



"Yet Will I Trust in Him"

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:

Why does bad news land, over and over, on some of the most faithful people? Dr. Marcus Martins joins Hank and John to examine the Book of Job, and shows why Job's friends fail even as they try to comfort him, why presence matters more than explanations; some answers to suffering, they conclude only come with eternal perspective.

Part 2:

Dr. Marcus Martins continues his exploration of the Book of Job, unpacking how God answers Job's suffering not with explanations but with question, and revealing a divine pattern of teaching through wonder, restoring meaning to pain through doctrines of resurrection, embodiment, and intercession.

Timecodes:

Part 1 -

- 0:00 - Part 1 - Dr. Marcus Martins
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- 5:11 Dr. Martins' bio
- 8:34 Martins' father's legacy and priesthood history
- 11:26 Job's wealth, family, and sudden catastrophic loss
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- 16:30 The hidden pain behind smiling faces
- 19:58 Joseph Smith in Liberty Jail and the Job comparison
- 22:18 The literary origins and genre of the Book of Job
- 25:57 Job's health trial and his wife's response
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- 31:59 The personal story of timely ministering
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- 56:10 Jesus and the man born blind
- 59:33 The danger of manufacturing answer to suffering
- 1:02:13 Living with unanswered questions
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- 1:09:22 End of Part 1 - Dr. Marcus Martins

Part 2 -

- 0:00 Part 2 - Dr. Marcus Martins
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- 7:03 Job's testimony and the doctrine of resurrection
- 10:18 Why the body matters in eternity
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- 25:43 Divine perspective vs. human understanding
- 28:32 Job as Intercessor
- 32:45 Forgiveness as a condition for faithful prayer
- 37:21 Final counsel for those who are suffering
- 43:02 End of Part 2 - Dr. Marcus Martins

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Biographical Information:



Professor Emeritus and Former Dean of Religious Education Marcus H. Martins holds a bachelor's degree in business management, a master's degree in organizational behavior and strategy, and a doctorate in sociology.

A native of Rio de Janeiro, Brazil, Professor Martins worked as a systems analyst, project manager, and as a freelance consultant before moving to the USA in 1990. For three decades he taught at Brigham Young University-Provo, Ricks College (now BYU-Idaho) and at Brigham Young University-Hawaii. He spoke in professional conferences and events throughout the U.S., Brazil, China, England, Hong Kong, Japan, Malaysia, Marshall Islands, Portugal, Qatar, and Singapore. He participated in television and radio

programs in the United States and Brazil, in addition to giving interviews and contributing to articles in American newspapers and magazines.

After 30 years in higher education, Professor Martins retired from BYU-Hawaii at the end of 2023, having served as dean of religious education, department chair, and member of strategic and academic planning councils. He taught Church Organization and Leadership, Marriage & Family, and Managerial Leadership. He was elected twice as Teacher of the Year, in 2002 and 2017. His topics of interest are strategic management in a global environment, computer technology, law, politics, and world languages and cultures. His research focuses on religious symbolism, and the impact of globalization forces, technology, and immigration on the growth of religious organizations. He wrote two books: “Setting the Record Straight: Blacks and the Mormon Priesthood” (Millennial Press, 2007) which addressed aspects of the racial issue in the doctrine of the Church of Jesus Christ of Latter-day Saints, and “The Priesthood: Earthly Symbols and Heavenly Realities” (Cedar Fort, Inc., 2025), which deals with the intersection between symbolisms of authority in family and ecclesiastical organizations.

Brother Martins joined the Church of Jesus Christ of Latter-day Saints in 1972 with his parents, Helvécio e Rudá Martins, and became the first Latter-day Saint with Black African ancestry to serve a full-time mission after the 1978 Revelation. Since then, he served twice as bishop, seven times as stake high councilor, four times as temple worker, and translator of the Book of Mormon (1984-86), among other assignments. Between 2011 and 2014 he and Sister Mirian Martins presided the Brazil Sao Paulo North Mission, the same mission he had served in as a young missionary.

He married Mirian Abelin Barbosa in 1980, and they have four children and eight grandchildren.

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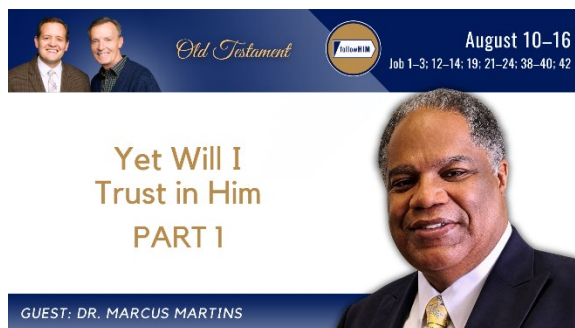
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Hank Smith:	00:00:00	Coming up in this episode on followHIM.
Dr. Marcus Martins:	00:00:04	All your losses will be made up to you in the resurrection provided you continue faithful. Job had this kind of faith. He said, I know that my redeemer lives.
Hank Smith:	00:00:19	Hello, my friends. Welcome to another episode of followHIM. My name is Hank Smith. I'm your host. I'm here with a man that is perfect and upright. One that feareth God and escheweth evil. His name is John Bytheway. John, I read that and I thought, is John Job? Do they really mean John, my servant John? This is Job chapter one verse eight. "There is none like him, perfect and a bright man, one that feareth God and escheweth evil." John, that is a perfect description of you.
John Bytheway:	00:00:55	That is a terrible description. My PR team has been working over time.
Hank Smith:	00:01:02	John, we are privileged today to have with us Dr. Marcus Martins. Dr. Martins, what a treat. Welcome to followHIM.
Dr. Marcus Martins:	00:01:11	Well, thank you. Appreciate being with you. Thanks for the invitation.
Hank Smith:	00:01:16	We are so excited. This is a real treat. The book of Job. You actually reference it often, John. You like the book of Job. Tell me why.
John Bytheway:	00:01:26	Well, so many things in the gospel make sense that we want everything to make sense. With Job, a lot of things happen that don't make sense. He has to keep his faith and get through that, and we get to learn the same kind of lessons because sometimes things don't make sense and the Lord doesn't explain it either.
Hank Smith:	00:01:48	Yeah. John, you wrote the book on this, literally. You wrote a book called When It Doesn't Make Sense . I'm looking forward to

hearing that perspective from the book you wrote. Dr. Martins, tell me about the book of Job. What are you hoping we walk away with?

Dr. Marcus Martins: 00:02:02 Wait, wait, wait. We had a deal first with the doctor thing, right? If you keep calling me doctor, I'm going to start writing prescriptions here, okay?

Hank Smith: 00:02:14 Brother Martins, that's, you are our brother. You are our brother.

Dr. Marcus Martins: 00:02:20 For me, personally, Job, he's my guy. He's my companion. Over the years, being in some of those Gethsemane experiences in life, I often would read and reread the book of Job. It's a book that brought me hope because it's exactly how the book begins, where the Lord recognizes Job's righteousness, and yet allows some very, very bad things to happen to him and rewards him. When you are in the middle of trials, very significant trials in those dark times and seasons where nothing seems to be working, where the heavens seem to be closed to you. You feel like your prayers are not going anywhere. Remembering Job is something that brings you that hope. The Lord referred to Job, talking to Joseph Smith. When Joseph Smith was in one of his worst times in his life, in Liberty Jail, the Lord said, you're not like Job yet. Not yet as Job.

00:03:38 Job, the very name, I know it's associated with patience, but I tend to think of Job when I think of his name to be associated with hope. Better days always come to those who strive to exercise faith in God and in Jesus Christ and strive to be righteous. Even when they are not quite making it, but they're striving. Better days will always come. For me, that's one of the between the lines message in the book of Job. One of them.

Hank Smith: 00:04:17 Yeah. I'm excited to talk about more of them. Both of you, I recently spoke at a conference at BYU called the [Life After Loss Conference](#). After I spoke, I got to speak to some of the attendees one-on-one. The stories, the suffering that I heard, it was overwhelming to hear of hit after hit, loss after loss. And I thought, "How are you still doing this?" And Brother Martins, to hear you say, "Job is my companion." I think at that Life After Loss conference, Job would go person to person. Let me hug you. I know where you are right now. I know what you're feeling. John, I'm sure there are a lot of BYU Hawaii students who are thinking, Brother Martins. But there might be some listeners who are thinking, "I don't know who this is. Can you tell us about him?"

John Bytheway:	00:05:11	Yes, I have a wonderful bio here. Brother, I'm not going to call him doctor anymore because all my prescriptions are filled. Brother Marcus H. Martins has a bachelor's degree in business management, a master's in organizational behavior, a PhD in the sociology of religion, race, and ethnic relations. He's a native of Rio de Janeiro in Brazil. He worked as a systems analyst and project manager for the Brazilian government, and as a freelance consultant before moving to the United States in 1990. He served as the chair of the Department of Religious Education at Brigham Young University, Hawaii, and teaches church organization and leadership, marriage, and occasionally managerial leadership, or he has taught those. He also taught at BYU Provo, Rick's College, has lectured on a variety of topics throughout the United States, Brazil, Hong Kong, Japan, and Malaysia. His current research focuses on temple symbolism, the implications of the doctrines of the Restoration on daily religiosity, and the impact of globalization forces, technology, and immigration on the growth of The Church of Jesus Christ of Latter-day Saints.
Hank Smith:	00:06:24	He does everything.
John Bytheway:	00:06:26	Yeah, basically. He wrote the book called <u>Setting the Record Straight: Blacks and the Mormon Priesthood</u>. Brother Martins joined the church in 1972, and in 1978 became the first Latter-day Saint with Black African ancestry to serve as a full-time missionary in the 20th century. Since then, he served as a mission president, twice as a bishop, six times as a stake high counselor, also as a temple officiator, and translator of the Book of Mormon. He married Mirian Abelin Barbosa. They have four children and seven grandchildren. We're so glad to have you, Brother Martins. And tell us quickly, because some might recognize the name, because I did. Martins. Martins. What about brother? You said Elder Holland Helvécio, Helvécio, you say it.
Dr. Marcus Martins:	00:07:17	Yes. Helvécio Martins. Well, first, the biography we read was very good, but it's old. Because now we have eight grandchildren. But yes, my parents were Helvécio and Rudá Martins. We joined The Church of Jesus Christ of Latter-day Saints in 1972. In 1978, then my father and I were among the first Black members of the church to receive the priesthood. Soon after that, I was called to serve as a full-time missionary. Served in the Brazil Sao Paulo North Mission. And I mentioned the mission in particular because in 2011, my wife and I were called to lead that same mission. It was a treat. My father also served as a mission president in the Brazil Fortaleza Mission, 1987 to 1990. Then he was called to serve as a General

Authority Seventy in the old Second Quorum of the Seventy. Both my parents are deceased now, but as I traveled around, I find that his impact as having been the first Black man to serve as a general authority in the church, in fact, I believe he was the first to serve as a mission president as well, is still felt. He passed away almost 21 years ago. When I traveled internationally, people said, oh, you're Martins from Brazil. Are you related to that? Yeah. On his funeral, Elder Neil Andersen, he spoke at my father's funeral in Brazil, and I was there at that occasion in 2005. Elder Andersen, very kind of him. He referred to my father using that expression in Alma chapter 13 in the Book of Mormon. He said, yeah, he was one of those who were called and set apart in the premortal existence. I was very touched by that. I always admired my father, but to hear a general authority Seventy, who today is an Apostle, referring to my father like that was something very dear to me. So yes, was a great man.

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| John Bytheway: | 00:09:35 | Brother Martins, when you were talking about your father and what Elder Andersen said at his funeral, I thought, oh, that reminds me of his book that Brother Martins wrote is called The Priesthood: Earthly Symbols and Heavenly Realities . That was just last year, right? |
| Dr. Marcus Martins: | 00:09:52 | Correct. Came out last year, 2025. |
| Hank Smith: | 00:09:56 | I hadn't read that yet. I'm excited to pick that up. Let's jump into the book of Job. I'm going to read from the Come, Follow Me manual . The lesson this week is called Yet Will I Trust in Him. "It's natural to wonder why bad things happen to good people, or for that matter, why good things happen to bad people. Why would God who is just allow that? The book of Job explores questions like these. Job was one of those good people to whom a lot of bad things happened. Because of Job's trials, his friends wondered if he really was good after all. Job asserted his own righteousness and wondered if God really is just after all. But despite his suffering and wondering, Job maintained his integrity and faith in Jesus Christ. In the book of Job, faith is questioned and tested, but never completely abandoned. That doesn't mean all the questions are answered, but the book of Job teaches that until they are answered, questions can coexist with faith. And regardless of what happens in the meantime, we can say of the Lord, yet will I trust in him." That is beautiful. I'm sure there's a lot of people listening today who are feeling like they are treading water in difficulty and pain. Today is going to be a day of respite. With that, Brother Martins, where do you want to start? Do you just open up the book of Job? |

- Dr. Marcus Martins: 00:11:26 Here's the description. A man who is amazingly wealthy with a great family and devout. Not only devout for himself, but he would perform some of the sacrifices prescribing the law of Moses on behalf of his children. Saying maybe, maybe they could have committed some sin. I'm going to offer this sacrifice for them. You don't get any more righteous than that. When I see the description here, you know, it said 7,000 sheep, 3,000 camels. This guy was a, was it a trader? 3,000 camels. Job had 500. 500 she asses. Seven sons. Three daughters. What was he? Well, sure. Bible scholars have been speculating for decades, centuries, or maybe he was some kind of a king. I look at that, I said, look, can we imagine the depth of sadness, desperation perhaps. In one day. Not only to lose all of that, but you lose the entire children, all his posterity.
- 00:12:49 In one day, it's mind numbing. After all this destruction and the loss of his posterity, he says, "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord." I read this passage. I told you earlier that Job is kind of my companion. I quoted this saying at my father's funeral in May of 2005. That's what I felt like is what the Lord gave, because it had been a very traumatic experience for us. My wife and I went to Brazil for my in-laws' 50th wedding anniversary. My mother-in-law passed away suddenly before we reached Brazil. Then nine days after her passing, my father also passed away suddenly. Both sudden deaths. Neither of them was ill or anything. What gave me a little bit of comfort, a little bit, not complete comfort, was, I said, look, here's how Job reacted when he lost everything. He said, "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord." And I thought, I have to muster every little bit, every little ounce of faith that I have and say the same thing. So I quoted that on my father's funeral.
- John Bytheway: 00:14:25 The book of Job is 42 chapters to wrestle with what happens in six verses. He loses everything in six verses, and the next 42 chapters are, How do I deal with this? What do others think of me because this happened? How do I relate to God because of this? But boy, those little things that Job says, like you just said, "The Lord giveth, the Lord taketh away. Blessed be the name of the Lord." Wow, what compressed wisdom right there in just one verse.
- Dr. Marcus Martins: 00:15:02 I started with that, the description of his riches and his family. Because, right now, we have brothers and sisters throughout the world and friends throughout the world in terrible pain. Not just those who are facing the consequences of wars, but those who are facing the trials of life and the tribulations of life. Why is this happening? Or maybe, like Job initially says, mentions

that, cursing the day they were born. So why was I born? And it could be for, because of physical ailments or mental health or circumstances of life, unemployment, or broken relationships, all kinds of trials and vicissitudes of life, and people are suffering. I used to tell my students in my old Church Organization and Leadership class at BYU Hawaii, I used to tell them, look, when you serve in leadership in the church, remember, do not be fooled by the smiling faces you see when you get to the meeting house on Sunday morning.

00:16:30 Because behind those smiling faces, there could be great storms brewing. You never know when you will be somebody who will either bring a little balm to soothe that person. Or you could say something and be like those so-called friends of Job and put your finger in the wound even more. That's something that I always had in my mind or especially when I was serving as a bishop, you know? I want to avoid doing that. Unfortunately, sometimes I did not make it. And I said things or I did things in a way that didn't make matters easier for people. But thank goodness the Lord was in charge. Our hearts go out to people who are suffering everywhere. Remember our friend, Job, on this and say, look, you don't need to lose your faith, lose your righteousness, lose your discipleship in Christ because of suffering. Better days will come.

Hank Smith: 00:17:43 I recently had a chance to meet [Troy Russell](#). I bet both of you remember [Elder Holland](#) spoke about him in general conference when he spoke about Troy accidentally backing over his nine-year-old son. How that son Austin passed away. What I didn't know when I talked to Troy was that was not the end of their difficulties. Just a while later, his wife, Deedra, was in a head-on collision with a drunk driver driving the wrong way on the freeway. During surgery to help her, doctors actually punctured her bowel, giving her now years of difficulty and problem that she is still dealing with to this day. I'm quoting from now a further Elder Holland talk where he talked again about this incredible family. Here they are, faithful. Definitely have had their rough times. They've had dark days offering forgiveness to the driver, but still having to day in and day out deal with medical problems.

00:18:59 And then of course, the grief of the son that they lost. This is something Elder Holland said right at the end of this devotional. He says, "In moments of suffering and pain, the temptation may be to call out, why me? Why us? Why again? Or does God really care about me?" Though Elder Holland has never heard the Russells ask those questions, they would not be among the first to do so. The prophet Joseph Smith asked, "O, God, where art

thou?" And even the Savior, while atoning for the sins of the world, wondered if he had been forsaken. Elder Holland continues, Be still and know that I am God. So when you are being hammered on the anvil of adversity, when your soul is being refined with severe lessons that perhaps can be learned in no other way, don't cut and run. Don't jump ship. Don't shake your fist at your bishop or your mission president or God.

00:19:58 Please stay with the only help and strength that can aid you in that painful time. When you stumble in the race of life, don't crawl away from the very physician who is unfailingly there to treat your injuries, lift you to your feet and help you finish the course. This is where faith must truly mean something or it is not faith at all. As you get to know people, like you said, Brother Martins, you see that they're struggling in ways you did not understand. I frequently joke around that Latter-day Saints like to get together a couple of times a week to lie to each other about how they're doing. We say, How are you? Oh, I'm good. How are you? I'm great. Thank you. Maybe saying, actually, I'm hurting. Actually, things are really hard right now.

Dr. Marcus Martins: 00:20:47 That's where my saying to my students that don't be fooled by the smiling faces because sometimes there are storms brewing behind them. If I didn't have the Savior in my life, then I would be miserable. Life would be unbearable, really. But the fact that we know that there is a God, and we know that tomorrow he can, through his power, matchless power, make our situation change almost overnight. That leads some of us who say, I'm fine. Isn't that what the Savior said to Joseph Smith? Look, yeah, you are in a bad situation here, but you're not like Job yet. Your situation's not as bad as Jobs.

Hank Smith: 00:21:38 That's got to be pretty bad if the Lord himself is saying, Hey, look, it's not as bad as Job. Job's going. I'm the example. I'm the one.

Dr. Marcus Martins: 00:21:50 Later, he goes even further. So yeah, the Son of man went beneath all these things. Art thou greater than he?

Hank Smith: 00:22:00 Brother Martins, as I've taught the Bible, occasionally a student will ask something about why are God and Satan having this conversation in the beginning of Job? How do we address that? This story's a bit of a different genre, if I understand that correctly.

Dr. Marcus Martins: 00:22:18 Yes. That's something that puzzles people. I keep thinking when we consider the origin of the book of Job, would that have been literally the Father or the Savior or Jehovah and Satan? Or

would it have been somebody speaking in their name? I used to remind my students, look, be very cognizant and say of this expression in the name of Jesus Christ. You're acting in his name means you're acting on His behalf, in His place.

00:23:04 Until we get more information about the origin of this book, then I would not venture to speculate. We don't know enough about that realm where God lives and moves. We don't know enough about the hierarchy, the organizational structure. What is a cherubim? What is a seraphine? What are archangels? What are powers? What are dominions? What are all these things? Are these all callings? Who will occupy those callings? There isn't a lot yet. But the work of the book, stepping back, it is a literary work. Poetic. I wonder if there is some kind of metaphor going on here. I tend not to worry too much about the dialogue. How could God be talking to Satan? I don't worry too much about it. We don't know enough to really focus on that. So I prefer to focus on, okay, let's see what happens later and what the lessons are for discipleship.

Hank Smith: 00:24:08 It's a wisdom literature, dramatic poetry. One author, I don't know if either of you have heard of him. His name is Victor Hugo. He's written some good stuff. He said that the book of Job is perhaps the greatest masterpiece of the human mind. That's quite an endorsement from quite an author. What happens to Job next? I mean, just chapter one, the loss is unbelievable and it's so fast, like you said.

Dr. Marcus Martins: 00:24:36 Well, then we have the loss and then we have the health. This is where a number of our brothers and sisters around the world face. I haven't lost my home. I haven't lost my family. But boy, oh boy, I have this chronic disease and I'm in pain constantly. Or I have a, perhaps a greater challenge to see a loved one facing those challenges. Can you imagine the loss of somebody who has a dear spouse suffering from Alzheimer's that no longer recognizes you? There's so much in terms of pain that does not even rise to the level of I've been afflicted with a disease. No. I'm just looking at somebody very close to me that I love facing something that is hurting me deeply. Even here, Job does not murmur. He doesn't lose his integrity. The fact that it says here the Lord himself says still he holdeth fast his integrity.

Hank Smith: 00:25:57 We have the loss of wealth, the loss of loved ones, now the loss of health. And then it looks like his wife even says,

Dr. Marcus Martins: 00:26:08 "Curse God and die."

Hank Smith: 00:26:09 Curse God and die. Like give up.

Dr. Marcus Martins:	00:26:12	His reply is something that may be a statement that a lot of us may look at it and say, "Would I be able to say that?" When he says, "What? Shall we receive good at the hand of God? And shall we not receive evil?" How many of us seriously, honestly say, "If I received so many blessings, why not receive some trials now?" That's okay. It's easy to theorize, hypothesize about it, but if you are in the actual situation, the account of this season in Job's life is so impactful that Bible scholars, you know, for the longest time have been saying, "Well, no, this is probably a work of fiction." It cannot be that somebody would be like that. But thank goodness for the restoration of the fullness of the Gospel of Jesus Christ. Because again, we cannot read the book of Job without remembering what the Lord told the Prophet Joseph Smith.
	00:27:20	You know, we have to go back and say, look, the Savior, the Lord referred to Job. If he referred to Job, it doesn't matter if this is a work of poetry here. The story is true. The personage is true. He did exist. And he did go through tremendous, tremendous trials and still maintained his integrity, still maintained his faith. Still kept his discipleship in Jesus Christ. To the point where later he even bears testimony. He says, Even if He slays me, though he will slay me, yet I will trust Him.
John Bytheway:	00:28:08	I love that. The Lord said that to the prophet Joseph Smith, "Thou art not yet as Job. Thy friends do stand by thee." That's where, like you just said, Brother Martins, at first, his friends are excellent. They just sit with Him. There's such comfort for somebody to say, I'm here. Then they start trying to explain it, and that's when everything goes south.
Dr. Marcus Martins:	00:28:33	Then they open their mouth.
John Bytheway:	00:28:35	Then they open their mouths and, well, maybe God's doing this, or maybe God's doing this, or maybe God's doing this. When the Lord says to Joseph, Thy friends do stand by thee, you see what a nice thing it is to have friends when you're suffering. Somebody that doesn't try to explain it, but can just be with you.
Hank Smith:	00:28:52	Let's talk about that for a minute. What is it about us as children of God? We need each other all the time, but especially in these difficult times, the Lord has commanded us. Mourn with those who mourn. Comfort those who stand in need of comfort. Bear each other's burdens. In all your experience, Brother Martins, this is crucial in every aspect of life is having a circle, a support system.

Dr. Marcus Martins: 00:29:21

That's true. Either spouse or parents or close, but very good, well-grounded friends, church leaders who are patient, well-versed in the scriptures, relief society leaders, young women's leaders, quorum presidencies, members of bishoprics or stake presidencies, even stake high counselors. Sometimes we would have to sit down with people and minister to them the importance of having someone with us. Was demonstrated by the Savior himself. Often, the Savior would retire to a mountain, to a hill, to pray by himself, but he would not stay there. He would come back to be with his apostles, with the disciples and other believers. At the time of his greatest trial in Gethsemane, when mortal assistance was not available, because remember, he took Peter, James and John with him to Gethsemane. Now, here is the creator of worlds without number, the God of Israel, the God of the whole earth, the great Jehovah, and he took three of his trusted apostles with him.

00:30:51

I don't find fault in Peter, James and John. When they got there, they were beat and they fell asleep. We probably would have fallen asleep as well. And then, when mortal help was not available, what happened? A messenger came. If the Savior of the world, a member of the Godhead, would not face his greatest trial alone, why would we? We have to face our trials, yes, but never alone. When mortal help is not available, heavenly assistance will come. No, I'm not saying that Moroni is going to show up in your living room. But the Lord will send someone. I remember an experience I had. Well, one afternoon, I got a phone call from my home teacher. Some of us here remember home teachers. "Hey, Marcus, are you okay?" I said, "I'm fine." So he was a, also a fellow professor at BYU Hawaii. He was in computer science, and I was in religion. "No, no, no. I just, I was here in my office and I just thought of you and felt like calling you." I said, "Oh thanks." Stuart his name said, "oh thanks, Stuart." You know, everything's fine. Oh, thank you very much. The next day, the trial came.

00:32:22

He was 24 hours or a little more than 24 hours ahead of time. I knew at that moment as, look, I can count on my home teacher for this. He may not be an angel from high, but it would be somebody who has the means, brother and a sister who can come to you and say, "Can I be of service to you? Can I be any help?" And the person would say, you know, can you just sit down and pray with me? Or can you just sit down and listen to me? Even your bishops, even your stake presidents need some ministry. I've served as a bishop twice. I know how it is. The preoccupations, the concerns, the worries, the fear of making a mistake. None of us is exempt of the need to sit down and talk to somebody and listen to somebody and feel that comfort that

comes through the word of the Lord, through somebody who will give us that peace that comes. It's what Jacob in the Book of Mormon called the word that heals the wounded soul. We all need that.

- Hank Smith: 00:33:46 We've been talking about [Joseph Smith](#) in Liberty Jail. I want to read you something that he said. He writes a series of letters that end up as sections 121, 122, and 123, but there's portions of those letters that didn't make it into those sections. I want to read you a portion of this. He says, "We received some letters last evening, one from Emma, one from Don Carlos, and one from Bishop Partridge. All breathing a kind and consoling spirit. We had been a long time without information, and when we read those letters, they were to our souls as the gentle air is refreshing. Those who have not been enclosed in the walls of a prison without cause or provocation can have but little idea."
- 00:34:39 Listen to this, "how sweet the voice of a friend is. One token of friendship from any source whatever awakens and calls into action every sympathetic feeling." Now listen to this. He says, "Friendship brings up in an instant everything that is past. It seizes the present with a vivacity of lightning. It grasps after the future with the fierceness of a tiger, and it retrogrades from one thing to another until finally all enmity, malice, hatred, and past differences, misunderstandings and mismanagements be slain victims at the feet of hope." That's an incredible way of describing what a friend can do.
- John Bytheway: 00:35:25 Yeah. One of my favorite things that [President Spencer W. Kimball](#) ever said, which we've probably quoted dozens of times on followHIM, is "God does love us and He watches over us, but it is usually through another person that He meets our needs." The opportunity we have to be that other person. I remember when a sister came up to me and she showed me her phone. And she said every day I get this reminder that she had set up on her phone, Who needs me today? Then she would reach out in some way. Is there anyone who needs me today? There's someone. Who is it? And she can try to be that other person President Kimball talked about.
- Hank Smith: 00:36:11 It says in verse 11, They mourn with him and comfort him. They weep with him. Look at verse 13. "They sat down with him upon the ground seven days and seven nights. They didn't speak a word unto him, for they saw that his grief was very great." Just that lesson right there, who needs me? Brother Martins, to say there's sometimes we forget. Well, of course the bishop doesn't need help. He's the bishop. Right? Of course the stake president doesn't need help. He's the stake president. They're the ones

out doing the helping, but every single person, especially those suffering tragedy, may need us to go and be there. Just listen. I like how you say that. Thank you for listening. I think you said to your friend.

Dr. Marcus Martins: 00:37:08

I have a quote from [President John Taylor](#) and he was referring to trials. And he quotes the Prophet Joseph Smith. This was a talk he gave in March 1879. President John Taylor said this, "Did you ever know it is necessary that we should be tried in all things? If you do not know, you will find it out before you get through. And we are not through quite yet. In this connection," President Taylor continues. "I am reminded of what I heard the Prophet Joseph say, speaking more particularly with reference to the Twelve. He says, 'The Lord will feel after your heartstrings and will wrench them and twist them around. You will have to learn to rely upon God and upon God alone.' President Taylor continues. 'Has he done it? I think he has pretty thoroughly. The prophet himself was tried about as much as anybody I know of.

00:38:26

His brother, Hyrum, had his full share. And the Twelve also have been tried as much as any man I know of. He had a great deal more than you know anything about." John Taylor continues. He quoted the prophet Joseph Smith. He furthermore said, "If God could in any other way more keenly have tried Abraham, then by calling it upon him to offer up his son Isaac, he would have done it." And as I have said, Jesus himself sweat great drops of blood and in the agony of his suffering cried out, "My God, my God, why hast thou forsaken me? And why is it thus? We're told by one of old, for it became him for whom all things and by whom all things in bringing many unto glory to make the captain of their salvation perfect through sufferings." That's Hebrews chapter two. For we have not a high priest which cannot be touched with the feelings of our infirmities, but was in all points tempted like we are yet without sin.

00:39:52

President Taylor continues then. "Oh, what a happy thing it would be if we could follow his footsteps in that particular." Well, he was referring to the Twelve, but said that, yeah, the Lord will feel after your very heartstrings, wrench them, and twist them. I said, wow. I can only imagine what our prophets and revelators go through. I, again, in my classes, I used to tell the students, look, don't envy those men who sit on those red chairs. And I used to say the tabernacle in the conference center. Don't envy them. You would not want to have the life they have. You know how many birthdays, how many baptisms they may have missed. You don't know how many times things

may have happened in their lives that were being tremendous trials.

- John Bytheway: 00:40:51 I remember once that [Elder David A. Bednar](#) said that the word test appears nowhere in the standard works. He said, instead, we see the word try or prove or examine. Everything you read from John Taylor there was talking about being tried and proven because it shows God and it shows you what you are. What was the famous line about Abraham? Was it [President Hugh B. Brown](#), Hank, that said maybe Abraham needed to learn something about Abraham? I don't want to learn those lessons, you know? To be examined and tried and proved. And I love what you keep going back to, Brother Martins. Good things are coming.
- Dr. Marcus Martins: 00:41:37 Well, going back to what you just said, Brother John, aren't we learning something about ourselves pretty much every day? It may not be the same magnitude and intensity of Abraham or Job, but we are learning. In fact, when you talk about Abraham, I often, during my live webcast, where I don't do those as often anymore. When people would say, oh, gee, I don't think I'll ever be able to survive if I had been tested like Abraham. And I said, You have been. Because, and I was speaking with people that I knew personally in Brazil or in Portugal. I said, "Did you put a daughter or a son upon the altar and let them go for 18 or 24 months? That's an Abrahamic sacrifice there. We have been making those sacrifices. Not the same intensity, not the same magnitude, but we have been making those sacrifices.
- 00:42:46 Oh, yes, we have. And we are learning something about ourselves in the process. Those of you who say, Oh, oh, gee, I already failed on that one then because Brother Martins, I'm hearing you say that. And I, now I remember something that happened and I failed. Look, remember, there was an atonement. This is a conversation I've had with some of my former missionaries because over the years, some of them have been calling me, President, I want to apologize because when I was on the mission though, I know that I, means that I didn't... I tell them, Look, if you today recognize that some things that happened on your mission were not up to specs, you have learned something from your mission. Those of you, oh, I did not serve a mission. I didn't want to serve a mission. Okay. The mission is life now. It could be marriage or I don't have a spouse.
- 00:43:49 So it's just you facing life by yourself with the assistance of friends and ministers. But facing it. That's your mission in life. And it includes education. It includes professions. It includes

relationships. It includes all kinds of things. Be faithful in those things. And you will have your blessings and you will learn something about yourself. So if we can recognize that something in the past didn't go as well as you could have done it, you have learned your lesson. Now, apply that lesson in the future. There is hope. Because of Jesus Christ, we have hope. That's direct consequence of the atonement.

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| John Bytheway: | 00:44:39 | Amen. |
| Hank Smith: | 00:44:40 | I noticed when Job's three friends heard of this evil, they came. I love that. They heard it and they were like, I got to go. Then they made an appointment together. Let's all go together. We're going to go mourn with him. |
| Dr. Marcus Martins: | 00:44:54 | Yeah. |
| Hank Smith: | 00:44:55 | John, I've told this story before. When my father passed away, I got a phone call from my friend, Alex Baugh, who said, Hey, I'll be there this afternoon. And I thought, Wait, what? And he showed up at my house. He had popcorn and a couple other treats and some things for my kids. He said, "Well, Hank, I was on my way home." And I knew that wasn't true because I know he lives north of BYU. |
| John Bytheway: | 00:45:21 | Yeah. |
| Hank Smith: | 00:45:21 | And I live south of BYU. I said, "Alex, you weren't on your way home." He said, "Oh, I, sometimes I go this way." Yeah. He said, "I was on my way home and I just wanted to come by and see you." And that meant so much to me that he would just show up at my house. And I've had others do that as well. I wanted to read something. This is from Elder David Buckner . This is the General Conference, October of 24. He said something about visiting Africa, and then he talked about what happens in our chapels. He said, "On a recent visit with my family to the West African country of Ghana, I was enamored with a local custom. Upon arriving at a church or home, we were greeted with the words, You are welcome. When food was served, our host would announce, You are invited. These simple greetings were extended with purpose and intentionality. You are welcome. You are invited. We place similar sacred declarations on our meeting house doors. |
| | 00:46:24 | But the sign visitors welcome is not enough. Do we warmly welcome all who come through the doors? Brothers and sisters, it is not enough to just sit in the pews. We must heed the |

Savior's call to build higher and holier relationships with all of God's children. We must live our faith. My father often reminded me that simply sitting in a pew on Sunday doesn't make you a good Christian any more than sleeping in a garage makes you a car. He says, we need each other. We need to uplift and edify each other. We need to go to each other, shake hands, welcome each other. You belong here. In a contentious and divided world, the Savior wants us to be unifiers. I love the idea that someone walks into one of our chapels and is met with, You are welcome. You are invited. Come sit with me. Come sit with us." I think that's beautiful. Well, I think we could spend the rest of the time here on talking about friendship. It is a grand principle, Joseph Smith called it. But let's keep going. Brother Martins, what happens next to Job?

Dr. Marcus Martins: 00:47:38

Now, we have the next section in the book of Job are Job's friends who then opened their mouths. So far, they had been there sitting down, praying and pondering with him, bemoaning his fate. But then they open their mouths. When they open their mouths, they're going to try to justify what's happening with Job by accusing him of doing something wrong. They said, He must have done something wrong. And he said, No, no, I'm a righteous man. Uh-huh. That's your problem. For example, in Job chapter four, and it's interesting when this Eliphaz, the first friend, or maybe he's the oldest, because he's the one who's speaking first. I mean, Job chapter four, beginning of verse three, and he starts describing Job's influence, Job's service, and says, "Behold, thou hast instructed many, and thou hast strengthened the weak hands." Good. "Thy words have upholden him that was falling.

00:48:47

And thou has strengthened the feeble knees." Very good. "But now it has come upon thee and thou faintest. It toucheth thee and thou art troubled." Because remember, Job just mentioned that, I'm cursing the day I was born. He said, okay, now you're fainting, you are troubled. Then things take a turn for the worst here. Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways? Remember, I pray thee, whoever perished being innocent? where were the righteous cut off? In other words, Job, you must have done something really bad. Yeah, you did all these things. You were a good influence and so on. But you have this confidence, this hope, the uprightness of your ways. You're too proud. If I'm reading this, okay, you think you're too good. Now God is showing you that you're not that good.

Hank Smith:

00:49:49

Thank you for your pep talk. That's rough.

Dr. Marcus Martins:	00:49:54	When you look at the poetry here, there are many nuggets here that are very beautiful words and so on. But he keeps going back to, look, serves you right. But they are not bad men. When the Lord speaks about these men later on, he doesn't necessarily call them weak. They just said, look, they're not thinking straight. Their words are not good. But there are nuggets of wisdom here. I'm looking Job chapter five, for example, beginning of verse seven, Job chapter five, verse seven. Yet man is born unto trouble as the sparks fly upward. I would seek unto God. And unto God will I commit my cause. Which or who does great things and unsearchable, marvelous things without number. That's beautiful. Who giveth rain upon the earth and sendeth waters upon the fields to set up on high those that are low. That those which mourn may be exalted to safety.
	00:51:05	There are some things that he say that was just very beautiful. Continue, for example, he talks about what God does for the weak. And then it goes back to the righteous, beginning chapter five, beginning now in verse 15. But he saveth the poor from the sword, from their mouth and from the hand of the mighty. So the poor hath hope and iniquity stoppeth her mouth. Behold, happy is the man whom God corrected. Therefore, despise not thou the chastening of the Almighty. Okay. Now, again, beautiful words. But again, he's going back to happy is the man whom God corrected. He's saying, look, it's you, Job. It's you. You're being corrected. Despise not the chastening of the Almighty, you're being chastened. This is a chastisement. Beautiful words. Okay? If you take them and put in a sacrament meeting talk, it's going to be really nice. They're being interspersed there with some stuff that he's throwing at Job's face.
Hank Smith:	00:52:09	What did Elder Holland once say? Sometimes someone's drowning and we row our boat over and beat him with one of the oars.
John Bytheway:	00:52:19	I like what you had said, Brother Martins. They were trying to reason this out. You read verse seven of Job four. Whoever perished being innocent or where were the righteous cut off? You guys are the PhDs. There's something called the law of retribution. If you do right, you'll be blessed. If you don't, you'll be cursed. But sometimes we think that comes immediately. I remember Elder Christofferson talking about the cosmic vending machine. If I do this, something good comes out. They're looking at life wrong like a cosmic vending machine and saying, Job, you must have done something wrong or this wouldn't be happening, but there is an eventually in there

somewhere. Things will turn out someday in the end, maybe in the next life even, you know? Because they're trying to make sense of it right now, this, like a cosmic vending machine.

Dr. Marcus Martins: 00:53:16

Isn't that the reasoning that led to those pseudo explanations for the introduction of the priesthood being in the 19th century? If they cannot have the priesthood, there must be some reason. And if we cannot find a reason here, then it must have been something they did in the preexistence. That's the reasoning of Eliphaz right there, Job's first friend. And then that led to, well, what would have that been? Then somebody speculated, wow. If you're being denied certain privilege, it must be that. Well, you're not that faithful then. How about the person prays? The person believes in God. Oh, believe now, but did not believe then. Even though we know very little about the pre-existence because we don't remember. So we only know what we find in the doctrine and teachings of prophets, but we don't remember who we were, what we did or what anybody else did.

00:54:21

We know that, oh, yeah, there was a council in heaven. We were there as spirits. Heavenly Father's plan was presented. The Savior was chosen. We received the preordinations, but we don't know a whole lot more. I'm very cautious with this, but I'm not pointing fingers here because for a number of years, I believed in those things. I taught those ideas until the time when I started choosing. So wait a minute, some of these things don't make sense. That led me right to that book, John, that you mentioned. Then today with the resource we have in the church website, like the race and the priesthood essay. So, oh, yeah, my book is peanuts compared to what we have in the church website. But I look at this and sort of, yeah. Well, if this is happening with you, it must be something you did. And if you didn't do it in this life, then you did in the previous life. You did it in the premortal realm. It's a clear example of Eliphaz's logic here. If this is happening with you, you must be wrong.

Hank Smith: 00:55:29

What a great application.

John Bytheway: 00:55:30

The logic of Eliphaz. That persisted for a long time. I think that idea that you must have done something. Nobody in the world tells this story better than Hank Smith, but John chapter nine, what happens? Walk out of the temple. Here's a man born blind. Who did sin? Him or his parents that he was born blind? Somebody has got to sin if there's a trial here. And they still have that mindset. What's Jesus's answer? Neither did he sin or his parents, but that the works of God could be made manifest

		in him. I don't know, you tell it better than I do, Hank. What happens?
Hank Smith:	00:56:10	We've been doing this a long time because my scriptures, I just opened to John nine just going, okay, I wonder if I'll get a chance to share this.
Dr. Marcus Martins:	00:56:18	Oh, okay.
John Bytheway:	00:56:20	Do it.
Hank Smith:	00:56:21	He knew exactly where I was headed. It's a pervasive doctrine, isn't it? If something's wrong, it must be the result of sin. And Jesus seems to say, "No, no, no. Don't think that way at all." Do you notice, John, at the end of that chapter, when the Pharisees and the blind man or the man who was formerly blind, they're going back and forth and they have nothing to say. They can't outwit him. All they say is, "You were born in sin and you were trying to teach us." It's almost like a, what do we, John, what word is it, that you would say, You know what? I can end all discussion by just saying this thing.
Dr. Marcus Martins:	00:56:59	Well, it's the old, "How dare you?"
Hank Smith:	00:57:03	Yeah. When I don't know what to say, I can just say, Well, you obviously are a terrible person because look what happened to you. And I can just cancel everything you say because of this thing you have in your life that's obviously a result of sin. Brother Martins, that example you gave of the priesthood ban and Elephaz here, I think that is a beautiful application where for some reason as human beings, we don't like silence on something. We want an answer, so we just kind of make up an answer rather than letting it be silent.
John Bytheway:	00:57:34	This is Luke 13. "There were present at that season some that told him of the Galileans whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, suppose ye that these Galileans were sinners above all Galileans because they suffered such things. I tell you nay, but except ye repent, ye shall all likewise perish. Or those 18 upon the tower in Siloam fell and slew them. Think ye that they were sinners above all men that dwelt in Jerusalem? I tell you nay. But except ye repent, ye shall all likewise perish." That is still going on, this idea that, oh, if that tower fell in Siloam, they must have been sinners. And Jesus is still dealing with it over and over again. I love what you said, Brother Martins. Those church leaders that are sitting up there in the red chairs, sometimes you hear about

their trials losing spouses and things, but they're not immune to having all sorts of things happen to them too.

- Dr. Marcus Martins: 00:58:36 That's true. I recall an interview with President Russell M. Nelson. He took the time to chat with extending calling and only later found out that one of his daughters had passed away that very day. And yet there he was giving them attention and love like nothing had happened. And so man, what a terrible thing was happening inside of him. Yet there he was fulfilling his duty. Things happen in their lives. We remember Elder Bruce R. McConkie, Elder Neal A. Maxwell particularly who made it very public, his journey with cancer. And I said, yeah, I remember him talking about, I said, yeah, those terrifying moments in the middle of the night. They know. They know what's going on because they feel it themselves.
- Hank Smith: 00:59:33 I'm going to try better to not be like Eliphaz here and try to give reasons that I have no idea.
- John Bytheway: 00:59:42 Yeah. Sometimes it can be hurtful to say, well, maybe God needed them to try to come up with something. No, just put an arm around and be quiet. The first seven days, Job's friends were awesome.
- Hank Smith: 00:59:57 I think, John, we can say hurtful things. Or I remember once when a young father died and someone said, "Well, he's needed for a greater work." And the children thought, "Aren't I an important work? Isn't being my dad an important work?" I think you're both right. Don't speculate on why something happened. Just be there.
- John Bytheway: 01:00:18 Would any of us say, You know, Abinadi, if you'd only had more faith.
- Dr. Marcus Martins: 01:00:23 Never heard that one.
- John Bytheway: 01:00:25 Yeah. I mean, that's a great example. Abinadi did everything right and still suffered. We love Abinadi, but he did everything right and suffered a horrible death.
- Dr. Marcus Martins: 01:00:36 Well, it could be that people were expecting, well, since he was a prophet, he would be like Shadrach, Meshach, and Abednego, you know, and so he would be preserved from the flames. I remember one particular season in my life in which I was going through a season of great trials. It was some 30 years ago. And I remember reading and rereading and rereading the book of Job. I read countless times. I lost count how many times I read the

entire book. What caught my attention was precisely something you just mentioned. I said, when the Lord finally speaks to [Job](#), he did not explain why those things happened. I remember here an article [Brother John Welch](#) wrote, about the book of Job. It said yeah, it's like a [instruction](#) that the Lord gives where he goes through talking about his creations and his works and so on, and asking Job, "Where were you when I was doing this and this and that?" But does not explain, which means that there are some things that even if we were to speak with the Lord face-to-face in this life, we would still not have answers. Like Job did not have an answer. There are probably things that we will only find out on the other side of the veil. Maybe when we can see things with a true, perfect, eternal perspective.

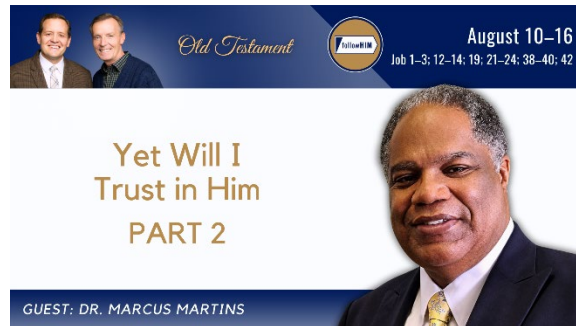
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| Hank Smith: | 01:02:13 | When we try to create answers where there are none, we can do more harm because when we say something like Elephaz says, which is, "Oh, you must have done something wrong." Well, if a child hears that and something wrong happens in their life, their first question is, "Well, what did I do wrong?" Even still, Latter-day Saints, including me, will have something happen. "What did I do wrong? Why would you punish me this way?" And the Lord, I think, today, would do what he did in John chapter nine. No, nobody sinned. Do all of his friends do this? |
| Dr. Marcus Martins: | 01:02:48 | Well, unfortunately, yeah, all three, and then the fourth one shows up at the end. Said yeah, all of them are going through this accusations and the justifications. They were united in this mindset that I said, look, you know, Job, it has to be your fault because God will not allow this to happen to a righteous man. |
| Hank Smith: | 01:03:17 | Maybe it's their own fears as well sometimes when we think that. It's not going to happen to me because I'm righteous, right? So by claiming that you're not, I feel a little bit more secure in my own future. |
| Dr. Marcus Martins: | 01:03:28 | I suppose this would be at a point in which we will have been sufficiently taught on the other side of the veil and will have a, that perfect eternal perspective on things. We will find out that we could not have been more blessed if those things had not happened. Our journey towards exaltation would not have been better or more productive or more effective. That's what we're going to acknowledge someday. There are things happening here that the Lord simply cannot explain to us. And the book of Job is about this. Things happen. God appears and does not explain. |

Hank Smith:	01:04:13	Brother Martin, you think like President Uchtdorf. He says, "Often, the deep valleys of our present will be understood only by looking back on them from the mountains of future experience. Often, we can't see the Lord's hand in our lives until long after trials have passed." And then the third often. "Often, the most difficult times of our lives are essential to forming the foundation of our character and paving the way to future opportunity, understanding, and happiness." So one day you will see, but I think you're right. The Lord almost can't show you now. You wouldn't understand. From your perspective, you absolutely wouldn't understand it.
Dr. Marcus Martins:	01:05:00	That brings to mind also a testimony from the Prophet Joseph Smith where he said, "All your losses will be made up to you in the resurrection, provided you continue faithful. By the vision of the Almighty, I have seen it." I love these words, especially for those brothers and sisters now and friends who are watching us or listening to us. All your losses will be made up to you in the resurrection, provided you continue faithful, and observe how incisive Joseph is. He says, "By the vision of the Almighty, I have seen it." Those words, this brings tremendous, tremendous comfort. What we hear as far as words of testimony from Job, he had this kind of faith. He said, I know that my redeemer lives. In my flesh, I will stand before him.
John Bytheway:	01:06:06	I like this idea of three sights. There's hindsight, there's insight, and there's foresight. Our trials, we can look back with great hindsight. The spirit of the Lord gives us insight and also what we're learning can give us foresight for things that are ahead. There was a sister in our ward who passed recently who had made literally hundreds of quilts and sent them all around the world. People who would never know her name. Wendie Blatnick made these quilts for hundreds of people. Loved making quilts and served people. And I was filling in for the speaker that Brother Blatnick really wanted. But I love this poem. I first heard it from Elder Neal A. Maxwell. You kind of have to think about if you've ever seen the backside of a needlepoint, how differently it looks than the front because there's stitches going crossways and knots and everything.
	01:07:07	So the poem is like this, "My life is but a weaving between my God and me. I do not choose the colors. He worketh steadily. Oftentimes, he weaveth sorrow and I in foolish pride forget he sees the upper and I the underside. Not till the loom is silent and the shuttle cease to fly." Now that's next life. "Not till the loom is silent and the shuttle cease to fly. Will God unroll the canvas and explain the reasons why the dark threads are as needful in the skillful weaver's hands as the threads of gold and

silver in the pattern he has planned." In this life, God is not always a God of explanations. He doesn't tell us why. I love what you said, Brother Martins. He didn't tell Job. He said, "Were you there when I created everything?" And he never explained why. He just said, "Were you there?" And demonstrated his grandeur and majesty like you said. But one day, we'll get those explanations.

Hank Smith: 01:08:12 Coming up in part two.

Dr. Marcus Martins: 01:08:15 Now, our brothers and sisters around us may not understand. I avoid when I talk to people. I know how you're feeling. No, I don't. I have no idea. Even if I, oh, but, oh, you lost your father. I lost my father too. I know what you must be feeling. No, I don't know what you must be feeling because you're not me. Your experience is different. But He knows what you're feeling.



- John Bytheway: 00:01 Welcome to part two in the book of Job with Dr. Marcus Martins.
- Hank Smith: 00:05 I've noticed something, Brother Martins, as I've read the book of Job. He seems very human to me in that he sometimes is really down. And then sometimes he's bearing his testimony and then sometimes he's pretty down, right? He's cursing the day he was born. He says, "My soul is weary of my life." And then he comes around and says, "Though he slay me, I will trust in him." And then he questions, "If a man die, will he live again?" And then back to bearing his testimony, "I know that my redeemer lives." That seems very human.
- Dr. Marcus Martins: 00:40 I agree. This for me speaks to the legitimacy of the account. This is not a person who does not have questions, moments of introspective, almost doubt. And I said, "Is this really the case? Is that really it?" But then I know that he lives. When you are in pain, in terrible pain, it's very hard to think straight. I wonder, there is Job. And I keep looking at sometimes at that painting, [Ilya Repin](#) from 1869. Ilya Repin. I'm looking at it right now here. So there's Job, a man, you know, with his body covered with boils. Can I imagine how painful that might have been? An itchy also consuming him? I have had significant pain myself. I had back surgery over six months ago, so nine months ago. And I remember prior to that, in moments when the pain was extreme, excruciating. It's hard for you to think straight in those moments and not say, "Oh, why was I born?" It's when the pain spikes and you have those moments of a very intense, excruciating pain and this physical discomfort. And it's very hard in those moments to say, "Oh, I'm okay. Everything's fine. Yeah. Come on. Come pain. Hit me again." No. Now there may be people who can resign themselves and have that discipline not to murmur. So yes, Job was not super human.
- Hank Smith: 02:44 It's okay for anybody listening who thinks I've had moments of doubt and questioning and shaking my fist at heaven. And then I've had moments of testimony and belief and surety. I think that's a very human thing to have happen.

John Bytheway:	03:02	Hank, you talked about our friend Meg Johnson and this remarkable life of service she found, but it wasn't right away. And she'll tell you, this took me a long time. Kris Belcher , you've talked about too. People that go through horrific trials. I love that insight, Brother Martins, that Job is trying within himself. But I know it wasn't instant, that it's 42 chapters worth after the trials happen all in chapter one.
Dr. Marcus Martins:	03:33	Our experiences, our testimonies, and our trials of faith will be precious to those who will come after us. Just like the story of Job was preserved. Make your story be preserved as well. It'll be precious.
John Bytheway:	03:58	My dad wrote a autobiography on a yellow pad, hand wrote it. Four of my children don't know their grandpa. Never even saw him at all. But those things he wrote are precious.
Hank Smith:	04:12	That's beautiful. I think, oh, well, who would want to read my story? No one will care about this. No, someone will. Someone will. And the Lord will make sure of it if he has something to work with. Let's keep going here. As I keep looking through this, this book and the ups and downs, I think I can take some comfort in that, that I have moments of weakness where I'm tired and everything hurts. And I think I don't want this anymore. And then moments of faith and testimony.
Dr. Marcus Martins:	04:45	Job 19, he begins challenging his friends. Job 19:2, how long will ye vex my soul and break me in pieces with words? These ten times have ye reproached me: ye are not ashamed that ye make yourself strange to me?" My goodness. What kind of friends are you? Aren't you ashamed of yourself of saying something like that? Then he said, "And be it indeed that I have erred, mine error remaineth with myself." It's none of your business. Hey for you to come and accuse me. If I have erred, that's my problem. That's the English translation for me here.
	05:27	Then goes through this discussion and even talks about his relatives, verse 14, "My kinsfolk have failed. And my familiar friends have forgotten me. They that dwell in my house and my maids count me for a stranger. I'm an alien in their sight. I called my servant. He gave me no answer. I entreated him with my mouth. My breath is strange to my wife though I entreated for the children's sake of mine own body. Yea, young children despised me; I arose and they spoke against me. All my inward friends abhorred me: and they whom I have loved have turned against me." He comes down in verse 19. And it says, look, here's where my hope is. "I know that my redeemer liveth and that he shall stand at the latter day upon the earth. And though

after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself and mine eyes shall behold and not another. Though my reins be consumed within me." You see, he goes through this whole account of his trials and tribulations and the shame that has been heaped on him and the criticism.

07:03

And when he bears this testimony, because we tend to read this kind of a standalone passage. I know my redeemer lives. But it says, look, the world may fall apart around me, but I'm holding on. I'm holding onto what? My redeemer. So the worms may destroy this body, but still in my flesh shall I see God. That reminds me a number of years ago, we used to have visitors at BYU Hawaii who'd come from Thailand and so on, but we also had some coming from the continental United States. We used to have faculty and retirees from a Calvinist college in Minnesota, if I'm not mistaken. They would want to know a little bit more about [BYU Hawaii](#) and also Hawaiian culture. And also about the Church of Jesus Christ of Latter-day Saints. Since I was the Dean of Religion at the time, the people who were hosting these groups would always invite me to come and make a presentation.

08:07

I had a little presentation going through the Articles of Faith. I wouldn't talk about our activities and programs, humanitarian work. No I would go straight to the Articles of Faith. Sir, here's what we believe. This is our belief. I would do that and then open for questions. So I would spend 10, 12 minutes in the Articles of Faith and then open for questions. In one of those groups, I had an experience that I had never had before. An elderly gentleman, he was, "One thing I don't understand about you Mormons, is why do you believe that God has a body? The body is nothing. The body is no good. It's full of diseases and weaknesses. Why in the world would you want God to have a body?" Now, I confess that I never heard anybody ask me that question before. This must have been some 20-something years ago, but I still remember everything is being remodeled at BYU Hawaii it's going to be awesome when it is done.

09:11

It's going to take a couple of years. But we were in the foyer of the David O. McKay building, and there was this glass door where we could see the boulevard in front of the university going to the ocean. And when he asked that question, I remember looking towards the glass door and looking towards the ocean and thinking, "What kind of question is that? Why would God want to have a body?" And immediately, as I was looking outside, the thought came. Why wouldn't he want to have a body if it is a perfect incorruptible body where you could

enjoy the warmth of the sun and the softness of the wind? The embrace of a loved one forever? Why not have a body? When I read Job's testimony, I remember that particular occasion said, "Though after my skin worms destroy this body, yet in my flesh shall I see God."

10:18 Why in my flesh? Because so many good things. So many good things can be enjoyed with a body of flesh and bones. A mortal body, yes, it has its problems. But through the resurrection, the power of the Savior's resurrection. Oh my goodness, the bodies we're going to have then. We cannot, even in our most sublime dreams, imagine the beauty, the majesty, the perfection of those bodies. Only those who have seen resurrected beings like Joseph Smith, Oliver Cowdery and others who saw John the Baptist and Peter and James, Moroni. Only they can speak. And when they spoke, the language they used, they could not find words to describe. Joseph taught, spoke about Moroni said, Yeah, his countenance was like lightning. At the last day we will have the countenance of God restored to us.

11:24 I speculate that maybe in the resurrection, our bodies, resurrected bodies will have a combination of the facial and body features of our earthly parents enhanced by the facial and body features of our spirits that were begotten in the premortal life. We may very well be indescribably beautiful and majestic because of that. And now we cannot see our spirits right now when perfect matter is joined with an immortal spirit. Oh, it's going to be really. And that's what comes to my mind when I read Job's testimony. I said, look, you know, the best is yet to come. Take care of this body the best we can. Hang on. Okay. Now we can go to the whirlwind.

John Bytheway: 12:14 That's why it's called the power of the resurrection in my case. It's going to require some power.

Hank Smith: 12:25 I'm sure both of you remember [Elder Joseph B. Wirthlin](#). I loved his talks in General Conference. Those who don't remember him won't remember this humor, but he says, "We know it is worth the effort for the prize, which is eternal life, the greatest of all the gifts of God. And to qualify, we must take one step after another and keep going to gain the spiritual heights we aspire to reach." He said, "There's an eternal principle. It is not requisite that a man should run faster than he has strength. We don't have to be fast." This is Elder Wirthlin again. "We simply have to be steady and move in the right direction one step after another." And then this little joke here, "In my younger days, I loved to run. Although it may be hard for you to believe it. I did. I did win a few races. I'm not so fast anymore. In fact, I'm not

		sure how well I would do in a race if the only contestants were the members of the Quorum of the Twelve."
John Bytheway:	13:25	That's awesome.
Hank Smith:	13:26	"My ability to run is not so swift now. While I'm looking forward to that future time, when with a resurrected body, I can once again sprint over a field and feel the wind blowing through my hair." That's kind of funny because he didn't have any at the time. "I do not dwell on the fact that I cannot do it now. That would be unwise. Instead, I take the steps that I can take. Even with the limitations of age, I can still take one step at a time. To do what I can is all my heavenly Father now requires of me. And it is all he requires of you." Beautiful. One day we'll sprint again.
Dr. Marcus Martins:	14:09	Yes.
Hank Smith:	14:10	Now, as I keep going through the book of Job, Job keeps calling on God and calling on God. And I don't know if he expected it. But the Lord decides, all right, I will visit. And that comes towards the end.
Dr. Marcus Martins:	14:26	Yeah, we start on Job chapter 38.
John Bytheway:	14:29	As I have written in my margin, probably from when we did this four years ago, starting in Job 38, I have, "This is the longest sustained first person discourse from God in the Bible."
Hank Smith:	14:41	Okay.
John Bytheway:	14:42	He talked for a long time.
Hank Smith:	14:45	You want an answer? Okay. I'll give you an answer.
John Bytheway:	14:47	Okay, here it comes.
Dr. Marcus Martins:	14:49	And now observe how many questions, rhetorical questions, because he's not expecting Job to be able to answer them anyway. "Who is this that darkeneth counsel by words without knowledge? Where wast thou when I laid the foundations of the earth? Declare if thou has understanding. Who hath laid the measures thereof if thou knowest?" I find this pattern in heavenly ministrations. They ask questions. Here, the Lord ask a series of questions. When a messenger was sent, an angel was sent to Adam and Eve to teach them about the meaning of sacrifice. The angel didn't start with, Hey, Adam and Eve, I came to explain to you that what you're doing is a... No sir, why dost

thou offer sacrifice unto the Lord? When you go to Nephi, and what desirest thou Nephi? And then when the angel begins to look and the, oh, I want to see what my father saw in his dream.

15:56 Then okay look, what beholdest thou? What do you see? Do you know the meaning of that? Do you know the condescension of God? I find Nephi's answer the perfect answer to any question in Sunday School. When a teacher asks you a question in Sunday School and you don't know the answer, give Nephi's answer. I know he loves his children. You did not answer the question and the teacher cannot say that you're wrong.

John Bytheway: 16:27 There you go.

Dr. Marcus Martins: 16:29 Questions, questions. And that's what the Lord is doing here. He's ministering to Job in a way that instead of telling him things, he's making [Job](#) ponder about things that he perhaps had not considered some of these aspects before. No, I never thought about what I was doing when God was laying the foundation. No, never thought about that. The morning stars were singing together. Who are the morning stars? No, I never thought about that. The sons of God shouted for joy. I don't remember that. And it's questions, questions. He could have said, look, [Job](#), you know, you don't understand anything. But he keeps saying these things in form of questions. And that's a way of teaching that we find in several passages of the Savior during his ministry. What think ye? I mentioned something about a paper written by Elder John Welch. He and his wife, Jeannie, were missionaries at BYU Hawaii. And they taught in our religion faculty there. They're both brilliant, great scholars, both of them. I remember he shared with me one of his articles of the book of Job being some kind of essential narrative like we have in our temples where we begin with premortal status that you are awesome, great, and so on. Then there is a fall that horrible, terrible situation.

18:11 Dreary, sad situation. But then you come out of it and you are in a final stage, much better than in your first stage. Which in the case of Job, it's, he has double everything that he possessed before in terms of possessions. He has another set of children again, including three daughters. I find it interesting that they chose to record the names of those daughters, but not the names of the sons of Job. There must have been some very important reason why they wanted the names of those three women to be preserved for our posterity. That's essentially what the Lord is saying here. I created the world. He's taking Job through these steps of creation. Then on chapter 40, chapter 40, verse six, "then answered the Lord unto Job out of the

whirlwind and said, gird up thy loins now like a man. I will demand of thee and declare thou unto me." And then skipping to verse 10, "Deck thyself now with majesty and excellency; and array thyself with glory and beauty." Dress yourself. Clothe yourself with majesty and excellency. And adorn yourself with glory and beauty. These are temple nuggets there. And they continue talking about beautiful poetic language here. But then we get to finally, chapter 42, when Job then addresses the Lord again. Chapter 42, verse two, "I know that thou canst do every thing and that no thought can be withholden from thee. Who is he that hideth council without knowledge?"

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| Hank Smith: | 20:19 | I want to read you this from the contemporary English version. A little bit of what you read to us, Brother Martins. It just makes me laugh. When the Lord shows up in the storm, it says, "The Lord said to Job, Why do you talk so much when you know so little?" I thought he might ask me that. |
| Dr. Marcus Martins: | 20:45 | Who is this that darkeneth council by words without knowledge? |
| Hank Smith: | 20:49 | And then he says, Now, so face me, Job. Can you answer some questions that I ask? How did I lay the foundation of the earth? Were you there? Doubtless, you know who decided its length and width. What supports the foundation? Who placed the cornerstone? He goes on a little bit later and says in verse 12, Did you ever tell the sun to rise? Did it obey? Did it take hold of the earth and shake out of the wicked like a dust from a rug? Job, this is verse 16. Have you ever walked on the ocean floor? Have you seen the gate to the world of the dead? How large is the earth? Tell me if you know. Have you been to places, this is verse 22, where I keep the snow and hail. From where does the lightning leap or the east wind blow? Who carves out a path for the thunderstorms? I really like this translation. |
| | 21:43 | I don't think it's perfect, but I do think it helps me get the idea. And then Job's response that you just read for us in chapter 42, here's the English version. Job says, "No one can oppose you because you have the power to do what you want. You asked why I talk so much when I know so little. I have talked about things that are far beyond my understanding. You told me to listen and answer your questions. I heard about you from others. Now I have seen you with my own eyes. That is why I sit here in dust and ashes to show my sorrow." Job has been put in his place. You know what? I really like this response. I know it's not exactly perhaps as we might see him as this merciful being. |

Dr. Marcus Martins:	22:30	Who knows? Because the Lord speaks unto man's understanding. We're reading something here that was translated in Middle Ages and they put it to this beautiful flowery language. But who knows what exactly the Lord said? The Lord would speak to a child, he would not be using Shakespearean language. Especially when we're teaching children and the youth. I think it is valuable to read the passage in the book and also to give some English translation. For example, Moses chapter one, Moses sees all those worlds. Each one was called Earth. And he said, why are these things so and by what power thou hast made them? And the Lord answers, Here's wisdom and remaineth with me. And I used to tell people, I'd say, yeah, it's the Lord saying, Moses, this is none of your business.
Hank Smith:	23:24	I love that. I think it would be fun with some of the prayers I've said that maybe have been a little snarky. And the Lord might say, Can I talk to you for a second? Why do you talk so much for someone who knows so little? I like the prose. I like the feeling it creates that Job goes, oh, wait, I'm sorry. I think I forgot my place. Go ahead and teach. You're right. I probably ought to stop talking so much and maybe listen a little bit more. I think it's a beautiful little back and forth.
John Bytheway:	23:58	I love the idea of the sons of God shouting for joy in 38. Elder Neal A. Maxwell said, "While most of our suffering is self-inflicted, some is caused by or permitted by God. This sobering reality calls for deep submissiveness, especially when God does not remove the cup from us. In such circumstances, when reminded about the premortal shouting for joy as this life's plan was unfolded, we can perhaps be pardoned if in some moments we wonder what all the shouting was about."
Hank Smith:	24:32	What was it we were excited for again?
John Bytheway:	24:35	Yeah, now that we're here, we're like, what was all the shouting about?
Dr. Marcus Martins:	24:38	Yeah. That brings to mind this expression the Lord used in the Doctrine and Covenants a few times when he calls us little children. Ye are little children. And you have not as yet understood how great blessings the Father hath in His own hands and prepared for you. That's Section 78 of the Doctrine and Covenants. And Section 50, Fear not little children, for you are mine. And I have overcome the world. And you are of them that my Father hath given me. In fact, immediately before, he says, Behold, ye are little children and ye cannot bear all things now. Ye must grow in grace and in the knowledge of the truth.

Sometimes I wonder if in our prayers, we're praying for things very earnestly and the Lord is looking at us and saying, yeah, I love you, but you have no clue. I'm going to be merciful and that's one of the things I love about Section 50.

25:43 I'm going to talk to you as a man talks with another. I'm going to reason with you. He understands. We are in mortality. We cannot see things the way he sees. So he's patient. He's merciful. And I say, I wonder how many times the Lord is probably going to be hearing our prayers and saying, you don't really want this, you don't understand. I think this is a manifestation of his goodness towards us, that he does not reject us just because our prayers are, in his view, childish. That's a sobering thought. But here we are, you know, with gray hairs and we're still childish.

John Bytheway: 26:24 You remember [Elder Richard G. Scott](#), he said, "We are like infants in our understanding of eternal matters and their impact on us here in mortality. Yet at times, we act as if we knew it all. When you pass through trials for his purposes, as you trust him, exercise faith in him, he will help you. That support will generally come step by step, a portion at a time. What is that verse in the Book of Mormon that says we must consider ourselves fools before God? That's why it's always a good idea at the end of a prayer to say, Thy will be done, isn't it? Because you may be praying for the wrong thing at the wrong time.

Hank Smith: 27:04 I notice that after the Lord puts Job in His place, He also puts his three friends in their place.

Dr. Marcus Martins: 27:17 Don't let those guys talk to me. You intercede for them. Which is essentially a beautiful way to explain the doctrine of forgiveness and intercession. The Lord is allowing Job to intercede for his friends, which is what Job used to do for his children. We're in Job chapter 42 verse eight. And the Lord says take unto yourself now seven bullocks and seven rams, which means these guys were wealthy, they could afford seven bullocks and seven rams. And go to my servant Job and offer up for yourselves a burnt offering. And my servant Job shall pray for you. For him will I accept lest I deal with you after your folly in that you have not spoken of me the thing which is right, like my servant Job.

28:19 In a way, the Lord is putting Job in place of the Savior. At this point, he is a symbol for the Messiah who makes intercession. He shall pray for you. He will accept. I find this really beautiful that it said, yeah, Job had to forgive his friends so that his prayer would be not only honest, but it would be pure on behalf

of his friends because in order to pray with faith, he had to have a forgiving heart. That's one of the things that I like here in this particular point. It says, yeah. The Lord is saying, yeah, I'm going to forgive them, but Job, you will ask me to forgive your friends.

- Hank Smith: 29:08 I really like that you brought out Dr. Welch's work there. I hadn't noticed this before, but you do see a creation, fall, redemption pattern in this story that there's a creation period. Look at Job, look how amazing it is. Look at the fall. Look how awful and terrible it is. Look at redemption. You're better than you were previous. I think all of us have to go through that same process. Marriages, I think, go through the same creation, fall, redemption. Testimonies are often created and fall and then are redeemed. I like the pattern. I think it's heavenly pattern.
- John Bytheway: 29:48 I love that you said that because I see that pattern in even the organization of the church, a falling away, a reorganization of the church. We see it a lot. What did somebody say once? You got to go through the wilderness to get to the promised land.
- Hank Smith: 30:07 Creation, fall, redemption. Even our own bodies we've talked about. Creation, fall, redemption.
- Dr. Marcus Martins: 30:16 Going to verse 10, I find it also significant that the Lord gave Job twice as much as he had before, but this was after the intercessory prayer. I know some of us pray for a long, long time, for certain blessings, for deliverance from some of our trials and tribulations. And we say, look, I've been praying for such a long time and years, decades. It hasn't happened yet. It's true. We don't know how long Job suffered. I can read the book of Job in an hour or two hours, but who knows how long this really went on? We are not given that kind of information, but it so happens that some of us will be praying for certain things that the Lord will choose not to bless us with, perhaps even in this life. That's why about an hour ago, I read that statement/testimony of the [Prophet Joseph Smith](#). All your losses will be made up to you in the resurrection, provided you continue faithful. By the vision of the Almighty, I have seen it. Even if our blessings are not bestowed, even that our prayers are not answered yet, our faith will be rewarded. If I take the statement here, twice as much, if it is something quantifiable, twice as much.
- Hank Smith: 31:56 I noticed, just on a side note, that he doubles all of the animals, but not the children. He comes back and he has 10 children, almost as if, and this is probably me putting a little Latter-day Saint doctrine on there, but almost as if he still has those other 10.

John Bytheway:	32:13	Yeah, eternally. Yeah.
Hank Smith:	32:14	They're still His. So yes, I have doubled your children, but your first 10 are still yours and they will be yours in eternity.
Dr. Marcus Martins:	32:23	Let's not forget verse 11, Job 42:11. "Then came there unto him all his brethren, and all his sisters and all they that had been of his acquaintance before and did eat bread with him in his house. And they bemoaned him and comforted him over all the evil that the Lord had brought upon him. Every man also gave him a piece of money and every one an earring of gold. Then the Lord blessed the latter end of Job more than his beginning." But it's interesting that that pivotal point comes when the family and the close acquaintances come, visit him, and administer to him of their substance. Job certainly was self-reliant, but there is a point in which some of us may need assistance. And we have to have the humility to accept assistance. Because imagine Job now playing the man. No, no, I don't need any help.
	33:37	No, I'm going to be fine. Take care of it. I'll be fine. And I'll be waiting. The Lord will help me. Sometimes we run into that mistaken notion that I don't need anybody. It's the proverbial story of the guy who is in a flood, there comes a boat and comes a helicopter and then he drowns. And when he goes there before the Lord, he says, well, why did I drown? Said, I sent you a boat. I sent you one. I sent you a boat, sent you a helicopter and you didn't... He refused all the help. We have to have the humility. I remember one time I had to learn this lesson also 30-something years ago. But I said, look, you know, sometimes we have to be humble enough. We, especially we men, men, generally, like I said, no, I'll take care of it. And I remember one occasion in which I accepted help. I learned a lesson.
	34:33	And the person told me, well, I hope you don't mind. And I hope you are not offended. I told the person, look, I'll be honest with you. If you had called me seven years ago, I might have been offended. But now, I have learned certain lessons. And I see the hand of the Lord in what you're doing to me and my family. We accept the assistance because that's one of the ways by which the Lord is going to help us, through others. Then those of us who have the means to assist, we need to remember it so that we are stewards the language that the Lord uses in Doctrine and Covenants, section 104. We are stewards over earthly blessings. And so we have to look, you know, can I be of any service? Can I use my abundance? And if our abundance is not

that large, but of the little that we have, we do a little bit our part in blessing somebody else.

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| Hank Smith: | 35:44 | I really think that's beautiful that he prays for his friends and the Lord gave Job twice as much as he had before, and it came through all of these friends and family that returned to him. It's a beautiful ending. |
| Dr. Marcus Martins: | 35:59 | I'm just noticing something here in verse 15. Job chapter 42 verse 15. So we know their names after the text says in all the land there were no women found so fair as the daughters of Job. And their father gave them inheritance among their brethren. Now, I'm not a Bible scholar, but how common was this, that daughters would receive inheritance among their brothers? |
| John Bytheway: | 36:31 | Seems unusual. |
| Hank Smith: | 36:32 | That's beautiful. I think, John, on my headstone, will you put that question? Why do you talk so much when you know so little? That's so funny. This has been fantastic. Brother Martins, you've been a church leader countless times. Twice as Bishop. You've been a religion professor. You're a father and a grandfather. Someone's listening and they're hurting. How do you counsel someone in that type of situation? They read this book of Job, they follow along with us, and they think, okay, this is part of life. This is part of being in the fall. Do you have any words for them? I know you seem like someone who could just hug someone and cry with them. |
| Dr. Marcus Martins: | 37:21 | I often tell people, go to the Book of Mormon. Use the Book of Mormon. In situations like this, particularly the testimony of Alma, in Alma chapter seven, because our hope has to be in the Savior. I'm not a motivational speaker. I'm just an educator and I teach the gospel of Jesus Christ. It has to be in the Savior. That's where salvation comes. Look to the symbol of the Messiah. This is Alma chapter seven, the beginning of verse 11, "that the Savior shall go forth, suffering pains and afflictions and temptations of every kind. And this that the word might be fulfilled, which saith he will take upon him the pains and the sicknesses of his people." The Savior knows. The Savior knows what we're feeling. This is where that part of the incomprehensible part of the atoning sacrifice comes into the picture. He took upon him the pains and the sicknesses of his people. |
| | 38:37 | Pains, afflictions, and temptations of every kind. Alma continues saying he will take upon him death. He may loose the bands of |

death which bind his people. And he will take upon him their infirmities that his bowels may be filled with mercy. That he may know according to the flesh how to succor his people according to their infirmities. Now, the spirit knoweth all things. Nevertheless, the Son of God suffered according to the flesh that he might take upon him the sins of his people, that he might blot out their transgressions according to the power of his deliverance. And behold, this is the testimony which is in me. The Savior knows when we go to the Father in the name of Jesus Christ, we know that we have the best attorney in the universe, the best lawyer in the universe. A lawyer who never lost, never lost a case, never loses a faithful client who comes to Him in humility.

39:56 Faithful clients who come to this advocate before the Father will never, ever be in prison forever. Our pains, our infirmities, he knows them. We can go to him. He will understand. Now, our brothers and sisters around us may not understand. I avoid when I talk to people, "I know how you're feeling." No, I don't. I have no idea. Even if I, oh, but, oh, you lost your father. I lost my father too. I know what you must be feeling. No, I don't know what you must be feeling because you're not me. Your experience is different. But he knows what you're feeling. And I can speak in his name. Brothers and sisters, okay? As ministers, both brothers and sisters, you can speak in his name, in the name of Jesus Christ. Look, if nobody ever told you this, I'm telling you, this expression is an invocation of divine authority. Based on what I read in the scriptures, I think the Savior would tell you this and this and this. And as the Lord promised in Doctrine and Covenants 68, what you're going to say after that is going to be scripture. The mind of the Lord, the will of the Lord, and the word of the Lord which is salvation.

Hank Smith: 41:19 Beautiful.

Dr. Marcus Martins: 41:20 Yeah, the gospel is beautiful. And it works. Remember the promise that [President Russell M. Nelson](#) made. This is something that should not be paraphrased. October of 2022. "My dear brothers and sisters, so many wonderful things are ahead. In coming days, we will see the greatest manifestations of the Savior's power that the world has ever seen. Between now and the time he returns with power and great glory, he will bestow countless privileges, blessings, and miracles upon the faithful." He was not talking about the millennium. He was talking about between now and the Second Coming of the Savior. The greatest manifestations of the Savior's power the world has ever seen. Oh, we look at these things in the scriptures. It's peanuts in comparison of what is coming ahead

of us. Countless blessings, privileges, and miracles upon the faithful.

Hank Smith: 42:32

Spoken like a true friend of Job, a true companion of Job.

Dr. Marcus Martins: 42:37

Thank you so very much for this opportunity. What a honor it is for me to address your audience and thank you very much, brothers and sisters. God lives, Jesus Christ lives. Remember, Jesus Christ is the Master Healer. There is a place for all, all who desire to come unto him. No matter how bad things may have been for you, no matter how terrible your sins may have been, come to him. So what else can we say about this Savior. He's really a Savior to all.

Hank Smith: 43:21

With that, we want to thank Dr. Marcus H. Martins for being with us today. We want to thank our executive producer, Shannon Sorensen, our sponsors, David and Verla Sorensen. And every episode we remember our founder, Steve Sorensen. We hope you'll join us next week. We've got the book of Psalms coming up 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.

44:25

Whatever questions or problems you have. The answer is always found in the life and teachings of Jesus Christ. Turn to him. Follow him.

followHIM Favorites



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| Hank Smith: | 00:03 | <p>Welcome to followHIM Favorites. This is where John and I share a single story to go with each week's Come, Follow Me lesson. John, we're in the Book of Job, which is a bit of a difficult book to read. A lot of bad things happen to Job. Tell me the story that you have in mind.</p> |
| John Bytheway: | 00:17 | <p>I remember in Job 27:6, he says, "My righteousness, I hold fast and will not let it go. My heart shall not reproach me so long as I live." Job hung onto his integrity and his testimony of Christ no matter what. And it reminded me of this story. It's Elder David B. Haight. This was a while back, but he talked about Clarence Neslen. Clarence Neslen Jr. took his family to Jasper National Park in Alberta, Canada. It was an exciting experience until 11-year-old Cannon, attempting to jump across a crevice, missed and fell into the deep chasm. He became wedged between the walls of ice. Can you imagine this? As his father looked down some 30 feet to where his son was trapped, he was further alarmed as he saw a river of icy water flowing beneath the crevice. Several young men were also exploring the glacier.</p> |
| | 01:10 | <p>They heard the cries and came running. They had a small rope, but realized that it was not strong enough to pull Cannon to safety. If it broke, Cannon would most assuredly fall into the rushing river of freezing water. They ran to a nearby lodge. They got a park ranger. They learned by telephone two park rangers were in the ice fields. They found them by radio. They rushed to the rescue. Time was short. Silent prayers were sent heavenward. Brother Neslen, the father, tried to calm his son and soothe his fears, but hypothermia was settling in. Okay, so he's down here in this ice. You got the picture?</p> |
| Hank Smith: | 01:45 | <p>You're wedged in a canyon of ice.</p> |
| John Bytheway: | 01:48 | <p>Yeah. Young Cannon's shirt had been pushed up as he fell. His bare skin was pressed against the walls of the glacier. To keep his son from unconsciousness, the father called down to him to keep praying, to wiggle fingers and toes, and to sing favorite</p> |

songs. Over and over, Cannon sang, guess. I am a child of God. He has sent me here, has given me an earthly home with parents kind and dear. All listening were strengthened by Cannon's faith and determination, but he was beginning to weaken. His father kept telling him help would arrive soon, and Heavenly Father would hear his prayers. Well, finally, the two rangers came in. They drove spikes into the ice, ropes attached to the ranger, and the ranger was lowered down to rescue Cannon. But the walls were too narrow for the ranger. The only chance was to lower a looped rope and pray that Cannon was alert enough to grasp it, and then to hold on like Job as they tried to pull him out.

02:49 Brother Neslen said he offered the most fervent prayer of his life, pleaded with the Lord to save his son's life, and he said, "A feeling of assurance came over me. I knew he would be saved." Well, Cannon had lapsed into unconsciousness. His father called down encouragement, rousing his son sufficiently that Cannon's icy fingers were able to catch hold of the rope. "Hold on with all your might," his father called down to him. Cannon was carefully pulled up inch by inch, foot by foot, 30 feet. When he was finally pulled to safety, he was unconscious, but his fingers had miraculously frozen around the rope and had to be pried loose. He was wrapped in blankets, rushed to an ambulance. There was not enough warmth to raise his body temperature. So this awesome paramedic undressed Cannon then took off his own coat and shirt, and held Cannon against his bare chest so the body heat would radiate to the boy.

03:45 Cannon soon responded to the loving care of his rescuers. "Young Cannon Neslen, a newly ordained deacon is here in this audience tonight." Elder Haight says, "We thank our Father in Heaven that his life was spared. He was spared for a purpose." I wish I could have been there to look at that kid. "He told his father that while wedged in the ice, he felt an assurance that his life would be saved. He knows God loves him, has a special mission for him to perform in this life." So hang on, like Job did. He trusted that Heavenly Father would help him because he felt that assurance and so did his father. Amazing story. Like Job.

Hank Smith: 04:24 Job didn't know what to expect. He didn't know if it was going to get worse or get better. But his commitment was, it doesn't matter. I will hold fast. That's an incredible story. You had me. I was holding my breath there. Ooh. Thank you, John. We hope you'll join us on our full podcast. It's called followHIM. You can get it wherever you get your podcast. We're with Dr. Marcus Martins this week. He is fantastic. He walks us through the book of Job in a way that you've never been through it before. Join us

there and then come back here next week. We'll do another followHIM Favorites.