yeah. That the world wants on a resume.
Hank Smith:	07:56	Yeah. It wasn't like the man he called Rich, it wasn't like he was a bad guy. He wasn't a bad guy.
John Bytheway:	08:00	Yeah.
Hank Smith:	08:01	Had priorities, different priorities. I think, John, that goes back that the Lord wants us to know those who are consecrated, their manner of life, their faith and their works. It's important that those are recorded because of those moments like Elder Cook had.
John Bytheway:	08:20	Yeah. We could call those heavenly resume virtues.
Hank Smith:	08:23	You're right. You show up to heaven. Here's my resume, right? From 2009 to 2011, I was primary teacher. Let me in.
John Bytheway:	08:33	Oh, you're in. You're in.
Hank Smith:	08:34	Yeah, you're good. Hey, we hope you'll join us on our full podcast. It's called followHIM. You can get it wherever you get your podcasts. We're with Dr. Bob Freeman this week. He is a scholar of saints, Latter-day Saints and war. He brings with him some wonderful stories into this episode. We hope you'll join us over there with him. Then come back next week and we'll do another followHIM Favorites.