



*“God is Not the Author of Confusion, but of Peace”*

## **Show Notes & Transcripts**

### **Podcast General Description:**

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

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

### **Podcast Episode Descriptions:**

#### **Part 1:**

How important is the doctrine of the Resurrection of the dead? Dr. Daniel Peterson examines the essential doctrine of Resurrection and how the Saints in Corinth were invited to covet the gift of prophecy.

#### **Part 2:**

Dr. Peterson explores the doctrine of baptisms for the dead and Paul's defense of the Hellenistic views of the human body, decay, and glory of a bodily Resurrection.

# Timecodes:

## Part 1

- 00:00 Part 1–Dr. Daniel Peterson
- 01:05 Background to Corinth
- 04:26 Introduction of Dr. Peterson
- 07:17 Charity and community-building
- 09:09 The gift of tongues
- 11:48 First use of the word “amen”
- 14:06 Prioritize charity, prophecy, and kindness
- 15:31 Spiritual nourishment
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- 23:58 Following local authority
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## Part 2

- 00:00 Part II–Dr. Daniel Peterson
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- 06:05 Holy Envy and the Sabbath
- 08:34 Remembering each person by name
- 09:25 Baptism for the dead
- 10:49 *Understanding Paul* by Edgar J. Goodspeed and Paul Cheeseman
- 13:04 Baptism for the dead and Resurrection
- 16:12 Corruptible and incorruptible
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- 21:59 Muslim belief and Resurrection
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- 25:22 Painting in Istanbul
- 29:03 Elder Stevenson and N.T. Wright
- 30:35 Focus on Easter vs Christmas
- 32:46 Hank and Dr. Peterson on personal grief and loss
- 38:53 Sociality after death
- 40:36 Dr. Peterson shares a personal story about the loss of his granddaughter
- 43:53 Millions and millions have died and it hasn't hurt them
- 45:39 Paul signing off
- 50:15 Dr. Peterson's takeaways from these chapters
- 55:30 End of Part II—Dr. Daniel Peterson

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## Biographical Information:



Daniel C. Peterson (PhD, University of California at Los Angeles) is a professor emeritus of Islamic studies and Arabic at Brigham Young University, where he founded the University’s Middle Eastern Texts Initiative. He has published and spoken extensively on both Islamic and Latter-day Saint subjects. Formerly chairman of the board of the Foundation for Ancient Research and Mormon Studies (FARMS) and an officer, editor, and author for its successor organization, the Neal A. Maxwell Institute for Religious Scholarship, his professional work as an Arabist focuses on the Qur’an and on Islamic philosophical theology. He is the author, among other things, of a biography entitled *Muhammad: Prophet of God* (Eerdmans, 2007).

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Hank Smith:	00:04	Hello my friends. Welcome to another episode of followHIM. My name is Hank Smith. I'm here with the awesome John Bytheway. Hey, John.
John Bytheway:	00:10	Hi, Hank.
Hank Smith:	00:11	John, we're in our third lesson in 1 Corinthians this week. We have an amazing guest with us. As we've been watching Paul address city after city, I'm noticing that he's quite the encourager and then he gives these doctrinal exposés. What are you noticing about Paul? What are you looking forward to?
John Bytheway:	00:29	Today, I'm really looking forward to this whole chapter on the Resurrection and arguing that there's going to be a resurrection. I was thinking, Hank, about the messages in our recent general conference and how many. I looked at my wife like, listen to all of these talks about Easter and the importance of Easter and Easter should be bigger than Christmas, and this idea that without the Resurrection there wouldn't be a Christmas, there wouldn't be a Christianity perhaps. So, I'm looking forward to that a lot.
Hank Smith:	00:54	Like I said, John, we have an incredible guest with us. He's been here before. His name is Dr. Dan Peterson. Dan, what are we looking at with Paul's message to the Saints in Corinth?
Dr. Daniel Peterson:	01:05	Well, maybe a little bit of background about the city to which he's writing. I've called it a Navy Town. It was a port town and cities like that have reputations, often deserved. Sailors put into port and they're looking for some wildlife and nightlife and so on, and the city of Corinth was known for that. It had a port on each side. It was right at the narrow Isthmus of Corinth, so you could get to two different seas by going overland, if you were willing to do that.
	01:34	It was hard, but in ancient days, it might be better than sailing one of those coast-hugging boats that were always running aground and losing all their cargo and their men. So it was a bit of a wild town, but the Christians had an outpost there, a

branch in the city, but it seems to have been under siege all the time by the moral attitudes.

- 01:54 So some of what you get in the Epistle to Corinthians, the first one... First one that we have, by the way. There seems to have been another that's lost, and I sometimes wonder what would our Christian friends do if we were to discover that first Epistle to the Corinthians? The real first Epistle. Would they say, "Nope, the Bible is complete. God breathed. That's it. We don't want anymore. Don't care if it's from Paul."
- 02:16 But if we found an indisputably authentic Paul-ine letter, man, I think most of us, certainly Latter-day Saints would say, "Wow, fantastic." But I sometimes wonder if you have the dogma of the Bible alone and the Bible as we have it alone, no new books, if that wouldn't cause a problem. So, we know there was a letter before this one, but this is the first one we have. So, Paul had been there, he'd spent some time in the city. He knew it. By now, he's living in Ephesus, but he's aware of problems in the branch.
- 02:46 So he's trying to deal with those and we don't know what the makeup of the branch was. I'm sure there was some Jews in it, but there may have been some people from pagan backgrounds in it as well. Their views of life after death and resurrection and so on were very different. That's why he's addressing some of those questions, I think.
- 03:02 And it's quite clear he is responding to questions. You see that in the 16th chapter, which is otherwise a throwaway chapter in a way. There's not a lot of doctrine in there. He is greeting people and personal notes and signing his own signature. It's clear that someone else wrote the epistle for him and then he writes the last little bit so that people know it's authentic. But he'll say, "Now as for this, and as for that." It's like he's ticking off a list of questions that had been sent to him.
- 03:33 So, "As for Apollos, as for this as for that." So, he's winding down and he wants to make sure he covers everything that they had written to him about. But this is a great letter and the nice thing is it's pretty much undisputed. There are some where they argue, was this really Paul or was it not? But 1 Corinthians just about everybody says, yes, and it's also pretty early, 55 AD, maybe 54, or somewhere in there, and he'd spent somewhere around 49 or 50 into 51 possibly in Corinth. He's writing to a place that he knows in a branch where he knows the people and he knows the problems.



Hank Smith: 04:08 We've seen Paul cover divisions, moral behaviors, spiritual gifts, and now coming up on Resurrection, the gift of tongues and resurrection. John, before we go any further, let's introduce Dan to those who haven't met him before. He joined us last year for some of our chapters in Genesis.

John Bytheway: 04:26 Yeah, I think he joined us twice last year. 1 Samuel, too, I think. So, we're thrilled to have him back. He's got a great radio voice. I'll try to talk lower when I introduce him. But Daniel C. Peterson has a PhD from the University of California, Los Angeles, UCLA. He's a professor emeritus of Islamic Studies and Arabic at BYU where he founded the university's Middle Eastern Texts Initiative.

04:51 Formerly chairman of the board of the Foundation for Ancient Research and Mormon Studies remember, FARMS, and an officer editor and author for its successor organization, the Neal A. Maxwell Institute for Religious Scholarship. I have to add, I had two cassettes called Understanding Islam that I just wore out in my car. They were so helpful, so we're very grateful to have you. Welcome back.

Dr. Daniel Peterson: 05:14 Well, it's good to be here. Thank you for having me. One of the things that we did at the Interpreter Foundation is put out a film called Witnesses, and then a docudrama that went along with it called Undaunted: Witnesses of the Book of Mormon, and then some interpretive websites, some little short videos, seven to 12 minutes long. And we're involved now in a new project, we're calling it Six Days in August, about the succession crisis after the death of Joseph Smith and the confrontation between The Twelve and Sidney Rigdon and that momentous decision that was made by the church to follow The Twelve.

Hank Smith: 05:48 How do people access those things?

Dr. Daniel Peterson: 05:50 The docudrama and the theatrical film, Witnesses and Undaunted, are actually available on, I think, Living Scripture and I think Amazon Prime. And then the Insights things are free. They're just on the interpreter website. Gerrit Dirkmaat, for example, does a lot of those.

Hank Smith: 06:05 Dan, I'm glad you brought up The Twelve on the other side of the world because John, I was just there. I took a group out to the UK and we ended in Denmark in the Gladsaxe ward, and I had some people come up afterwards. I met Freddy, Chris, Yorkim, Cecilia and John. I ran into one of the Sorensen sons out there. The nephew of our executive producer, Shannon, her nephew, Chris, was serving as a missionary in that ward.

	06:32	So it was just really fun to make that connection. There I was on the other side of the planet and there's people who listen to us. So, I want to just say thank you to all of those in that ward and then anywhere else in the world. Thank you so much for taking your time to listen to us.
John Bytheway:	06:44	I was on a trip myself, on an Alaska trip, and had a couple there who are missionaries at a prison and one of the approved podcasts these inmates can listen to is followHIM and they do, and it was just so nice to hear that. So, we hope there's a lot of hope and healing that's coming out of here, but it's so exciting to hear that and it made me grateful for the Sorensen family, just how many people approach me.
Hank Smith:	07:09	The secret sauce is our guest. So Dan, let's turn it over to you. Where do you want to start here in this third lesson in 1 Corinthians?
Dr. Daniel Peterson:	07:17	The assigned chapters for this are chapters 14 through 16, but I'd like to say something about chapter 13 because I think it helps to make sense of what he's saying, in what Paul is saying in 14. Chapter 13 of course is the really famous chapter on charity or if you will, love. And he says, look, you can covet all sorts of gifts, especially tongues. He's already talking about the gift of tongues there. He says, if I don't have charity or love, then it's worthless. There's no point to it. And without charity, nothing really matters.
	07:50	He's trying to build communities of loving Christians and apparently there's been problems in Corinth. There's been strife and disagreement and people dividing against one another and so on and so forth. And that's a problem you can imagine in early Christianity. Heck, it's a problem in the church today in small branches.
Hank Smith:	08:07	I was going to say, good thing that never happens around here, right?
Dr. Daniel Peterson:	08:12	No, I'm sure every missionary who's been out in small branches knows there've been cases where people have had disagreements and it's really hurt the branch or hurt a ward or something like that where its branches divide up, take sides. And that's what Paul is trying to get people not to do, and especially these are all very young Christians. I mean, this letter is being written in the mid-fifties, so Christianity is not quite a quarter of a century old and in places like Corinth, it's younger than that I'm sure.

- 08:43 So he gives them this lesson on charity, which I think... Remember the chapter divisions are not original. So the discussion in chapter 13 should blend right into chapter 14 where it says, "Follow after charity and desire spiritual gifts, but rather that you may prophesy." That is a direct continuation of the thinking he's been doing in chapter 13 where he says the most important thing is love.
- 09:09 And then in chapter 14 he's saying, look, the gift of tongues is wonderful. He even says at one point, "I, myself, speak in tongues. I've done it probably more than all of you, but it's not the most important thing, especially if there's no one there to interpret it." If you're just speaking what sounds like gibberish to everyone else, then what good does that do a branch or a ward or a congregation if there's no one there to interpret what it means?
- 09:35 Whereas prophecy, and I think we need to understand what he's talking about here, is simply inspired speech. It isn't necessarily predictions of the future, then it certainly isn't necessarily in Corinth. It isn't the head of the church or an apostle prophesying, it's just someone speaking under the influence of the Spirit. It's what we would hope we would get in our meetings every week, ideally.
- 09:59 But he says that is preferable to speaking in tongues because people can understand it, because it edifies, literally edify means to build up. It builds up the saints where just standing and speaking funny words, if there's no one to interpret them and nobody knows what they mean, that doesn't do a whole lot of good. So that's a gift I want you to do. Covet prophesying more than tongues. And before that he'd said, "Covet the gift of charity more than tongues." So, tongues is good, but not the best. He wants things that benefit the saints.
- 10:35 And there's just a couple of things here that I might point out in verse 11 of chapter 14, it says, "Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh the barbarian and he that speaketh shall be a barbarian unto me." Now, don't think of Conan here. That's not what this is about. The word barbarian had a specific origin in Greek, it means a foreigner, but it was the Greeks. For the Greeks who believed they were the center of the world. Everybody anciently thought they were, so the Jews are the Jews and everybody else is the Goyim, the Gentiles or the Chinese were the center of the world. Everything outside is barbarians.

11:16 In Iran, they were Iran, the good guys, everybody else was Turan, the bad guys. Same thing for the Romans, the Greeks. The Greeks thought everybody who didn't speak Greek was just going around speaking gibberish and they imitated them, bar bar bar bar, like that. So they become known as the Barbaroi because all they're saying is meaningless gibberish, bar, bar, bar, bar. So that's what barbarian here means is, if he speaks and no one can understand him, then it's like he's a barbarian speaking gibberish and I'd be a barbarian to him because he couldn't understand me. That's what's being said there.

11:51 But then it says in verse 16, "If you bless with the Spirit, how shall he that occupieth the room of the unlearned?" King James' English, difficult. How can a person who doesn't understand it, that's basically what it's saying, how can he say amen at thy giving of thanks seeing he understandeth not what thou sayest? And this is one of the first mentions, by the way, that early Christians said, amen. It's a Hebrew word meaning it's true or it's established, let it be so, I suppose.

12:22 But we now know that they said amen at the end of utterances. That's interesting because we do too and they did anciently. But it is kind of funny to say amen at the end of something you don't understand. I served for a while in the BYU foreign language ward. I was in the bishopric there. We had apartments full of Chinese speakers, Japanese speakers, sometimes Arabic, always French, Italian, Spanish, German. Some of those languages I can handle well enough to know if they made a mistake in the sacrament prayer, but it always amused me when the Chinese speakers would say the prayer and then they'd turn to me to, had they done it properly.

Hank Smith: 13:00 "Did I say that right?"

Dr. Daniel Peterson: 13:00 Yeah. All I heard was the amen at the end. They might've been doing commercials for used cars or something and I had no idea. I just thought it was hilarious. So, my saying amen at that was kind of meaningless. I mean, it was procedural. Then they moved forward, but I thought, "I really don't know what you said." So that's what he's saying here is, if you're speaking a language that no one understands, how can they say amen? How can they agree or endorse what you've said if they don't know what you've said?

13:28 So his concern here, again, is it flows out of chapter 13, I think. He wants to build communities where people love one another and they build each other up and he says for that, the gift of tongues is relatively not as important, especially if there's no

one to interpret it. Then okay, it's kind of dazzling. It's a show-off piece, but it doesn't do anyone any good. So, seek to speak inspired utterances to have the Spirit with you for utterances in your language that you're benefiting the other people in your ward because you love them, because you have charity for them.

- Hank Smith: 14:07 Dan, let me see if I get this right. So, Paul is saying we could have a church where nobody has charity towards one another and everybody speaks in tongues, but his priority is we need to be kind, uplifting, edifying and not that speaking in tongues is wrong, but let's prioritize prophecy, uplifting language.
- Dr. Daniel Peterson: 14:27 Yeah, I think that's exactly what he's saying because his concern is the health and wellbeing of these little branches of the church, the tiny branches of new Christian converts and he wants them to be benefited by their meetings and speaking in tongues isn't the most effective tool for doing that.
- Hank Smith: 14:45 I bet you both remember this President Hinckley talking about retention. Do you remember this? He said that every new convert needs three things. John, do you remember this?
- John Bytheway: 14:54 Oh, yeah.
- Hank Smith: 14:55 A friend. So, charity, a responsibility and nurturing.
- John Bytheway: 15:00 Nourished by the good word.
- Hank Smith: 15:02 Yeah, nourished by the good word of God.
- Dr. Daniel Peterson: 15:04 That's really hard to do. I mean, just take a practical case today. If you have a new member who speaks only Chinese who joins an English-speaking ward, you've got to find some way to nourish that person with the good word of God. Make sure that person has a copy of the scriptures. Find somebody who can speak Chinese. Otherwise, that person's going to be lost after a few weeks or months sitting there having no clue what's going on. The likelihood is that they won't be able to stay faithful.
- Hank Smith: 15:31 Yeah, because you need that spiritual nourishment every week. John, how did you as a bishop make sure that everyone was getting spiritual nourishment every week?
- John Bytheway: 15:41 It's a great question that lessons the teachers can always be edifying. I loved what you said about to edify is to build. The word edifice comes from the same, doesn't it? We could have a

doctrinal debate and doctrinal ping pong, but that's not very edifying. I love the verse 19 here, "Yet in the church I had rather speak five words with my understanding that by my voice I might teach others also than 10,000 words in an unknown tongue."

- 16:11 I thought, what a great phrase. And I was thinking about four words that have been so powerful, "Wickedness never was happiness." Or five words, "I, the Lord forgive sins." And some of those sermons in a sentence that even in a few words can have such power and I love that verse. What benefit is 10,000 words that you can't understand? I should have said that to my dad when he listened to opera and I couldn't understand.
- Dr. Daniel Peterson: 16:44 But that is Paul's concern and so that's why I think chapter 13 really goes along with it quite well because he's laid out that for him the most important thing, apart, I suppose, from faith in Jesus, he wants you to be a Christian with charity, but other than that he wants you to have love. He wants us to be loving to one another.
- 17:04 If you're a doctrinal whiz, but you are unloving, even if you serve but without love, grudgingly or self-righteously or demanding credit, that's not what he's wanting from you. He's wanting real love and loving action and so on. So he goes right directly to this question of... I suspect there were people in the branch maybe who were showing off trying to show off with spiritual gifts and he says, don't do that.
- Hank Smith: 17:32 Speaking in tongues?
- Dr. Daniel Peterson: 17:33 Yeah, this is really for serving the people around you. It's not about you.
- Hank Smith: 17:38 Someone told me once, a mentor, a long time ago, it's a simple example, but he said, "When you teach, when you speak, are you trying to bless? Are you trying to impress? That's going to make the difference in your lesson. Are you just trying to impress people or bless them?"
- Dr. Daniel Peterson: 17:51 As a young man in a BYU ward is something, it was hard not to get out of your mind. That really cute girl on the fourth row when you're speaking in sacrament meetings-
- John Bytheway: 18:02 She's going to be impressed.

Dr. Daniel Peterson: 18:03 Yeah, boy, she's going to see what a spiritual giant I am. That is not the proper motivation for this.

John Bytheway: 18:12 Right? Isn't there a parallel in the Doctrine and Covenants to this very thing about if someone's going to speak in tongues, there will be someone to interpret tongues?

Dr. Daniel Peterson: 18:20 Quite often that was the case. We hear of experiences with the gift of tongues. We don't hear about these quite in this way so much anymore, although I have heard of them. But in the early church there was a fair amount, and actually I think Joseph Smith actually rebuked it a little bit. Some people got out of hand with it and it's like maybe a competition and Brigham Young was the same way.

18:42 Brigham Young, one of the things I've learned in researching him for this new film project, Brigham spoke in tongues. We'd see him as the practical man of action who would never indulge in that nonsense, but he did speak in tongues. In fact, Joseph Smith saw him speak in tongues when they first met and Joseph began to speak in tongues. He'd never seen it in the church before. It was Brigham Young, I think, who was the first one to show Joseph Smith the gift of tongues in this dispensation.

19:10 It's amazing, but Brigham would've been the first one to tell you, "Don't stand there speaking in tongues while your neighbor needs food." That wonderful time when he gets up and in conference and says, "My sermon for the day is go out and save the people on the plains. There are people in the handcart companies that are strewn out there in the cold. I'm not going to give you a sermon or read scriptures to you. I want you to get out there and help them."

19:33 He was a practical man and spiritual gifts are fantastic. They're desirable. They accompany believers, but charity is more fundamental.

John Bytheway: 19:44 That seems to be the first line of 1 Corinthians 13 verse one, "Though I speak with the tongues of men and angels and have not charity, I become a sounding brass or a tinkling symbol." As they're having this discussion of what are the best gifts and Paul caps it off with, tongues is really showy and you can impress people, but without charity it's meaningless noise.

Dr. Daniel Peterson: 20:06 Yeah, I think that's an important lesson and being a great scriptionist or great speaker or running a good youth program, these are all great things, but if you're unloving then you're

missing out on a central element starting with verse 27 of chapter 14, 1 Corinthians, "If any man is speaking an unknown tongue, let it be by two or at the most by three and that by course and let one interpret."

20:29 This almost reads to me like a passage from the church handbook of the first century. So, if you're going to do it, do it this way. This is how it should be done. If there be no interpreter, let him keep silence in the church and let him speak to himself and to God. Let the prophets speak two or three and let the other judge. In other words, these are not the prophet of the church, but these are inspired leaders in the local branch.

20:53 Let them speak two or three, let the others judge. If false doctrine is taught, then you've got to be the local authorities there for the very practical reason that Paul isn't there and communication is poor in those days. So, it's up to the local branches to maintain orthodoxy and make sure that things that are taught in their congregations are sound, if anything be revealed to another that sitteth by, let the first hold his peace.

21:18 If somebody else has got an inspired saying, "Don't drown him out, don't fight, for you may all prophesy one by one that all may learn and all may be comforted and then the spirits of the prophets are subject to the prophets. Judge purportedly inspired utterances by inspiration. For God is not the author of confusion but of peace as in all churches of the saints." And this is like guidance for running church meetings.

21:44 Here's the order that we follow. Don't everybody speak at once and watch out, let the inspiration rest upon you to separate wheat from chaff, false doctrine from true doctrine. I haven't been in too many cases where the bishop had to stand up and say, "Well, thank you very much brothers but that was not correct." I have seen one or two, but in that case, the bishop is, we hope, speaking as a prophet in that sense, that he has the inspiration of God with him. He understands the doctrine and if it's necessary, he or someone has to say, "Well, I think that was not right."

Hank Smith: 22:19 But even doing that, they can do so with charity.

Dr. Daniel Peterson: 22:22 Yes, he would say, and keep my chapter in 1 Corinthians 13 in mind, you don't do it harshly. You rebuke betimes, that is at the appropriate time, but then show afterwards an increase of love. Do it as gently as possible. I've seen cases where people were corrected in church and that was it for them. They were offended and never came back. I have a distant relative like that



who came to pass the sacrament as a teenager. He was dressed inappropriately. Somebody really lit into him for it and he never passed sacrament again.

- John Bytheway: 23:00 Aah, he's hurt.
- Dr. Daniel Peterson: 23:01 And I think, man, that could have been handled differently and he might still be and his children might be in the church, but not now.
- John Bytheway: 23:10 That reminds me of watching 17 Miracles and who was it that stood up? There've been some murmuring... Levi Savage.
- Dr. Daniel Peterson: 23:21 Yeah.
- John Bytheway: 23:23 Oh, and Levi Savage became a hero after that movie. But if the movie's accurate, he got called out in front of everybody.
- Dr. Daniel Peterson: 23:34 Yeah. And there are times when you should just say, "It's not that significant. It would cause more hurt than do good, and so I won't say anything." There are times when you have to say something, especially if you're in a leadership position, but you should do it prayerfully, humbly, as gently as possible to get the job done. Remember, the greatest of all these is charity.
- John Bytheway: 23:58 This idea of with the orderly conduct of a meeting who presides, when I was a student at BYU, and you guys probably won't remember this, maybe you will. There just seemed to be this trend. It was happening at youth conferences and stuff where during a hymn, a few kids would excitedly stand up. I think I want to stand during the hymn, and some other kids would see it and they would stand up and it happened a lot. I don't know if that rings a bell with either of you, but I was in the Marriott Center and I think I was in an Elders Quorum Presidency as a student, and same thing happened.
- 24:31 We've got maybe 17 stakes there or something, of Elders Quorum Presidencies and so forth. And during the opening hymn, a bunch of people just stood up and I'll never forget what happened because it was then Elder M. Russell Ballard who got up and he looked at the audience and with great charity, he said, "May I teach you a principle? Watch the presiding authority. I saw some of you stand up and do this, but I want you in the future to watch the presiding authority because he never stood up." And I think part of this gets to that idea of who's presiding.

- Dr. Daniel Peterson: 25:09 I think so. I think that's a very apt story. The fact is that our church meetings are conducted according to an order. And you've traveled a lot. I've traveled a lot. You know that you sometimes go to a ward where you don't speak the language. It's very foreign culture. The thing is you can feel at home almost immediately and you know they would if they came to your ward because you know what's going on, you know the order of presiding, the order of the service and so on. That's a marvelous thing.
- 25:38 It's amazing to me that given the fact that the church is led by laypeople, not trained for the ministry, that around the world you'll find such uniformity. And so, I can feel at home in a ward in Guatemala or in Hong Kong, I walk in and I immediately know where we are in the program, what's going on. I can figure out pretty quickly who's conducting, probably who's presiding, and the sacrament is passed in much the same way. I really love that actually. We're no more strangers or foreigners even if we're wandering around the world.
- Hank Smith: 26:09 This discussion on charity reminds me of a little poem I learned, "We have the nicest garbage man. He empties out her garbage can. He's just as nice as he can be. He always comes and talks with me. My mother doesn't like his smell, but then she doesn't know him well." So, we can be kind. What is it President Monson used to say? "You never let a problem to be solved be more important than a person to be loved."
- Dr. Daniel Peterson: 26:34 Yeah, yeah, really important. So, love is fundamental, and that's one of the things that I hope people would say about Latter-day Saints as they come into a ward and that they feel it's a real community that these people love and care about one another. Whenever I hear about our image nationally and internationally, sometimes it's good, sometimes it's not good.
- 26:55 What I'd really love us to be known for is loving, kindness, charity. If that were our image everywhere, then the world would be converted, I think. But I want it to be the reality, not just a PR image. And I think to a large degree it is. I mean, I feel at home among Latter-day Saints and they are kind.
- John Bytheway: 27:14 You remember Elder Robert D. Wells years ago? He wrote a little book called Hasten My Work. He told the best story. This kid's in a bus, he's off, I think it was in Wyoming to go to college. He gets out of the bus, he's walking up the street to the church and he's in a suit. He sees a guy in front of him in a suit and thinks, oh, he's probably... "I don't recognize him. He's got to be new at the school." Runs up, catches up with him and says,

"Hey, you going to church?" "Yeah." "Well, you want to go with me?" "Sure."

27:39 So they go into a sacrament meeting, he finds out, he's new at the university, they sit down and after sacrament meeting he says, "So where are you going next? What priesthood do you hold?" The young man says, "Huh?" "Are you a Priest or an Elder?" He says, "I don't know what you mean." He said, "Are you a member of this church?" "No." He said, "Oh, but you sang the hymns." "Yeah, I knew it." "You had a book. Well, you took the sacrament." "That was like last supper, right?" And he says, "Well, why did you come with me?" He said, "Oh, you were just so nice to me. I thought I'd come with you."

Dr. Daniel Peterson: 28:16 If you're new in a town and you don't know the people, to have a friend is so important.

John Bytheway: 28:22 It is.

Dr. Daniel Peterson: 28:23 I will say when we moved to Cairo many years ago, that branch in Cairo became our lifeline. You're in this enormous foreign city, very foreign and very chaotic. And to have that branch, we instantly had friends when we arrived in Cairo within a week or two, because we knew each other, we understood each other.

28:43 And I remember at one point, the head of the program that I was in, which is a very competitive, elite Arabic studies program, said, "We admit people every year from different universities across the country." He said, "But if I had my preferences, I would take people who are Latter-day Saints." And he was not. "I'd take people who are Latter-day Saints over people who are not, even if their scores on the admitting tests were a little bit lower." And I said, "Why?" And he said, "Because you have this group here that keeps you sane."

29:15 We have people come over every year from other schools and they can't handle the city, and they drop out and they go back home to the States. But he said, "You've got friends. You arrive here, instantly you've got a safety net, people that show you around and help you feel at home." And he said, "We've never had a problem with one of you folks because you have that social safety net."

29:35 It was absolutely true. I felt for people who arrived in Cairo and knew nobody and had nowhere to go. We had 50 friends almost instantly, and they'd say, "Oh, can we help you? What do you need? We'll show you where to go to buy this or where to go to

get this done." And things like that instantly, and Latter-day Saints take that for granted sometimes, but if you move to a really foreign city, boy, you don't. It's really helpful.

- 30:01 One of the things that is most interesting and most controversial about Paul altogether, and 1 Corinthians 14 in particular, is the verses 34 and 35, "Let your women keep silence in the churches for it is not permitted unto them to speak, but they're commanded to be under obedience as also saith the law. And if they will learn anything, let them ask their husbands at home for it is a shame for women to speak in the church."
- 30:28 Now, this has caused a lot of heartburn for a lot of people, and especially nowadays, understandably so. And so the question is what do we make of it? Well, here's one nice answer from a Latter-day Saint point of view. Whatever the origin of this policy in first century Corinth or first century Paul, it is not the policy of the church today. We have living prophets and apostles who don't teach this, and they have every bit the same authority that Paul had, so we don't have to worry about it.
- 30:57 No one knows exactly why Paul is saying this. In fact, in chapter 11 verse five, he does talk about women praying and prophesying. So, it's a little difficult to tell exactly what his policy was, but there was probably a prejudice against women speaking, preaching in public religious services.
- 31:18 Certainly, women were subordinate to men in first century society, everywhere. In Jewish society, in Greek society, Roman society, everywhere. They didn't have the rights that men did. And so this may simply reflect Paul's time that culturally it was inappropriate for a woman to speak in a public gathering like that. And Paul was just saying it's okay, follow that policy, but we're not bound by it today. And I think that's really absolutely wonderful.
- 31:44 So women speak in general conference and routinely in sacrament meeting, the bishop doesn't do all the preaching in church. Lay members of the ward do the preaching in church, and about half of them are women. So in fact, even though we have a male priesthood, half the preaching in the church is done by women. Roughly half, I would guess. Our worship services every week are divided between men and women and both contribute.

John Bytheway: 32:09 In footnote 34B there, the JST changes the word speak to rule, which softens that a bit and more about keys and presiding perhaps. But Hank, what does the manual say?

Hank Smith: 32:24 There's a great statement out of the manual here. It said in Paul's day, there were different expectations about how women participated in society, including church meetings. Whatever the teachings in 1 Corinthians 14:34 and 35 meant in Paul's day, they should not be understood to mean that women cannot speak and lead in the church today.

32:42 President Nelson said to the women of the church, "We need your strength, your conversion, your conviction, your ability to lead, your wisdom and your voices. The kingdom of God is not and cannot be complete without women who make sacred covenants and then keep them, women who can speak with the power and authority of God."

Dr. Daniel Peterson: 33:01 That's a great statement, and that's exactly the way we see it, that the church led entirely by men, with only men speaking and so on, would be deeply wounded and we'd be losing half the strength of our membership.

John Bytheway: 33:14 And I'm glad you mentioned 1 Corinthians 11:5, "Every woman that prayeth or prophesieth." But clearly this can't be what Paul meant if earlier he's talking about women that pray and prophesy. So that helps us go, we got to look at these two together and figure out what's happening here.

33:32 I'm excited to look at 15 because I'm so curious about what the Greeks thought about the Resurrection or what they thought about our bodies or whatever and how Paul had to overcome that and how he teaches so strongly here about the reality of a physical resurrection. Should we dive into 15?

Dr. Daniel Peterson: 33:52 Yeah. Corinth was a pagan Greek city, and so as I think I've said, we don't know exactly who was in the branch. We don't have a membership list or anything like that, but I'm betting there were some Jews. They would usually be the nucleus of the preaching in a new city because Paul and others would go to the synagogues and preach.

34:11 But then you would start getting Gentiles, people from non-Jewish backgrounds and they'd bring with them the baggage. All of us bring baggage with us, but they'd bring with them the baggage of Greek ideas about life after death, which mostly did not involve physical resurrection. They involved living on as a

spirit in the spirit world after death. Hades, they called it. It's not hell, it's just spirit world. And you'd be there in this attenuated form as a spirit being.

34:42 But Christianity came along preaching that the physical body is good. Think of the verses in Genesis. God looked upon the world and saw and said, it is good. He likes the physical world. He's not opposed to it. Greek thought sometimes the physical body is evil, or at least it's a nuisance. Plato's idea was, he says in one of his dialogues that philosophy is the study of death.

35:03 Now, it sounds morbid, but it's not what he meant. He meant you're trying to act as if you're a disembodied spirit. Think purely rationally. The body, we have to drag the carcass around for a while, but who wants it back when you die? Well, the message of Christianity is you do and you'll get it back. We will be physically resurrected. So, I think that's one of the reasons that people in Corinth were denying the Resurrection. They just, "Well, bodies are... All sorts of things go wrong with them and so on. So, we'll be purely spiritual when we die."

35:35 And that's what it was really meant, that Jesus rose from the dead in spirit form. And Paul is saying, "No, no, no, that's not what we teach." So he opens with these stirring words, which are really important on a whole lot of levels in chapter 15, "Brethren, I declare unto you the gospel which I preached unto you, which also you have received and wherein you stand, by which also you are saved if you keep in memory what I preached unto you, unless you have believed in vain."

36:04 And then he gives this list. This seems to be, some people argue, maybe a creed or something. He might be quoting a formula. In any event, he's telling what he preached to them when he was there at the end of the forties, beginning of the fifties, and he said, "It's also what I received."

36:20 He says in verse three, "I delivered unto you first of all that which I also received." So, this is taking it back to a really early stage. I think this is really important. Paul was converted within a year or two max of the death of Christ, and then he visits with the apostles. We know that from scattered clues and Acts and Galatians and so on. He met with Peter. He interviewed him to find out everything he could about the story that he was now called upon to preach.

36:47 That goes back to something like 34 AD. He's saying, "This is what I was taught." Why is this important? Because some people say, "Well, the idea of the Resurrection was a late legend

that grew up maybe even into the second century. Who knows? And Jesus was an ordinary peasant preacher, and then the stories grew up about His rising from the dead."

37:08 Now, the evidence internal to the New Testament itself is that that grew up within at most a year or two. That's not a lot of time for a legend to develop. And he's talking about eyewitnesses, people who'd met the risen Jesus. So, this takes the story of the Resurrection back really early. That doesn't prove it's true, but boy, it wipes out the argument that it's a late legend that grew up sort of folklore, the telephone game, that sort of thing.

37:34 It just gets better and better as the years go by. The evidence is it's right there from the start, and that's the reason of course that Christianity survives and prospers. You read the early chapters of Acts, the apostles are hiding out, demoralized in the upper room, and then all of a sudden they're out preaching and they keep getting arrested and beaten, and the authorities tell them, "You do this again, we'll arrest you and beat you again."

37:59 And they basically say, "Well, you do what you've got to do. We'll do what we've got to do." And they're fearless. You murdered Jesus, but we're preaching He rose from the dead. You have to ask, so what happened? Well, the obvious explanation is something powerful happened.

Hank Smith: 38:17 They got stronger.

Dr. Daniel Peterson: 38:19 Yes, world history is full of little messianic groups that failed because the leader gets killed. But boy, that's not what happens with Christianity. He got killed, but then He's back and that would, I think, have a really powerful impact on you. Do you fear death in the same way? No. Because you know that it's just a gateway. So, he says, "I delivered unto you first of all that which I also received."

38:43 And then this formula, how that Christ died for our sins according to the scriptures that He was buried, that He rose again the third day according to the scriptures, it reminds me of Joseph Smith's statement. The fundamental principles of the gospel are that Jesus died, that He was buried and He rose again. I mean, this is at the heart of it. If this isn't true, then the rest of it is basically worthless. You can have the good basketball games, you can have a good youth program, girls camp, boys camp, that sort of thing. It's all well and good, but the heart of it is gone. And the really great glorious news, the kernel, the core of it is gone.

- 39:20 And then he lists off these witnesses. He was seen of Caiaphas, that is Peter. Then of The Twelve, after that, he was seen of above 500 brethren at once. So, we don't know where that was, but maybe in the Galilee during the ministry up there, post-resurrection ministry of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James and of all the apostles, and last of all, he was seen of me also as one born out of due time. Then he says, "I'm the least of the apostles. I'm not worthy to be one because I persecuted the saints of God."
- 39:52 That list of witnesses interests me. The idea that there are 500 witnesses, some have died. That's probably what it means. Some have fallen asleep, some have died, but most are still around. He's kind of implicitly inviting them. If you doubt me, ask them. There are living witnesses today and they will tell you we saw him. This is not a matter of philosophical arguments or interpreting the scriptures. We saw him. We are witnesses of him. And this is a very, very early list. So, these people are still alive. Many of them are still alive at this point. Peter is still alive and the other apostles mostly are still alive.
- 40:31 What interests me though, I think is one of the things that's not there. There's somebody missing from the list. It's the women at the tomb. They're not there. We don't know. We can't get into Paul's mind, but I'll offer an explanation, a suggestion for why. Paul is a trained Rabbinic lawyer and he knows that the testimony of women was not acceptable in courts in Judaism in the first century.
- 40:55 So he's not going to list the women, which is in a way a faith promoting idea for me because I'm thinking, why is it? Why are we told in the gospels that the women were the first ones at the tomb? Couldn't they have picked a better witness if they're just making this up? Have Peter be there or some reputable male or something, but it's the women. Why? Because that's how the story actually happened. And you can't just arbitrarily re-identify the first witnesses at the tomb.
- 41:23 Remember that women come back to the apostles and their words seem to them as idle tales. They'd say, "Well, you know women, they're emotional. They're hysterical. They're really involved in this story, but we'll go and see because we don't fully trust what they had to say." And that was the pervasive first century attitude.
- 41:41 You even read in Jewish law books from just after that about how women can't be allowed to testify because they're not



reliable, they're too emotional and that kind of thing. And that, I think, is why the women are not in this list and their absence just screams out at you because he's presenting a list of reputable legal witnesses, not these women. They wouldn't count.

- Hank Smith: 42:01 So it wouldn't make sense for the gospel writer to put these women as the first witnesses if they're making it up?
- Dr. Daniel Peterson: 42:07 If they're just making it up, they're going to pick someone else. I mean, you can make up anybody, but they choose it to be the women because it was the women and they're telling the story as accurately as they can tell it. And well, they might've even wished, darn wished we had better witnesses than these women. But that's how the story happened. And so that's how they tell it.
- 42:28 So that strengthens my confidence in the reliability of the gospel accounts. That it's women at the tomb because ideally from their standards, you wouldn't have made it that way. They have no choice. So, to me, that's powerful argument for the authenticity of the story. There are other things where sometimes Peter and Paul are shown arguing. I always think those are good arguments for the authenticity of the story because you don't want your heroes arguing or squabbling, that doesn't look good. But you tell it because that's what happened.
- 43:01 These are honest accounts telling the truth as best they can tell it. So, it enhances my confidence in the New Testament accounts rather than damaging it. I think that that early list is really important. It has the appearance in Greek of something you would memorize and recite, which means it's older than the letter that Paul is quoting something and Paul is saying, "This was what I was told back in 33, 34 AD, and this is what I preached to you in around 50 AD."
- 43:31 And think about it, that is within two decades or less, maybe even within a year or two of the resurrection of Christ, the death and resurrection of Christ. That means this notion out there, and I hear it from pop critics all the time, "Oh, these stories grow up after time and they get bigger and better and he's resurrected from the dead and that sort of thing." No, they're very early. These are eyewitness accounts and they circulate early, which for a historian anyway, that's what you want. The earlier the sources, the better.
- Hank Smith: 44:01 Dan, let's keep going here. Walk us through the rest of this chapter. We're not done with resurrection, right?

- Dr. Daniel Peterson: 44:06 Oh, by no means. And Paul makes it clear that resurrection is at the heart of his message and from his point of view, at the heart of Christianity. Verse 12, "Now, if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? Is there be no resurrection of the dead, then is Christ not risen? And if Christ be not risen, then is our preaching vain and your faith is also vain."
- 44:29 Herein we are found false witnesses of God. We've testified of God that he raised up Christ whom he raised not up. If so be that the dead rise not, for if the dead rise, not that is not Christ raised, and if Christ be not raised, your faith is vain. You're yet in your sins. Then they also which have fallen asleep in Christ, that is those who've died as Christians are perished.
- 44:51 If in this life only we have hope in Christ, we are of all men most miserable because we have this silly delusional hope and it's not true. So, there he's laying out some of the negative implications of saying that Christ isn't risen from the dead. We're false witnesses because we say He was, He did rise from the dead. And Paul of course is saying, "I've seen him and others saw him."
- 45:14 He includes himself as the last of that list, but others have seen Him, and He was physically raised from the dead. That's the point of course in Luke where He has them touch Him and He eats in the gospels to show that He is a physical corporeal being, this is not just a ghost. But Paul says, look at the implications if you deny this. Think about this, the heart of the gospel is gone. Christ wasn't raised from the dead.
- 45:38 You are yet in your sins, you haven't been atoned for and everybody that you've loved that has died as they're not coming back and they won't rise from the dead. He goes on to say, but Christ is risen from the dead because of course for him it's not a question for a debate. He knows. And so he testifies that he became the first fruits of them that slept.
- 46:00 By man came death, of course, he's talking about Adam. By man also came the resurrection of the dead for as in Adam all die, even so in Christ shall all be made alive. So, he turns and says, I bear you my testimony that Christ rose from the dead. You're wrong. And he does make some arguments. He cites witness testimony and challenges them to investigate it if they want, but fundamentally he bears his testimony to them and says He is risen from the dead and this is what flows from that. It's glorious.

- 46:31 And in the end, the last enemy that shall be destroyed, he says in verse 26 is death. Death will be destroyed because of what Christ did. But there's some other passages that are interesting along the way. Verse 23, "Every man will be resurrected in his own order. Christ the first fruit, afterward they that Christ said is coming, then cometh the end when He shall have delivered up the kingdom to God. Even the Father, when he shall have put down all rule and all authority and power."
- 46:59 And it's interesting that He delivers the kingdom up to God. Well, it makes most sense to me to read that as they are two separate persons. The right half of my brain will give it to the left half of my brain or something like that. That's not what he's talking about. They're united, yes, but they're not the same God.
- 47:17 He'll be subject to the Father. He'll deliver everything up humbly to the Father. This is what Lucifer did not want to do, but what the Son will do is that when everything is successful and everything is wrapped up, He will hand it over to the Father as an offering to the Father, meaning the Father is a different person.
- 47:37 Then we get to the very famous verse that Latter-day Saints love and I have a little story to tell about it, saying, if the dead don't rise, then what's the point of what people are doing in verse 29? "Else, what shall they do which are baptized for the dead? If the dead riseth not at all, why are they then baptized for the dead?" What's the point of this? President Hinckley and others have talked about how the fact that temples are a symbol of our commitment, our belief, our knowledge, our certainty of a life beyond the grave.
- Hank Smith: 48:09 Yeah, we're putting our money where our mouth is, right?
- Dr. Daniel Peterson: 48:12 And a lot of it these days, we're building a lot of temples. It's because we really are confident that the ordinances done in those temples matter for people who passed on. If they don't, then these buildings are useless. They're worthless. But we know that these ordinances have efficaciousness. I went through the temple just the other day, and this has occurred to me multiple times before, happened to go through in this case, for a man who was born around 1824 in the Punjab in India, which was interesting to me.
- 48:44 But I remember thinking at a couple of points, how often has this man's name been spoken aloud, or how often has he been thought about in the past couple of centuries? Not very often. I

mean, I don't know that he was a great leader or anything like that. The idea of the temple is to lovingly remember everyone who has ever lived and act on that person's behalf in service.

49:09 That's an amazing thing, but it only makes sense if we believe they still exist. There's still conscious, personal individuals living in the next life, and we can do something that will affect them and benefit them. Don't want to go too far off field, but I thought in some ways that the two great symbols of the past century or two have been the temple and the concentration camp.

49:32 The concentration camp existed to erase people, treat them as members of groups, treat them as numbers, exterminate them and so on. And millions of people have died in those camps, labor camps and reeducation camps and extermination camps. In the temple, we remember individually, not in batches, individually. Everybody that we can find who ever lived and that person is remembered and officiated on behalf of. To me, that's a wonderful thing. I mean, it's the exact opposite. The divine opposite to Satan's plan of exterminating people and reducing people to nothing.

Hank Smith: 50:09 Everybody is remembered. Theoretically, I could take John to the temple and baptize him for every man who's ever died.

Dr. Daniel Peterson: 50:16 In mass.

John Bytheway: 50:17 Real quick.

Hank Smith: 50:18 Yeah, in mass. But the Lord would say, "Nope. We're going to do this one by one."

John Bytheway: 50:26 Please join us for part two of this podcast.



- Dr. Daniel Peterson: 00:07 It reminds me of in the early days of the church, we would send missionaries out. We knew we had to preach the gospel to all the world. And so, I've read of stories where people would arrive on the docks in Bombay and they'd just get off the boat, preach a sermon at the docks, then get back on the boat to go on. And now India could be checked off the list. And I think the Lord has taught us since then, no, that doesn't count as having preached the gospel to India. You've got to actually reach people. And likewise, we don't do batches in the temples, you've got to reach individual people and teach them and baptize them. And it's not going to be as easy as you thought. In the old days you thought, "Well, in a couple of years we can land on every island and preach the gospel at the dock and leave."
- Hank Smith: 00:54 So for baptism for the dead in the temple is about our theology of that the Savior truly cares about each individual, it's a theological argument.
- Dr. Daniel Peterson: 01:05 Exactly. We are not mass people, and even people who lived thousands of years ago, he remembers them. They're remembered, they're important, and they had stories and we act on behalf of them.
- 01:16 There was a story I wanted to tell about 1 Corinthians 15:29 that I like. This verse, there's a really interesting story that involves 1 Corinthians 15:29, and that is when the Encyclopedia of Mormonism was being done. They really, really wanted Krister Stendahl to write an article on baptism for the dead among non-Latter-day Saints, how people viewed it. Truman Madsen knew him really well. And so he wrote to him and asked him, "Would you write this article?" And Stendahl who was the... He'd been the dean of Harvard Divinity School, he was the Lutheran Bishop of Stockholm and so on and so forth, said, "I don't have time to do this, I just don't have time."
- 01:58 And Truman kept writing to him and saying, "Come on, it doesn't have to be long, it doesn't have to be involved." And Stendahl kept saying, "No, I just don't have time." And then

Truman said to him, and Truman told me the story, he wrote to him and said, "Look, how about this? I will write a little article about it, and you just read it through and if you're okay with it, sign your name to it." He says, "You really want me to do this, don't you?" And he said, "Yeah, we really would like you to." Because he was an eminent, eminent scholar of the New Testament and so on. And so he said, "Okay, write something up, send it to me and I'll look it through."

02:29 When the article came to him, Stendahl said, "This stinks, your case is much stronger than this." So he says, "I will write it." And it's just a short piece, but he basically says that the view of virtually all critical scholars of the New Testament on this verse is that what it represents is vicarious baptism of living people on behalf of the dead. There've been a hundred other explanations given for it, but Stendahl said, "No, that's what it's about, it's a vicarious baptism for the dead." He says, "This is a beautiful thing." He said, "I could see myself participating in such a practice to bring the benefits of the resurrection and the atonement of Christ to the dead, to our ancestors."

03:15 He really was moved by the idea of baptism for the dead. And said, "No, this is what it means." Other people will try to maneuver out of the way of that interpretation, because they don't like it, but he's saying, "What's the point of this? If the dead don't exist, then there's no point in being baptized for them. There's no one out there anymore."

03:33 And then of course he goes on to say, "Why are we in jeopardy every hour? Why do I go out and do the stupid things that I do and get myself in trouble and face opposition and so on? If I did not believe that Jesus rose from the dead, I wouldn't do this." Maybe you've had this experience, sometimes I've been doing things and I've thought, "If I didn't really believe this, I'd be out of here. This, whatever it is I'm doing, it's not that fun." Tracting in Switzerland in the winter sometimes, I'd kept repeating to myself, "These are the best two years of my life. These are the best two years of my life. I'm having a good time." But then I actually wondered, "Oh my word, if these are the best two years of my life, what have I got to look forward to?"

Hank Smith: 04:21 Yeah.

Dr. Daniel Peterson: 04:22 I'd say, "The only reason I'm doing this is because I really do believe it." And you have to ask yourself, many people probably have gone through that at that point in their lives when they've asked themselves, "Do I really believe this?" And if the answer is yes, then, "Okay, I'm going to go ahead and do it." I had a friend

that was called as a mission president at a crucial time in his professional life, and he said, "I wasn't expecting it, I didn't know it was coming." But he said, "I had to ask myself, do I really believe this?" And I've been preaching consecration for all this time. So yes, I do really believe it and I'm going to go out and do this, and that's an important turning point I think. And Paul is saying, "If I didn't really believe it, I wouldn't do this."

- John Bytheway: 05:07 Krister Stendahl I think is the one that I first heard the phrase of the idea of holy envy. Is that the guy?
- Dr. Daniel Peterson: 05:14 Yes. Yeah, don't know if you'll want to incorporate it or not, but it's a wonderful story and I've used it multiple times in things, in my teaching and firesides and so on. When he was the Lutheran Bishop of Stockholm and it was announced that the temple was going to be built outside of Stockholm, there was controversy as there almost always is, an opposition to its being built. And finally people began to say, "Well, what does the Church of Sweden say about this?" And they tracked down Krister Stendahl.
- 05:44 Now, what they didn't know was that he had Latter-day Saint friends, he'd been out to teach at BYU or to give papers at BYU. And so he was very well acquainted with Latter-day Saints. So he called a press conference and said, "The position of the church of Sweden is let the Mormons build their temple. Why should we interfere with that?"
- 06:05 But then he went on to give his three principles for looking at other religions or worldviews. I think they're wonderful. I think the third one is especially wonderful. He said, "First of all, when you want to learn about them, don't go first to their critics. Go first to those who love this worldview. Try to understand why they do. What is it that appeals to them, that moves them about it? You see, if you feel the need, you can go to critics later, but don't start off that way. That's not fair."
- 06:33 And then he said, "Always compare your best with their best and your worst with their worst. Because we've got villains and they've got saints, and you should compare apples to apples and oranges to oranges. You can always pick an array of bad people that belong to that group, but every group has bad people."
- 06:51 But then his third one that I think is most interesting is, always leave room for holy envy, by which he meant look at another group and ask yourself, what is it that they do really well, I could learn something from them? He says you don't have to give up

your own beliefs, but they may be doing things where you could do better. Serving the poor, or they're more reverent or something like that. Any number of things. And he felt holy envy for the practice of baptism for the dead. He wished that they had something like that in the Lutheran church, but in a lot of cases I've seen the reverent way in which Muslims treat their scriptures. And I thought, "Well, we could improve on that."

07:31 I remember for the first time seeing how a faithful Orthodox rabbi in Israel practiced the Sabbath. He came and his family basically lived it for the students in the Jerusalem Center. And I'd grown up with these notions about how they counted their footsteps and it was nitpicking and it wasn't. They loved the Sabbath. They were reverent about the Sabbath. And I thought, "They're better at this than I am." I look at the Mennonites and how they live simply and take care of the poor and so on. Well, are we living too garishly? Too high on the hog? At least. It's nice to be challenged by people like that to where you have to ask yourself, "How well am I doing? Could I do better?"

08:11 And I think that's a really important lesson. So I've always said this idea of holy envy, I dislike the word tolerance because it's kind of like, I hold my nose and allow you to exist. But I like appreciation or something where I look at you and I think, "What can you teach me? What can I learn from you?" That's much better than mere tolerance, I think.

Hank Smith: 08:33 Yeah.

John Bytheway: 08:34 Oh, I loved what you said. Just to have someone's name be remembered in a temple reverently and lovingly. What a great contrast. Trying to erase people as a culture, as a group, or remembering them one by one in a loving ... That's beautiful. And Hank, thanks for saying the one by one thing. I was thinking of Jesus with the righteous in the new world. He could have just ... can you all see me? Here's the wounds that I have. But instead, one by one, and everything we do and the baptism and confirmation is one person at a time, and even in the temple, one at a time.

Dr. Daniel Peterson: 09:14 It would be so much more efficient in the temple to just put someone in the font and say, "Okay, I'm baptizing for a million people and we're done." But we don't do that and I think it's important that we don't.

Hank Smith: 09:25 So Vincent's Word Studies was written by Marvin Vincent, who was born in the early 1800s, wrote 2,600 pages on his commentary on the Bible. It's one of those on Bible hub, and



this is what he writes about 1 Corinthians 15:29. I thought you both might like this.

09:42 It says, "Concerning this expression, 15:29, about baptisms for the dead of which some 30 different explanations are given, it is best to admit frankly that we lack the facts for a decisive interpretation. None of the explanations proposed are free from objection. Paul is evidently alluding to a usage familiar to his readers and the term employed was as," and he references Godet here, which is, Frederick Godet wrote a Bible commentary as well. He says, "As Godet remarks in their vocabulary, a sort of technical phrase, a large number of both ancient and modern commentators adopt the view that a living Christian was baptized for an unbaptized dead Christian. The Greek expositors regarded the words the dead as the equivalent to the resurrection of the dead and the baptism as a manifestation of belief in the doctrine of the resurrection."

10:30 He then says, "Godet adopts an explanation which refers to baptism, baptism to martyrdom, the baptism of blood." And then this is what he finishes with. "In the absence of anything more satisfactory, I adopt the explanation given above." So it's almost like he was waiting for an explanation to 1 Corinthians 15:29.

John Bytheway: 10:49 In Andy Skinner and Kelly Ogden's book, they referenced an interview between Dr. Edgar J. Goodspeed and Dr. Paul R. Cheesman who taught at BYU, but this was in 1945 at UCLA, and it's in Richard Lloyd Anderson's book, Understanding Paul, as well. Page 413. But anyway, this was, they said, a reconstruction of the interview.

11:12 So Dr. Cheesman, "Is the scripture found in 1 Corinthians 15:29 translated properly as found in the King James translation?" So Dr. Goodspeed says basically, "Yes." Dr. Cheesman, "Do you believe that baptism for the dead was practiced in Paul's time?" Dr. Goodspeed, "Definitely, yes." Dr. Cheesman, "Does the church to which you belong practice it today?" Dr. Goodspeed, "No." Dr. Cheesman, "Do you think it should be practiced today?" Dr. Goodspeed, "This is the reason why we do not practice it today. We do not know enough about it."

11:47 Well, we just don't know enough about it. I think that, just like you Hank, the commentaries that I've read that are really trying to be honest, well, it really appears that this was some sort of proxy thing they were doing. It's clear from the translation.

Dr. Daniel Peterson: 12:00 I think that's helpful because it illustrates the need for modern revelation, sheds new light on the passage and makes sense of it for us so that we can move ahead. But we never claim that everything we get is from the Bible. We don't think it contradicts the Bible, but we proudly declare that we have modern revelations. That's the whole point of it, is to give us things we wouldn't otherwise know. So it's not shocking. It shouldn't be shocking that we claim things that aren't purely biblical. Of course.

John Bytheway: 12:33 It's never been easier to get on your phone and within seconds bring up a relative, somebody, one of your many millions of cousins and to be able to go and do that for it's just that spirit of Elijah feeling of finding fathers and children is such an amazing thing that's never been easier to do.

Dr. Daniel Peterson: 12:53 No, and it may be that what we were doing before was almost a practice run and now we can really do it with electronic data management and so on.

John Bytheway: 13:03 Boy, so true.

Hank Smith: 13:04 And Dan, correct me if I'm wrong here, but Paul is definitely not giving us the ins and outs of the practice of baptism for the dead. He's referencing this as another practice that's saying, "We believe in resurrection."

Dr. Daniel Peterson: 13:17 Yeah, exactly. This isn't a treatise on baptism for the dead. He just mentions it as something that clearly his audience is familiar with. They know what he's referring to. He doesn't have to explain it and he doesn't. He just says, "What are people doing this for if there's no resurrection for the dead, it makes no sense."

13:34 Now, one thing I might want to say about that too, if I may, is just I've had some people say, "Well, it says, 'What shall they do which are baptized for the dead, if the dead rise, not all ... ' Why are they then baptized for the dead?" And they'll say, "See, he's saying those people over there. Well, that they doesn't even exist in the Greek. The Greek is just, it's all one word. It's hard to translate. The ones being baptized. Why are the ones being baptized for the dead doing that? It's just one word, so it's not a they over there, and pointing outside to some other group. Who cares what they're doing? He's talking about a Christian practice clearly, which he says makes no sense if there's no resurrection.

Hank Smith: 14:15 Yeah, the they is omitted in almost every other translation of that verse, the new international version. Now, if there is no resurrection, what will those do who are baptized for the dead? If the dead are not raised at all, why are people baptized for them?

Dr. Daniel Peterson: 14:32 So don't see it as a group over there. He's trying to exclude them. He's not. If you don't mind, maybe we'll just go ahead a little bit. The question, verse 35, how are the dead raised up with what body do they come? He gives an example, because of course the Corinthians maybe think it doesn't come with a body, it's just spiritual resurrection, quote unquote. But he says, "No. Learn examples from agriculture." These were heavily agricultural societies. Even the cities were close to their food sources, so they knew you put a seed in the ground, the seed doesn't look like much, but it's a physical thing and you bury it and then it springs forth in different ways into different kinds of plants.

15:14 There are different kinds. All flesh is not the same flesh. Verse 38, God giveth it a body as it hath pleased him, unto every seed, his own body. And then he describes how there are different kinds of flesh. And then the verses that Latter-day Saints are very fond of. There are also celestial bodies and bodies terrestrial, but the glory of the celestial is one and the glory of the terrestrial is another. There's one glory of the sun, another glory of the moon, and another glory of the stars. "For one star differ from another star and glory."

15:44 He's talking here about literal light I think, and brilliance and so on. But so also is the resurrection of the dead, that there will be a variety of glories in the resurrection. Of course, this is not enough to build a doctrine of three degrees of glory on, but when you get section 76, it suddenly becomes clear what is going on here and what he's talking about. We are so privileged to have that revelation, which was not, by the way, altogether well accepted by everybody when it came.

John Bytheway: 16:11 Right.

Dr. Daniel Peterson: 16:12 I don't understand why, to be honest. I think it's one of the most glorious revelations ever received. But there was resistance to it. And then he says, "Bodies are sown in corruption. The body sown in corruption is raised in incorruption." That is a highfalutin word. I've seen one translation of this, I'm trying to remember which one it was. It says, "We bury rotting bodies and they come back perfect, incorruptible. Physical things, corrupt." And it's talking about that kind of corruption, but

that's not the way it'll come forth. Sown in dishonor is we kind of want to hide a body after a person dies, after a little while, we're kind of in a hurry to get that body put away somewhere. It will be raised in glory, sown in weakness, raised in power. Sown a natural body, raised a spiritual body. It will be a body, he's saying, but it will be a different kind of body, not a body, which is I think what the Corinthians were leaning toward.

- John Bytheway: 17:10 It has taught me a lot to see Paul use those two phrases, corruptible, incorruptible, because I feel like yeah, you're in a time in a world where there's death and decay and all around there's imperfect bodies. There's all sorts of ... there's untimely, death, disease, everything, and it's always described as incorruptible, and we're not going to get that corruptible body back. This resurrection is a glorious thing. It's an incorruptible body and maybe that would help the Greeks with their notion that matter is coarse and unrefined and why would we want that? I've wondered if that's what he's trying to make sure they understand. "No, no, no. We're not getting the old body back."
- Dr. Daniel Peterson: 17:52 Yeah, I think that's a really good suggestion. They might've said, "Oh, oh, okay. So it's not like the thing that we leave behind."
- John Bytheway: 17:59 Yeah, that we bury.
- Dr. Daniel Peterson: 18:01 And he's saying, "No, it isn't like that. It will be much improved." Because they're saying, "Well, we know what happens to those."
- John Bytheway: 18:07 Yeah, like verses 53-54, this corruptible must put on incorruption, this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. So it's not just, you get your body back, you get an immortal, glorified body back.
- Dr. Daniel Peterson: 18:34 Yeah. Benjamin Franklin's tombstone inscription, something about an old book, but it's going to reappear again in a new edition, much improved by the author or something like that.
- John Bytheway: 18:45 Right. I actually read that on a previous podcast, corrected and amended by the author. It shall, as he believes, come forth in a new glorious edition. So, I love that Ben Franklin statement. Yeah.
- Dr. Daniel Peterson: 18:57 Yeah.

John Bytheway: 18:57 He clearly had a testimony of the resurrection.

Dr. Daniel Peterson: 19:00 Yeah, yeah, he did.

John Bytheway: 19:01 Or hope of it.

Dr. Daniel Peterson: 19:02 So this is a powerful, powerful chapter on the resurrection and it's a rebuke, I think, to people who want to push it away and make it something more manageable.

19:11 I remember we had a neighbor in Cairo when we were living there. He was a good guy, good friend, but we went to his Easter Sunrise service one year and his service was all about springtime and the flowers are out and the seasons have changed. It was cold, but now it's warm, and the one thing he never mentioned was the resurrection of Christ, and I thought, that's kind of more important even than the cycles of the seasons.

19:40 I was astonished at the way you could preach an Easter sermon and never mention the event of Easter, but he did. So I was puzzled by that, but Paul says, "No, that is at the heart of what we preach. That is what it's about." It's not about seasonal recurrence of warm weather and that kind of stuff. Everybody knows about that. Pagans have that too. The message of Christianity is that there is resurrection and somebody's already done it. Not only can it happen, it has, and it will for everyone.

John Bytheway: 20:12 I've always wondered this because I have heard that just as there is a continuum of liberal conservative in politics or whatever, there's that in theology as well. I didn't know this until my mission. I thought really some people that didn't really believe, some Christians in a physical resurrection, they thought, "Well, maybe it's more of a spiritual thing." Is that very common? Can you help me understand how many, are we in a minority or is it-

Dr. Daniel Peterson: 20:40 I think it's very common, and I wouldn't be surprised if we're in a minority. Now, it depends. Maybe if you're talking about advanced Christian thinkers and theologians, a lot of them would shy away from the idea of a physical resurrection. It's tacky and they're not really fond of physical bodies and don't want them back, and it's kind of too crude and materialistic. They want something more sophisticated than that, but I think a lot of ordinary Christians still believe in it. I hope so.

John Bytheway: 21:07 It's hard to deny it. If Jesus says, "Handle me and see ... "

Dr. Daniel Peterson: 21:11 He's kind of making the point.

John Bytheway: 21:13 Yeah.

Dr. Daniel Peterson: 21:13 This is not a metaphor, and I'm really here and I'm physical.

John Bytheway: 21:18 And give me something to eat, even.

Dr. Daniel Peterson: 21:20 Yeah. He's trying to illustrate it as clearly as he can so that people remember, it wasn't just a ghost. Everybody could understand that. Non-Christians would understand that in the first century, but this idea that a person had actually come back from the dead, that was even news for the Jews. They expected a resurrection at the end of time. They didn't expect one right away with somebody whose name we know, and we used to see him walking around the street.

Hank Smith: 21:47 And watched him die.

Dr. Daniel Peterson: 21:49 Yeah, we watched him die. We know he was dead, and the Romans made sure of it, with the spear in the side and all that, but he was back. Amazing.

John Bytheway: 21:59 You are probably the church's expert on Islam. You speak Arabic. I was wondering what do our Muslim friends believe about the resurrection?

Dr. Daniel Peterson: 22:08 They believe in the physical resurrection. That's an important element in the Quran. Now, they do not believe that Jesus rose from the dead because they believe, the overwhelming majority of them, that he didn't really die on the cross, but he was assumed into heaven. But they do believe in the physical resurrection. That's a very important principle of Islam.

John Bytheway: 22:26 Interesting.

Dr. Daniel Peterson: 22:27 And the Quran insists on it over and over and over again. And Mohammed was attacked for it because they'd say, "Look, we've seen bodies out in the desert. We know what happens to them." He said, "Well, that doesn't matter. They will rise again." So we are on common ground in that regard.

John Bytheway: 22:43 Interesting.

Hank Smith: 22:44 Dan, it seems like this whole chapter is Paul repeating over and over and over, "There is a resurrection from the dead." He's fighting back maybe a false doctrine that was being taught

among the people in Corinth. How crucial is this in your mind to Christianity, the doctrine of the Resurrection?

- Dr. Daniel Peterson: 23:01 Well, I think it's fundamental. I mean, in the earliest Christian creeds, and I mean really early ones, even the ones that appear in the New Testament, the fundamental thing is that Jesus came into the world, that he was judged under Pontius Pilate, that he was crucified in that he rose again the third day. I mean, that is the core of early Christian preaching, period. I mean, a lot of the rest is added on. It flows from that, but that's at the heart of it. That's the spine on which everything else hangs. So, I don't think you can underestimate the importance of that doctrine as being fundamental to Christianity, fundamental to the early Christian preaching, and we tend to try to run from death or hide death from ourselves. Our people when they die, die in hospitals often kind of separated, segregated from the rest of us.
- 23:49 Death for the ancient world was something that they saw all the time. People died at home, their funerals were conducted at home, the body lay at home and people died early. Children died. Really high mortality rate, women died in childbirth. They could not pretend that death wasn't real or that would never happen to them. They knew it at firsthand and had all their lives. And so this message of deliverance from death was part of the really good news of Christianity to all those people that there is hope beyond the grave.
- 24:20 The Greek view of life beyond the grave was dismal. If you read things like the Iliad, the Odyssey, the Aeneid, you have visitations to the spirit world and the spirits are dismal. Great heroes caught in the spirit world, and they yearn for the day when they were alive, and it's kind of a world of shadows and shades and nothing to look forward to. And Christianity comes along and says, "O death, where is thy sting? O grave, where is thy victory?" We're heading to glory, not this dismal kind of shadow world of dismal hopelessness. This was revolutionary news. It's one of the reasons I think, that Christianity spread so rapidly. It was deliverance.
- Hank Smith: 25:03 It's the good news. This is G. Stanley Hall, an American psychologist wrote in 1915, "The most essential claim of Christianity is to have removed the fear of death and made the king of terrors a good friend and a boon companion." You're right, Dan. It flipped the message of the day.
- Dr. Daniel Peterson: 25:22 There's a wonderful painting on a wall of a church just outside of Istanbul, a Chora church, it's called. C-H-O-R-A. Chora. It

shows Jesus, it is one of several actually, but it's the most beautiful, I think. It shows Jesus trampling down the gates of death, the gates of Hades, and he's reaching out with his hand on either side and lifting Adam and Eve out of their graves and the righteous out of their graves. And then underneath it, you see the gates. The door is just shattered and down on the floor and the lock cord of the door is shattered into little mechanical pieces.

25:57 And then underneath, if you look really carefully, there's the devil and the doors are on him, and Jesus is standing on the door, is standing on him. It represents the defeat of Satan and hell and death really beautifully. So, a wonderful little church there that dates to the 13th century, I think. I love that painting.

26:16 That's the great news is that Christ has come, he has liberated as he's liberated the captives, the gates of Hades, the spirit world have been burst open and we will rise from the dead, and have a glorious resurrection, not a shadow life.

Hank Smith: 26:31 Yeah. One more thing I like to point out to my students. Dan, maybe you can comment on this. In the Bible dictionary under miracles, it says, "Christianity is founded on the greatest of all miracles, the Resurrection of our Lord." And then this statement, "If that be admitted," meaning if you and I believe in the Resurrection, it says this. "Other miracles cease to be improbable." Which I think means if Jesus really did come back from the dead, then what else is he going to do? What else can he do?

Dr. Daniel Peterson: 27:00 That's pretty remarkable. If he can do that, he can do most anything. And I sometimes run into arguments from skeptics who say, "Well, ancient people just didn't understand death." And I say, "Oh no, they understood it better than we do." As I say, we hide it in hospitals and we try not to have anything to do with it. Turn the preparation of the body for burials to professionals and we show up and stand by the grave or something like that. They knew death at firsthand. They were perfectly aware of the fact that people who die don't typically come back.

27:31 They'd seen that thousands of times and it is not like ancient people didn't understand that. So, the Resurrection to them was just as astonishing as it is to us, not because they were ancient people who just didn't understand reality. No, they understood it probably better than we do in a way, and yet the evidence for them was overwhelming.



Hank Smith: 27:52 It seems as if Paul is not budging on this issue of resurrection. He wants it very clear. Occasionally I might have a Christian friend who says something like, "Well, that Joseph Smith story is a little farfetched." I'm like, well-

John Bytheway: 28:06 You want to hear a farfetched story?

Hank Smith: 28:07 Yeah. What about Jesus who died and came back to life and is never going to die again? That also seems a little farfetched. It falls right in line.

Dr. Daniel Peterson: 28:21 No, it is true. You have to grant the possibility of a God. If there is no God, then none of this happened. There's got to be some other explanation for it. But if you once grant the possibility that there is a God and then he has tremendous power, including this, then everything else makes perfect sense. But you have to accept that first premise.

28:37 But there's another way. You can become convinced that Jesus rose from the dead and then conclude from that there must be a God. I think the reasoning can work both ways. It's an argument for the existence of God. I'm convinced the historical evidence for the Resurrection is really quite strong just in secular terms. And if Jesus really rose from the dead, then there you have an argument for God right there, because otherwise it can't happen.

John Bytheway: 29:03 Back in General Conference, April of 2023, Elder Gary E. Stevenson quoted the New Testament scholar N.T Wright, who actually wrote a biography of Paul. N.T Wright said, "We should be taking steps to celebrate Easter in creative new ways, in art, literature, children's games, poetry, music, dance, festivals, bells, special concerts. This is our greatest festival." And I thought this was really insightful. "Take Christmas away and in biblical terms, you'll lose two chapters at the front of Matthew and Luke. Nothing else. Take Easter away and you don't have a New Testament, you don't have a Christianity."

29:41 And then Elder Stevenson said, "We cherish the Bible for all it teaches us about the birth, ministry, Crucifixion, and Resurrection of Jesus Christ. No three words embody more hope and eternal consequence for all of humankind than those uttered by a heavenly angel on Easter morning at the garden tomb. He is risen."

Dr. Daniel Peterson: 30:05 That's powerful. That was music to my ears when he said that, because I've thought for a long time if I had to choose, it's a

little difficult, because I love Christmas and so on. But if I had to choose, I think I'd go with Easter as the most important one. And yet oddly enough, we don't celebrate it as much. I will say to my dismay, I've actually been in church meetings where we maybe sang an Easter hymn, but then the subject of the sacrament meeting talks was the welfare program or something like that.

- Hank Smith: 30:34 Yeah, something else.
- Dr. Daniel Peterson: 30:35 Oh my word. We build up Christmas so much, but why not Easter? We've got great Easter music and we should be singing that. But I've wondered if it isn't that Christmas is so commercialized that you can't escape it. I've been hearing Christmas music around a little before Halloween now, but there isn't that much Easter stuff. And also you can get sentimental about Santa Claus and things like that, and the baby being born in the manger, it doesn't demand a lot of you theologically, but Easter does.
- 31:04 Boy, if you believe in Easter, that is quite a claim. So, it's hard to be neutral about it, or for nonbelievers to make business out of it because it's a very dramatic assertion. I kind of wish that we emphasized it more. Well, not kind of wish. I really wish we emphasized it more.
- Hank Smith: 31:22 Yeah, I read a book a long time ago by E.F. Schumacher. I highlighted this part in the book. He says, "The modern world seems to be so skeptical about everything that makes demands on man's higher faculties." So, he's talking about things like miracles and resurrection, that really demands a lot out of you. And he says, "The modern world seems so skeptical about those things." And then he said this, "But it is not at all skeptical about skepticism, which demands hardly anything."
- 31:53 So when we talk about resurrection, there might be a feeling in our western culture, in our modern times, that believing in a resurrection is somehow ... is an uneducated thing or it's not sophisticated. And maybe I'm wrong about this, but someone might say, "I want there to be a resurrection, but maybe society is smarter than that now." Do you know what I mean?
- 32:20 Joseph Smith said at a funeral once, "We mourn the loss, but we do not mourn as those without hope." And I think that could mean to each person, to each one of us listening today that it's okay to mourn. But read these words from Paul. "Death is swallowed up in victory. O death, where is thy sting? O grave,

where is thy victory? But thanks be to God, which giveth us victory through our Lord Jesus Christ."

32:46 Both of you have lost parents. My dad passed away a couple of years ago and he was a golf professional, and I still haven't golfed. It's hard. I miss him so much. And that's where we connected. That's where we talked. So, there is a bit of a sting there still, when Paul says, "O death, where is thy sting?" I'm going, "Well, I still feel a little bit of a sting." Our grief is mercifully only temporary.

Dr. Daniel Peterson: 33:11 Well, I would say the doctrine of the Resurrection and of a glorious life after death means an enormous amount to me. And some will say, "Okay, it's just wishful thinking." But I definitely wish it to be true. I hope it to be true, and I can't imagine anybody who wouldn't, unless you simply lacked normal human feeling. I'm the last representative of my nuclear family alive. It wasn't a very big one, but my grandfathers both died before I was born. My grandmothers both died when I was five. I think I remember them, but it maybe as recording as or pictures I'm remembering. I'm not sure. My parents both died quite a number of years ago now. And then shortly thereafter, my brother passed away. He was actually my half-brother, my only sibling, and we were extremely close.

33:59 Now, I could handle my parents. I mean, it hurts, but my brother shocked me. We had plans for trips together and things like that, and it was very sudden, as far as I knew he was not ill. And then just suddenly one day I got a call saying he was gone. And that, every day I think about that and I think of things we want to do. My parents, they were in California, I was in Utah. So, in their last years, they were not in very good health. And so I would call them every single day, almost every day, even when I was traveling, sometimes it was just impractical. For a couple of months after my mother died, the last of the two, I still every night would want to call her. And I still every day think of things I'd like to tell them, or my brother would get a kick out of this, or my dad would love this story, something that just happened.

34:51 And then I have to catch myself and say, "They're not there." I mean, I can't call them. And then I've lost friends. One of my good friends, Bill Hamlin, I wrote things with, died suddenly, unexpectedly, a few years ago. He was sick for about two days and then was gone. And I've had dreams since then where I wake up and think, "Oh good. That was just a really miserable dream." And then I realized, no, he actually is gone. And so for me, these people were so real, so vivid. And there are others in my life where I think to myself, "I can hardly imagine they are

not there." I mean, they are somewhere. They were too vivid to just go away. Too alive, to just go away. That's at the heart of my desire for the gospel to be true and at the heart of my hope.

35:39

And so to me, the temple is one of the great things in the gospel. When my brother died, I was preparing a paper. There was a conference being held on the BYU campus and I was supposed to deliver a paper at it. And I got the news that my brother had passed away, and I called up the organizer of the conference and said, "I won't be there. I can't do this. I can't finish the paper, and I wouldn't be able to deliver it." And instead, my wife and I went to the temple. It was down in California. I couldn't get there for a couple of days. But I remember thinking, "I am going through a ritual enactment of what my brother apparently has just done, passing through the veil and so on." And that just moved me enormously. Now, I cannot imagine, I cannot imagine making it through this life without that hope.

36:32

Oh, you can do it, but it would be grim. And when people tell me that, oh, they really don't care, I just always think, you haven't lost loved ones, because if you really love them, the thought that they're gone, absolutely gone, that you'll never be able to speak to them again, never see them again is just insupportable, I think. Unbearable. But the great thing about the gospel is that we have the assurance that we will see them again. I love the line from Joseph Smith about the same sociality that exists with us in this life will exist there. It's not going to be fundamentally different. It'll be glorified. We'll be free of all the little quirks and the biological tics and the illnesses and defects that we have here, but it will be this warm, loving, perfected embrace of people on the other side.

37:22

And what is the name of the song? I don't even think about this one. It's a hymn that I always hated. Oh What Songs of the Heart, I hated that song growing up. It seemed schmaltzy and so on. It doesn't do the same thing to me anymore. That really is a favorite song. "When we meet once again, our dear ones who are over the way," that hits me. And when my father died, the song kept going through my mind. "Everything passes away, change and decay, and all around I see, oh, thou who changes not, abide with me." And I didn't hate that song, but it wasn't necessarily one of my favorites. It went through my mind over and over and over again when my father passed away, and later when we were in the hospital with my mother, watching her die, I thought it was stunning that over the loudspeaker system in the critical care unit came an instrumental arrangement of that hymn.

- 38:14                   Coincidence, tender mercy, I don't know, but it really meant a lot to me, and that song has become one of my favorites now, because I hold onto those promises. I've got nobody left. Like when my brother died, I remember saying to one of my cousins, "I feel like an orphan now." There's nobody left from the house I grew up in. In fact, the house itself was demolished, so it's like my childhood was erased and I have questions I want to ask about things that happened. There's no one to ask them of. They're all gone.
- 38:45                   You begin to realize that a lot of the people you care most about are no longer here. They're on the other side, and then the other side really matters.
- Hank Smith:           38:53                   Yeah, absolutely. That's perfect, Dan. Joseph Smith thought our relatives and friends exist in a place where they converse together, the same as we do on earth. "The expectation," I like that he calls it that. "The expectation of seeing my friends in the morning of the resurrection cheers my soul and makes me bear up against the evils of life." I think you're right, Dan, that this expectation of resurrection and reunion is at the heart of what it means to believe in Christ.
- John Bytheway:       39:24                   When I was a kid and had trouble paying attention in sacrament meeting, sometimes I still have that trouble, but my mom would whisper in my ear, "Think about Jesus." And all I could think about as a kid was, imagine the picture like one we had on our wall at home, and then my brother lost a baby. My parents are gone. You see loved ones from high school, friends that died way too early. And now when I hear the priest say, "That they may do it in remembrance of the body of thy son," I thought, "What am I supposed to remember about Jesus's body?" And my favorite thing to think about is that the tomb was empty. That's my favorite thing to think about, that his body wasn't there.
- 40:11                   And that gives us all the assurance that all the tombs will be empty one day. So, like you, I hope, I yearn, I believe, I feel like my parents are around, but I feel their influence more at the temple than at the cemetery. But they didn't dissimilate into nothingness. I just feel like, no, they're around.
- Hank Smith:           40:35                   Yeah.
- Dr. Daniel Peterson: 40:36                   We went down years ago for the birth of our first grandchild in Florida. As soon as we got there, we realized that things weren't going well. It had been a difficult pregnancy, and when she was born, nothing went well and it got worse and worse and worse

until she died after four days. So, I had not anticipated. I was going down to celebrate. I had not anticipated this. I ended up presiding over a small graveside service in Florida, and I thought, "I don't know how I'd make this if I didn't have that assurance."

41:07 I remember many, many years ago there was a fellow who was the ward mission leader in one of the wards in Basel, Switzerland, and I had never served in Basel, but my companion had, and we were zone leaders. The ward mission leader. He didn't die. His aunt died. She was not a member of the church and he wanted to know, would we be willing to come and sing at the funeral?

41:28 We organized a missionary quartet and sang at the funeral, and it was an interesting hybrid funeral. She had asked her nephew, the Latter-day Saint, to speak at her funeral. And also the rent-a-pastor at the cemetery also spoke. And Vili, the Latter-day Saint, gave this wonderful talk about how his aunt had suffered for years. She was in pain, she was suffering. Now she was delivered. She was having a reunion with her parents and everyone else, it was a glorious occasion. It was time to be happy. He was very upbeat. And at the end when he said amen, the whole audience, almost all of whom were non-LDS, said, "Amen."

42:07 And then we sang Oh My Father. And I remember watching the pastor, but then he got up and gave a sermon, and I suppose he was one of these who probably didn't believe in the physical resurrection. He gave the sermon and the whole place was draped in black bunting. It was depressing as could be. And he gave a sermon about how the chill hand of death reached out and plucked our dear departed one from this life, and that sort of thing. And he had to look down on his notes to remember her name. It was dreadful. It was really dreadful.

42:38 The one talk was full of light and hope and happiness, that was the gospel. The other one, I don't know what that was. That was not even mainstream Christianity of a few generations back. It was gloomy, dismal. Death is the enemy and it triumphed and there's nothing about resurrection or a glorious life to come or anything like that. And I thought, "I have never seen a clearer illustration of the difference between faith in the Resurrection and whatever he was preaching." It was awful. And at the end, people gathered around our ward mission leader there in Basel saying what a wonderful talk it was.

John Bytheway: 43:16 When I was seven or eight years old, my Grandpa Bytheway died. Wilfred Kendrick Bytheway. And I think it was one of the first inklings of testimony I ever had. I had never been to a viewing. That's kind of shocking to a little kid, but I remember just such a clear impression. That's not him. His spirit is somewhere else. That's his body, but that's not him. He is somewhere else. And one of the first real testimonies I ever ... it was very comforting to me. No, that's not Grandpa. They're going to bury that, but he's still around.

Dr. Daniel Peterson: 43:53 I had an experience, and I can still see this, sitting in the parking lot waiting for someone to come out. I grew up in a part member family. My mother was marginal. My dad wasn't a member at all, until I was set apart as a missionary. Then he joined the church. But I remember sitting out in the car on a hot summer day in Southern California in the parking lot of our chapel, and I was worried about the question of life after death. Was there one? Is this really true? And I remember the thought suddenly hit me so strongly. It was almost as if a voice came from outside of me saying, "Millions and millions of people have died and it hasn't hurt them."

44:31 And I remember thinking, "That's ridiculous, but what a silly thing. Of course, it hurt them. They died." But I've thought since then, I think that was the Spirit telling me, "No, it did not hurt them. You need to know this. Millions and millions of people have died, but it didn't hurt them." And it was a thought that came in from somewhere else. I hadn't remembered that until just now. I don't think of it all that often, but I think, well, maybe that was in some ways my first bit of a testimony, something from outside me saying, "They're fine. Don't worry."

John Bytheway: 45:07 I love the last verse. It reminds me of another verse in the Doctrine and Covenants. "Therefore, my beloved brethren, be steadfast, unmovable, always abounding in the good work of the Lord. For as much as you know that your labor is not in vain in the Lord." It's not in vain because of the Resurrection too. So, I like that, it's a great verse.

Hank Smith: 45:26 Yeah, great capstone there.

Dr. Daniel Peterson: 45:28 Up till then, if there's no resurrection, everything we're doing is in vain. But at the end he says it's not in vain because the resurrection is true.

John Bytheway: 45:36 Because of the Lord. Right.

Dr. Daniel Peterson: 45:38 Yeah.

Hank Smith: 45:39 Dan, what's in this last chapter? Is it just Paul signing off?

Dr. Daniel Peterson: 45:44 It's kind of Paul signing off. I mean, you have him, oh, at the end of verse 21, the salutation of Paul with my own hand. Apparently, he would dictate these letters to someone else and then he signs it himself so that people know it's authentic.

45:59 But there's a lot of bookkeeping almost. He's responding to questions. I think you see that in verse 12. Both of those are the same in Greek. It's *peri de*, which means and now about this, and I think what he's doing is he's going through a kind of checklist, responding to questions from the saints in Corinth. And so he says, "Okay, you asked me a question about the collection for the saints." Apparently, the saints in Jerusalem were really poor at the time. New Testament does say there was a famine in Jerusalem during that period. It might've been that or maybe persecution.

46:34 But the saints in the other branches are putting together collections to send and help them out. So he says, "You have a question about this as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come." So have the money already gathered. I'll come through, I'll pick it up, and I'll get it to the people in Jerusalem.

46:58 They meet on the first day of the week, which is interesting. It's not the Jewish Sabbath. Apparently, they're meeting on the first day of the week, which is Sunday. So he says, "Take up your collections there." It's just a passing mention of there being a Sunday Sabbath, which distinguishes them from the Jews. So, he's talking about that, about his route. He's going to pass through Macedonia, which is up to the north of Greece, and maybe I'll stay with you. He's been in Ephesus. He'll stay there until Pentecost. So, Pentecost is 50 days after Passover, so sailing weather is probably better than, so he's going to stick around in Ephesus, which has been his headquarters for about three years.

47:35 And then it talks about Timothy, receive him, Timothy, yes, it's Timothy. And Apollos, again, "As touching our brother, Apollos." There again, they probably asked him a question, "What about Apollos?" So, there's that *peri de* in Greek again, and as for this. So, he didn't want to come, but he will come when it's possible



for him, and stand fast in the faith, quit you like men. Be strong. Let all your things be done with charity. He's recapitulating that.

- Hank Smith: 48:05 There it is again.
- Dr. Daniel Peterson: 48:07 Yeah, so that's more than anything, what he wants to get across, is be charitable to one another. Don't fight with one another, and there apparently has been some strife there. Well, just to close, "If any man love not the Lord Jesus Christ, let him be Anathema." That's basically accursed ... Maran-atha, the Lord come, is what that means, and then, "The grace of our Lord Jesus Christ be with you, my love be with you. All in Christ Jesus. Amen." That note of love and graciousness that he leaves with them. He knows that he can't get to them soon and it's difficult travel in those days, but he's expressing his love and hoping that they will love one another and telling them to be strong.
- 48:49 It's a simple farewell message, but it's interesting to see all these specific people. We know almost nothing about Aquila and Priscilla and Stephanas and so on. I wish we knew more about these people. These were evidently important people in those early Christian branches. Wish we had biographies of them, but we don't. Anyway, it's a simple chapter, but still some interesting things there.
- John Bytheway: 49:13 These are people, I love how personal this is. Say hello to everybody. He's naming them one at a time. You ever tried to do that in a testimony meeting and then say, "I'm sure I'll forget somebody," or something. I remember, where is it in Acts 20 when he says goodbye to everybody and how tender that is when Paul has to leave, and it just reminds me of that. These are people, now they're brothers and sisters in Christ, and they feel that.
- Dr. Daniel Peterson: 49:39 Yeah. I think it's important to remember that these are letters. They weren't written as scripture. I mean, they are scripture, but he wasn't sitting down thinking, "I'm writing the Bible."
- Hank Smith: 49:52 Right. Something billions of people are going to read.
- Dr. Daniel Peterson: 49:53 Yeah, that's right. He might be shocked, in fact, to realize how these letters have been treasured and interpreted over the years. He's writing a letter to people in a branch that he used to live in, and he knows some of them, and he wants them to get along with one another and so on, and then it becomes scripture. He wasn't writing King James English, just a Greek letter to friends.

Hank Smith: 50:15 Dan, someone who knows as much as you and yet is so kind and is so ... you can speak to anyone. I've seen you in private conversation how amiable you are and good you are. You really live what we've been talking about today. What do you hope our listeners get out of these few chapters?

Dr. Daniel Peterson: 50:35 Well, it's kind of you to say that. I wish I could claim credit for it, that I achieved it by some great moral effort. But the fact is I was raised by good people, and I'd like to think that I emulate that. My father, particularly in that regard. I think just because that's the way I was raised, but what do I get out of it? What do I think people ought to get out of these chapters?

50:54 I think two things that are bedrock are, one is behavioral and one is doctrinal, if you will. Bedrock, charity. Love. That this is the way we ought to live more than anything else. He doesn't say forget the spiritual gifts. They're valuable. But more than anything else, charity and love for one another. Getting along in kindness with one another, being as kind and as serviceable as we can be, trying to help people. That's what charity entails.

51:22 And then the other is the great doctrinal principle that gives us such confidence, which is resurrection. Belief that this life isn't a flash in a pan. That what we're doing here will have eternal ramifications, and frankly, that developing the charitable character here will go with us into the life to come. If you want to live in heaven, then you should try to live a heavenly life, and that's what he's asking us to do.

51:47 So charity and resurrection, I think are fundamental to Christianity. If you are not charitable, if you're not loving, then you are falling far short of the teachings of Christ. I don't want to cause people despair. We all fall short, obviously, and there are times when I've thought, "Man, I did not handle that as well as I should have." That's going to happen to every one of us.

52:09 But then too, absolute rock-solid faith in the Resurrection and in the eternity of things, that the things that matter most will continue. They won't just die out with our deaths or with the heat death of the universe or something like that, that humans are eternal. In fact, I'd even connect the two by saying ... there's a famous quotation that everyone knows from CS Lewis, and I haven't looked at it in months, but I can almost do it. "It's a serious thing to live in a society of possible gods and goddesses to realize that the most insignificant person you meet may one day be a person before you you would be strongly tempted to worship."

52:46 I think those things link up charity and resurrection here, that we should treat people with utmost respect because they're eternal as we are, and they're not just tools to be used, exploited, tossed out, or to be abused, but they are potential future gods and goddesses, and we should treat them with respect, with that in mind. You should try to see who this person is that you're interacting with. If you could see that person as God sees that person or as that person may be in the future, you would probably change the way you treat that person, and you'd change the way you act.

53:28 So I think that the two ideas, charity and resurrection are actually bound up with each other in a very real way.

John Bytheway: 53:35 I just feel a greater appreciation for the Resurrection as a doctrine. For the Resurrection, of course, but as a doctrine and why it's important. This has really been helpful.

Hank Smith: 53:46 Yeah. Dan, this has been time well spent. Thank you for spending your time with us today.

Dr. Daniel Peterson: 53:51 Thank you.

Hank Smith: 53:52 We love having you. The followHIM podcast is a fan of Dan Peterson.

53:58 And we want to remind everybody to go over to the Interpreter website. You can look at all the things Dan talked about with the new films coming out, the ones they've already done. We want to thank Dr. Dan Peterson for being with us today. We want to thank our executive producer, Shannon Sorensen. We want to thank our sponsors, David and Verla Sorensen, and we always remember our founder Steve Sorensen.

54:19 We hope you'll join us next week. We are coming up on Second Corinthians on followHIM.

54:25 Today's transcripts, show notes, and additional references are available on our website, [followhim.co](http://followhim.co). That's [followhim.co](http://followhim.co).

54:32 You can watch the podcast on YouTube with additional videos on our Facebook and Instagram accounts. All of this is absolutely free and we'd love for you to share it with family and friends.

54:42 We'd like to reach more of those who are searching for help with their Come, Follow Me study. If you could subscribe to,

rate, review, and comment on the podcast, that will make us easier to find.

54:51 We've just completed a new project we think you'll love. If you would like short and powerful quotes and insights from all of our Old Testament episodes, join our mailing list on our website, [followhim.co](http://followhim.co), and we will email you a PDF of the first three chapters of our new book, *Finding Jesus Christ in the Old Testament*.

55:10 If you enjoyed our guests on the podcast last year as much as we did, we think you'll love this new collection. Of course, none of this could happen without our incredible production crew, David Perry, Lisa Spice, Jamie Neilson, Will Stoughton, Krystal Roberts, Ariel Cuadra, and Annabelle Sorenson. We also love hearing from you, our friends and listeners.

Heather Nelson: 55:31 Hello, Hank and John. My name is Heather Nelson and I am what they call a silent sufferer of Obsessive Compulsive Disorder. It is probably one of the most misunderstood and misrepresented mental illnesses out there. I have suffered with it my whole life, but this last six months I've had a pretty intense and horrific episode with this mental disorder, and *Come, Follow Me* has been the literal hand of the Savior reaching out to me. It's been hard. A lot of the times, I don't trust my own thoughts and my own feelings, but as I followed *Come, Follow Me*, and where *Come, Follow Me* has taken me to different scriptures, to different conference talks.

56:23 I actually have this scripture book that I started writing in right when I started dealing with this episode, as they call them, but it's just full of the path and the hand of the Savior, as I've studied *Come, Follow Me*. As I've stayed close to it, even though things were hard, I have learned, I have been taught, and above all, I have grown closer to my Savior. I'm so grateful for *Come, Follow Me*, especially in these last six months.

WHAT DOES "IF CHRIST BE NOT RAISED,  
YOUR FAITH IS VAIN" MEAN?



- Hank Smith: 00:02 Hello, my friends. Welcome to another FollowHIM Favorites. My name is Hank Smith. I'm here with the amazing John Bytheway. Welcome, John.
- John Bytheway: 00:09 Thank you, Hank.
- Hank Smith: 00:09 John, you know how we do this. We are going to take one question from this week's Come, Follow Me lesson. The lesson is on first Corinthians 14 through 16, and the question is this, John, what does the phrase, if Christ be not raised, your faith is in vain mean to you? So, in other words, what's the big deal about Christ's resurrection? How would you answer that, John?
- John Bytheway: 00:32 Yeah, the Resurrection is kind of the evidence that the Atonement worked, that Jesus was able to conquer sin and death and that all of us will now live again. You take away that, what have we got? That's what Paul used as evidence. God has raised him up, and that means all of this works. I mean, what would it be without that? I guess that's what that means.
- Hank Smith: 00:57 Yeah. Other people had done miracles before. Other people had given this similar message to Christ before. It was this mission that no one had ever done before. The Atonement, the Crucifixion, the Resurrection of Jesus. That's what makes Him unique. The Bible dictionary says the greatest of all His miracles is His resurrection. And if you admit that, meaning, if you believe Christ was truly resurrected, he was dead, came back to life, never going to die again and leave the planet, come and go at will, if you believe that every other miracle is absolutely possible. In fact, it's probable. If this guy can do that, what else can he do?
- John Bytheway: 01:38 Right. Then anything we think about, the Urim and Thummim anything else is nothing compared to someone who was brutally killed the way he was and laid in a tomb for so many days and then came back. And I like what you said, Hank, a lot of people said wise things, but name one that came back from the dead, name anybody who's come back from the dead. More

than just wise sayings, He conquered death and sin. And that's why without that, our faith is vain.

- Hank Smith: 02:07 I remember reading the story of Jonah once and someone said, "Do you really think Jonah was inside of a whale? Doesn't that seem kind of farfetched?" And I said, "I don't know if it's a symbol or if it's literal, I don't know, but if Jesus wants to do it, he can do it." I said, "Do you believe in the resurrection of Jesus?" And they said, "Well, yeah, of course I believe in the resurrection of Jesus." And I said, "Well, if he can do that, I think he could do anything else, including putting Jonah in a fish, being resurrected." Apparently, He knows stuff we don't know, John. Apparently, He has a larger skillset than we have.
- John Bytheway: 02:47 And that's the understatement of all time right there. Right?
- Hank Smith: 02:51 Elder Maxwell said this. He said, "If Jesus is only a man, albeit a very good man, His counsel is merely that of a meridian moralist. But it's quite another thing for Him to be the creator of multiple worlds. That's the person we don't just take advice from. This is a person we worship."
- John Bytheway: 03:11 Yeah. We want to know what He wants us to do. If He's our Creator, we want to know more about Him and what's our ultimate destiny. And all of that is contained in the gospel, so that's awesome.
- Hank Smith: 03:22 Yeah. I think the Resurrection we could say is the evidence, like you started with, John, that He is God, that He came from God and that He is God.
- 03:32 We hope you'll join us on our full podcast. It's called FollowHIM. We're with Dr. Dan Peterson this week, and we think you'll love what he has to say. You can get it wherever you get your podcasts, and then come back here next week and we'll do another FollowHIM Favorites.