"There is a Prophet in Israel"

Show Notes & Transcripts

Podcast General Description:

followHIM: 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 if you've been reading the Old Testament your whole life and missed the most important name on every page? Dr. Don Parry opens the Hebrew Bible with a scholar's precision and a testimony revealing how Elisha's miracles, his very name, and 6,800 attestations of Jehovah converge into one stunning, Christ-centered portrait of a God who never stops showing up.

Part 2:

Dr. Don Parry brings Hebrew precision and prophetic testimony to Elisha's miracles, tracing an unmistakable portrait of Jesus Christ from poisoned stew to resurrected bones, and connecting ancient temples and the Dead Sea Scrolls to the living Restoration.

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Part 1 -

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- 1:04:23 Music invites revelation, and Elisha calls for a minstrel
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Biographical Information:

Donald W. Parry is a professor of the Hebrew Bible and the Dead Sea Scrolls, Brigham Young University, and holds the Abraham O. Smoot Professorship. As a BYU professor, Parry teaches students how to read and translate the Hebrew Bible, including the more difficult biblical works, such as the book of Isaiah. Parry is the first and only Latter-day Saint to have written and published a grammar/textbook on Biblical Hebrew—*Learn Biblical Hebrew: Easier and Faster*.

Parry has authored or edited more than forty books and written more than one-hundred articles, which have appeared in encyclopedias, various journals, conference proceedings, and other venues. He has written widely on the books of Isaiah, for both scholarly and general audiences. Many of his publications deal with the Isaiah Dead Sea Scrolls, including his recently published *Exploring the Isaiah Scrolls and Their Textual Variants* (Leiden: E. J. Brill, 2020, 509 + pages, including 5 appendices), which deals with all of the Dead Sea Scrolls copies of Isaiah. He has also published works on the books of Samuel, ancient temples and their significance, and various topics dealing with the Hebrew Bible. For the scholarly community, Parry treats various topics, such as paleography, lexical meanings, orthography, ancient scribal practices, textual affiliations, and corpus-based examination of linguistic features.

While most of his books are directed to the academic community—scholars, universities, and libraries—many are written for the Latter-day Saint community. These include:
175 Temple Symbols and Their Meanings (Deseret Book)
Angels: Agents of Love, Light, and Power (Deseret Book)
Understanding Isaiah (Deseret Book)
Understanding the Book of Revelation (Deseret Book)
Symbols and Shadows: Unlocking a Deeper Understanding of the Atonement (Deseret Book)
Parry has been a member of the International Team of Translators of the Dead Sea Scrolls since 1994; he also served as a member of the board of directors of the Dead Sea Scrolls Foundation, Jerusalem, Israel (2012–2024). His professional memberships and affiliations include the International Organization for the Study of the Old Testament, Society of Biblical Literature, National Association for Professors of Hebrew, and American Academy of Religion.

Most significantly, Don is married to Camille, his college sweetheart. They have six children. He enjoys activities and outings with his family.

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Hank Smith:	00:00:00	Coming up in this episode on followHIM.
Dr. Don Parry:	00:00:03	I want to remind everyone when we read these passages about the she bears not to superimpose our culture on these ancient cultures.
Hank Smith:	00:00:16	Welcome to another episode of followHIM. My name is Hank Smith. I'm your host. I'm here with my not so baldheaded co-host, John Bytheway. John, right out of 2 Kings, they're mocking Elisha saying, "Go up thou bald head." And I didn't think of you.
John Bytheway:	00:00:35	Oh, I appreciate that, but I am receding. I realized I was getting older when it was taking longer and longer for me to wash my face because the forehead. Just cubic inches. There's just more and more of it.
Hank Smith:	00:00:49	That's so funny. John, we are privileged to be joined today by Dr. Don Parry. Don, welcome to followHIM.
Dr. Don Parry:	00:00:55	Thank you very much. Now I know why you invited me is because I have been bald for over 20 years. Thank you very much.
Hank Smith:	00:01:03	Oh, that's beautiful, actually. I've heard that the Lord made very few perfect heads and the rest he put hair on.
Dr. Don Parry:	00:01:10	That's correct. Absolutely.
Hank Smith:	00:01:12	You look fantastic. John, we spent last week with Dr. Lili Anderson talking about Elijah. Now this week, we're going to talk about Elisha. What comes to mind?
John Bytheway:	00:01:23	You see Elisha, you see a type of Christ, not what he said, but what he did. Feeding multitudes, raising children from the dead. When you think about Jesus, don't you love that idea? A healer, one who feeds us and nourishes us. I love that his life, his actions were foreshadowing what the Savior would be like.

Hank Smith:	00:01:43	I love it. Don, what are you looking forward to today? Where are we going to go?
Dr. Don Parry:	00:01:48	First and foremost, the Hebrew Bible or the Old Testament is Jehovah focused. What do I mean by that? There are 6,800 attestations or the name Jehovah or Lord in uppercase appears 6,800 times in the Old Testament. It's astounding. As with a group recently, they were trying to determine talks for sacrament meeting. What should we talk about for the congregation? And I said, whatever you talk about, put Jesus Christ in the title. Jesus Christ and tithing. Jesus Christ and faith. Jesus Christ and temples. Whatever, put Jesus Christ first. And I propose we do that with all text in the Old Testament, including the Elisha text. So when we talk about Elisha's miracles, they're powered by Jesus Christ or Jehovah. We're going to talk about Elisha, his name, his name is Jesus Christ focused. We're going to look at the word mantle in Hebrew. I don't think a lot of people know that it has a special meaning in Hebrew.
Hank Smith:	00:03:02	Don, that is fantastic. We are so excited. This is your first time on the show, but you have been quoted many times. So we've had you here in spirit and we're grateful to have you now in person. John, there might be someone out there who doesn't know Don, but you do, so tell us all about him.
John Bytheway:	00:03:20	This is an exciting bio to read. Donald W. Parry is a professor of the Hebrew Bible and the Dead Sea Scrolls. Holds the Abraham O. Smoot professorship. As a BYU professor, Dr. Parry teaches students how to read and translate the Hebrew Bible, including the more difficult biblical works, such as the Book of Isaiah. He's the first and only Latter-day Saint author to have written and published a grammar textbook on biblical Hebrew. Learn biblical Hebrew easier and faster. He's authored or edited more than 40 books and written more than 100 articles, which have appeared in encyclopedias, journals, conference proceedings, and other venues. For the scholarly community, Dr. Parry treats various topics like paleography, lexical meanings, orthography, ancient scribal practices, textual affiliations. I was thinking about this last night. And corpus-based examination of linguistic features. While most of his books are dedicated to the academic community, to scholars and universities and libraries, many are written for the Latter-day Saints.
	00:04:26	These include 175 temple symbols and their meanings. You got to get that one. Angels, Agents of Love, Light, and Power. I'm going to talk about that one in a minute. Understanding Isaiah, understanding the Book of Revelation, symbols and shadows, unlocking a deeper understanding of the atonement. Most

significantly, Don is married to Camille, his college sweetheart, they have six children and 11 grandchildren. He enjoys activities and outings with his family. And Hank, I just have to tell you, this book, I've got my library plastic on it because I want it to be preserved. This book about angels, I loved it so much I wrote something to Deseret Book and they stuck it on the top of the back what I wrote because I seriously had a hard time putting it down. So Don, thank you for being with us. On a personal note, I emailed Don a question a couple of weeks ago about spirit world visit or something like this. And not only did I get an answer, I got this answer that was outlined with references. It was like, oh my goodness, this is beautiful. I'm a big Don Parry fan. Thank you and welcome to followHIM.

Dr. Don Parry: 00:05:39 That was so kind of you. Thank you very much for those things that you said. I wonder if you can call my wife and tell her those things.

Hank Smith: 00:05:50 Let's start with the Come, Follow Me Manual and then Don, John and I are ready to learn. The title of the lesson this week, There is a Prophet in Israel. A prophet's main mission is to teach and testify of the Savior Jesus Christ. Our record of the prophet Elisha, however, doesn't include much of his teachings or testifying. What the record does include is the miracles Elisha performed, including raising a child from the dead, feeding a multitude with just a little food and healing a leper. So while we don't have Elisha's words about Christ, we do have Elisha's ministry and miracles, which do testify of Christ. They are powerful manifestations of the Lord's life-giving, nourishing, and healing power. Miracles happen more often in our lives than we sometimes realize. To see them, we need to seek the faith Elisha had when he prayed on behalf of his fearful young servant. Lord, I pray thee, open his eyes that he may see.

Dr. Don Parry: 00:06:46 Beautiful.

Hank Smith: 00:06:46 All right, with that, Don, we are ready to learn.

Dr. Don Parry: 00:06:49 Thank you very much. This is a huge, huge privilege to be here to declare the Lord to speak of the First Testament of Jesus Christ, which is the Old Testament. I want to begin by telling everyone the name of Elisha in Hebrew, it means either God is salvation or my God is salvation. I prefer the second one. Both of these are found in lexicons. My God is salvation. The El part of Elisha is a short form of Elohim. And I want everyone to know there are three appropriate ways to pronounce the name Elohim. That's a Hebrew designation. So El is short for Elohim. The I in Elisha, I want to say Elisha, that's the Hebrew way of

saying it. The I is my, so Eli, my God. And then the rest of it is salvation and the word salvation is from the same root as the name Jesus in the Hebrew language.

00:08:00 His name means my God is salvation. That's his name. That's the way he would have been known among his peers and friends and neighbors and family. We think Elisha, but others would have thought, my God is salvation. When he's in primary or seminary, I'm making that part up, but in school and someone says Elisha and he says, here, I'm here. But this is what they would have heard. My God is salvation. And I want to remind everyone that Psalm 22 begins with Eli. My God, my God, why hast thou forsaken me? It's a very sacred name. We call it a theophoric name, that's a 50 cent word Theophoric name, meaning a God compound name. There are dozens of these names in the Hebrew Bible in our Bible too. I'll give you four or five examples. Elijah, that starts with El and Eliahu is Elijah and Michael.

00:09:09 Michael has the El at the end, Raphael, Nathaniel, and there are dozens of others of these names and they all have meaning. Just his name testifies of Jesus Christ. I love it, love it. Now, Elisha, or in Hebrew Elisha is also a common name in modern Hebrew Israel. I have a friend who he and I co-authored a book in Hebrew in 1998. His name is Elisha, Elisha Qimron. I've been his guest in Beer Sheva and he was my guest in Provo at BYU. When he came to BYU, he said, "Two things, Don, I would like to go trout fishing and I would like to see some elk." So. We took a day off and we took him trout fishing on the Provo River and he's just so formal. He's a Jewish scholar. He's a religious Jewish scholar and still a good friend. So 1998, I mean, that was several years ago.

00:10:16 When he showed up fishing, he wore a white shirt and a tie. No one told him this is a relaxed effort, wear a t-shirt and so on. He did catch a great trout in the Provo River. Then we took him to see a herd of elk and we kind of fudged a little bit. We told him this. We took him to a ranch of elk. Many miles west of Lehi. We drive there and we say, here are your elk. This is a ranch. We know it's a little fake. You wanted to see them out in the wild, but this is what you get. So anyway, it's a common name. It's a very sacred name Elisha. I think what we'd like to do is begin with the mantle. Is that a good place to begin?

Hank Smith: 00:11:06 Yeah, absolutely. Let's do it.

Dr. Don Parry: 00:11:08 I don't know if you talked about the mantle of Elijah. There are five episodes of the mantle. Before we do, I want to tell you

what the Hebrew word means. It is astounding. It opens up the whole idea of mantle. In Hebrew, the word for mantle is adderet. I don't expect people to know that, but I know that there will be some Hebrew speakers who listen to this episode adderet and it occurs 12 times in the Old Testament. It comes from the verb adar, which means to be glorious. Right there, that gives us some information about the mantle to be glorious. I looked up this word in my three favorite lexicons. A lexicon is just a very fancy term for dictionary. These are scholarly. One says adderet means glory. Take that alone and that's worth a lot. The mantle means glory. Another one says splendor and the third one says majesty. I want to remind everyone that when President Dallin H. Oaks spoke February 10th, 2026, within the first two or three paragraphs, he mentioned the mantle of Elijah. I want to pause and testify that our prophet and seer, President Oaks, has the mantle. Absolutely, positively, that's a witness from the Spirit.

Hank Smith: 00:12:37 Don, I have that quote from President Oaks right here. He talked about when President Nelson was called as a prophet, he witnessed that. He said, "I had sat beside this apostle in the meetings of the Quorum of the Twelve for 34 years, but when the mantle of the prophet settled upon President Nelson, I felt his prophetic gifts were magnified. We all have witnessed his profound leadership. Upon President Nelson's death, I experienced another meaning of the mantle. To observers, it symbolizes a transfer of priesthood authority. To the person who receives that authority, it is very different and very real. Within a few minutes after learning of our president's death, I felt the heaviness of responsibility settle upon me along with important impressions of what I was required to do now." It's beautiful. He says, "We need one another's prayers. I feel the positive effect of your prayers. I am thankful and I love you."

John Bytheway: 00:13:35 I used to hear my parents say that when over the years watching General Conference, seeing a new President of the Church, oh, you can see the mantle. And I'm not sure back then I fully understood what that meant. So grateful that President Oaks would go into such detail about what that meant and felt like. In our family history, I think it was my fifth great grandfather and grandmother were in Nauvoo when Brigham Young began to speak and suddenly started to look and talk like the prophet Joseph Smith and they saw this mantle. I imagine that's what it is.

Dr. Don Parry: 00:14:12 Just to put it in the proper context of God, it's not the splendor of God's prophet, it's a splendor that comes from God to the prophet always giving credit and power to our God. All right,

five episodes. I'm going to go through some of these a little briefly. Episode one is Elijah on Mount Horeb and remember the context is a strong wind and earthquake and fire. I'm quoting from 1 Kings 19, "But the Lord was not in the fire and after the fire a still small voice and it was so and when Elijah heard it," Now here's the mantle. "He wrapped his face in the mantle and he went out and stood in the entry of the cave." That's episode number one. Episode number two is a mistranslation in the King James version. It's 2 Kings 1:8. "He was a hairy man and girt with a girdle of leather about his loins and he said, it is Elijah the Tishbite." But instead of hairy man, it's interesting if you look at medieval painters and paintings of Elijah, they have a big beard and a lot of hair.

00:15:41 I'm jealous of the hair on the top of the head. Let's go to the ESV, the English standard version or the Hebrew. I prefer the Hebrew. I'm just going to an English version so people can follow. Instead of he was a hairy man is he wore a garment of hair with a belt of leather about his waist. So instead of saying Elijah's a hairy man, and that's a description of him, he's wearing the mantle, which is made of hair. That's episode two. Episode three is 1 Kings 19:19, and Elijah departed thence from this other place and he found Elisha the son of Shaphat. Shaphat means he judged, who was plowing with 12 yoke of oxen before him. That's a mistranslation. He's plowing with two yoke, but there were six farmers total each with two yoke of oxen. So this is episode number three, and Elijah passed by him and cast his mantle upon him.

00:16:49 So Elijah took his mantle off and put it on, cast or threw or put it on Elisha. This was symbolic to all the farmers and whoever's out there. They would say, oh, look, the mantle is going to go to Elisha. He's going to be the next prophet. Then episode four is found in 2 Kings 2:8. It says Elijah took his mantle. They're standing there at the waters of the Jordan River and they're down near the Jericho end of the Jordan River. The Jordan River is many miles long and it says Elijah took his mantle and he wrapped it together. He rolled it up. He took the mantle and smote the waters of the Jordan River, meaning he hit the waters. They were divided hither and thither. Then the two went over on dry ground. The Hebrew word for dry ground means it was literally dry.

00:17:49 No mud. There's no mud there. It's not like the waters were divided and they have to slop through on the mud. It was dry ground. This is a huge miracle. Give credit to Jehovah, to our God. God is all powerful. The prophet used the mantle. That's episode four. To the Israelites, this would have called to mind

Exodus 14 where it says Moses stretched forth his hand over the sea, caused the sea to go back by a strong east wind and made the sea dry land. And it's the same Hebrew word and the waters were divided. So you have God's prophet, you have water, you have dry land and the division of waters. People who witnessed Elijah doing this might have thought, oh, he's got the same powers as the prophet Moses. And this is number five. This is 2 Kings 2:13 and 14.

00:18:51 This is after Elisha now has the mantle and Elijah had ascended in the whirlwind and the chariot of fire. We're going to talk about that next. First, let's look at this 2 Kings 2:13 and 14. Elisha took up also the mantle of Elijah that fell from him from Elijah and went back. He's retracing his steps. He stood at the bank of the Jordan and he took the mantle of Elijah. Elisha now has it. He smote the waters. Then he says this, "Where is the Lord God of Elohim?" Lord God here is Jehovah Elohim in the Hebrew. "Where is the Lord God of Elijah?" He did this in front of an audience and when he had smitten the waters, they parted hither and thither and then Elisha went back over. He did the same miracle with the mantle but going the opposite direction. That's number five.

00:19:58 John, I'm thankful that you brought up the idea that Elisha was a type and shadow of Jesus Christ. I want to look at the chariot of fire. I want to look at both the Old Testament chariot of fire then some references to the chariot of fire in our dispensation. First, I want to point out the word for chariot is merkavah. We're going to talk about chariots for a minute, but I wanted to put this in the context of different Jewish traditions. This is very powerful. Merkavah or chariot mysticism is very old. It's focused on Ezekiel chapter one, which is a fascinating chapter, but it's hard to read. It has a lot of symbolism in it. It does not mention a chariot Ezekiel chapter one, but it speaks of or refers to a four-wheeled vehicle, not a four-wheel drive, but a four-wheeled vehicle driven by living creatures.

00:21:04 Jewish mysticism, they focus on heavenly ascents. Ascending to heaven. They want to visit the heavenly palaces there and to reach God's throne. This is my opinion. I cannot back this up, but I have studied Jewish mysticism with a man named Joseph Dan. He passed away recently in 2022. He was a scholar of Jewish mysticism. He's an author of some 60 books. He's a top scholar. Now, here's my opinion. Jewish mysticism for the most part started after the destruction of the temple of Jerusalem. A lot of us think that mystics desire to go up into heaven, have a vision and to reach God's throne. That's what the temple does in so many words. The temple gives us this great knowledge and

great power of how to approach God in the celestial kingdom. That's a goal of Jewish mystics.

John Bytheway: 00:22:10 So the chariot mysticism, the chariot is what is going to carry you back to the presence of God, which is what all of our temples are about. How we get back to God on God's terms, not on our own terms, but on God's terms.

Dr. Don Parry: 00:22:26 Yes. And Ezekiel 1 talks about God on this four-wheeled vehicle. It's the powerful vision that Ezekiel had of God in heaven through a celestial vehicle like a chariot. The whole idea of chariot mysticism is based on Ezekiel 1. It's very powerful. Let's please read 2 Kings 2:11 and 12. And it came to pass. By the way, that's a Hebrewism. There are 30 Hebrewisms in the Book of Mormon, 30 categories and one of those is and it came to pass. A lot of people aren't aware of that and it came to pass as a Hebrew structure. It's one of 30 categories in the Book of Mormon. And it came to pass as they still went on, this is Elijah and Elisha, and talked. Oh, I wish I knew what they were talking about. That behold, there appeared a chariot of fire and horses of fire imparted them asunder.

00:23:35 I'm going to pause here for a second, meaning the chariot separated Elijah and Elisha, imparted them. Some translations say it separated them. It separated Elijah. Elijah's on one side and Elisha. There's some important symbolism there. Elijah is going to be separated from you. Elijah, you're the prophet. You're the successor. Elijah went up and I really want to emphasize he went up in the verb in Hebrew because we're going to see this when we look at the two she bears. The same verb where the young men say, go up, baldhead, go up. It's the same verb. This is important to understand this. So Elijah went up by a whirlwind into heaven and Elisha saw it, so he's a witness and he cried. To cry, it doesn't mean he's weeping it, he's shouting. He cried out. My father, my father, this is symbolic. Elijah was not his dad. My father, my father, the chariot of Israel, Elisha is adding to our knowledge of what the chariot is.

00:24:48 In the first verse, it doesn't say it's the chariot of Israel, but now he says the chariot of Israel and the horseman thereof. The first verse doesn't say they were horsemen. And here is plural and the horseman thereof. And it's horseman. It's not Elijah. I don't know if he's running the chariot, if he's got the reins, but there are horsemen there. Then it says, "And he, Elisha, saw him no more, and he took hold of his own clothes and he rent them in pieces." Means he tore them. This is Elijah and the whirlwind. Where it says, "My father, my father," I know I'm jumping

forward to 2 Kings 13:14. Elisha was fallen sick of a sickness whereof he died. He died of a sickness. And Joash, the king of Israel, came down unto him and wept over his face and said, now notice what the king of Israel's saying. He's saying the same thing that Elisha said. He says, "O, my father." He throws in the evocative, O. O, my father, my father, the chariot of Israel and the horsemen thereof." That became an important phrase to the ancient Israelites, I think, at least to the king. He's saying the same thing that Elisha said.

John Bytheway: 00:26:10 The phrase, "My father, my father," he's a father to him, a mentor, not necessarily a blood relative, but it became, oh, captain, my captain, type of a thing.

Dr. Don Parry: 00:26:23 Yes. Not a bloodline, but an expression of great respect and love.

Hank Smith: 00:26:29 Am I reaching too far here that Joash, that Elisha might have been picked up the same way Elijah was and that we don't get a big description of it? Or is it just a saying that was important to them?

Dr. Don Parry: 00:26:44 That's an excellent question and I'm thankful that you asked. I'm going to give a statement in a few moments where someone in our dispensation sees a chariot and he says, "The chariot of Elisha." You might be onto something. We don't know if the person who said that, the chariot of Elisha is slipping like I've done two or three times and I say Elijah or Elisha, they sound similar, or if you're onto something. I don't know. I wanted to point out two scriptural passages where it speaks of the Lord's chariots in this context. One is in Isaiah 66:15. It says, "For behold, the Lord will come with fire." So here's the reference to fire with his chariots. Here's reference to chariots like a whirlwind, so here's a reference to whirlwind. Now, the Hebrew word for whirlwind here is different than the one we saw in 2 Kings.

00:27:54 Then it says, "To render his anger with fury and his rebuke with flames of fire." That's one reference. A second is found in Psalm 68:17. The ESV is a better translation than the KJV. The ESV here fits better with the Hebrew. So I'm going to read that one. The chariots of God are twice 10,000. And that means there are 20,000 chariots of God. Then it says, "Thousands upon thousands. The Lord is among them." Whatever these chariots are, he's among them. Then it says Sinai, which is a mountain is now in the sanctuary. That doesn't make any sense. Sinai is now in the sanctuary. As you all know, I teach Hebrew Bible at BYU. So I'm going to render what I think the translation reads here

for the last phrase. Instead of Sinai is now in the sanctuary, it's like this. Sinai! Exclamation mark. In the sanctuary! Remember Sinai, one of the earliest papers I ever wrote was Sinai is a temple. This connects it to Sinai and the sanctuary. That's as an exclamation. Sinai and everyone think back about Sinai.

Hank Smith: 00:29:17 The temple, the experience with God. There it is in here.

Dr. Don Parry: 00:29:21 I love it. I'm going to jump to our dispensation. I've got three or four accounts. I'm going to try to keep them down to three or four. At some point, I want to write a paper on these. The first one is a remarkable letter. It's fairly unknown. It's found in the Joseph Smith Papers. It's Joseph Smith's letter to the Presidency at Kirtland. It dates March 29th, 1838. So you can find this on the Joseph Smith Papers. Joseph writes, I would just say to Brother Marks, we're speaking of William Marks, that I saw in a vision while on the road that whereas he, Brother Marks, was closely pursued by an numerable concourse of enemies. And as they pressed upon him hard as they were about to devour him and had seemingly obtained some degree of advantage over him. I'm going to rephrase this. Brother Marks is being pursued by a huge concourse of enemies and they're pressing him hard and they're almost ready to devour him. Now back to the quote. But about this time a chariot of fire came and near the place and the angel of the Lord put forth his hand unto Brother Marks and said unto him, quote, "Thou art my son come here." End of quote. And immediately he was caught up in the chariot and rode away triumphantly out of their midst. Is that a good one?

Hank Smith: 00:31:02 Wow.

Dr. Don Parry: 00:31:04 You don't hear this one very much.

Hank Smith: 00:31:06 Yeah, not at all.

Dr. Don Parry: 00:31:07 Here's the next one. This is January 22nd, 1836. It happened to be a Friday. This is also in the Joseph Smith Papers. Then and then the n is struck out. The Twelve then proceeded to anoint and bless the Presidency of The Seventy. Here's the sacred setting as anointing and The Twelve are anointing and blessing the Presidency of The Seventy and seal upon their heads power and authority to anoint their brethren. The heavens were opened upon Elder Sylvester Smith and he leaping up exclaimed the horsemen of Israel and the chariots thereof. I want to remind everyone of the astoundingly powerful hymn called the Spirit of God. How blessed the day when the lamb and the lion shall lie down together without any ire and Ephraim be crowned with his blessing in Zion, as Jesus descends with his chariots of

fire. And then this powerful, we'll sing and we'll shout with his armies of heaven.

00:32:26 Hosanna. Hebrew. Hosanna to God and the Lamb. I want everyone to remember when the Hosanna shout was sung at the dedication of the Salt Lake Temple under the direction of President Wilford Woodruff. The next day after the dedication, President Wilford Woodruff said there were armies of heaven there. When we shouted Hosanna, they joined in and they shouted with us. The next one is President Joseph Smith it's found in the history of the church. And this will apply to everyone who loves our temples and who goes to our temples. Elder Roger Orton saw a mighty angel riding upon a horse of fire. No mention of chariot here, but we're mentioning a horse of fire and a mighty angel, not any old angel a mighty one, with a flaming sword in his hand followed by five others encircle the house, the Kirtland Temple, and protect the Saints.

00:33:27 Note this, everyone, "protect the Saints, even the Lords anointed, those who attend the temple, from the power of Satan and a host of evil spirits which were striving to disturb the Saints." I love that passage. Six horses, six angels with six flaming swords going around and circling the Kirtland Temple, keeping Satan and his host out so the Saints can worship. I want to tell you about Harrison Burgess. He attended the dedication of the Kirtland Temple. It's March 30, 1836. Here's what he recorded, quote, "The Spirit of God rested upon me in mighty power. I beheld the prophet Joseph and Hyrum Smith and Roger Orton enveloped in the light." Joseph exclaimed aloud, "I behold the Savior, the Son of God." Hyrum said, "I behold the angels of heaven." Brother Orton exclaimed, "I behold the chariots of Israel." Here's the reference to chariots. All who were in the room felt the power of God to that degree that many prophecied and the power of God was made manifest, the remembrance of which will remain with me while I live upon the earth.

00:34:59 One more that I'm going to share. This is an individual named Benjamin Brown. He was born in 1794. In a letter to his wife, I'm going to read the quote. He doesn't use complete sentences. I'm still quoting from Steven Harper. "Some have seen the heavens opened and seen the Savior. Others have seen angels on the four corners of the house of the Lord with drawn swords and also stood thick on the ridge Elisha with his chariot of fire. Elisha, Peter, James and John and the highway cast up the ten tribes returning in chariots. As far as the eye could extend, some saw the redemption of Zion April 29th, an angel was seen over

the elders. The heavens was opened. Two saw the Savior. Some saw chariots." End of quote.

Hank Smith: 00:36:03 This is fantastic.

John Bytheway: 00:36:05 Isn't it interesting, Hank and Don, that these visions are with Old Testament metaphors. I know that one of our favorite things we've been talking about this year is how much of the Restoration is not just New Testament church, but Old Testament, priesthood and power and here symbols. It's chariots all over the place.

Dr. Don Parry: 00:36:29 And the Doctrine and Covenants includes scores of references to the Old Testament and Old Testament prophets and individuals. Next episode, are we ready? Let's do it. Everyone, please turn to 2 Kings 2:19 through 22. This one is where Elisha heals the poisonous waters and it sets us up for the next episode about the bears. Let's read this one first, just the three or four verses. Verse 19, "And the men of the city said into Elisha. Behold, I pray thee." Now, the Hebrew term for I pray thee literally means please. So some translations say, behold please. I pray thee is a King James-ism and I love it because it's so polite. I pray thee. So behold, please, the situation of this city is pleasant as my Lord seeth, Lord is lowercase, we're not speaking of God as my Lord seeth, but the water is not.

00:37:43 Now, this is King James. In the Hebrew, it's the water is evil. It's Raim. Mayim waters, but waters in Hebrew is plural. In English we can have the plural, but we do have the collective plural water or we can say waters, but in Hebrews, waters, ra'im, waters, evil waters. If you say, how can they be evil? Well, let's read on. Evil can also be bad. Then they say, and the ground barren. This is so fascinating. There's what we call a Hebrew participle here. meshakélet. That literally means, and I'm citing from one of my dictionaries, cause an abortion. When we say the ground barren, we should be saying the ground and the waters cause an abortion or to make childless. This is what the Hebrew says. Apparently these waters are so bad and they're calling them evil waters. Apparently they're so bad that they're causing women to lose their fetus.

00:38:56 People can read up on this, read the scholars. Verse 20, And he said, Elisha, bring me a new cruse or a bowl and put salt in it. This is really an unusual miracle because we're going to heal waters by putting salt in them. Put salt therein, and they brought it to him, verse 21, and he went forth into the spring of waters and cast the salt in there and said, notice this formula, Koh amar Adonai thus saith the Lord. Here again, this is a Lord

centered text. This is the Lord's power through his prophet. I have healed these waters. There shall not be from thence any more death, mavet. Or meshakélet. It says barren land in the King James, but it's waters that cause an abortion. Verse 22, So the waters were healed until this day, whoever's writing this text is saying, even to this day, according to the saying of Elisha, which he spoke. Now, before we discuss this a little more, I want everyone to know I visited this spring many times. It's in Jericho. It's across the street from the Tel. I mean, 40 feet. It is still flowing after the 2,800 years when Elisha had uttered this. It's sweet, wonderful water. I have tasted it. I have drunk from it. And this is a testimony of the power of God's prophet.

John Bytheway: 00:40:37 So the Tel is an artificial hill that's built on

Hank Smith: 00:40:41 the city, yeah.

Dr. Don Parry: 00:40:42 Yeah. Ancient Jericho is right across the street. There's actually a paved street between the ancient Tel and the spring of waters. And the spring of waters, you can go there and taste it and I recommend everyone do it. They don't cause a problem. They're no longer evil. Contrast this to the living waters mayim chayim, Jehovah, the living waters that brings life.

Hank Smith: 00:41:10 Well, I take my groups to Jericho for lunch, so I'll just say, there's a drink with the meal. We're just going to go over across the street.

John Bytheway: 00:41:17 Go over the, and take a drink.

Hank Smith: 00:41:20 We're going to bring the scriptures to life.

Dr. Don Parry: 00:41:23 So you don't have to get in the water and cup your hands. You can just drink from the water fountain.

Hank Smith: 00:41:29 That's fantastic.

Dr. Don Parry: 00:41:29 If you're thirsty, throw that in. Tell your groups. This is a bonus.

Hank Smith: 00:41:35 There's probably a gift shop close too.

John Bytheway: 00:41:38 Yeah, always a gift shop.

Dr. Don Parry: 00:41:41 Always a gift shop. Yep.

John Bytheway: 00:41:43 Can you comment on the salt? Why salt? Is it a symbol?

Dr. Don Parry:	00:41:48	It's a symbol. Salt is a preservative. We're preserving waters and here it's an opposite. Throw salt in water and now it's good to drink. No. It makes it more of a miracle.
John Bytheway:	00:42:03	Try this on the Great Salt Lake. It just gets saltier. We don't need that.
Dr. Don Parry:	00:42:06	Yeah. Try it on the Great Salt Lake. Yep.
John Bytheway:	00:42:09	So it's a symbol of the covenant, it's a preservative, but whatever it is, it healed, the water's sweet. And it reminds me of, aren't we looking forward to the waters of the Dead Sea being healed today?
Dr. Don Parry:	00:42:21	Yes. Ezekiel 47. Exactly.
Hank Smith:	00:42:26	It's kind of a paradox, isn't it? You lose your life, you'll gain it. Put salt in the water, you'll be able to drink it.
Dr. Don Parry:	00:42:33	And remember, Christ taught ye are the salt. You have that image too. To remind everyone in Exodus 15, which is the song of the sea, it says that the Israelites found no water. They went three days in the wilderness. They came to Marah. This is Exodus 15. Marah, they could not drink the waters of Marah for they were bitter. Therefore, they call it Marah. Marah in Hebrew means bitter. And the people murmured against Moses, what shall we drink? He prayed to the Lord. The Lord showed him a tree. He cast the tree into the waters and the waters were made sweet. Here you have a later prophet Elisha somewhat following the pattern of Moses of healing bad waters.
John Bytheway:	00:43:26	And turning them into living water, which is a great symbol. I like that verse 23 mentions that he was going up by the way. I really appreciate this shout out there.
Dr. Don Parry:	00:43:37	That's in my translation too. I put your name there wherever I can.
John Bytheway:	00:43:44	A true friend. Thank you.
Dr. Don Parry:	00:43:46	In honor of you.
John Bytheway:	00:43:48	Can you tell me, I've never asked this question before, but is there a Hebrew equivalent of that phrase going up by the way?

Dr. Don Parry:	00:43:56	Yes, there is. I can tell you exactly what it says in Hebrew if you want.
John Bytheway:	00:44:00	I think I looked it up once and it was something like 142 times by the way, appears in the standard works.
Dr. Don Parry:	00:44:08	Yeah, it never says going up by Don or by Parry or something. The Hebrew is the preposition, bet, which is combined with the definite article de, and then the word de rek. De rek means way or path in the path or in the way translated by the way. So that's the literal Hebrew. John, that's what your dad used to call you.
John Bytheway:	00:44:32	That's my joke. I used to, I thought for years my name was in the way because my dad kept saying, you're in the way when I followed him around. So ...
Hank Smith:	00:44:40	Don, I'm excited for you to talk about this next story. Go up thou baldhead, go up thou baldhead.
Dr. Don Parry:	00:44:48	Yes.
John Bytheway:	00:44:49	The reaction to it is like, I mean, I've had people object to the whole Old Testament because of this, stories like this. How can that be? We need some backstory on this one.
Dr. Don Parry:	00:45:01	I have a lot of information on this story. We'll read it and then we'll discuss it. I do want to say it's one of my favorite passages. It has some deep powerful meanings in it. So let's read 2 Kings 2. Start with verse 23. And he Elisha went up from thence unto Bethel. Remember, they were down by Jericho, which is the lowest city on Earth. Jericho is just north of the Dead Sea, which is the lowest place on Earth, much lower than Death Valley in California. He went up from thence unto Bethel. It doesn't say whether he made it to Bethel or not, but Bethel is all the way uphill. And Bethel, it's a sacred, sacred place. Bethel in Hebrew means house of God. There's an El name. See the El there? Beth El, another theophoric name. He went up from thence unto Bethel and as he was going up, by the way, there came forth little children.
	00:46:09	Clarify, they're not little children. In Hebrew it's nearim qetanim, which is young men. So these are not eight year olds or six year olds. They came out of the city. Which city? Probably Jericho and I'll tell you why in a minute. Elisha's traveling to Bethel, but he's just getting started and they mocked him. I looked up the word in Hebrew. It does mean mock. They're mocking him and they said unto him, go up. Now, remember

when we talked about Elijah going up in a chariot of fire, this is the same Hebrew verb. Go up. What they're doing, here's the overall story. These youth are challenging God's prophet. They challenge him to go up. Not go up to Bethel, not get out of town, but go up like Elijah. We want to see a manifestation. We want to see if you really have the same prophetic powers as Elijah.

00:47:18 Go up. And when they say bald head, it could mean that he's literally bald, but it could have the sense. I'm going to give you two meanings here. One is very ancient. It's from the Jewish Talmud. It's a commentary on this and it says, they said to him, "Go up away from here for you have made the place bald, bald for us." Meaning we're out of work. I'm going to quote. They, the young men had previously earned their living by providing the city of Jericho with water. Remember, the spring has waters that caused death. They had been hauling water from the Jordan River to Jericho. Then the Talmud says, Elisha sweetened the city's own water. He healed the waters and he rendered their services unnecessary. That means he put them out of work. They were water carriers from the Jordan River to Jericho to give the inhabitants of Jericho water.

00:48:23 But Elisha, the prophet comes to town. He heals the waters and now they're out of work. That's one meaning that you've made the place bald for us. When it says, go up bald. They're saying, you've made the place bald for us. That's the Talmud. It's Sotah 46B:20, the Talmud. The other one I like a little better. When it says, go up, thou bald head, go up thou bald head. It's like they're not saying it twice. They might be chanting this for several minutes. They might be following him. When it says bald head again, does that mean he's bald? Or is there a deeper meaning? Does it mean you, that he literally had the mantle. We know he had the mantle, but are they saying you really don't have the authority of the mantle? The mantle, remember, was a hairy mantle. They're challenging his prophethood.

00:49:25 You're not the prophet like Elijah. Prove that you're the prophet, go up in a chariot of fire, thou that lacks the authority of the mantle. Those are two possibilities. A lot of us don't think that they're making fun of his bald head. And he turned back and looked on them and cursed them in the name of the Lord. Then it says there came forth two she bears out of the wood out of the forest and tare forty and two children. Now, where it says little children in verse 23, this is a different word for children. This really does mean children and I'll comment on that in just a minute. So forty and two children of them and he went from thence to Mount Carmel, which is near the coast.

From thence, he returned to Samaria. Why does the text first say young men and then it says children?

00:50:26 I'm going to look at that Talmudic reference. The Talmud is a Jewish text. It dates, we don't know the exact dates, but third, fourth, fifth century AD. And it says the sages taught, meaning the Rabbinic authorities, they were lads. That means young men. That is already of age, but they disgraced themselves like young children. Whoever wrote this text first said they're young men. Then he says children, because they disgraced themselves for mocking the prophet. Does that kind of make sense?

John Bytheway: 00:51:03 Yeah. Okay. So two things. First, the go up was not just go up the mountainside, not just go up from Jericho. It was go up like Elijah did. Show us a sign.

Dr. Don Parry: 00:51:15 Yes, yes.

John Bytheway: 00:51:15 Prove that you are a prophet.

Dr. Don Parry: 00:51:18 Yes.

John Bytheway: 00:51:19 And the, you've made the land bald in one of those, not necessarily-

Dr. Don Parry: 00:51:24 Yes.

John Bytheway: 00:51:24 ...mocking the guy's hair or lack thereof, right?

Dr. Don Parry: 00:51:28 Yep.

John Bytheway: 00:51:29 Okay.

Hank Smith: 00:51:31 And then they were acting like children.

Dr. Don Parry: 00:51:34 Yes, yes.

Hank Smith: 00:51:36 Forty and two men who acted like children.

Dr. Don Parry: 00:51:39 Yes, I love it. That was so well said. Couple of other things on this account. One is scholars think these are what kind of bears? Probably Syrian brown bear. Not to be compared with the brown bears from Alaska. Syrian brown bear. Did they have bears in antiquity? Yes. And the last sighting according to one source of bears in the Holy Land was 1215 AD, 1215. Then they disappeared. Remember that there's a bear in one of the King David narratives. Amos, the prophet talks about a bear and a

lion and a snake. These are all items of interest regarding bears. Now, why two she bears? She bears protect their cubs. We can imagine this is not stated in the text that these mockers, maybe they came across some cubs and then as part of the curse of the Lord, it wasn't Elisha, Elisha said, I curse you, let she bears come and eat you, or whatever. Elisha cursed them in the name of the Lord, and then the Lord-

John Bytheway:	00:53:00	Lord decided.
Dr. Don Parry:	00:53:02	Yeah, the Lord's in charge and the two she bears came out of the forest probably to protect some cubs.
John Bytheway:	00:53:11	When it says in verse 25, went from thence to Mount Carmel. From thence, he returned to Samaria. These are journeys of weeks.
Hank Smith:	00:53:21	Journeys of days.
John Bytheway:	00:53:22	Of days.
Hank Smith:	00:53:23	That's a long ways. I've been to all those places. It's pretty long ways to walk from Jericho to Carmel.
Dr. Don Parry:	00:53:27	I have too. So yeah, we're talking days to get to Mount Carmel, then he would've come back to Samaria. Do you both know the etymology of Samaria? This is going to be a little joke, but I love it. When Abraham came to the promised land and he looked around and he stood on a hillside and he looked to the north and south and the cardinal directions and saw how beautiful it was and he said, some area.
Hank Smith:	00:53:57	Boy, that's some area.
John Bytheway:	00:53:58	This is some area. Brigham said this is the place. Abraham said, this is some area.
Dr. Don Parry:	00:54:06	Just thought you'd want to know where that Hebrew word came from.
Hank Smith:	00:54:10	This is the kind of fun we like to have here on followHIM. This is great.
Dr. Don Parry:	00:54:15	Before we leave this conversation, I want to cite from Leviticus 26:21 and 22, "If ye walk contrary unto me, Jehovah, and will not hearken to me, I will bring seven times more plagues upon you according to your sins." And then notice this, "I will also

		send wild beasts among you which shall rob you of your children." We think that these young men were probably from the tribes of Israel. They were in Jericho at this time. We don't think they were foreigners. This fulfilled the words of the Lord through Moses. "I will send wild beasts among you, which shall rob you of your children" and some of the children died.
John Bytheway:	00:55:06	Wow. Does that help a lot with the idea of bears tearing 42 children apart? Gives a lot of context. Yeah.
Hank Smith:	00:55:16	Don't go up against the Lord's anointed. This matters to him.
Dr. Don Parry:	00:55:19	Yes.
John Bytheway:	00:55:20	Am I okay, Don, in saying that's sign seeking to say go up?
Dr. Don Parry:	00:55:25	Yes. That's the way I would view that. They were seeking a sign and seeking proof that Elijah was the successor of Elijah, not some guy that's really upset about having a bald head.
Hank Smith:	00:55:44	Interesting. These men acted like children going against the prophet.
John Bytheway:	00:55:49	Jesus was pretty hard on people seeking a sign in the New Testament.
Hank Smith:	00:55:53	The House of Israel, very likely it sounds like from Leviticus. You walk contrary unto me, you will not hearken unto me.
John Bytheway:	00:56:00	The old send wild beasts among you, I got to write that footnote in there. That sounds unpleasant.
Hank Smith:	00:56:07	Which shall rob you of your children or these men who act like children. Wow. Don, the way you said, look, Elijah didn't choose this consequence. This was the Lord.
Dr. Don Parry:	00:56:19	That's an important point right there. It's one thing if the prophet says, I curse you in the name of the Lord and let animals get you or whatever. The prophets usually leave the judgment up to the Lord, the category and the amount and so on.
Hank Smith:	00:56:37	Don, we've had you here for quite a while. We've only looked at one chapter and it has been an incredible chapter, by the way. I have nowhere else to write. I literally have filled up every spot on 2 Kings 2. Can we move on to chapter three?

Dr. Don Parry: 00:56:49 Chapter three has some fascinating, powerful passages, truths in it. Let's look at Elisha's role in the three kings that battle the King of Moab. What a fascinating culture. I want to remind everyone when we read these passages about the she bears not to superimpose our culture on these ancient cultures. They were far different. Their understanding was different. The people, places, times, clothing, food, everything was different. There were three kings, the king of Israel and the king of Judah and the king of Edom. They went forth to battle against the fourth king, the king of Moab. The three kings went out. We're in chapter three of 2 Kings and they marched for seven days. In the Hebrew, it sounds like they're wandering around, maybe without a direct plan, but they didn't have sufficient water for their soldiers and animals. Start with verse 11, Jehoshaphat. Jeho- that means Jehovah has judged his name.

00:58:04 There are a thousand names in the Old Testament and most of them have meanings. Jehoshaphat. Jehovah has judged. That's what his name means. Verse 11. Remember, he was the king of Judah. Here's this famous, famous quote. "Is there not here a prophet of the Lord that we may inquire of the Lord by him?" Now both times it says Lord, the underlying root is Jehovah. I know if someone says, well, wait a second, that's not exactly what the Hebrew is. The Hebrew is Yod he Vav he. I get that. That's an ineffable name. We don't say that name out of respect to our friends who do not pronounce it. It's just so powerful. Anyway, where it says, LORD, in upper case, there's 6,800 of these in the Hebrew Bible. This is Jehovah and Jehovah is Jesus Christ. So 6,800 of these in the Hebrew Bible. The Hebrew Bible is indeed Jesus Christ focused.

00:59:13 In the name alone. Is there not here a prophet of the Lord that we may inquire of the Lord by him using the prophet as a mediator? And one of the king of Israel's servants answered and said, "Here is Elisha, the son of Shaphat, which poured water on the hands of Elijah." That meant Elijah was mentoring him. Verse 12, "And Jehoshaphat said, the word of the Lord is with him." This is good for a king to recognize that the word of the Lord is with one of the Lord's prophets. The king of Israel and Jehoshaphat and the king of Edom went down to him. If you can imagine these three kings going to your place and knocking on the door and hi, may we have a few words with you.

01:00:10 What should we do when we battle against Moab? What is the Lord's word concerning this? Verse 15, they're standing there. They probably have their generals and their visors and other officers with them. Maybe their bodyguards. Some of them had bodyguards, the kings we know. They're waiting for Elisha to

speak and instead, verse 15, "Now bring me a minstrel." Minstrel is old English for a musician. And it came to pass when the minstrel, the musician played that the hand of the Lord came upon him, Elisha. We have these powerful leaders from three countries standing there waiting to hear from God's prophet and he says, call in a musician. A musician. And it might have taken a few minutes to get a musician or longer and they're probably saying, we don't care about music. We want help winning this battle. Notice the result of the musician that the hand of the Lord came upon Elisha.

01:01:24 He was calling for a musician in my opinion and in my reading the text to prepare him to prophesy. I want to testify to everyone, proper, appropriate, God-inspired music does bring out the best in us. I have some go to music I listen to, for example, If You Could Hie to Kolob. That one is go to music. One of my dear friends, a young woman of about 40 passed away, maybe 42 years old. We all suffered. She had children and a wonderful husband and they were friends for years. Why is she suffering? Why did she pass away? Camille and I went to her funeral. The hymn that she had chosen ahead of time for all of us to sing is If You Could Hie To Kolob. Oh, so powerful in the setting of a funeral and in any setting.

Hank Smith: 01:02:31 Thanks, Don. The music invites revelation, it sounds like in this story.

Dr. Don Parry: 01:02:35 Yes.

John Bytheway: 01:02:36 I have an Elder Richard G. Scott quotation, "Good music, especially sacred music, makes spiritual things more understandable. It prepares emotions for response to the promptings of the Holy Spirit." For me, my go to is relatively new, but I just love this hymn is It Is Well With My Soul.

Dr. Don Parry: 01:02:59 Love it.

John Bytheway: 01:03:00 I like that they invited a minstrel. That's so interesting. I think our guests that are going to speak to us about the Psalms will like that.

Dr. Don Parry: 01:03:08 Yes. The Psalms were ancient hymns. There are additional Psalms in the Dead Sea Scrolls that are not found in our Psalms. Continuing, we're in the same text. Now if you go to verse 16, and he, Elisha, said, "Thus saith the Lord." This is a very powerful revelatory formula, thus saith the Lord, thus saith Jehovah, who is Jesus Christ. Make this valley full of ditches. A

little note on the word make. In the Hebrew, it uses a very old form. I don't want to confuse anyone with grammar, but it's called infinitive absolute. It's an old form of biblical Hebrew. They quit using it in the Jewish and Mishnah 200 BC to 200 AD. They don't use it in modern Hebrew. Here it serves as an imperative. You can use Hebrew to help date texts. Right now, I'm studying Isaiah to help date Isaiah because some people think the last half of Isaiah was written later, not so.

01:04:23 You use the Hebrew. Anyway, literally when he says, make this valley full of ditches. Now, notice he says this valley. It's as if Elisha is now present with them. This valley. If he was in Samaria or Mount Carmel, he wouldn't have said this valley, because that would be a different valley. So I think Elisha's there. When he says full of ditches, ditches gives the wrong idea. I'm from Idaho and they do use ditches for farming and irrigation, but here it's pools. When it says valley, it should read watery. That's not Hebrew, but it's a word meaning it has water during the rainy season in it. So October through March or November through February, literally it's make this watery full of pools, pools of water. So I want to point this out. Then go to verse 17, For thus saith the Lord again, he's speaking by the power of the Lord.

01:05:37 Ye shall not see wind, which will bring clouds. Neither shall you see rain, yet the valley will be filled with water and there will be so much water that you may drink, both you and your cattle and your beast. And this is but a light thing in the sight of the Lord, meaning an easy thing. This is easy for him to do. Notice how he concludes. Elisha. He, the Lord, will deliver the Moabites into your hand. Not only do prophets give us the word of the Lord, but we always get a bonus from prophets. Do this and this, you'll get the water, and by the way, you're going to win the battle. The Lord will deliver the Moabites also into your hand. What a great bonus from this prophet of God. Now, I have a postscript, an important postscript. We have some examples of individuals in the Book of Mormon who go to God's prophet to seek counsel.

01:06:39 These three kings sought counsel from God's prophet in ancient Israel. In Alma 16, you have Chief Captain Zoram, verse five, knowing that Alma was the high priest over the church and having heard that he had the spirit of prophecy, he consults with Alma concerning the war. What should we do? What should we do and what should we do? This is Alma 16:6-8. The second example is in Moroni and now we're in Alma 43 verses 23 and 24. Moroni also knowing of the prophecies of Alma sent certain men unto him desiring him that he should inquire of the

Lord whither the armies of the Nephites should go to defend themselves against the enemy. Here we have three examples in scripture of leaders who have gone to the Lord's prophet to seek counsel.

01:07:37 Oh, how I wish that since the times of the restoration and Joseph Smith, the prophet and seer, that emperors, kings, queens, presidents, prime ministers, whoever leads would consult with God's prophet regarding war. What should we do and counsel with the Lord through the prophet. What would the world be like if all emperors, kings and presidents since Joseph Smith would go to the prophet Joseph Smith, Brigham Young, John Taylor, President Nelson, President Oaks and say, there's this battle at hand, will you inquire of the Lord? What would our world be like under that circumstance?

John Bytheway: 01:08:20 I love that you brought up the Alma 43 reference. Think of applying that to our day. Think of us looking at the prophet. Where shall we go to defend ourselves against the enemy? What is going to be attacked? One of the first things I thought of was the Proclamation to the World on the Family. Where will the enemy attack? There's a prophet saying this is going to be one of the front lines.

Dr. Don Parry: 01:08:46 It may be that the prophet of God will say this. Now, I'm just making this up everyone know that. Open up your doors to your country for our missionaries and let the powerful young sisters and elders teach the Book of Mormon. That's the answer and come unto Christ because the Book of Mormon is Christ focused one by one.

John Bytheway: 01:09:12 Yeah, it won't be a big military or a new law. It will be hearts being changed one by one. That will change the world. We should have sung a song, we, three kings, will go to the prophet, because when you said three kings, I was like, oh, Merry Christmas, this is great. Right?

Dr. Don Parry: 01:09:31 I love it.

John Bytheway:	00:01	Welcome to part two with Dr. Don Parry in 2 Kings 2 through 7.
Dr. Don Parry:	00:06	Go to 2 Kings chapter 5. This is a very famous episode and I want to point out a handful of items.
Hank Smith:	00:18	Let's do it.
John Bytheway:	00:19	I could do this all day. This is so fun.
Dr. Don Parry:	00:22	2 Kings 5:1. Now Naaman, captain of the host, John, here again it should read army. Captain of the army of the king of Syria was a great man. Now notice how he's described. A great man with his master. And honorable. In the Hebrew that's an idiom, it's very interesting. We have a lot of idioms in English that make no sense unless you're born and raised as an English speaker. A lot of them, hundreds. This one says where it's translated honorable in the King James, it's the lifted up of face. His face is lifted up. Because by him, the Lord notice here it's the Lord Jehovah had given deliverance unto Syria. That's a whole new story. What? The Lord delivered Syria during a war? Yes. It's right here. Because by him, Naaman, the Lord had given deliverance unto Syria. He was also a mighty man in Hebrew it's gibbor.
	01:31	In Isaiah 9:6, one of the throne names of Jehovah is El Gibbor, God the warrior or God the mighty in power or valor. Notice this, the last word in the King James says, "But he was a leper" in the King James has but he was in italics. That's not in Hebrew. In the Hebrew, it's more dramatic. He was a mighty man in valor, comma, pause, leper. That's how it should read. Leper. You don't want to be a leper during this age of the history.
John Bytheway:	02:12	Yeah. I don't even want to get a cold in that age of the history.
Dr. Don Parry:	02:17	Verse two, the Syrians had gone out by companies, literally troops. It's from the root gadad. One of the twelve tribes, the name Gad, it means troop or fortune. It's also the root of

megiddo. Gad. Megiddo. Place of troops. Megiddo. From megiddo har megiddo is where we get the word Armageddon. The hei or the H is soft in Hebrew, so instead of Har megiddo, Armegiddo or Armageddon. And had brought away captive out of the land a little maid. Let's tell you what the little maid is. We feel really bad for this little maid. Whoever's writing this text doesn't use her name. I don't think it's a dysphamism. They probably didn't know, but the word is a female form of young man. So young woman, teenager, 20-year-old, 25-year-old, not an eight-year-old or six-year-old. And she waited on Naaman's wife. So she was a servant for Naaman's wife, but she was captive.

03:32 I wish we knew more about her. Here we're talking about her 2800 years later. She's a little maid. She has faith in God's prophet. She was a follower of Elisha. Verse three, and she said unto her mistress, meaning Naaman's wife, would God my Lord, Naaman, were with the prophet Elisha that is in Samaria, for he would recover him of his leprosy. How much faith is this to say this to your mistress who's the wife of this great famous captain of the army? Wow. This one is a lesson for all the young women of the church and the young women everywhere. What a change you can make by having faith.

Hank Smith: 04:24 Kind of like a Joseph of Egypt type story, a mini-

Dr. Don Parry: 04:27 Yes.

Hank Smith: 04:28 Little miniature version there. Taken captive, probably doesn't want to be there, but is still bearing testimony.

Dr. Don Parry: 04:34 Verse four, and one went in, so a certain person we don't know who, and told his Lord Naaman and said, thus and thus said the maid regarding Elisha that's in the land of Israel. Verse five tells you how wealthy the king of Syria is. And verse five, "and the king of Syria said, Go to, go. And I will send a letter unto the king of Israel." He's going, doing all the proper protocols. Rather than just go to Elisha, we're going to work through the King of Israel. A letter of introduction is so important. In January 1994, when I was invited to become a member of the team of translators of the Dead Sea Scrolls, Emanuel Tov, who I still work with, we're writing a brand new book on Isaiah. He's an emeritus professor from the Hebrew University of Jerusalem. He had written a letter of introduction and this is similar. Write a letter of introduction and that letter would get me into the Dead Sea Scrolls. "Go and I will send a letter unto the King of Israel and when he departed and took with him 10 talents of silver." This is amazing amounts "and 6,000 pieces of gold and ten changes of

raiment." It's interesting they put that in there. This is what they're going to pay Elisha to heal him. They didn't quite get the concept of a prophet of God. Now, I'm going to jump down. The whole story goes through verse 27. I want to go to verse 13 and point some things out.

John Bytheway: 06:11 Can I stop for a second? I love when our audience can hear about a scholar like Don Parry not being rejected because he's a member of the Church of Jesus Christ of Latter-day Saints, but being accepted because of his exceptional scholarship. There are Latter-day Saints with exceptional scholarship who know the rules of scholarship so that they can be trusted with something like the Dead Sea Scrolls and not felt that they are going to have some bias or something like that because he knows how to look at them, knows the tools of scholarship to analyze it. I love that you could have that letter of introduction and I love hearing that sort of thing about many of our scholars. So I just wanted to stop and say, how wonderful is this that we have a faithful, active Latter-day Saint who is one of the trusted people on the Dead Sea Scrolls. Don't you think that's cool, Hank?

Hank Smith: 07:07 I think that's amazing.

Dr. Don Parry: 07:08 I love that. I so appreciate that, John. Thank you so much. I'm reminded of one of the conferences that I attended and it was not a conference for Latter-day Saints, it was a conference for scholars and we had a question and answer and I was on a panel with some other scholars. A dear lady said to me, "How did you, Dr. Parry, become involved in the Dead Sea Scrolls?" I did not hesitate and I said, "All the credit goes to God." Not because I had a PhD in the Hebrew Bible and I've been trained in it and I've spent years. I said, the credit goes to God. It was an act of God that I became a member of the team of translators of the Dead Sea Scrolls. She was taken back a little bit, one that someone on the panel would mention God freely and two, that I would give credit to God. I think taken back in a good way. Before we continue, I'm wondering, Hank, would it be okay if you summarize this story before we go to the conclusion?

Hank Smith: 08:16 You got it, I love this story. I did a talk called I Love My Friends. You can get it on YouTube. I talked about Naaman's good friend who stops him from doing something really dumb. Naaman, it's quite a name, isn't it? His parents probably said, what should we name him? And they thought, well, that's pretty good.

John Bytheway: 08:32 How about, how about Naaman?

Dr. Don Parry: 08:34 That's a good one. I love it.

Hank Smith:	08:36	He has leprosy like we talked about and he's heard there's a prophet in Israel. He goes to Elisha, must be a long ways to go. Elisha sends out a messenger that says, hey, he wants you to go wash in the Jordan River seven times. Naaman is upset, he said, surely, I thought he'd talk to me face to face. And he said, I don't like the Jordan River. It's not very clean. He's about to go home when one of his servants says, hey, if he would have told you to do something huge, you would have done it. This isn't huge, but why don't you do it? What a good friend who says, hmm, you're going to make a poor choice here. So he does it. He jumps into the Jordan River seven times and he is healed.
Dr. Don Parry:	09:21	That was so powerful. Thank you very much. I greatly appreciate it. I wanted to point out a couple of things in verse 14. Perhaps we can read it first. Then went he down and dipped himself seven times in Jordan according to the saying of the man of God, that's what a lot of people called Elijah and Elisha Ish ha-Elohim, the man of God. And his flesh came again like unto the flesh of a little child and he was clean. First of all, the Jordan River centuries later, our Lord and Master would be baptized in that river. This is also the river that Elijah and then Elisha had divided with the power of the mantle, the power of God using the mantle. But where it says seven, seven is a very powerful and symbolic number. It's a literal number but it's also symbolic. Seven in Hebrew it's sheva. Sheva is the root of beersheva.
	10:34	Beersheva the city, be'er means a water well, the well of the seven, but also sheva means to swear or take an oath. So is it the well where that someone took an oath or is it the well of seven, like seven parts or seven streams or something that feed the well? There's also the famous name of Bathsheba. Batsheba, remember the widow of Uriah, the wife of David and the mother of Solomon. Bath means daughter, so the daughter of seven or the daughter of an oath. And there are some other names too, but seven is found very prominently in Leviticus, Exodus and the Book of Revelation and it's used in ceremony. I'll give two or three out of maybe 20 or 30 examples. Exodus 29, seven days thou shalt make an atonement for the altar. Seven days and the ritual included sprinkling holy oil seven times upon the altar.
	11:43	Some scholars like Bullinger, Ethelbert Bullinger. I tell my students, I say, "If you have a child and it's a boy, please consider Ethelbert." He's a famous biblical scholar. He is a believer and the students don't know if I'm serious or not. He wrote a book called Number in Scripture and he claims that the number seven represent wholeness or completion. Seven times in Jordan, Jordan's a modest little river. Then it says his flesh

came clean like unto the flesh of a little child. This is fascinating because this is God's hand healing Naaman from this horrible leprosy for him to come up and he has flesh, not like a windblown, sunburned soldier commander, but now the flesh of a little child. And then the last point I wanted to point out was he was clean. The word for clean is used in the scriptures often for ritually clean or ritually pure, and it's used in connection with the temple and becoming pure so you can serve in the temple. My lexicons, one says, "Be morally clean or two, be ceremonially clean." Did God make Naaman ceremonially clean or morally clean from previous whatever has happened in his life? It's a fascinating term. It's a loaded term.

John Bytheway:	13:23	Are we seeing a type of baptism in the Jordan right there?
Dr. Don Parry:	13:28	I think so. And that's what baptism does. It makes you like a little child.
John Bytheway:	13:34	Right. God is a dermatologist here, so leprosy, the word is used to describe lots of different things, is that right?
Dr. Don Parry:	13:43	Yes. The Hebrew word scholars now say it could be different skin diseases and not leprosy as we have thought in the past.
Hank Smith:	13:54	Jesus is going to bring up this story in the synagogue in Nazareth, isn't he going to say, remember when nobody accepted Elisha as a prophet, but there was a non-Israelite who did?
Dr. Don Parry:	14:05	Yes.
John Bytheway:	14:06	Good point. There were 10 talents of silver, 6,000 pieces of gold and 10 changes of raiment and excuse me for being materialistic, but where did that stuff go?
Dr. Don Parry:	14:18	Elisha would not take it. However, his servant, Gehazi, went back and followed Naaman behind Elisha's back and followed the entourage with Naaman and his group and said something like, my master Elisha has changed his mind. He wants some of this money and he received some of it. When Elisha heard about it, Gehazi then became a leper. He became a leper in place of Naaman.
John Bytheway:	14:57	He got the same malady.
Hank Smith:	15:00	Don't be greedy, Gehazi.

Dr. Don Parry:	15:02	Yeah, don't be greedy. Follow the prophet.
Hank Smith:	15:05	I'm going to have to bring that up with my kids. Don't be a greedy Gehazi.
John Bytheway:	15:11	Well, he didn't take everything. Can I just have two of the changes of garments, he said.
Hank Smith:	15:15	He's like, hey, remember how you were going to pay?
Dr. Don Parry:	15:18	Yeah. Yeah, that's right. He said a talent of silver and two changes of garments.
Hank Smith:	15:25	Ouch. He should've gone to Elisha. He sees Elisha can do miracles. He should've gone to Elisha and said, hey, remember how I need some clothes and silver? Oh, Gehazi.
John Bytheway:	15:35	Oh, that reminds me of who is it in the book of Acts that holds back there?
Hank Smith:	15:42	Yeah, Priscilla.
John Bytheway:	15:44	And they just drop dead. It's like, whoa.
Dr. Don Parry:	15:48	Yeah. Chapter five, the last verse, verse 27, Elisha speaking to Gehazi, "The leprosy thereof of Naaman shall cleave unto thee and unto thy seed forever. And he went out from his presence a leper as white as snow." The word for cleave interestingly is the same word in modern Hebrew as glue, like Elmer's glue. It'll be part of him just like glue. You're glued together.
Hank Smith:	16:22	If you want to do a good little lesson on friends, you go to 2 Kings 5:13, like I mentioned, and you talk about how this friend stood between his friend and a really bad choice and decided to say something.
John Bytheway:	16:36	Yeah, that's got to be some courage. He's just a servant. Think of all the simple things that we are asked to do, not great things, simple things that stacked over time. We don't define ourselves by our goals. We shouldn't. We define ourselves by our habits. What simple things do you do every day and where will that lead you instead of some one great thing?
Hank Smith:	16:59	Now, when President Oaks says, do this small thing, and we think, oh, that's not a big deal, I'm not going to do that. Maybe we can remember this verse. If the prophet had bid thee do

some great thing, you probably would've done it. He's just asking you to do this small thing. Shouldn't you do it?

Dr. Don Parry: 17:15 Similar to the serpent on the pole. All you have to do is look up to it. Just look up.

John Bytheway: 17:23 They did not think it would heal him so they didn't look up.

Hank Smith: 17:27 Great connection. Let's keep going.

Dr. Don Parry: 17:31 2 Kings 6:8, but I'm not going to read the whole narrative. This is about the prophet Elisha and the chariots of fires. We are returning to a chariot to remind everyone that Elisha had a servant. If you jump to verse 15, remember that a serious king who was trying to capture Elisha had surrounded during the night with soldiers, horses, and chariots surrounded Elisha hoping to capture him. Oh, please, this is Elisha. Give it up. Stay home. Do important things. Read your scriptures. Verse 15, "When the servant of the man of God, Ish Ha Elohim, the man of Elohim, was risen early and gone forth behold a host." Here it's a different word, John Bytheway, from the host. This is the word chayil. This is the same word that's found when it says a virtuous woman. In Hebrew, it's not a virtuous woman, it's a woman of power.

18:51 That's a different discussion. Ruth is also called a woman of power, a woman of chayil. This is a powerful army but powerful compass the city both with horses and chariots. These are actual horses, flesh and blood and chariots. Elisha's servant said unto him, alas my master! How shall we do? Which we would say in English, what should we do? Verse 16, and Elisha answered, Fear not. And the reason I'm bringing this up, I'm going to read two extraordinary quotes by modern apostles in just a minute. "Fear not for they that be with us are more than they that be with them. And Elisha prayed and said, Lord," here we have again, Jehovah. "I pray thee," and here again it's please "open his eyes that he may see and the Lord opened the eyes of the young man and he saw and behold, the mountain was full of horses and chariots of fire."

20:02 We often miss this. "Round about Elisha," surrounding Elisha, surrounding this God's prophet and seer. Now I want to come back to verse 18 in a minute. There's this extraordinary quote by Elder Jeffrey R. Holland, quote, "In the gospel of Jesus Christ, we have help from both sides of the veil. When disappointment and discouragement strike, and they will, we need to remember that if our eyes could be opened, we would see horses and chariots of fire as far as the eye can see riding at great speed to

come to our protection. They will always be there, these armies of heaven in defense of Abraham's seed." I want to emphasize two or three things that I just read. One is we would see horses and chariots of fire. How many? As far as the eye can see. I live in Woodland Hills. I can see the Point of the Mountain from Woodland Hills.

21:05 30 miles, maybe. Horses and chariots as far as the eye can see. I believe Elder Holland here. I don't think he's using metaphors or symbols. I think this is real. We could see horses and chariots. Point two, riding at great speed. Not just stopping for water for the horses and stopping and taking their time and walking. Riding at great speed to come to our protection. Number three, they will always be there, the armies of heaven. I believe it. This is Elder Holland, the source is However Long and Hard the Road, pages 13 and 14. This quote has given me so much peace over the years. I've got one more. President Henry B. Eyring, it's found in an article Oh Ye That Embark the Ensign Magazine November 2008. "I know that the promise of angels to bear us up is real. You might want to bring to memory the assurance of Elisha to his frightened servant. That assurance is ours when we feel close to being overwhelmed in our service. Elisha faced real and terrible opposition like that servant of Elisha. There's an ellipses here. Like that servant of Elisha, there are more with you than those you can see opposed to you. Some who are with you will be invisible to your mortal eyes." End of quote.

22:51 Now I want to get back to what happens with Elisha. We're back in 2 Kings 6. We're continuing with verse 18. When they came down to him, Elisha prayed unto the Lord and said, "Smite this people I pray thee with blindness." Now this isn't the compassion yet. Just hold on. The blindness everyone is going to be temporary. "And he," the Lord "smote them with blindness, according to the word of Elisha." I don't think this is literally blindness, I can't see anything, but it might be. Verse 19, "And Elisha said unto them, This is not the way, neither is this a city. Follow me and I'll bring you to the man whom you seek." Well, the man that they are seeking is Elisha himself, but he led them to Samaria. Now they're in Dothan. Dothan is about 12 miles to Samaria. So Elisha is going to lead them from Dothan, this ancient biblical town and there's a city there now to Samaria about 12 miles.

24:02 And I did some calculating if the average person walks, if it takes 15 to 22 minutes to walk a mile, maybe that's on a track that's flat. They're going to be with the prophet Elisha for some time to walk the 12 miles. So they walk the 12 miles. I'd love to know the conversations. What are they saying? Who are you mister?

We can't see and where are we going? The servant probably wondering what's going on. Now here's where the compassion comes in. They arrive in Samaria in verse 21. Remember, Elisha knows all these kings. The king of Israel said unto Elisha when he saw them. "My father," notice here again it's father. It's not blood relationship. It's a term of respect. "Shall I smite them?" Elisha brought the enemy right to Samaria, this beautiful, powerful town and the king is there. The king sees that they're blind and they're helpless.

25:10 "Shall I smite them? shall I smite them?" And Elisha answered verse 22, "Thou shalt not smite them. Wouldest thou smite them whom thou hast taken captive with a sword and with thy bow?"

Hank Smith: 25:22 Prisoners of war, right?

Dr. Don Parry: 25:25 Yeah, prisoners of war and here is the compassion. Don't smite them, "set bread and water before them that they may eat and drink and go to their master." That's Elisha the prophet. These are the people that tried to capture him. They were after him. They surrounded him. That's a powerful set of stories.

John Bytheway: 25:49 I'd like to go back to verse 16 again. When I see, with us, I always think of the promise in the prayer and the sacrament that they may always have his spirit to be with them.

Dr. Don Parry: 26:03 I love that.

John Bytheway: 26:04 If we have the Spirit with us, then they that be with us are more than they that be with them, right?

Dr. Don Parry: 26:10 I love that.

John Bytheway: 26:12 God and one other person is a majority, right? If you have the Spirit with you, that promise of God being with us, that's the name of Jesus, God with us, Emmanuel. You just see that so often that we never have to be alone. God can be with us.

Dr. Don Parry: 26:30 I love that. I appreciate that so much.

Hank Smith: 26:34 You know, as a teacher of youth, it's exactly what Elisha prayed. Please open their eyes that they can see. Oh, that they can see what I see.

Dr. Don Parry: 26:47 Yes.

Hank Smith:	26:48	And only the Lord can do it. We can't force their eyes open. Same thing for my kids, right? Oh, I hope they see. Lord, help me. Lord, open their eyes that they may see.
John Bytheway:	27:00	It's a good prayer.
Dr. Don Parry:	27:03	Love it. Thank you. We've talked about Elisha being a type and shadow of Jesus. Indeed, absolutely, positively, he was a type and shadow of Jesus. Remember Moses 6:63? All things testify of me. I want to look at one more. It's in 2 Kings 13. It's two verses. They're powerful verses. I wonder if sometimes we read this text so fast we don't really see what's going on. 2 Kings 13:20, and Elisha died and they buried him. Notice it doesn't say who buried him, just as they buried him. So it's not an explicit subject. The people buried him. And the bands, for bands here it should read troops. The troops, so soldiers of the Moabites invaded the land at the coming end of the year, probably the new year. We have Moabites coming into the land and we've talked about the Moabites earlier and they're invading the Israelites.
	28:11	They're coming in, invading, going out, coming in, invading, going out. Elisha's dead and he's buried, verse 21, and it came to pass as they were burying another man. An unnamed man. They have this entourage, they're burying this other man that behold they spied a band or a troop of moabites. In haste, instead of giving this second man a proper burial, because here's the enemy coming, they cast the man into the sepulchre of Elisha. And when the man was let down, cast into this tomb and touched the bones of Elisha, the dead man revived and stood on his feet. Even with the death of Elisha the prophet, the second man is restored to life. This man was restored to life to mortality when he touched the bones of Elisha and we also know that through Jesus' death and resurrection, we will be resurrected.
John Bytheway:	29:20	Yeah, that's a great type. He wasn't resurrected. Like you said, he was brought back to mortality because there's no resurrection yet that's going to be Christ, but he was brought back to mortality. Well, there's just another place where Elisha's a type of Christ, which you've showed us so many today.
Dr. Don Parry:	29:38	Yet another one.
Hank Smith:	29:39	Fantastic.

John Bytheway:	29:41	Don, I'm reading ahead and I just looked at 2 Kings 13:23. "The Lord was gracious unto them and had compassion on them and had respect unto them because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet." That's a nice hopeful verse, isn't it? Abrahamic covenant in there?
Dr. Don Parry:	30:06	Oh, I love it. Excellent. Two concluding thoughts. One is the idea of 17 seconds. What do I mean by 17 seconds? According to one study, individuals who go to museums of art spend on the average 17 seconds looking at a painting, 17 seconds. That's way too fast. That prompted an individual named Phil Terry in 2009 to start something called Slow Art Day. That's where they would encourage patrons to go to a museum and spend five to 10 minutes looking at a piece of art, studying it up close and then going from a little distance. Point number one is I really hope our audience will spend more than 17 seconds reading a verse or another verse or another verse. I hope that we will study verses closely and carefully. When I teach the Hebrew Bible, sometimes we will spend an hour reading one verse in the Hebrew and discussing the different parts and aspects.
	31:19	And I don't mean just grammar. I mean, what does the verse mean? What does it mean to us? What did it mean to the ancients? How can we liken it unto us? That's point number one. Point two is I want to bear solemn testimony. I want to stand as a witness of someone who has studied the Hebrew Bible carefully and who's taught it for 34 years. The Hebrew Bible and all scriptures testify of our Lord and Savior, Jesus Christ. This is not I believe, this is I know. Through the power of the Holy Ghost, we can know all things. So I want to solemnly bear that witness.
Hank Smith:	32:10	Thank you Don. John, how many notes have you taken?
John Bytheway:	32:18	There's been a scholar in our midst, Hank, but the way you closed, there is a testimony there for someone who knows 6,800 times LORD in caps, meaning Jehovah. I love the idea of theophoric names because there's so many that have a -iah in them like Jehovah or an El in them, Michael, Daniel, Nathaniel. So fun to see the names of God in the names of people, how important it was to them for an identity that we take upon ourselves the name of Christ. Whether God is in our name or not today, we all do that. Take that name of Christ upon us in the sacrament covenant. I think it's cool. 30 groups of Hebrewisms, hundreds of examples of each. Is that a book project someday? That'd be fun to see.

Dr. Don Parry:	33:20	That's a book that was published by the RSC, the Religious Studies Center at BYU. It's already published. It's out there.
John Bytheway:	33:28	What's it called?
Dr. Don Parry:	33:29	It's called Preserved in Translation: Hebrewisms and Other Ancient Literary Forms in the Book of Mormon. 2020.
Hank Smith:	33:44	Don, I have a couple questions for you. One, it's obvious to everybody listening that you love scripture. Not everybody is there. Can you help someone who's listening who wants to be there? How can they get there?
Dr. Don Parry:	33:59	It's a great question. I would suggest take baby steps, line upon line, maybe start with a verse, study the verse more than they feel comfortable and ask questions of the verse. There should be at least two outlooks. There are six outlooks for every verse of scripture published, six outlooks. One is, what did that verse mean to the audience? When Isaiah spoke, when Nephi, Alma, Elisha, what does it mean to them? Another of the six outlooks is what does it mean to me? How can it change my life? Take your time. Instead of 17 seconds, take a couple minutes. Ask a lot of questions. I liken it unto me, years ago, I went to the gym regularly and had a set workout. About three years ago, I returned to the gym and I was a little tentative and I started line upon line. My physician said, go easy, because of my age 40 plus. And I started easy and I worked into it and now I do 630 repetitions on different weights.
	35:17	I'll go, do this one over here. I'll do 10, 10, 10, 10, 10, three sets of 10. I do 630. Now I'm right at home in the gym. I remember the first day I went there was a stair climber at the BYU gym and I worked on the stair climber and I went 10 floors. And I huffed and puffed and I thought, is this worth it? And I looked over at the guy next to me. So I was on the ninth floor. He was on the 99th floor. The guy next to me. I will admit I was so thankful that BYU removed those stair climbers. There were two of them from the gym. Just like I worked into the weights, now I'm confident and I have this set routine and this protocol and I go Monday, Wednesday and Friday, like clockwork. Even if I'm traveling abroad, I'll find a hotel or a cruise ship and I'll do it. And the scriptures are a thousand times more important than what I'm saying with workout, but spend more than the seconds, study it and then go to the next verse. That's not to take away from reading your chapter or two from the Book of Mormon. We're all really busy, but just spend more time. That's what I suggest.

John Bytheway:	36:42	I just texted Coach Sitake about your 630 reps. He needs to know you. Did you say there were six approaches? What does it mean to them? What does it mean to me?
Dr. Don Parry:	36:55	They're called six outlooks. You can apply all six to all the scriptures. Number one is reading the scripture in its historical context. Scholars call that the near view or the contemporaneous view. What did it mean at the time of Moses, Isaiah, Amos, Hannah, Ruth, Alma, and Moroni? What did it mean to them? Read the scripture in its context.
Hank Smith:	37:22	That's an exegetical reading, right, Don?
Dr. Don Parry:	37:25	Yes. Number two is reading prophecy. It's called a distant view, reading into the future. That would be Isaiah 53, for example. You read Isaiah 53. What does this mean? Several New Testament writers and Abinadi in the Book of Mormon all relate Isaiah 53 or parts of it to Jesus Christ and Messiah. Reading prophecy, some people say there's no such thing as prophecy. Prophets can't prophesy. Not Latter-day Saints. I'm just speaking of people out there, different scholars. Number three is recognizing dual or multiple fulfillment prophecies. That's what you call reading a near view and a distant view. President Oaks has talked about that before and given examples of how some prophecies are multiple fulfillments. The same prophecy can have two valid and legitimate fulfillments. That's a very important one. That's number three. I had one person say, oh, that doesn't exist. There's no such thing. You can't have two legitimate prophecies. I just quote President Oaks on that one.
	38:47	Number four is likening Isaiah's words to us. This is not only a Book of Mormon teaching. We liken the scriptures, but the Essene Jews who own the Dead Sea scrolls, there are Hebrew words for this, liken the scriptures unto themselves. For example, they would take Isaiah, it's called a Pesher, P-E-S-H-E-R. Pesher, they would read a verse from Isaiah and liken it unto their own community. Well, we're invited to do that and we can do that with any verse in scripture. They're speaking of Goel or redeemer, small R. In Ruth chapter four, how can this apply to me and to the Savior who is a Redeemer capital R, Redeemer, the Redeemer of Israel, any verse, any topic. Number five out of the six outlooks is reading a passage of scripture for personal reasons. That is for personal instruction, for spiritual guidance, for devotionalistic purposes, to receive personal revelation or for other reasons.
	40:04	Here's an example. I, Don Parry, need to know where to go to grad school, for example, who to marry. What do I do with my

life occupation? And you're reading the scriptures and the Lord will reveal something to you personally that might have nothing to do with the passage you're reading. You're reading Isaiah or Ezekiel or Alma or Nephi and you get this light, the light, the Holy Ghost that'll prompt you. Don, you need to include the Hebrew University of Jerusalem in your grad school studies. That reason will be revealed to you down the road. I don't have the money to take four kids to Israel. How do I do that? Don, I'm in charge. Number six is to read scripture to understand doctrine. This one is so important. I've met some good friends who have left the church because they didn't understand doctrine. If they had of been aware of how Jehovah or how God works with some of the ancients or if they had have read this passage or this one, instead they've read something online by an anonymous writer who made these claims.

41:30 If they had have known doctrine well enough, you'd say, oh, that's clear. Read Ezekiel, read Amos, read Alma, read Doctrine and Covenants Section 42. At some point, I don't want to hear it. I don't even want to discuss with you. I've made up my mind. But if they had of known doctrine in some cases, I'm not speaking of all cases, then some of my acquaintances, and I don't have many, two or three maybe, wouldn't have left the church. Those are the six.

John Bytheway: 42:05 Great.

Hank Smith: 42:06 Thank you for that.

John Bytheway: 42:08 Yeah, I especially like the fact that it puts you in a frame of mind to receive inspiration, like you said, that may have nothing to do with the actual words you're reading, but you're in a frame of mind because you're seeking the Spirit and you'll get answers. No matter what you're reading, you could be reading about she bears coming out of the woods and still get some insight. Yeah.

Hank Smith: 42:32 Yeah, I remember when Rosalynde Welch told us that the scriptures are a place to meet the Lord, kind of walk in and start looking around, look for him. Don, maybe one more question, maybe two. How have you seen the scriptures help those who are suffering? Because we think here I am going through this whatever terrible trial. So many are going through them who are our listeners and they think, well, 2 Kings. That can't help me with my difficulty. So what have you seen in your life? How do scriptures, how have they helped you through hard times?

Dr. Don Parry: 43:08 For me personally, all scripture helps. With whatever my condition is, whatever my state of being is, whether it's physical

health or mental issue or whatever, all scripture helps. Any scripture, every verse. At one point I was with a group of about 25 people. They needed an uplift. I randomly had them choose a verse of scripture. Randomly we read it. Light came into their eyes. It was a physical change. Just a random chosen picture or a verse and light came on in the room. I mean, there's a full story behind it. That's all I'm going to tell at this time.

Hank Smith: 44:03 But it brings a ray of light, a scripture, a verse.

Dr. Don Parry: 44:06 It brings a light and hope and love and the love of God. Absolutely. And all scripture.

John Bytheway: 44:15 I like that you said a ray. Who is it that gave the general conference talk about those rays combined can create a pillar of light. We keep adding rays every day. I love it.

Hank Smith: 44:27 And each one of these stories today had these rays of light.

Dr. Don Parry: 44:31 The Holy Ghost accompanies scripture.

Hank Smith: 44:34 The word of God which heals the wounded soul. There may be a myth out there that, well, educated people don't believe. You have earned your education, your languages, your scholarship is top-notch. Your work on the Dead Sea Scrolls is up there with any other Dead Sea Scroll scholar or above. So when someone says, oh, well, educated people don't believe, what's your response to that? Because here you are, very educated and you believe.

Dr. Don Parry: 45:09 I was on a boat, not a ship in the fjords of Norway. I was with a group of professors of Hebrew and we were taking a break from our conference and the break was let's go out on a boat and it was organized beforehand for the afternoon in the fjords of Norway. We were discussing whether a scripture, and in this case it's Old Testament, was fiction or nonfiction. I was the only Latter-day Saint in the group. I was very interested to hear them say, this is fiction. This is fiction. This is not fiction. How do we know? This is not fiction. No one brought up the power of the Holy Ghost. In the end, one individual said, I will conclude this and I'll settle the matter. And this individual said it with some degree of completeness and finality. Everything in the Old Testament is fiction up to the time of King David.

46:15 King David was the first historical figure according to this individual. So I was not there to convince them. Here's my response and I've used this. I've had people ask me this

question often. Here's my response. Moroni 10:5, it's a famous passage, "By the power of the Holy Ghost, ye may know the truth." Know, not believe, "know the truth of all things." I take this literal. By the Holy Ghost, we'll know the truth of all things, including the Book of Mormon is the word of God. And notice it says know and not believe. I want to emphasize that because I've heard people say, I believe. I don't know if I know, but I believe, but we can know from this passage. The key here is to live, to receive the Holy Ghost, to study, to do your homework, to be diligent, to be prayerful, and you may know the truth of all things including the Old Testament and other scriptures.

Hank Smith: 47:22 You are a believer, Don, through and through.

Dr. Don Parry: 47:25 And someone might say, that's too simple. It's simple. It's powerful and it's true.

Hank Smith: 47:32 As a expert in ancient scripture, how does the restoration shake out? Do you see those worlds coming together? You know the ancient world as well as any scholar out there. And here you are in Latter-day Saint temples, reading Latter-day Saint restoration scripture. Have you seen those worlds come together?

Dr. Don Parry: 47:53 Oh, absolutely. Positively, no hesitation. I'll give you an example. I was in Huntington Beach, California, presenting on ancient temples. The Tabernacle of Moses and Solomon's Temple. The stake had a display. They actually had a full model of the tabernacle of Moses. The same one that came to BYU. A man came up to me and said, your Salt Lake temple has nothing to do with ancient temples. Nothing. He was adamant. His face was flushed red. He was ready to battle. I didn't battle. I was careful. There are about 30 correspondences between ancient temples and modern temples. This is one example in answering your question about the Restoration. Joseph Smith, when he restored our temple through the power of God and through the power of the Spirit and with the help of angels, restored 30 correspondences between ancient modern temples. 30, maybe 35, but I'm rounding it off to 30.

49:09 30 correspondences, that's astounding. President Nelson has made many comments about how our temple is a restoration of ancient temples, that ancient temple doctrines. He's made several comments about it, several statements. That's just one aspect here. I could give you several examples of the correspondences between ancient and modern temples that are astounding. I'll give you one example of sacred clothing. Another example is gradations of holiness. How many people know about gradations of holiness? The idea of you begin at a

holy space and you go to a holier space and a holiest space, the holy of holies. We have that in our temples. That's also a major theme of the Tabernacle of Moses, the temple of Solomon. You find it in Herod's temple. Guess what? You find it in the temple scroll. 28 foot scroll found in the Dead Sea Scrolls in the 1950s. Another example of the Restoration is the coming forth of the Book of Mormon.

50:17 We've already talked about it a lot and about the Hebrew-like expressions found in the Book of Mormon. I'm astounded. It's restoration through the prophet and seer, Joseph Smith, and the restoration is ongoing, said President Nelson. The Book of Moses has many Hebrewisms in it. No one has investigated that yet. We've investigated thoroughly the Book of Mormon. That's not to say that we've completed the investigation. No one has investigated the Book of Moses. It is filled with Hebrewisms. I've given so many firesides on the temples and the correspondences. I've also shared years ago with the Temple Department of the Church I went and spoke to the architects and they had a retreat. People have to ask, how did Joseph Smith get that right? Here's another example. Ancient and modern temples teach powerful truths regarding the Atonement. President Russell M. Nelson said the basis for every temple ordinance and covenant, the heart of the plan of salvation is the atonement of Jesus Christ.

51:37 Every activity, every lesson, all we do in the church point to the Lord and his holy house. Our efforts to proclaim the gospel, perfect the saints and redeem the dead all lead to the temple. But here's the key. The basis for every temple ordinance and covenant is the atonement of Jesus. Now, you go back into the law of Moses. The law of Moses attests the Hebrew word kapar or kipper depending on which verbal form, which means to atone or atonement the word atonement. 80 times in connection with the tabernacle and the temple. 10 times in Exodus, 49 times in Leviticus, 18 times in Numbers and three times in Deuteronomy. The temple, ancient temple, was an atonement focused institution, period. Now that's not to say that every faith in the world believes that atonement points to Jesus. That's a Christian approach.

John Bytheway: 52:48 I just love the idea that they took a temple with them, the tabernacle, that they surrounded it, the way they camped, that it was the center of their life. Literally, physically the center of their life. Then when they finally got to Jerusalem, they built that center and everything seemed to be centered around the temple and look at the Restoration, how it was job one, we got

		to build a temple. And everywhere they went, we got to build a temple.
Dr. Don Parry:	53:18	John, that's one of the 30, that idea of the temple being the center. Good call.
Hank Smith:	53:23	How do you feel about the Book of Mormon with your ancient languages background?
Dr. Don Parry:	53:27	First, I testify that it's the word of God and it came through the prophet and seer Joseph Smith absolutely positively. When I read the Book of Mormon, I can see ancient Israel, ancient Israelite culture, ancient Hebrewisms throughout the Book of Mormon, maybe every page.
Hank Smith:	53:48	How good would this farmer have to be, John?
Dr. Don Parry:	53:51	He was indeed a prophet and seer. That's the only way. The gift and power of God. The gift and power of God. A scholar with all the knowledge couldn't write that in the amount of time, but to write it, what? In a few weeks to translate it? I have identified... Others have identified too, but 292 chiasmuses in the Book of Mormon. Good chiasmuses. If you say, okay, we're giving you 12 weeks or 10 weeks to write 292 chiasmuses just by themselves, but put them in a context, put them in a narrative, put them in the Book of Mormon. There's no way.
John Bytheway:	54:36	Try to dictate down the 36 out of your head. Oh, sure.
Dr. Don Parry:	54:40	Yeah, that's right.
Hank Smith:	54:42	Yeah, just, just come up with it on the spot, right?
Dr. Don Parry:	54:45	Yeah, I have no doubt about the Book of Mormon. No doubt. It's ancient, it comes out of the ancient world.
Hank Smith:	54:53	Don, thank you. Not only have you walked us through Kings, but your testimony has strengthened many listening. It was just a joy. John, I remember probably 10 years ago, long before we started the show, I was reading a book by Don and the book of Revelation, preparing for a lesson. And what if you would have told me, hey, by the way, you and John Bytheway, going to interview Dr. Parry on a podcast. I would've had a bunch of questions. Don, thank you for being here, taking your time to be with us.

Dr. Don Parry:	55:24	What a huge eternal privilege to talk about the Lord. The Lord and Elisha, the Lord and Elijah. The Lord and the miracles, the Lord and ancient Israel. What a privilege.
John Bytheway:	55:40	And he's still a God of miracles.
Dr. Don Parry:	55:42	He's a God of miracles.
Hank Smith:	55:44	Don, thank you. With that, we want to thank Dr. Don Parry for being with us today. We want to thank our executive producer, Shannon Sorensen, our sponsors, David and Verla Sorensen. In every episode we remember our founder, Steve Sorensen. We hope you'll join us next week. We're going to continue our march through the Old Testament on followHIM. As a thank you to our wonderful listeners, we'd love to gift you the digital version of our book, Finding Jesus Christ in the Old Testament. It offers short, meaningful insights drawn from our past Old Testament episodes. Visit followhim.co, that's followhim.co to download your free copy today and you'll also find the link to purchase the print edition. Thank you for being part of our followHIM family. 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, Sydney Smith, and Annabelle Sorensen.

Hank Smith: 00:05 Hello, my friends. Welcome to FollowHIM Favorites. We are taking a single question from this week's Come Follow Me lesson and talking about it. John, this week's lesson, we're in the beginning, chapters of second Kings, and there's a story in here about a man named Naaman who expects something huge and gets something quite mundane, something quite boring. Here's my question for you. What do you do when you have big expectations for spiritual experiences for God, for life, you have these big expectations and the answers are really quite what you might call just typical, kind of not what you expected. What do you do when those expectations aren't met?

John Bytheway: 00:47 Gosh, that's a good question. I think that it was Elder Maxwell that said, "God, doesn't send lightning and thunder when a still small voice will do." type of a thing. And I think sometimes our expectations are that our experiences will be like the scriptures. And I like what somebody said once. I think it was Elder McConkie way back in the day that said, "Some things that happened to these ancients were so miraculous they got written up in the scriptures."

Hank Smith: 01:13 Yeah.

John Bytheway: 01:14 Which is telling us they weren't typical, they were extreme. They were huge. But for many of us, boy just staying on the covenant path is a great thing and a great accomplishment. And be an example to those around you is a great thing. And it might sound mundane or simple, or those are the answers I always hear. But Heavenly Father needs people who quietly just move forward and live the gospel. And in retrospect, that is a great thing and Naaman was asked, "Go wash in the Jordan." And what was his response? Hank, the Jordan. That's just...

Hank Smith: 01:50 Yeah, it says Naaman was wroth. Here he said, "Behold, I thought that he would come out and call on the name of the Lord and strike his hand and recover the leper." He has this idea in his head of what this is supposed to go like, and it doesn't go like that. But it's nice that he has a good friend who says, "Hey,

listen, if he would've asked you to do some great thing, you would've done it. Why not do this simple thing, then why not give it a try?"

John Bytheway: 02:17 You're expecting something big and you feel the spirit that says, "Be nicer to your family."

Hank Smith: 02:23 Yeah.

John Bytheway: 02:23 Oh, but I've heard that before. I don't want to hear that. And I like what you said, Hank about a friend. It's so great to have a friend that would be willing to say something like Naaman said, "Well, if he'd asked you a big thing, you would've done it. He just asked you a small thing, be nice to your family."

Hank Smith: 02:40 Why don't you maybe give that a try? Why don't you give that small thing a try? John, this discussion is reminding me of when all my friends were getting big mission calls. I had a friend get called to Brazil and another friend get called to Hungary and I'm like, " Wow, where am I going to go?" And I got called to California. That was my 2 King's 5:11 moment. Namaan was wroth and said, "But I thought, that it would be bigger and more important." And I had the spirit say to me, "Does it matter? How about you go serve that mission call the one that you've been given." And it ended up being a fantastic mission, which I loved and it taught me many things and enabled me to teach the gospel in English, which I... at the time I wouldn't have known, but that's what I was going to be doing for the rest of my life would be teaching the gospel in English.

John Bytheway: 03:30 In English. Yeah. And I think that a lot of our listeners may have had a modified mission. I wrote a chapter in when it doesn't make sense called Modified Missions. Because, "Well, I was called here, but how come I didn't go there?" And I love what Elder Bednar and I talked about there. The call to serve is the amazing, wonderful big thing. The assigned to labor is a different thing. And some got switched around. Some never got where they were going, but you being in a place where you were called to serve is amazing. What a unique thing that is in this world.

Hank Smith: 04:07 Yeah. John, I was thinking about, when we kneel down to say prayers, "Lord, what would thou have me do?" And he said, "I would have you go to church, I would have you read your scriptures, I would have you pray-"

John Bytheway: 04:21 You say your prayers.

Hank Smith:	04:22	I would have you do these things. And we might say, "No, I want to do some great thing. I want to do something big." And I think we can end up like Naaman and being upset that we're being called to do something small and simple, but yet it works. It works. Naaman, it works. You get your prayers answered by doing the very thing that you are angry for getting that answer. Maybe don't be surprised, John, if you get those simple answers.
John Bytheway:	04:54	Yeah. And I think the famous UCLA basketball coach, John Wooden would bring these greatest high school players in the country who came to and got to play for John Wooden at UCLA and get the first lesson he would give them. If I remember right, was how to put on your socks.
Hank Smith:	05:12	He would say, "This is how high the basketball standard is." And he would measure it. And this is how, and these are people who play basketball, their whole lives.
John Bytheway:	05:21	Yeah. And because if you get a blister, you can't play. You're not any good. He would start with these very basic, simple things. And I just think, it sounds simple, harder to do, but just stay on the covenant path and just find ways to hear him every day. And don't worry about the great things. They may come in life, but for right now, stay on the covenant path, learn to hear him. You're what was his three identities? You are a child of God, a child of the covenant and the disciple of Christ.
Hank Smith:	05:54	That's who you are.
John Bytheway:	05:55	Those are great things.
Hank Smith:	05:57	Yeah. And you think about the Savior himself, John, he wasn't a big traveler. He didn't travel across the world that we know of. Never probably traveled more than a couple hundred miles away from home. And yet we want mission calls that are thousands of miles away from home, which Jesus himself served to basically at home mission. And you read what Naaman says here after he does these small and simple things he says, "Now I know that there is no God in all the earth, but in Israel." I think if you put in the time doing the small little things that the prophet is asking of you, you can come to that same testimony.
John Bytheway:	06:35	Good point.

Hank Smith:	06:36	Hey, we want you to join us on our full podcast. It's called FollowHIM. And then come back next week right here, because we're going to do another FollowHIM Favorite.