



“Not My Will, but Thine, Be Done”

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:

Can we weekly witness the Atonement of Jesus? Dr. Daniel Belnap explores the salvific nature of covenants, remembrance, and the sacred events in the Garden of Gethsemane as the Savior begins the Atonement.

Part 2:

Dr. Daniel Belnap examines the events of the Garden of Gethsemane and the nature of sacrifice.

Timecodes:

Part 1

- 00:00 Part 1–Dr. Daniel Belnap
- 00:40 Introduction of Dr. Daniel Belnap
- 01:49 How do we make sense of Judas
- 05:42 A Woe Pronouncement
- 07:14 Elder Talmage on Judas
- 08:14 Jesus, the Atonement, and Judas
- 11:35 The Last Supper and a Passover meal
- 14:40 The importance of meals
- 17:16 The Sacrament as a meal
- 20:14 Moroni, Jesus, and loneliness
- 21:58 Four cups
- 26:17 “Lord, is it I?”
- 29:13 The patronage system
- 32:43 What is a servant?
- 35:19 John and Hank share personal stories of service
- 37:42 Sacrifice as act of transformation
- 42:45 Recognizing the Savior
- 44:56 An asymmetrical story
- 47:09 Mother Teresa story
- 48:20 Conversion
- 53:52 How Jesus prayers
- 54:56 Does Peter fail?
- 58:10 Jesus has faith in us
- 1:00:49 Peter after Pentecost
- 1:04:51 The Garden of Gethsemane
- 1:08:51 What makes a place holy?
- 1:11:30 End of Part 1–Dr. Daniel Belnap

Part 2

- 00:00 Part II– Dr. Dan Belnap
- 00:07 Jesus commands to pray
- 03:22 What is “exceedingly sorrowful?”
- 04:39 Sorrow and amazement
- 07:37 Disciples sleeping from sorrow
- 09:20 Jesus sweats drops of blood
- 13:45 Does Jesus wonder if He is up to the task?
- 16:23 Jesus could endure because of love
- 19:25 Who are Jesus’s seed?
- 22:31 Jesus falls on His face

- 25:00 How to think of a father
- 27:36 Active agency
- 30:37 The cosmic scope of the Atonement and entropy
- 25:05 Gratitude for the Atonement
- 27:19 Luke tells us about blood from every pore
- 38:53 Mary and Jesus both have unique experiences in mortality
- 41:59 John only one to mention soldiers falling down
- 46:19 Jesus discusses there is more to the Atonement
- 48:07 Peter and “another disciple” follow Jesus
- 50:01 Jesus is isolated
- 52:24 Peter doesn’t leave Jesus
- 56:09 Reflections on Peter
- 1:00:25 Show Outro
- 1:02:47 End of Part II–Dr. Dan Belnap

References:

Belnap, Daniel L. “Introduction: Latter-Day Saints and the Perception of Ritual.” Introduction: Latter-day Saints and the Perception of Ritual | Religious Studies Center. Accessed May 18, 2023. <https://rsc.byu.edu/our-rites-worship/introduction-latter-day-saints-perception-ritual>.

Belnap, Daniel L. “How Excellent Is Thy Lovingkindness.” “How Excellent Is Thy Lovingkindness” | Religious Studies Center. Accessed May 18, 2023. <https://rsc.byu.edu/approaching-holiness/how-excellent-thy-lovingkindness>.

Belnap, Daniel L. “To Them Gave He Power to Become.” “To Them Gave He Power to Become” | Religious Studies Center. Accessed May 18, 2023. <https://rsc.byu.edu/my-redeemer-lives/them-gave-he-power-become>.

Callister, Tad R. “The Infinite Atonement.” The Infinite Atonement - deseret book. Accessed May 18, 2023. https://deseretbook.com/p/infinite-atonement-tad-r-callister-1725?variant_id=110191-hardcover.

Elder Bruce R. McConkie of the Quorum of the Twelve Apostles ImageElder Bruce R. McConkie. “The Purifying Power of Gethsemane.” The Church of Jesus Christ of Latter-day Saints, April 2, 1985. <https://www.churchofjesuschrist.org/study/general-conference/1985/04/the-purifying-power-of-gethsemane?lang=eng>.

Elder Bruce R. McConkie (1915–1985)Of the Quorum of the Twelve Apostles. “The Three Gardens of God.” The Church of Jesus Christ of Latter-day Saints, March 1, 2016. <https://www.churchofjesuschrist.org/study/ensign/2016/03/the-three-gardens-of-god?lang=eng>.

Elder Dallin H. Oaks of the Quorum of the Twelve Apostles ImageOaks, Dallin H. “Strengthened by the Atonement of Jesus Christ.” The Church of Jesus Christ of Latter-day Saints, October 2, 2015. <https://www.churchofjesuschrist.org/study/general-conference/2015/10/strengthened-by-the-atonement-of-jesus-christ?lang=eng>.

Elder Dallin H. Oaks of the Quorum of the Twelve Apostles ImageOaks, Dallin H. “Strengthened by the Atonement of Jesus Christ.” The Church of Jesus Christ of Latter-day Saints, October 2, 2015. <https://www.churchofjesuschrist.org/study/general-conference/2015/10/strengthened-by-the-atonement-of-jesus-christ?lang=eng>.

Elder David A. Bednar of the Quorum of the Twelve Apostles ImageElder David A. Bednar. “Converted Unto the Lord.” The Church of Jesus Christ of Latter-day Saints, October 2, 2012. <https://www.churchofjesuschrist.org/study/general-conference/2012/10/converted-onto-the-lord?lang=eng>.

Elder Joseph B. Wirthlin of the Quorum of the Twelve Apostles ImageElder Joseph B. Wirthlin. “Spiritual Bonfires of Testimony.” The Church of Jesus Christ of Latter-day Saints, October 2, 1992. <https://www.churchofjesuschrist.org/study/general-conference/1992/10/spiritual-bonfires-of-testimony?lang=eng>.

Hafen, Bruce C. “Peter, the Priesthood, the Temple, and Christ’s Atonement.” Peter, the Priesthood, the Temple, and Christ’s Atonement | Religious Studies Center. Accessed May 18, 2023. <https://rsc.byu.edu/vol-16-no-2-2015/peter-priesthood-temple-christs-atonement>.

Hilton, John. “Teaching the Scriptural Emphasis on the Crucifixion of Jesus Christ.” Teaching the Scriptural Emphasis on the Crucifixion of Jesus Christ | Religious Studies Center. Accessed May 18, 2023. <https://rsc.byu.edu/vol-20-no-3-2019/teaching-scriptural-emphasis-crucifixion-jesus-christ>.

Holzapfel, Richard Neitzel. “The Passion of Jesus Christ.” The Passion of Jesus Christ | Religious Studies Center. Accessed May 18, 2023. <https://rsc.byu.edu/sperry-symposium-classics-new-testament/passion-jesus-christ>.

Huntsman, Eric D. “The Accounts of Peter’s Denial: Understanding the Texts and Motifs.” The Accounts of Peter’s Denial: Understanding the Texts and Motifs | Religious Studies Center. Accessed May 18, 2023. <https://rsc.byu.edu/ministry-peter-chief-apostle/accounts-peters-denial-understanding-texts-motifs>.

Judd, Frank F. “Jesus Christ: The Savior Who Knows.” Jesus Christ: The Savior Who Knows | Religious Studies Center. Accessed May 18, 2023. <https://rsc.byu.edu/celebrating-easter/jesus-christ-savior-who-knows>.

“June 12–18. Luke 22; John 18: ‘Not My Will, but Thine, Be Done.’” June 12–18. Luke 22; John 18: “Not My Will, but Thine, Be Done,” January 1, 2022. <https://www.churchofjesuschrist.org/study/manual/come-follow-me-for-individuals-and-families-new-testament-2023/25?lang=eng>.

Kimball, Spencer W. “Peter, My Brother.” BYU Speeches, March 15, 2021. <https://speeches.byu.edu/talks/spencer-w-kimball/peter-brother/>.

Lane, Jennifer C. “The Whole Meaning of the Law.” The Whole Meaning of the Law | Religious Studies Center. Accessed May 18, 2023. <https://rsc.byu.edu/gospel-jesus-christ-old-testament/whole-meaning-law>.

Matthews, Robert J. “Resurrection: The Ultimate Triumph.” Resurrection: The Ultimate Triumph | Religious Studies Center. Accessed May 18, 2023. <https://rsc.byu.edu/jesus-christ-son-god-savior/resurrection-ultimate-triumph>.

Millet, Robert L. “Glorying in the Cross of Christ.” Glorying in the Cross of Christ | Religious Studies Center. Accessed May 18, 2023. <https://rsc.byu.edu/ behold-lamb-god/glorying-cross-christ>.

President Henry B. Eyring First Counselor in the First Presidency ImageEyring. “Always Remember Him.” The Church of Jesus Christ of Latter-day Saints, February 1, 2018. <https://www.churchofjesuschrist.org/study/ensign/2018/02/always-remember-him?lang=eng>.

President Russell M. Nelson President of the Quorum of the Twelve Apostles ImageNelson, Russell M. “Drawing the Power of Jesus Christ Into Our Lives.” The Church of Jesus Christ of Latter-day Saints, April 1, 2017. <https://www.churchofjesuschrist.org/study/general-conference/2017/04/drawing-the-power-of-jesus-christ-into-our-lives.p17?lang=eng#p17>.

Rane, Walter. Walter Rane Prints. Accessed May 18, 2023. <https://walterraneprints.com/>.

Reynolds, Noel B. “The Atonement.” The Atonement | Religious Studies Center. Accessed May 18, 2023. <https://rsc.byu.edu/new-testament-history-culture-society/atonement>.

Skinner, Andrew C. “The Savior’s Ministry to the Spirit World.” The Savior’s Ministry to the Spirit World | Religious Studies Center. Accessed May 18, 2023. <https://rsc.byu.edu/healing-his-wings/saviors-ministry-spirit-world>.

Strathearn, Gaye. “Christ’s Crucifixion: Reclamation of the Cross.” Christ’s Crucifixion: Reclamation of the Cross | Religious Studies Center. Accessed May 18, 2023. <https://rsc.byu.edu/healing-his-wings/christs-crucifixion-reclamation-cross>.

Biographical Information:



Bio: Born in Coeur d'Alene, Idaho, and raised in Pocatello, Idaho, and Sandy, Utah. Served full-time mission in Pennsylvania Pittsburgh Mission. Married Erin Pinney in 1997 and had four children: Emma, Jack, Samuel, and Tabitha. Received a BA in international relations from Brigham Young University; an MA in ancient Near Eastern studies from BYU; an MA and a PhD in Northwest Semitics from the University of Chicago. Worked as a part-time instructor before becoming an assistant professor in 2007. He advanced to the rank of professor in 2020.

Courses Taught: Book of Mormon, Old Testament, New Testament, Pearl of Great Price, Teachings of the Living Prophets (Ancient Scripture); Intro. to Biblical Methodologies, Intro. to Ancient Near Eastern Texts, ANES Capstone (ANES)

Area of Expertise: Hebrew Bible, Ugaritic studies, ritual studies

Areas of Research: Cultural and sociological influences in the Book of Mormon; Use of ritual in ancient and contemporary contexts; doctrines of ascension and theosis in ancient Near East and Late Antiquity; comparative cosmologies

Fair Use Notice:

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

No copyright(s) is/are claimed.

The content is broadcasted for study, research, and educational purposes.

The broadcaster gains no profit from broadcasted content. This falls under “Fair Use” guidelines:

www.copyright.gov/fls/fl102.html.

Note:

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



Hank Smith:	00:00:03	Hello my friends, welcome to another episode of followHIM. My name's Hank Smith. I'm your host and I'm here with my converted co-host, John Bytheway. Welcome John Bytheway, to followHIM, another episode.
John Bytheway:	00:00:14	Thank you, Hank. Yes, I've I went from SAE to metric, I've converted.
Hank Smith:	00:00:19	You've converted.
John Bytheway:	00:00:20	I'm metered.
Hank Smith:	00:00:20	I need to think about that. I'm converted. John, Jesus is going to say in this week's lesson, he's going to say, "Conversion is an ongoing experience." And he's going to say to Peter, "When thou art converted, strengthen thy brethren." We are in some wonderful, touching chapters of the New Testament today and we needed a Bible expert to join us. Who's with us?
John Bytheway:	00:00:40	Yes, we've got one. Dr. Dan Belnap is with us again. He was with us last year in Old Testament. He was born in Coeur d'Alene, Idaho, raised in Pocatello and Sandy, Utah. Served his mission in the Pennsylvania Pittsburgh mission. He married Erin Pinney in 1997. They have four children, Emma, Jack, Samuel, and Tabitha. He has a BA in International Relations from BYU, an MA in Ancient Near Eastern Studies from BYU, an MA and a PhD in Northwest Semitics from the University of Chicago.
	00:01:14	He was a part-time instructor before coming an assistant professor in 2007. He achieved the rank of professor in 2020. His areas of expertise include the Hebrew Bible, which I remember from last year, Ugaritic studies and ritual studies. Many of our listeners will remember. He was the co-editor of that book From Creation to Sinai. He was a co-editor with Aaron Schade, The Old Testament Through the Lens of the Restoration, that amazing book. And we're so glad to have you back. Been looking forward to this. Welcome back, Dr. Belnap.
Dr. Daniel Belnap:	00:01:47	Thanks, happy to be here.

Hank Smith: 00:01:49 We loved having Dan on last year and I know we're going to love having Dan on this year. He's just a brilliant scholar, good friend of mine. Dan, we're going to be in Luke 22 and John 18 today. Of course, this is going to be looking at the Savior in the garden of Gethsemane. But before we do that, Luke 22 opens up with, we're back at the last supper. There's now a feast of unleavened bread called the Passover. The chief priests and scribes are trying to kill him, and now you have Luke describing it this way. "Then entered Satan into Judas, surnamed Iscariot, one of the 12." So before we go any further, Dan, I want to ask you, how do we make sense of Judas and what he does here?

Dr. Daniel Belnap: 00:02:33 That's a tricky question, a hard question, and part of the problem is the text never really does, any of the gospels, they never really give us insight as to why Judas does what he does. We know that he's one of the 12 disciples that Christ has called. We understand that. We recognize that we have a few stories here and there that suggest maybe he's not concerned about Christ's mission the same way. There's the concern he has about the ointment that is poured over Christ. That cost a lot of money, maybe we should have been given that to the poor. But then again, Christ had been teaching that you should be taking care of the poor, and so who knows exactly what was meant by that. The gospel writers certainly see that Judas is going to betray Christ and this is reflected across all four of them, but it's unclear exactly his reasons why he might have done that and the motive that lies behind it.

00:03:29 One idea that some have suggested might just go with the term Iscariot, right here, that maybe he's involved with a Jewish kind of freedom movement in some way or he was involved, in which case Christ's claim to be the Messiah is one that he's responding to. There's a lot of people that might be thinking of him in a more political sense of that Messiah. A warrior king who's going to come and restore Israel or restore Judah, Israel, to its golden age of freedom and independence and power and so forth. And maybe he's got caught up on that. Maybe he's looking at this and thinking Christ all of a sudden isn't acting the way I would expect the Messiah to act. During this last week, we started with a triumphal entry. Things were great, but it's just gone kind of downhill from there.

00:04:18 He keeps going home and leaving Jerusalem every night, but we don't know. We don't really know. We have this text here from Luke where he says Satan entered into Judas simply suggesting that Judas has been overcome by the adversary, which really is a theme that's going to run through both of these chapters of Christ's disciples dealing with the challenges of the way this

story is unfolding. The way these events are happening, I don't think they're expecting him. No one's going to fully understand what Christ's mission was until after. At which point when he shows up in a resurrected body, they're like, "Oh, yeah, yeah, yeah. Yeah, okay, now that makes sense. Now I grasp that now. That makes better sense." So Judas is, like the other disciples, he's lost.

00:05:02 And I think both Matthew, it's not in Luke per se, but both in Matthew and Mark, Christ had mentioned, "I'm a shepherd. You're going to be like sheep that have scattered. You're just going to be offended these next day or two." And by offense he means to trip, to stumble, to fall. You're just going to be tried and they all get tried. I can't speak to the whole narrative and I don't want to certainly apologize for what Judas does, but in Matthew, for instance, when Judas leaves this table, Christ calls him a friend. It's something that shows up a few verses later in chapter 22 in verse 22 you find, "And truly the son of man goeth as it was determined, but woe unto that man by whom he is betrayed."

00:05:42 The concept of a woe, a woe oracle, this is a woe pronouncement. We find these in the Old Testament and elsewhere. They're often associated with a prophetic statement. Where they come from is almost a mourning background, to mourn someone. If someone's suffering or has died, you mourn them and a woe is the type of pronounce that you would make there. Woe, they're in such bad states.

00:06:06 So you've got Christ referring to him as a friend in Matthew. You've got a woe pronouncement here in verse 22. There's a sense that Christ still very much loves Judas even as he recognizes that betrayal is going to happen. You've got the story later of where Judas is going to have great remorse for what he did, and it just seems from these stories that there's a sense that Judas, he knows why he did what he did, but I don't think he's thought it through completely and understands all the ramifications of it. And when he does, realizes that he has betrayed Christ and he's destroyed by that.

Hank Smith: 00:06:44 Bitter tears of regret, bitter tears.

Dr. Daniel Belnap: 00:06:46 He'll take his own life as a way to maybe get through that pain and not that this is a great way to start this, but that's a dark, sobering story of where you're going to have someone who commits suicide and sees there's no way out, there's no way out from their behavior except for suicide. I think when you read

verse 22, you see Christ almost prophetically mourning the death of his friend.

Hank Smith: 00:07:14 I wanted to read this to both of you. Elder James Talmage certainly had strong feelings about Judas. He said quote, "He had pledged himself to the blackest deed of treachery of which man is capable. And from that hour, he sought the opportunity of superseding his infamous promise by its more villainous fulfillment. We are yet to be afflicted by other glimpses of the evil hearted Iscariot in the course of this dread chronicle of tragedy and perdition. For the present, let it be said that before Judas sold Christ to the Jews, he had sold himself to the devil. He had become Satan's serf and he did his master's bidding." That's strong language from Elder Talmage.

Dr. Daniel Belnap: 00:07:57 Yeah, and it's possible that Judas believes that of himself by the end. And that's what I'm getting at. You look at the overall across all of these gospels, Judas, no, I'm not saying he's a tragic figure, but Judas comes off as a figure who is, who's completely taken over in the sense by Satan. Whatever his reasoning was, Satan's using that. Satan may hate Christ. I don't know if Judas ever does hate Christ, right? He may be turning to what he thinks is the right thing, but he's second guessing all the way through and we end up with, I'm not kidding, we end up with a suicide by the end of this story. It's a tragic, horrific account, and yet at the same time, at least from a Latter-day Saint perspective, Christ will go into the garden of Gethsemane and pay that price too. We think of the sacrifice in the garden of Gethsemane, the atoning act that Christ performs, and we think of it often in terms of ourselves.

00:08:54 We are egocentric, and I mean that in a positive sense of the word. We think of the atonement in the ways it fixes us and we use it for all the negative things that are going on in our life. But Christ has just experienced the betrayal of a really close friend, and I wonder if there's an element of that that lies behind this. This great promise that's given in Isaiah 53 that after Christ pays this price, he should be able to see his seed. I don't know what's going to happen to Judas. I don't obviously know the eternal ramifications of what he did, but he tried to fix it at the end in the only way that he knew how. And it's a tragic way to go, but knowing full well that Christ was going to have to pay this price, I think Judas is redeemable in the end. Now, that's my opinion. That's Dan Belnap's opinion, but I think he's redeemable in the end, and I think the texts suggests that Christ understood that he was redeemable in the end.

Hank Smith: 00:09:54 Yeah, we believe in an infinite atonement, infinite.

John Bytheway: 00:09:58 I've often wondered, love your comments on this, if the atonement could have been accomplished, perhaps without Judas betraying him. There would've been other ways to find Jesus for those who are trying to get him. I don't know, and I've often thought, like we said, we don't really know exactly what he was thinking. That statement that Satan entered into Judas is pretty strong, but I wonder if he thought, well, Jesus has gotten out of all sorts of things. He can do anything. Maybe he can get out of it.

Dr. Daniel Belnap: 00:10:30 We don't know, and that's why this gets tricky. The text gives us no indication to motive except for this statement.

Hank Smith: 00:10:37 The four gospel authors just don't comment.

Dr. Daniel Belnap: 00:10:39 Yeah, they don't.

Hank Smith: 00:10:40 They just report the facts on this one and just move forward.

Dr. Daniel Belnap: 00:10:43 And that might be indicative on its own. They don't say, "This is between Judas and Christ." In that sense, there's an element of it where it even takes you to 76. If Judas is a son of perdition in 76, you're told, "For the sons of perdition there's a place for them." And then Joseph, the prophet is simply told where they are, how big that place is, what the depth of it is. Anything about that, that's none of your concern, that's between me and them. At least from 76's perspective, there's an answer here, and that answer is, they're mine. I'll deal with them. They're not your concern, and that's probably the best answer to say here with Judas. And you see that because you can juxtapose Judas with what's going to be happening with Peter through this night.

Hank Smith: 00:11:28 Excellent.

John Bytheway: 00:11:28 Always a good answer, isn't it?

Dr. Daniel Belnap: 00:11:30 Right?

John Bytheway: 00:11:30 Yes, you can look at everything that's going on out there, but look to your own self.

Hank Smith: 00:11:35 Let's keep moving forward here. We're now back at the last supper. You've got Peter and John saying, "Let's eat the Passover meal." And they asked Jesus, "Where should we prepare?" What's different in this Luke account than the other accounts we've read?

- Dr. Daniel Belnap: 00:11:51 For the most part, I think the basic story line's the same. Christ tells him, "Go in and get a place for it. You'll find someone in there. Tell them, where's the guest chamber? I shall eat the Passover with my disciples." That's verse 11. He'll show you the room. We'll go in there, we'll get Passover. So that's exactly what happens, obviously in verse 14, this is when it becomes, "And when the hour was come, he sat down and the apostles with him." Now that little phrase, "with him," I know a couple of scholars have pointed out here that this can be a way to play with an understanding of the events through the rest of this night. There's a discussion of who's with him, who's not with him, and we'll see that phrase "with him" or "with them" in different places between chapters 22 and John chapter 18. We're getting a kind of an underlying current who exactly is with Christ during this evening, and I already pointed out that Matthew and Mark have Christ saying something about sheep being scattered, that the disciples will be like sheep being scattered.
- 00:12:48 So, there's a real sense that these gospels are leading to an image of Christ all alone. Whether that happens in the garden, whether it happens on the cross, you're going to end up with a Christ who is isolated and alone and perhaps lonely by that. So we're going to have a little bit of play back and forth with this, who's with him, who exactly is with Christ? Obviously this will take greater significance when we end up dealing with Peter's betrayal, of which he's going to pretty much explicitly say, "I'm not with him." That's kind of the point. So just keep that in mind as we bounce through that. As for the sacrament itself, Luke adds verse 15 that the others don't, which provides a sense of, again, motive to why he's doing what he's doing. I keep coming back to this concept of motive.
- 00:13:37 Sometimes the scriptures just tell the narrative and they don't really explain why people do what they do, but verse 15 gives us a little bit of an insight, possible insight, of which we can maybe tease it out and pull it a little bit more and see what's revealed. In verse 15, the reason why Christ wants this Passover, he says, is "I have desired to eat with this Passover with you before I suffer." Now, the way Luke has phrased that is he's just suggested then that maybe one of the purposes behind the Passover is not just to institute the sacrament and not just because it's Passover, but because Christ knows that he's about to suffer. Now, he might not know exactly what that suffering is, but he knows that. He knows the game plan. He knows what's supposed to move forward here, and he simply wants to have a meal with his friends before he does.

00:14:24 I think there's an element of the gospels and of Christ's experience, his mortal experience, and that's not to take away from his divinity at all. The Book of John establishes Christ's divinity well, but there is a mortal element of this and part of it is Christ is going to be alone, very much alone here, moving forward. And having support from his friends and his family that would be important to anybody. So the idea of having this final meal, I think one element of it is like, listen, "I'm about to do something that's really difficult. I'd like to just have a meal with my friends if that's possible before we do."

00:14:59 And I think that goes to an element of just why we have meals in the first place. I talk about this sometimes with my students. We don't really like to eat by ourselves. Eating is something that we have to do, but meals are often a social event and they're one of the primary ways in which we demonstrate who belongs, who's a part, how do we demonstrate inclusion? And so when you look at different meals that we have, you've got your regular meals during the week. We try to have a family meal at night if that's ideal. We all gather around and we share stories about the day and maybe it's 15, 20 minutes long and then everyone scatters. But for 15, 20 minutes, we kind of remember that we're a group, right? You've got Sunday meals. Sunday meals are usually your best meal of the week, best food, they're usually longer. This might be a place where you invite people.

Hank Smith: 00:15:50 Especially on Fast Sunday.

Dr. Daniel Belnap: 00:15:52 Especially on Fast Sunday.

Hank Smith: 00:15:53 Especially on Fast Sunday.

Dr. Daniel Belnap: 00:15:54 And for students, that's a big one. They tend to have kind of break your fast type meals, so the whole ward comes together. So, we use Sunday meals to demonstrate who's part of the bigger family perhaps. For here in the United States, Thanksgiving is our greatest meal of the year, best food, best dishes, largest quantity of food. You're inviting all family and friends over. We use meals to demonstrate who belongs.

00:16:19 And I think at least for me in the scriptures, there's two great set of symbols that to describe the power of the atonement for me. And the first one is clothing, the acts of clothing or divestiture investors is what we call them. Which clothing tends to represent identity, and by virtue of that, then the atonement transforms us, changes our identity. But one of the other ways is a meal. If we think of the word atonement as from the English meaning, at one with, William Tindale. This idea that we come

together and become one. One of the primary symbols used in the scripture is to describe that oneness or unity that can emerge thanks to the atonement of Christ are meals. Eating. And you can see different variations of those meals scattered throughout, and I think this is one of them. From Christ's perspective, I'm going to be by myself, can we be one together one last time? I think that's kind of beautiful.

- Hank Smith: 00:17:14 That's really nice.
- John Bytheway: 00:17:16 I like to think of the sacrament too as not just remembrance of his sacrifice, but the Savior saying, "Come and eat with me, again." I look at the sacrament table and I think it's like an altar, but it's like a table where we remember the last supper too, and as you said, to eat with people is to accept them and affirm them. That upset the scribes and Pharisees sometimes. "Look, he's eating with sinners", but that the Savior invites us to eat with him. I like to think of the sacrament that way. Maybe I'm going too far, but I like that he's inviting us in fellowship back to that table.
- Dr. Daniel Belnap: 00:17:50 I agree with you a hundred percent. I think of the sacrament as a meal. It's a symbolic meal. Granted, a very small meal, but you've got other places where he does the sacrament and it becomes a full meal. You've got third Nephi. Third Nephi, chapter 19.
- John Bytheway: 00:18:05 They eat until they are filled.
- Dr. Daniel Belnap: 00:18:07 And you've got elements of the Kirtland Temple, which carries with it some sacramental elements of where they're all eating at night, bread, and it's a meal. And even though we tend to eat in silence and we all take our little small piece of bread, we have our small cup, we do it communally. The sacrament is a communal ordinance. We do it together. Even as we sit in silence, we're sitting next to our family, next to our friends. It's very much a communal experience. And I think sometimes we miss out on the sacrament if we don't recognize its communal nature. I mean, we see this as we move down through this. This isn't necessarily unique to Luke, but when he goes on to say, "For I say unto you, I will not drink of the fruit of the vine until the Kingdom of God come." Right? That's verse 18.
- 00:18:51 What's fascinating to me is as Latter-day Saints we have section 27 of the Doctrine & Covenants. By 1835, Joseph Smith has received more instruction as to this future sacrament. Verse five has him talking in section 27, you have Joseph Smith being told, "Behold, this is wisdom in me, wherefore marvel not, for the

hour cometh that I will drink of the fruit of the vine with you on the earth." So he's talking about the fulfillment of this sacramental prophess.

00:19:19 And I know others have talked about it, but what always strikes me about that, he says, "I'm going to be coming, Moroni will be coming." Verse six, "Elias will be there." Verse seven, "John the Baptist." Verse nine, "Elijah." Verse 10, "Joseph, Jacob and Isaac and Abraham." Verse 11, "Michael." 12, "Peter, James and John." And then he sums them all up in verse 14 by saying, "And also with all those whom my father has given me out of the world." Which means the sacrament is prophetic. It's not just a memorial, it's prophetic of where we look forward to this all-inclusive meal that we'll have with Christ, the Messianic banquet that others have talked about. We really do believe that as Latter-day Saints, and we look forward to that. And so the sacrament isn't just a reminder of Christ's sufferings and trials. It also points us towards a future event, a future sit down Thanksgiving meal with everybody.

John Bytheway: 00:20:14 I love that he says "with Moroni", because I mean Moroni spent so much time alone and kind of the way I read it, it sounds like "My father was killed in battle. This was my father's life's work was this Book of Mormon, and I don't know, I don't have ore. Am I supposed to finish this?" And he does beautifully, and I just love that the Lord would say, "And with Moroni." Who spent those last decades of his life alone.

Dr. Daniel Belnap: 00:20:44 Yeah. You look at that chapter, and I know we're slightly out of Luke 22 now, but when you look at Mormon, chapter eight, if we found out that Moroni was depressed or was experiencing even a... What does he say? "I have no ore, I have no family, I have no friends. I have no place to go."

Hank Smith: 00:21:00 I have no friends, no kin.

John Bytheway: 00:21:00 Right?

Hank Smith: 00:21:01 Yeah.

Dr. Daniel Belnap: 00:21:02 I don't even know what the Lord's will is for me moving forward right now. That is another individual who is completely isolated and abandoned and from his sense, forgotten and broken. So again, these are kind of more sobering topics, but you're right, there's this beautiful ordinance that Christ institutes of a meal where we'll get together and will celebrate that aspect of the

atonement, the ability for Christ to bring us and make us all one. And I think that's just cool.

John Bytheway: 00:21:30 So I kind of want to say the Passover was looking forward to the events of this weekend, the events of the atonement of Christ, and he's telling us how to remember to look back to that weekend, but what you're adding is, and it's also a prophecy that someday we will have another meal with him. And he will accept, take all of us in, and we'll have another meal with him.

Dr. Daniel Belnap: 00:21:58 I think that's another way to look at the sacrament. The Passover, we don't know exactly how Christ performed it, the Passover, but we do know at least later Jewish tradition has like four cups associated with that, and of course they're celebrating.

John Bytheway: 00:22:13 Yeah, and that's mentioned in verse 20, the cup after supper. Is that the third one?

Dr. Daniel Belnap: 00:22:18 Yes. According to later Jewish tradition, it would be the third cup. You've already got a festival that reminds you of the freedom and liberating power of God in Israel's life. To that point, John, this isn't just a reminder of a past event when God delivered us, this can actually be used to point us forward to a future event when we will all celebrate the liberty and freedom that has been made possible through the events that I'm about to perform.

Hank Smith: 00:22:43 Yeah, that's fantastic. I have a great thought from Charles W. Penrose. I bet both of you know that name. Remember the first presidency, I believe, a long time ago, he said exactly what Dan's saying here. "In the sacrament, we do this in remembrance of him, in remembrance of the atonement, which was wrought for us and all mankind who listen to his voice and obey his commandments, and also to direct our thoughts to another great event in connection with the history of our Lord and Savior Jesus Christ, which is yet to take place. We take the sacrament this afternoon, not only in remembrance of the past, but to direct our minds to the future. We partake of it to witness that we believe in the atonement wrought by the Lord Jesus on Calvary, and also that we expect his reappearance on the earth.

00:23:30 We expect he will come again, not the next time as the babe in Bethlehem, not the next time to be despised and rejected of man, a man of sorrows and acquainted with grief, but as the Lord of life and glory, as the king of Israel, to sit upon the throne of his Father, David, to rule from the rivers to the ends of the

earth, not to be brought unto the subjection of men, but to have all things made subject to him."

00:23:53 And he goes on. It's really a powerful, powerful message that's way back in Journal of Discourses, Volume 15.

Dr. Daniel Belnap: 00:24:01 For me, the sacrament has another element to it, which ties into everything that's about to happen. But in third Nephi, chapter 18, when he introduces the sacrament to the Nephites, when he institutes it in verse six, you see he breaks out the bread in this case. And he says, "And this shall you have always observed to do even as I've done, even as I have broken bread and blessed it and given it to you, and this shall ye do in remembrance of my body, which I have shown unto you." For the Nephites, the sacrament wasn't a memorial of Christ's broken body but of a resurrected body. And I always think, how different would it be if I thought of the sacrament as a reminder of Christ's resurrected body?

Hank Smith: 00:24:41 Resurrection.

Dr. Daniel Belnap: 00:24:42 How does that change this ordinance? And of course, therefore, when you read Moroni's versions of these sacramental prayers later in the Book of Mormon and he talks about Christ's body, this is what he's talking about, this is the Nephite experience of Christ's body. In the old world, you've got a body that is mortal that hasn't died yet and that they'll end up seeing on a cross. And I get that, but from the Nephites, they see a resurrected body. And how does that change the sacrament? So between that and section 27, we've got two other ways to look at this. And I think that both of those are still very much at least implicit or implied in the gospel versions of the sacrament.

Hank Smith: 00:25:23 That's awesome.

John Bytheway: 00:25:24 I'm always intrigued by things the Lord has us repeat, and the fact that he wants us to do this every week just tells you how important he sees that it is. And I think it was President Kimball, Spencer W. Kimball many years ago who said, "When you look in the dictionary for the most important word, do you know what it is?" He said, "It could be remember." And then he talked about the sacrament prayers that we do in remembrance. And that's fun because you go through the Book of Mormon and you see warnings about forgetting. "How could you have forgotten?" Nephi says to his brothers, and "Oh, remember, remember my sons" And it's a fun way next time you go through the Book of Mormon and watch for remember and forget. It's kind of interesting to see that. And the Jaredites,

"And they remembered the things the Lord had done for their fathers", and then things go bad and they did not remember.

Hank Smith: 00:26:13 They did not remember.

John Bytheway: 00:26:14 Yeah.

Dr. Daniel Belnap: 00:26:15 Yeah. No, that's important stuff.

Hank Smith: 00:26:17 Dan, I've noticed that right here during this amazing sacrament experience, the apostles are still yet to really fully grasp who they're supposed to be. And I say that knowing that I'm a long ways away from that, further than they are. But in verse 24, it says, "There was a strife among them about who should be counted the greatest." So here they are at this last meal, the Savior wants to eat together and sounds like my family. Come on, let's all get together. Let's have a wonderful time. And then there's strife among them.

Dr. Daniel Belnap: 00:26:45 That also happens at Thanksgivings.

John Bytheway: 00:26:49 This is not what I envisioned.

Hank Smith: 00:26:51 Don't talk about politics at Thanksgiving.

Dr. Daniel Belnap: 00:26:53 And this question seems like, when do I get to go to the big table? I mean, that's one of the fun things about Thanksgiving is there's a little bit of a rite of passage. If you're at the small table, by that we know it's the kids that when you get to move up to the big adult table, that's a good sign.

John Bytheway: 00:27:09 Yeah. That's a big event.

Hank Smith: 00:27:10 You can take part in the strife, too.

Dr. Daniel Belnap: 00:27:12 Right? Exactly.

00:27:15 So the way this has been working, so he's established the sacrament. We talked a little bit about that now. That this, the body, and by the way, back in verse 19, there's an element of this which is unique to Luke. "This is my body which is given to you, or given for you." So we've got now four different ways to think about this sacrament. But in any case, he's done that. And then we get verses 21 and 22, which we kind of talked about when we dealt with Judas about how the betrayal would be there. Christ identifies this individual and says that he's here with us, and I mourn the fact that he's about to betray. And

then you get verse 23, "And they began to inquire amongst themselves, which of them it was that should do this thing." Now that's a positive, I think, as everyone looks and maybe does a bit of a self introspection. He goes, is that me? What am I doing?

Hank Smith: 00:28:00

Lord, is it I?

Dr. Daniel Belnap: 00:28:01

Right? But according to Luke, apparently that conversation goes a little bit further and they begin to wonder, I never would. And I don't know if that now means they're like, well, I never would, and that's just it. I've got to be the greatest then. I would never of course betray Christ. I mean, that's crazy talking. By the way, who are we going to determine is the leader of this group and the greatest?

Hank Smith: 00:28:22

Who is the greatest among us?

Dr. Daniel Belnap: 00:28:23

Right? Oh man, I would never do that. So I must be better than others. And this could be a place where Luke ties in something that Matthew dealt with. Matthew puts it a little bit earlier, but somewhere during this last week, he has a discussion with his disciples, the mother of John and the sons of Zebedee come to him. There seems to be a question about, again, who's got placement and who's going to have prominent positions with Christ. Luke puts this into that discussion, or at least that contention. He's putting it here within the last supper meal. So they've talked about, is it me, but it's not me, but who's who among of us is the greatest? Who gets to determine this? And you get Christ saying, "The kings of the Gentiles exercise lordship over them and they then exercise authority upon them are called benefactors."

00:29:13

So we have a description of this idea of benefactors, right? The idea that one of the ways in which authority was spread across the Greco-Roman world was through a means of patronage. Meaning, you would give money and you would become part of this patronage system. They would take care of your needs, you would give your loyalty to them by them supporting you that way. And in benefactors, maybe you would put down a set of money. The rest of the Roman Senate would look after you then. Maybe you'd become a part of that Roman senate a little later. The idea is almost that you could buy favor in some way, that this was an economic exchange. It was a social system, but it was based on more of an economic exchange, this sense of benefactors.

00:30:01 And for Christ, he's like, that's not how this is going to work. That's not how my system and my kingdom is going to be set up. And since you're going to have questions about whether or not he's the king, particularly in John 18, "Are you a king? What is your kingdom?" And he's going to say, "My kingdom is not of this earth. It's not the same." You're getting another element of it here. So part of one of the things that the gospels are doing during this last bit is giving us insight into this kingdom that Christ is establishing. He is still the king. Even if he's not going to be this incredible political messiah they're all expecting, you're still learning things about the kingdom and in this kingdom patronage isn't the way we're going to do this nor this system of benefactors. That's not how it's going to be. Instead, he says, "The greatest among you let him be the younger or by virtue of this, the junior member or the servant." Right?

00:30:52 This is the idea that the greatest among you is the servant of all. "Let him be as the younger, and he that is chief as he who doth serve." So interestingly, he switches the idea. The greatest should help out others. There's no question they should help out others, but it's a question, are you doing it for a patronage system or are you doing it to actually serve this individual, authentically serve the individual? Where do you see yourself? John develops this idea a little bit further in the last supper when of course you have Christ washing the feet of the disciples.

00:31:23 And it could be that Luke who didn't add that story in is still carrying with him elements of that reflection that even though John's account is unique in that way, you still see bits and pieces of it alluded to or reflected in the other gospels. And so that conversation could very well have arisen then because we see it in John. John chapter 13, where we see Peter talking about this. I don't want you to wash my feet, and Christ is like my job is to serve you. I'm here to prepare you for a kingdom. And you see that in verse 29 of Luke 22, "And I appoint unto you a kingdom as my father hath appointed unto me." It's that same idea that Christ had taught in John that I'm to wash your feet to prepare you for entrance into my father's kingdom. That's what I'm here to do, and if I am your master and your servant now, then maybe I'm setting an example of how to engage in leadership when I'm gone.

John Bytheway: 00:32:21 When I was reading verse 27, "For whether is greater, he that sit at that meat or he that serveth, is not he that sit at meat, but I am among you as he that serveth." I was thinking, I bet Martha liked that verse right there. I was thinking, Martha. See, I was serving.

Hank Smith: 00:32:40 I was doing the right thing.

Dr. Daniel Belnap: 00:32:42 There is this theme that runs through Luke, all of the book of Luke, of where you see this. What is a servant? How do you serve? What's the value of service? Mary and Martha is in fact an important narrative of this account, and you can see these little elements where the writer of Luke is masterful in that they're able to bring back little ideas. He was back there in chapter 10 of Luke. This had been set up for you to start thinking differently about how to serve in the kingdom and what service is and how that determines leadership and authority and so forth. I think those lessons have been building, and I think it's very possible that the reader, even if they're not fully aware of it, have been led to that point by Luke in this narrative so that you can see how this teaching of Christ is like now this fits exactly what he's been teaching.

Hank Smith: 00:33:35 I love the personal stories we get from our modern-day prophets and apostles about this type of service. If you read President Monson's biography, if you read President Eyring's biography, I'm sure if you read any of them, you find out they have been serving and serving and serving when really nobody was watching. What was it? President Monson and how many widows, John?

John Bytheway: 00:33:56 85 or something in his ward.

Hank Smith: 00:33:58 85 widows.

John Bytheway: 00:34:00 I think that's the number.

Hank Smith: 00:34:02 And he's in his twenties?

John Bytheway: 00:34:04 Yeah, right.

Hank Smith: 00:34:05 He's what, a 22-year-old bishop?

John Bytheway: 00:34:07 Yeah, and I guess, I don't know. I guess he had 85 ovens, made them all turkeys. I don't know how he did that, but I remember he-

Dr. Daniel Belnap: 00:34:13 I use him as an example of this type of Christ-like service. We work for the church. I don't know when, he's doing this at Christmastime, he goes and visits all of those widows. I looked it up once just because that's the type of geeky thing that I would do, but I looked up how many conference addresses President Monson has given over his lifetime. If someone thought, boy, he

sure talks. He's always got a story about a widow. I'm like, you're right, he does. And he still had about 30 widows that we don't have stories of.

00:34:44 In other words, he gave like 50 to 60 conference talks over the course of his lifetime. He could have told one story about one widow for every conference and still would've had extra, but to visit these widows every Christmas, every single one of them during the Christmas season, that is commitment. That's a commitment of time more than anything else. In fact, that's what we talk about a little bit. There's lots of ways to serve, but time may be the biggest sacrifice of all. In some ways, it's easy to write a check. It's easy to do certain things. Going to visit someone, that's commitment.

Hank Smith: 00:35:17 Yeah.

John Bytheway: 00:35:19 I remember when I was living in Provo after my wife and I were married, there was a guy that was moving out of the ward, and of course the Elders' Quorum gathered over there to help, and during the course of it, we discovered he didn't really have a moving van, and our Elders Quorum President rented him a van. And then I was surprised to find out Brother Kitchens ended up driving the van to St. George from Provo. And I just thought, wow. Because like you said, Dan, you can write a check and lots of people can do that, but to say, "I didn't plan on this, but I'm going to help you move to St. George in a van with a limiter at 55 miles per hour on it probably."

Hank Smith: 00:36:03 Oh man.

John Bytheway: 00:36:05 And just being like, whoa, that is service. That was a great example to me. I'll never forget that.

Hank Smith: 00:36:12 I have to share with both of you this story. I don't think I've ever shared this before, and I hope my wife will not be upset with me. I don't think she will. We lived in St. George and we had been dating, I don't know, six or seven months, so I felt like I knew her pretty well. And I was driving by the care center, which is close to the college at the time, and I saw her truck there, and I thought, well, that's interesting. This was back when St. George was a little smaller, I think. I didn't think much of it. I thought maybe her dad had taken her truck and gone over there to do something and then happened again a couple of weeks later that I saw her truck there and I thought, what? Does she have a secret boyfriend in the care center? What's going on?

00:36:56 And I finally got a chance to ask her about it. I said, "I've seen your truck over the care center a couple of times." And she said, "Oh, yeah, I go there once a week." And I said, "How come I've never known about this?" And she said, "Well, I don't know. Do you have to know where I am at all times?" I'm like, "Yes, I have to know where you are." And she said, "No, I just go over and I paint nails because the CNAs don't really have a lot of time to paint the nails of some of these women, and so I just go over and paint nails every week." And she wasn't looking for notoriety. She hadn't told me a thing about it. I had just happened to see her truck there a couple of times, and that to me is, again, time like you talked about, Dan, giving of your time to sit with someone.

Dr. Daniel Belnap: 00:37:42 We sometimes call these sacrifices. We tend to think of sacrifice as a loss. So I sacrifice something on behalf of something, I've lost something, whatever it is. Maybe it's the item, maybe it's the animal, maybe it's the money, whatever it is. But the word sacrifice is a Latin word, and it really means to make holy or to transform. And sacrifice then is an act of transformation. It's an act of change. It's not loss. I think sometimes we mistake those two. It's an active agency by which we transform something from one state to another.

00:38:18 So we can pick tithing for instance. You can say, "Oh, I sacrificed tithing." And I want to go, "You didn't sacrifice anything. You didn't lose the money. You didn't drop it down the drain. What you did is you changed the way you're using that money." And a sacrifice of time. You've changed it, you've used it. Whereas you were going to use it to do laundry, now you've decided to use it to help out the poor. You've changed it. A sacrifice of time is similar. We sometimes see it as, oh, I'm going to lose an hour or I'm going to lose two hours. But what you're really doing is you're changing the way you use that time. It's a transformation.

Hank Smith: 00:38:49 I've made my time holy.

Dr. Daniel Belnap: 00:38:51 Exactly. And the word holy is an English word, which is tied to the word whole, to be whole, to be finished, to be complete. So the concept of holiness carries it with a sense of to become completed, to become whole. And sacrifice then is this primary way by which we through our agency, choose to make things whole.

Hank Smith: 00:39:15 That's one of the best insights I have ever heard.

John Bytheway: 00:39:17 Yeah, That's great. I'm writing it down.

Dr. Daniel Belnap: 00:39:20 I don't know what to say that, but it gets even funner in the Hebrew. Then you look at the Hebrew word for this and you learn that the word, this kadosh, this root, which we could transliterate as Q-D-S-H type thing, carries with it two nuances to it. To be holy as in, I've been made holy, I've been moved into a new state of holiness and so forth. But there's also this one, which is kadosh, which is what's the words used to describe God? God is kadosh. He's holy, but he's not made holy. He makes things holy. So this kadosh carries with it a sense of dynamic movement or dynamic activity. So that when you read in Leviticus, "Be ye holy, even as your God is holy", then you have to go, which version of the Hebrew am I looking at? Am I looking at kodash as in I'm being made holy? Or am I looking at kadosh? I'm being asked to be holy?

00:40:13 And the word there is kadosh, right? In other words, God is asking us to become holy as he is, to make things whole, to make things complete, to make things finished, which is actually how it ties into, at least in my mind, to the Sermon on the Mount, when Christ says, "Be ye perfect." That Greek word telios there, carries with it the same sense of to be finished, to be whole, to be complete. That's ultimately the plan of salvation, to become whole. And what Christ is about to do is perform an act that makes it possible for us to become whole, complete, finished. And we demonstrate that through sacrifice by which we make things whole, complete and finished. Which is why it's a sacrifice of broken heart and contrite spirit.

Hank Smith: 00:40:56 Wow, that was fantastic. I remember President Hinckley saying, "What appears now to be a sacrifice will actually over time be an investment that will pay you dividends for the rest of your life." I think he was talking about a mission, but I think you could apply that to anything. It's not really a sacrifice. It's an investment to become holy.

Dr. Daniel Belnap: 00:41:19 Right. And Paul's going to describe it this way. In Romans 12, he says, "I beseech you, therefore brethren," this is near the end of his letter, "I beseech you, therefore brethren, by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service and be not conformed to this world, but be ye transformed by the renewing of your mind." Paul seems to have grasped that sacrifice is a transformation. He sees this, right? This final one, "Make yourself a sacrifice. Be ye transformed."

00:41:48 Without ranging too far off, Amulek teaches a very similar principle in Alma chapter 34, when he points out, "You can pray to God just as Alma taught you to do. You don't have to be in a

synagogue to pray, but if that's all you're doing, if that's all you're doing, then something's missing here. And he goes through a list of conditions of how to take care of each other, take care of the needy, take care of the poor, the sick, but he sums it all up and says, "Therefore, if you're not charitable..." Now for me, that bounces to the next element of the Book of Mormon, which is of course, Moroni 7:45 or 48 where we learn charity.

00:42:25 For me, that verse tells me how to get it and why I want it. And by virtue of that ends up telling me what it is. Obviously, we don't want to go through all of charity right now, but how to get? It's not easy. It's not inherent within us. We have to pray with all the energy of heart according to Mormon to get this. It's bestowed only upon those who are true followers of Christ, and we all get to determine perhaps amongst ourselves what makes us a true follower and what makes us just a follower. But he goes on to say, "So that you might become the sons and sons and daughters of God." And then he says, "That when He shall appear, we shall be like him, for we shall see him as he is." What I find fascinating about that is what makes us like Christ is that we'll be able to see Him as He is, as he really is.

00:43:08 There's the way he'll appear, there's the way he is. Do we know who Christ is and that makes us like Christ? But if that's true, then what makes charity the pure love of Christ is he knows us for who we are, not the way it appears to be, not the way things may seem to be, but the way things are. So charity, I look at it and I go, this is divine knowledge set directly from God to the true divine nature of another human being. We know who they are versus the way they seem to be or the way they appear to be. And when you know the true nature of another human being, you don't serve out of pity. You serve because you know who this being really, really is. And because you know who they are, how could you not but treat another human being that way?

00:43:55 If we truly recognize the divine nature of everyone around us, that implication would be we're in the presence of divine beings. How would you not want to serve someone like that? So to your wife's story, this is an individual who could see the divine nature of a group of people who in many cases have been forgotten by society, have been regulated to something over here, but she saw more than that. She saw beyond that. She saw a divine being encased in this body, and that's what makes it the pure love of Christ. It's pure, it's not sullied by the way the world sees things.

- 00:44:32 Even though charity isn't necessarily mentioned in this story, Christ is about to perform an act because he knows the divine nature of every human being who's ever been, and he sees it and he acts on it. This is where Christ's great role model of someone who knows and sees the true divine nature of every human being that has ever lived on this earth and ever will live on this earth and is able to get past it.
- 00:44:56 One scholar talked about some of these things of an asymmetrical story. I talk about the gospel sometimes with my students as asymmetrical, meaning that description of charity by Mormon in Moroni, chapter seven, verse 48, charity isn't dependent on whether or not others have charity for you. If it really is divine knowledge, then it's asymmetrical. Whether anybody else has charity for me doesn't change the fact that I need to have charity. Does that make sense? I know this stuff now. I know it to be true, and since I know it to be true, it doesn't matter whether anybody else knows it to be true. I know it to be true, and it changes the way I act and it changes the way I see things. Lehi talks about that in second Nephi, chapter one. It's in verse 21 where he speaks to his sons and says, "Arise from the dust my sons and be men and be determined to be of one heart, one mind." And that's the word, that determined to be of one heart and one mind.
- 00:45:52 The one heart, one mind is the way we describe Zion. Zion is a group of people who are of one heart, one mind. Lehi adds in, yeah, I don't want you to just be of one heart, one mind. I want you to be determined to be of one heart, one mind, and that determination isn't based on anybody else. It's individualized. Whether Sam, Nephi's brother, is determined to be of one heart, one mind, doesn't matter. Nephi's expected to be determined of one heart, one mind. It's asymmetrical, and I think there's an element of this as Christ is teaching. Listen, it doesn't matter whether anybody else wants to be the greatest of all. You need to make the decision on your own right to serve. That's an asymmetrical decision. It isn't reciprocal. Whether someone serves you back doesn't matter.
- 00:46:39 The asymmetry is reflected in the golden rule. "Do unto others as you would have them do unto you." It doesn't say do unto others if they do unto you. The implication is that you will do because that's just what you should do regardless. And so I think in Luke 22, there's an element here of the kingdom of which Christ is teaching a principle. If you're going to serve in the kingdom, it's going to be asymmetrical. You're going to do it because you know better, not simply because you should.

Hank Smith:	00:47:06	Not because everyone else is
Dr. Daniel Belnap:	00:47:07	Not because everyone else will.
Hank Smith:	00:47:09	Reminds me of Mother Teresa. There was a reporter following her around and she was cleaning this person who I think had a leprosy or some sort of disease, and the reporter watching it just said, I wouldn't do that for a million dollars. And Mother Teresa said, "Oh, neither would I." Because like you said, Dan, she sees a human being. She sees a glorious being inside this.
Dr. Daniel Belnap:	00:47:33	It's incomparable. It's that pearl of great price. It's that it is an incomparable greater than rubies and gold. It's a treasure that when you can see that divine nature in another human being, it changes everything. To me, that's the beauty of the temple sealing. When someone gets married in the temple or just the wedding day or whatever, it's a celebration and there's so much going on, but for that 15, 20 minutes, you just see how God sees this individual across from you, and that's how that relationship begins. There's promises that are laid down, but there should be this just moment where you see the divine nature of this being across from you and how God sees this individual, and that should be the foundation of that relationship moving forward. I think it's beautiful.
Hank Smith:	00:48:20	Me too. Me too. The next thing the Savior says, he turns to Peter and he calls him Simon and says, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee. That thy faith fail not. When you are converted, strengthen thy brethren." A famous statement there to Peter, who you would think isn't he already converted? So what do you make of these, of this little exchange here?
Dr. Daniel Belnap:	00:48:45	This begins now to me, an interesting element of this narrative moving forward as Peter becomes involved in this story. We're about to read what Christ goes through, but intertwining it is this narrative with Peter, and this kind of begins it. At least from Luke's perspective, this begins it. Matthew, Mark put this story right when they go to the garden of Gethsemane, so they enter into the garden of Gethsemane. Before Christ begins to pray, he tells them, as I already said, this idea of a shepherd whose sheep are going to be scattered. Peter and some of the others are like, "No, that'll never be me. that'll never be me." Well, Luke puts this account in part of the last supper before they go out, which is fine, but it sets up here and allows him to maybe do a couple of different things with it. The first one would be he calls Simon by name in this case, whereas before it's Simon reacting to something Christ says.

00:49:39 Now the Lord turns to Peter and actually says, "Satan desires to have you." One of the things like we said with Judas, the difficult story of Judas, is he's not the only disciple who is going to struggle this evening. He's not the only disciple who's going to make some really difficult and wrong decisions. We never get how Judas feels about that outside of a narrator who tells us what happens to him. I would find it fascinating to see what Judas would say about this, but we do have Peter. And Peter, we end up with this narrative and we know what becomes of Peter later. So one of the things that strikes me about this is I'm always curious when I read these, who's telling him these stories? This is Peter's story, but every gospel has Peter telling him this version of this account of what's going to happen, this prophecy that's given by Christ and the fulfillment of this prophecy later.

00:50:35 Some go into greater detail. Luke is one of those that goes into greater detail. John's going to give us a little bit more detail, but they all tell a story, and I always think, what does that say about Peter to allow this really difficult, perhaps shameful story, humiliating story, of maybe when he was at his lowest and made all the wrong decisions to be put in his record? And it's not even his record. He's allowing everyone to tell the story in their gospels. That just takes guts. I'm always impressed in the scriptures where when we find these prophets who are willing to tell these difficult stories about themselves. Nephi doesn't always come off looking great in the Book of Mormon. Joseph Smith tells us of the time that he completely disregarded the Lord's advice.

Hank Smith: 00:51:22 That's his opening revelation in the Doctrine and Covenants, right? You have section one, the intro, section two, this is what Moroni told me, section three, this is when I completely messed up.

Dr. Daniel Belnap: 00:51:32 That's just wow. And to say that needs to be in the record. I think we look at these individuals for examples, and I know that we tend to look at Peter and we say, well, he's impetuous and he makes wrong decisions. He's sometimes emotional and all that. And I go, yeah, but he still let the story get in. He knows this story and he's letting people tell the story. He's probably telling it himself. And I want to think, how does that perhaps reflect verse 32? We'll talk about this conversion and strengthening thy brethren. Is there power to telling a story of where you failed, where you did not live up to the expectations perhaps of yourself, perhaps of others?

Hank Smith: 00:52:14 And being vulnerable, especially with your own family? Saying this, I haven't always been. I think my kids think I was born in a shirt and a tie. I started teaching the moment to the doctors in the delivery room.

John Bytheway: 00:52:28 Right.

Dr. Daniel Belnap: 00:52:28 What does Peter tell his kids about this story? Do they hear the same thing that they're reading in the text? I mean, I would assume he would or it wouldn't be in here. The fact that it's in all four of the gospels, this account, tells you it's a significant part of this narrative moving forward, but it's in there and this is where it begins. So if we look at verse 31, we have Christ turning to Simon saying, "Satan has desired to have you, that he may sift you as wheat." We've already seen Satan's agency play out in the beginning of the chapter. He entered into Judas. Here we learn that he wants to do the same thing to Peter. And by that, by extension you can say he's wanting to do that to every one of the apostles.

00:53:07 And for Christ to prophesy again in Matthew and Mark that they're going to be scattered this night. They're going to be offended as in you're going to run, you're going to be broken. This is not going to be a good night for you guys. You are not going to represent yourself as well as you could. Let's put it that way. Satan, this is his hour. There it is right there in verse 53 when Christ meets up with the individuals outside of the garden. "When I was daily with you in the temple, you stretched forth no hands against me, but this is your hour and the power of darkness. This is Satan. Satan wants you, Peter. He wants Judas. He's got Judas. This is not going to be pretty tonight. So with that said, verse 32, "But I have prayed for thee."

00:53:52 One of the things I like to do in the scriptures is look at Christ's prayers when we can. When you can find the text that is Christ's prayers, John 17, Third Nephi 19, places where we find Christ actually praying and get a sense of not just how he prays, but the things that he's praying for. What insight can we get from that? The idea here that he says that, "Satan wants you, but I prayed for thee, that thy faith fail not." I have an interesting question. Maybe I'll turn it to you guys. "I prayed for thee that thy faith fail not, and when thou art converted, strengthen thy brethren." Did Peter's faith fail then over the course of this evening?

John Bytheway: 00:54:33 That gets into that whole thing we talked about President Kimball's, was Peter commanded to deny Christ or was he to save his own life or-

Hank Smith: 00:54:44 What was his motive?

John Bytheway: 00:54:45 Yeah, what was his motive?

Dr. Daniel Belnap: 00:54:47 That by the way, is one of the problems with these two chapters. There's some really tricky, difficult things that are being said of which we don't have great answers to.

Hank Smith: 00:54:56 Yeah. I'll turn it over to Joseph B. Wirthlin. He said, "Imagine for a moment that you were Peter. Three years ago, a holy stranger invited you to set aside your fishing boat and your nets, your means of support for yourself, your family, and then asked you to follow him. You did so without hesitation and for three years you have continued to follow and to love and support and sustain him. You have seen him confound the wise, comfort the weary and the afflicted, heal the sick, raise the dead to life. You have seen him conquer evil spirits, calm troubled seas, and for a few minutes at least, you even walked on water toward him. You were at his side when Moses and Elias appeared to him. You saw him transfigured before your eyes. You have committed your entire life to him, and now he questions you by instructing you to strengthen your brethren when you are converted."

00:55:43 He says, "Peter was surprised." Maybe Joseph B. Wirthlin has an insight. "Peter was surprised. He assured the Lord, 'I am ready to go with thee, both to prison and to death.' But Jesus knew and understood. He was not condemning Peter for a lack of conviction. Peter demonstrated his conviction during the Lord's arrest. Rather, the Savior was telling Peter what he needed to do when his testimony became more secure." I like that insight that maybe Peter thinks his testimony is secure, but perhaps it's not. One more sentence from Elder Wirthlin, "As he knew Peter, the Lord understands you and me when our testimonies may not be the brightly burning bonfire you may think they are or want them to be."

Dr. Daniel Belnap: 00:56:27 I like that because I think that might give us a little bit of insight. When Christ says, "I've prayed for thee, that thy faith fail not." One of the things that makes this tricky is that we could easily say that Peter's faith fails, but Christ suggests here that it hadn't. It might have wavered, it might have been blown if we use the bonfire imagery, it might have gone down, but it never failed. It never went out. That at some level here, even with failure, you didn't fail yet. You didn't fail completely. I don't know how to explain that any more than that, but the idea that "I've prayed for thee that thy faith fail not." We could easily look at this and go, yeah, your faith. You did not have faith

when you denied the Savior, but that doesn't mean your faith is a failure. I know both of you have talked about this before with audiences, we're going to fail and that's just going to be a part of this.

00:57:20 Theoretically, we could live sinless lives, but we're not going to do that. Theoretically, we would never question the gospel, ever. I mean, these are all possibilities. It's just not normal reality. We're going to fail. The challenge is that the adversary wants you to believe that once you've failed, it's you've failed. There's no coming back from that. Whereas just because you failed in this instance doesn't mean that your faith is a failure. Does that make sense? Just because you've made a mistake or that maybe you entered into a period of doubt doesn't mean that you fully failed, that your faith hasn't completely gutted out. At least it doesn't have to. Failure's just going to be a part of this process. So part of me is just this idea that Christ has prayed for you. "I have prayed for thee, that thy faith fail not."

00:58:10 Christ seems to have faith in us and a lot of it. One of my favorite verses is actually in Galatians where Paul talks about this element, and I'm just going to bring it up here. I don't know if I've read this with you guys before or not, but Galatians chapter two, verse 20, he says, "I am crucified with Christ, nevertheless, I live. Yet not I, but Christ liveth in me. And the life which I now live in the flesh, I live by the faith of the son of God who loved me and gave himself for me." Now, there's two ways to read this faith of the Son of God. He says, "I live by the faith of the Son of God.

00:58:45 One could be, I live because of my faith in the Son of God. I've gone through a lot and I live by my faith in Christ. I think that is what we'd often say, that my faith in Christ sustains me and so forth. But the Greek is vague enough that it allows for, "I live by the faith of the Son of God, i.e. His faith in me. I'm sustained by Christ's faith in me, and if you read it that way, then those following clauses explain how Christ demonstrates that faith.

00:59:16 I live by the faith of the Son of God who loved me and gave himself for me. How do I know that Christ has faith in me? Because he gave himself for me. That's my proof. That's my evidence that Christ has faith in me. And for Paul to go, if that's what he means, I'm sustained by my faith in Christ. I think there's an element here of where Christ is saying, "Simon, you're going to fail. You're about to fail, but I've prayed over you and your faith is going to fail completely." Peter doesn't know what that means yet, but Christ does, and I think maybe

that's what it might mean with "thou art converted". When Peter understands Christ's faith in him.

- Hank Smith: 01:00:03 Yeah. Not his faith in Christ, but Christ's faith in him.
- Dr. Daniel Belnap: 01:00:06 Right. I think conversion then requires a twofold understanding of Christ. One, when we understand why we must have faith in Christ, but I think there needs to be a part of that relationship where we recognize He has faith in us. That He has faith in us or else he wouldn't do what he does, and Peter needs to know that. We don't know when that conversion takes place, but we do know according to Paul, that at some point of following the resurrection, Peter and Christ had a one-on-one by themselves, and what we do know from that is at the end of that process as described in Acts four and five, boy, when Peter decides that he's on board, he's on board.
- Hank Smith: 01:00:46 He's amazing.
- John Bytheway: 01:00:47 Yeah.
- Hank Smith: 01:00:48 Yeah.
- Dr. Daniel Belnap: 01:00:49 50 days after this event, he's going to be able to go up to these same people that he denied Christ to and go, "You remember that Jesus? You know the one that you guys crucified, the one that you killed?"
- Hank Smith: 01:00:58 You crucified.
- Dr. Daniel Belnap: 01:00:59 "You remember him? Yeah. That's the one I'm talking about right now." He's bold. There's a boldness to Peter 50 days from now, and I think he learned how to weather a faith crisis, if I can put it that way.
- Hank Smith: 01:01:12 You actually quoted Acts, chapter four, verse 13. "Now, when they saw the boldness of Peter and perceived that they were unlearned, ignorant men, they marveled."
- Dr. Daniel Belnap: 01:01:21 Oh, those chapters are so fun to teach. This is Acts five, but in verse 29 and 30, he's engaging with the high priest of the temple, the leadership of the temple, and then Peter and the other apostles answered and said, "We ought to obey God rather than men. The God of our fathers raised up Jesus whom you slew and hung on a tree." You remember him? You remember that guy? That's the one I'm talking about, that

individual, the one that you just killed. That's the one I'm talking about today.

- Hank Smith: 01:01:49 We are his witnesses of these things.
- Dr. Daniel Belnap: 01:01:51 And so I think Peter learns a lesson of how to act when the knowledge that Christ has faith in you.
- Hank Smith: 01:01:59 Man, you're just blowing me away today. So can I say that faith in Christ means making an effort to see His faith in me?
- Dr. Daniel Belnap: 01:02:08 I think that can be a part of it, that we are sustained not just by our faith in Jesus Christ, but by His faith in us.
- Hank Smith: 01:02:16 And if He has it, then it must be there.
- Dr. Daniel Belnap: 01:02:18 Right? This is a very dark narrative. This is not happy, but you've got these glimpses, these little elements of where Christ is clearly pointing to greater joy, greater happiness. Whether it's the sacrament of which, yes, this is going to be a memorial. You're going to remember this night, trust me, moving forward, but it points us towards a time when we're going to all have this great celebratory meal. Or this case, Peter, your faith is going to be tried. It's not going to be pretty, but I've prayed over you. I've prayed for you that thy faith wouldn't fail you.
- 01:02:50 So I think there's an element where you look at verse 62 of this, "And Peter went out and wept bitterly." I think he thinks his faith has failed him, but Christ's prayer will sustain him. Christ's faith in Peter will let him know, "I've got faith in you. Your life is sustained by my faith in you. How do you know? I gave my life to you." Now, this is just me guessing, but back there in verse 19 when Christ had said, "This is my body, which is given for you." And we get this whole story with Peter, is that what Peter remembers from this? Is this lesson where he learned that Christ gave himself for me I prayed that your faith wouldn't fail you, so you're fine, Peter.
- Hank Smith: 01:03:30 That's fantastic, and I love what you said earlier about he must have been sharing these stories.
- Dr. Daniel Belnap: 01:03:36 And if that's part of it, this is what he's sharing to strengthen the church members. You can fail. Not that you'll want to fail, but things will happen. You're going to fail, but that doesn't mean your faith has failed. In fact, odds are it probably hasn't because Christ prayed for you. We could rely a lot more on Christ if we

gave him the chance. I think there's something liberating and freeing to know that Christ has faith in you.

- Hank Smith: 01:04:05 I think so too. I think it's very compelling. I can do this because he believes that I can.
- Dr. Daniel Belnap: 01:04:12 Yeah.
- John Bytheway: 01:04:13 As I've talked to people, they feel like they're grateful for Peter being so honest about his ups and downs because they feel like they have it. And I'm thankful. I was talking to my class yesterday about isn't it interesting the Book of Mormon starts with a family that had a lot of problems. Not a perfect family, the family where at times they were, Hey, let's kill Nephi. Hey, let's kill dad and Nephi. The fact that Peter had these ups and downs is willing to share them with us, makes us go, okay, maybe there's hope for me because there was hope for Peter. And the Savior, he corrected him over and over again, but he never abandoned him.
- Hank Smith: 01:04:52 That's great, John. Dan, let's move now to the Garden of Gethsemane. We have our Luke 22 account, but we also have this story in both Matthew and Mark and John. A little bit different in John. Walk us through what happens here.
- Dr. Daniel Belnap: 01:05:06 Okay. So this begins at verse 39 for us, at least in Luke, right? Luke 22, like the others, like in Matthew and Mark and John for that matter, they leave where they are for the last supper, the upper room for the Last Supper, and they go to the Mount of Olives. Interestingly, almost all of them point out, as we see in verse 40, "And when he was at the place." They don't tell you where on the Mount of Olives, but everyone, all the readership, the writers assume, we all know where this was.
- John Bytheway: 01:05:33 We all know.
- Dr. Daniel Belnap: 01:05:34 We all know the place. You know the place, so I don't need to describe it to you, but the place where he's went to go, where we all went. He went to that place. We all know that. I would love to know that. If you've ever been to Jerusalem and go to the Mount of olives, boy, they've got all kinds of places where "the place" could be type of thing, but wherever it is, that's where he goes. I think that's intriguing to me in the sense that Christ goes to a place that he's comfortable with, that he knows well on the Mount of Olives to perform this act. Sometimes I think we think he just goes to the Mount of Olives, he just finds some place and then he begins to pray. These texts suggest that

isn't the case. There is a place. There is a place specific to the Mount of Olives that Christ went to for refuge, for repose, to rest, to maybe look over the city. He shared it with his disciples. This is his place. This is his sanctuary. I don't want to call it a temple, but it's his.

01:06:34 And he's made it his, and again, it's not like this is the first time he's ever been there. He's apparently been there many times. This is his place. When we read about him going to the Mount of Olives, this is his place. And so he's going to a place that he's familiar with, that he's comfortable with, that he feels secure in. This is his place, and that's where he goes to perform this. So for me, verse 40, when he's like, "And when he was at the place," all the writers are like, well you know the place, we all know the place. This is his place.

Hank Smith: 01:07:04 One of the gospel authors says, "As he was wont."

John Bytheway: 01:07:06 Yeah.

Dr. Daniel Belnap: 01:07:07 Yep. Right.

Hank Smith: 01:07:07 He goes to this place.

Dr. Daniel Belnap: 01:07:09 Straight in 39.

John Bytheway: 01:07:10 In our conversations, we say things like, "Oh, that is my happy place", and I have places that I like to go. I like to go up Parleys Canyon and overlook this little lake if I want to go think or something. So when I see that, I think, yeah, that's where I go. I'm glad you pointed that out. This is a place that he knew and a place where maybe he had communed with his father before and he goes back to this place.

Dr. Daniel Belnap: 01:07:38 And I think it's important to have a place. If we go by earlier in Luke, he knows he's about to suffer. I don't know what that means, but he knows. As he said with the sacrament, "I'm doing this before I go suffer." I know something's about to happen and it's going to be extremely hard. So I want to go to my place. I want to go to my rock. I want to sit under my tree. I want to be in my place when I do this. So there's a sense that there are things to this he can't fix. He can't fix the pain and suffering that he's about to go through, but he's going to try to find the right environment for it. Luke doesn't mention it, but the others do. They sang songs. He is creating an environment that'll be most conducive for what he needs as he goes through this.

Hank Smith: 01:08:27 A holy space.

Dr. Daniel Belnap: 01:08:29 He's making a holy space. That's exactly right. And it's possible it didn't look like anything else, anything particular to the Mount of Olives. It's not like this was a more beautiful place. It's just, it's the place. The waters of Mormon in the Book of Mormon are a great example of this. I know we have that beautiful picture by Arnold Freiburg. I love it. The beautiful waterfalls in the background.

Hank Smith: 01:08:50 Right? I like that it's perfect.

Dr. Daniel Belnap: 01:08:51 I'm like, wow, that's incredible. Of which, if I were the king, I would own that property, but they're running to a place that is outside of the territory. It says it's a temporary watering hole for animals. I don't know if any of you have hunted or gone to any temporary watering hole of animals. Those places stink. They're muddy. It's disgusting. But how beautiful is this place to the feet of those who entered into the church and the covenants that were made there? The waters of Mormon, I think were probably absolutely gross. I know that goes against some, I understand that, but the description in the Book of Mormon, and yet it became the place. Right?

Hank Smith: 01:09:32 It's beautiful to those who there came to the knowledge of their Redeemer.

John Bytheway: 01:09:37 They were hiding from the searches of the king. There is a set of Book of Mormon paintings, another set by an artist named Walter Rane, R-A-N-E. Look up that one. I love this one because Alma the Elder was a young man when he defended Abinadi, and if you've seen this, oh, he just looks like this young man. He's got his arm outstretched. He's inviting people into the Waters of Mormon. See if you can find a Walter Rane. They have him up at the BYU Salt Lake Center on the fourth floor, all of these, a whole series. And I think one time there was a virtual gallery on ChurchofJesusChrist.org of the Walter Rane Book of Mormon paintings, but that's one of my favorites. Because we can deduce he was about 25 years old, Alma the Elder, and in the painting he looks like one of my students. I love it.

Dr. Daniel Belnap: 01:10:30 When you're at the Jerusalem Center, we take students to the Jabbok River over in Jordan. Now the Jabbok, it's not even a river, it's a creek now. It's a stream. It's disgusting. It is absolutely disgusting. I mean, the water tends to be fluorescent because of so much of the waste that's up stream. But we take them there and we sit them in a gravel pit. I mean, it's where we take them. It's just off the side of the road, and we sit there

and talk about how Jacob saw God there. What makes a holy place?

John Bytheway: 01:11:02 Yeah.

Dr. Daniel Belnap: 01:11:02 Standing in holy places. What makes a place holy? What is it about that? How are you making it holy? Back to this concept of holiness, this place, wherever they are, wherever the Garden of Gethsemane is, it's Christ's, it's His place. It's where He goes.

John Bytheway: 01:11:21 Please join us for part two of this podcast.



- John Bytheway: 00:00:00 Welcome to part two with Dr. Daniel Belnap, Luke 22 and John 18.
- Dr. Daniel Belnap: 00:00:07 In Luke ... He doesn't divide them up the same way as Matthew does, into the different discrete groups, but notice that the first instruction that he gives in this element of the atoning process is verse 40. When we get to the place, he turns to them and says, "Pray that you enter not into temptation." Now, one way we can say that is you can say hope. That's sometimes how we use that word pray in that modern vernacular. But he means pray. I mean, you look verse 46, "Why sleep ye? Rise and pray, lest ye enter into temptation." Now, granted, we don't have the divisions the same way Matthew does, of the group of eight and so forth, but you do have the disciples asking to pray.
- 00:00:44 The closest thing that I can find to an analogy that's like that is, again, 3 Nephi 19, which is kind of fun. Some of the stuff that we've been dealing with, we've been going to events in 3 Nephi 19, to some degree, but it's a before and after. Why in 3 Nephi 19? Well, before Christ comes, the disciples are praying. They have this baptism of fire and by Holy Ghost. And then when Christ comes, he actually has the disciples pray again. So while he goes off ...
- Hank Smith: 00:01:15 While he goes off to pray. Yeah.
- Dr. Daniel Belnap: 00:01:17 ... to pray, he has the disciples praying. I've read this a couple ways, but it almost seems as if Christ has each of the disciples, in 3 Nephi 19, divvy up the audience so that you got groups of 12. If they got groups of 12, are they leading them in prayer? So do we have 12 different groups of praying going on, plus Christ? I don't have a great explanation as to the power of this type of communal prayer, but it's something.
- 00:01:48 I wish I could give more, but it's tantalizing, this idea of a communal group of prayers. Different people all praying at the same time in these different settings, in these different groups. And yet, that's what he seems to be asking happen in the Garden of Gethsemane too. We know that he's going to pray.

We know that he's going to engage with God the Father, but he wants his disciples to be engaging in this prayer too. There's something here about the nature of prayer that I don't fully grasp, but whatever it is, it's profound. I know there's something more here. I can feel it, if that makes any sense. Having never experienced a communal prayer like this before, all I can say is it's not unique in scripture. I'm seeing it elsewhere. I'm seeing it in 3 Nephi 19. I'm seeing ... at least it's implied that it should be happening here. I don't know if the idea is that somehow prayer builds. If that's the case, then there's a different way to think about prayer than we do.

00:02:53 This is why I come back to something I said earlier, I love reading in the scriptures of Christ's prayers. I love reading about his prayers, because I get insight into the nature of prayer and there's something ... Like I said, I haven't fully teased it out, what's going on in these prayer settings like this, but it's something or Christ wouldn't do it. Christ wouldn't tell his disciples, "Spread out. Grab groups. All of you start praying." He wouldn't do that unless there's just something.

Hank Smith: 00:03:22 Unless there's something happening. I'm looking at the Matthew account of the Garden of Gethsemane. It says that the Savior began to be sorrowful and very heavy. He says, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." I'm going to ask you this question, both of you, when have we ever seen him like this? Something is happening here that I don't know exactly how to describe. Even in his temptations, even in John 6, when people are walking away from him, never have we seen him like this. It's almost as if he's saying, you guys, "I am so depressed, I feel like I'm going to die." We have listeners who have been in moments, in their own personal moments like this where it's so overwhelming. What is happening here, in your mind, that is really taking him to a place we haven't seen him before?

Dr. Daniel Belnap: 00:04:28 The simplest answer, I haven't the faintest idea. In terms of our theology, we're at an edge now of which we really have nothing.

Hank Smith: 00:04:37 He doesn't tell us much.

Dr. Daniel Belnap: 00:04:39 Right, he doesn't tell us much about this. I wonder if part of it is because of just the personal, intimate, even traumatic. I'll use the word traumatic. We'll end up here in Doctrine and Covenants 19, which does give us, I think, some insights to this. This is a trauma that we just can't comprehend. The Book of Mormon over and over has made the case that this is an act

that could only be performed by a God. And yet, it's traumatic. It is absolutely traumatic.

00:05:06 To the sorrow element, if you look down here at verse 45, that element of sorrow, it's not just Christ who's experiencing it, or at least that's the implication, "And when he rose from prayer and was come to his disciples, he found them sleeping for sorrow." I don't know exactly what sleeping for sorrow means, but it suggests that they're sleeping because they're experiencing sorrow. The other accounts talk about Christ being so amazed at what's about to happen.

Hank Smith: 00:05:32 Yeah, that's in the Mark account.

Dr. Daniel Belnap: 00:05:33 It's Joseph Smith's translation who ultimately says it's Christ that's telling that. But the text actually talks about Peter, James and John being so amazed as well. We are now at a point where we have no idea what it is that Christ went through, really, and can't fully grasp or comprehend what he's paying for, but it seems to have left an air of heaviness. There's a sense that this place now has become heavy. They're feeling something.

00:06:00 When I talk about this, knowing full well that we don't know what he fully experienced, Christ is going to pay for all suffering, but he's also going to pay for all death. But what that suggests to me is that Christ pays for all entropy. All forms of entropy, any form, any type anywhere. So death, suffering, pain, decay, he pays for all of entropy. I don't know how that would feel to pay all entropy in the universe, as far as I can tell. This is so personal, so private and so traumatic that it's created an atmosphere. There's an atmosphere of where all of entropy is concentrating. All the effects of entropy are concentrating into this spot and this individual. I don't know how you wouldn't feel it.

00:06:59 You know how sometimes you can enter into a place and you can tell that something has happened there just by the environment of the place that's around it. It feels sober. It feels somber. Maybe no one's said anything, but you can feel it. You just feel it. You sense it. There's a physicality to the environment here that I think Luke and others are trying to describe, but struggling maybe how to figure out how to phrase it. It's an incomprehensible level to what Christ is doing. And yet, it is clearly something that is physical enough that his disciples are experiencing an aspect of it. They are sleeping through sorrow.

00:07:37 I've wondered if ... they don't pay the price, they don't pay the physical price at all, but the after effects, the ripples, that price is such that their body shuts down and they go to sleep. This isn't them just going, "Oh, I'm sleepy." If we're reading that verse right, they're sleeping for sorrow. I don't know if they've cried themselves to sleep. I have no idea, but you can exhaust yourself through sorrow. I think we've all experienced exhaustion by sorrow. You're just, you're exhausted. Now, that tends to be through your own experience, but Christ is paying concentrated, all entropy on him that I wouldn't be surprised if there's an element of where Peter, James and John are exhausted from just the after effects of this place of sorrow. You see that. We see where he rebukes him, but in other places, like, "The flesh is weak, guys. I know that." This suggests that there is a physical effect of the Atonement that Peter, James and John and the disciples are feeling. They're not paying the price, but there's something about this event that they're experiencing, feeling.

Hank Smith: 00:08:42 James E. Talmage said it this way ... You mentioned this earlier. He said, "This was a spiritual agony of soul only God was capable of experiencing. No other human, however great their powers of physical or mental endurance, could have suffered so. For the human organism would've succumbed. Syncope would've produced unconsciousness and welcome oblivion." Christ needed his eternal side, you might say, to stay alive during this experience.

Dr. Daniel Belnap: 00:09:13 Here, we're told, in Luke, this is the only place where we find it in Luke, verse 44, "Being in an agony, he prayed more earnestly." I find that fascinating, "Being in agony, he prayed more earnestly." Are we learning here that Christ didn't pray as earnestly at the beginning? Again, we are confronted with Christ presenting a way of praying. We are learning about prayer through Christ. Here, we learn that he begins to pray more earnestly. He wasn't before, but now he is. Wow. "His sweat was, as it were, great drops of blood falling down to the ground."

00:09:49 Now, most biblical scholars will look at that and go, "This is metaphor. Clearly, it's strenuous and his sweat is such as if it were blood." They'll claim it is a metaphor, but in Doctrine and Covenants 19, given to Joseph Smith in, what, 1829, you have Christ actually describing it himself. This is a narrator, third person, who's telling us the story. They're maybe compiling different events and putting them together. But in Doctrine and Covenants 19, the voice of this narrative is Christ himself. Verse 19, "Which suffering caused myself, even God ..." To your point,

this can only be paid by a God. This is Christ talking about himself as God, in his divine role, "Which suffering caused myself, even God, the greatest of all, to tremble because of pain."

00:10:39 Now, "To tremble because of pain," his body is physically shaking. If we take that literally, and I don't know why we wouldn't, because he isn't saying anything about a metaphor, his body is physically shaking from the pain of that, and to bleed at every pore. Here, Christ says his physical bodily reaction, the physiology of this event, he bled from every pore. Every pore. How many pores make up the human skin? He is coated in a layer of blood. How traumatic of pain is that to the skin? How sensitive is he to any type of touch after this? We talk about how much it might hurt for it to bleed from every pore. I want you to just think about what happens after this event, when he gets a night of lack of sleep, he's sleep deprived. His skin is just traumatized by forcing blood up through the pores. They're going to beat him and they're going to slap him. They're going to take a crown of thorns and they're going to put it on his head.

00:11:42 These all hurt on their own. To be struck, his skin is traumatized by this event. From the soles of his feet to the top of his head. He has to walk. How much does it hurt just to walk from these places, and to suffer both body and spirit? Everything up to this point in verse 18 is described in past tense. What I mean by that is, "Which suffering caused ..." That's a past tense. Following that, you get a series of infinitives, "Caused me to do the following, to do this," but it's all fronted by this past tense. Christ is speaking in the past tense in verse 18, up to this point.

00:12:18 And then you get this dash. I don't know what the dash represents. I wasn't there for the revelation, but was there a bit of a pause in Christ's narration of this? I don't know. But what follows is, is a switch to a present tense, "And would that I might not drink the bitter cup, and shrink." Now, I imagine things, so that's probably my problem. This is Dan Belnap's imagination. But I can see Christ telling Joseph, narrating to him, relating to him the events of this and saying, "And which suffering caused ... even God, to tremble and suffer." And then he's just back in that memory. He's just right back into it. You can just see him ... Not that he would space off, but just go, "And would that I might not drink the bitter cup, and shrink."

Hank Smith: 00:13:01 And then he seems to change the subject after that, doesn't he?

Dr. Daniel Belnap: 00:13:03 Yeah, then he just maybe shakes ... the equivalent of a shake and just goes, "Nevertheless, Joseph." I think this switch to this present tense, this first person present tense, reveals how traumatic this event was for Christ. If 2000 years, he still remembers it and puts himself into the present tense for it, it's traumatic. It's still traumatizing. I don't know why it wouldn't be traumatizing. Like anything else, I don't think he experiences the pain over. But if you've ever touched a hot plate on a stove or been injured, you certainly remember that it hurt. It's traumatic. I don't think we often think about the traumatic nature of it, for Christ. He says, "To suffer both body and spirit."

00:13:45 I think you brought up this idea that his spirit was troubled, that his soul was exceedingly sore and troubled. I think this gives a small insight as to why. I know all of the gospels carry with it, saying, "Father, if thou be willing, remove this cup from me." Now, that's one thing. "Father, if you'd like to remove this cup from me," that's the way that Luke describes it. The way Christ says it is, "And would that I might not drink the bitter cup, and shrink." That's different.

00:14:15 This suggests to me ... I need to clarify that. Verse 18 suggests a concern that Christ has. A fear, even, that he might not be up to the task, "Would that I might not drink the bitter cup and actually pull back. I'm afraid I might not be up to this." For me, there is solace to recognizing that on this greatest event, this extremity, the extreme ends of cosmic entropy as he's paying for that price, as God, there was a moment of ... I don't know if the word's doubt, but there's certainly concern, "I'm afraid I might not be able to do this. I'm really afraid of failing." This implies Christ has a fear of failure in this moment. How many of us do?

Hank Smith: 00:15:04 How big this must be for him to have maybe some self-doubt. Like, "Can I really do this?" We don't know what it is, but it must be ... In fact, Elder Maxwell put it this way. He's using the Mark 14 account where it says, "They began to be very sore amazed." Peter, James and John, and Jesus, as Joseph Smith adds, "Sore amazed." If you look at the footnote for Mark 14:33, it's, "Awestruck." This is what Elder Maxwell said. He said, "Imagine, this is Jehovah, the creator of this and other worlds, awestruck. What has he seen in his existence? Jesus knew cognitively what he must do. So he understood it in his head," Elder Maxwell says, "but he had never personally known this process of an atonement before. So when the agony came in its fullness, it was so much, much worse than even he with his unique intellect had ever imagined." How big is this process of

atonement that would fall outside even the scope of Christ's unique intellect?

- John Bytheway: 00:16:23 Going back to Section 19 in my mind, because as I've thought about these events ... Hank, you mentioned the adjective heavy. We find in the scriptures, Alma was "weighed down with sorrow." We all know that Gethsemane means olive press as the weight of the world came upon ... the weight of sin, however we describe that came upon the Savior. I don't know if you guys have ever been through a painful medical procedure or anything, and how your mind gets so focused on getting through it.
- 00:17:02 I've often wondered what got the Savior through this. I'm so grateful to ... today it's my favorite section of the Doctrine and Covenants. I've always loved 19, to Martin Harris, that you've been quoting. But if you go to verse 16, I feel like he's telling us what got him through this, "For behold, I, God, have suffered these things for all, that they might not suffer." I think, "Oh, it was his love for us that helped him not shrink, 'That they might not ...'" There wasn't a, "I suffer these things for all because it's my duty, because I was supposed to, because this was the plan." It was that, "They might not suffer." I thought, "Wow, the power of his love for us is perhaps what helped him not to shrink as the weight of all that came upon ..."
- Dr. Daniel Belnap: 00:17:55 Yeah, I would agree. Back to our discussion we had, I think this is a place where our faith in Christ sustained Him. I find this fascinating. I don't have a great answer or ... because it's just something I've explored, but there are places where, in the scriptures, Christ keeps talking about friends, about having friends and being a friend. Now, when I think about what makes a friend, you think of your best friend. You two are close friends, right? We're friends. So what does a friend do? Well, a friend bears one another's burdens. But that's kind of the point, your best friend is someone that has borne your burden, but that you also bore theirs, if that makes sense. Friendship's a two-way street. If it's all one way, then it's not really a friendship.
- 00:18:43 Now, I say that because Christ keeps ... every now and then in the scriptures, and Doctrine and Covenants, he says, "You are my friends. Peter, James, and the disciples, they were my friends." I think, but the way we describe our relationship with Christ is always one way. He's doing for us. He's constantly doing for us. I go, "That's not a friend. That can be a Father. It can be someone who I'm close to. It can be ecclesiastical leader," or whatever it is, but it's not a friend the way I think of my friend friends. But is there a place where we helped him

out? I've wondered, John, to your point, is this where we did? Is this a place where we helped him out?

Hank Smith: 00:19:25 Isn't that what Abinadi says in Mosiah 14 and 15? He quotes Isaiah 53, and then he says, "During his Atonement, he shall see his seed. Who are his seed? It's those ..." John, you could quote this better than me, "Who are his seed? It's those who believe in the words of the prophets." Am I saying that right, John?

John Bytheway: 00:19:44 What I love about it is their original gotcha question to Abinadi was, "What does this mean, how beautiful upon the mountains are the feet of them that bring ..." When he answers the question, he says, "These are his seed. How beautiful upon the mountains are their feet. How beautiful are the mountains who are now publishing peace." And then he speaks to the future, "And those who shall hereafter publish peace." It's so good, "How beautiful upon the mountains are their feet." I'm thinking of my son on a mission right now. All these missionaries and how beautiful upon the mountains are their feet. Those are his seed. He'll see his seed. That's what's so great about Abinadi. Sorry to get off track a little bit, but we've got Isaiah, but here's another prophet commenting on Isaiah. Telling us, "Here's how he's going to see his seed," even though he was cut off out of the land of the living. That's really good stuff.

Dr. Daniel Belnap: 00:20:37 I've wondered if, in light of that, this is maybe why his exhortation to the disciples was to pray, "Unless ye enter into temptation." Notice that there is ... I'm not saying that he was tempted, but this fear that he expresses in verse 18 of Section 19, this, "And would that I might not drink the bitter cup, and shrink." That concern that he has, that fear that he might fail. Maybe this is the disciples, "I need your help. I'm going to need your help through this. No one else can pay the price, but I need your help. I need you to pray. I need you to pray, so that my faith fails not."

00:21:10 Of course, the disciples wouldn't have been the only ones. I think there's a fulfillment that he should see his seed. For me, this is all going to culminate of course on the cross, where he really is alone for the first time, in a way that he's never been before. He'll experience what we could call spiritual death. He will be cut off from the Father. That is the definition of spiritual death that he's used and others have used in the scriptures. In that moment of just extreme aloneness, separation, isolation, abandonment, all of this cutoff-ness, when he passes over, we then get Section 138, of where he appears in the midst of his seed, and they're rejoicing. From a Latter-day Saint perspective, as we go from the extremity of the loneliness on the cross to

the spirit world where he is surrounded by his friends and his family and his seed, has to be one of the most beautiful juxtapositions we have in all of scripture.

- Hank Smith: 00:22:10 It is. Yeah.
- Dr. Daniel Belnap: 00:22:12 And he sees his seed. That was the promise that the Father outlined to him, "You do this, I'll let you see your seed. You will know it, I promise. I promise. You're going to have to just get through this trial first. When you do, you'll see your seed. I promise." I think that's just cool.
- Hank Smith: 00:22:31 Yeah, me too. There's a moment in Mark I wanted to mention. Mark says ... he went a little further. What's interesting, oh, by the way, is that I think it's Matthew and Mark both have him falling on his face. It's not something you see in art very much. We usually see him praying-
- John Bytheway: 00:22:52 Next to a rock or something.
- Hank Smith: 00:22:53 ... next to a rock or a tree. But in the actual text it says Matthew 26:39, "He went a little further and fell on his face." Mark 14 says, "He fell on the ground," as if he's out of strength. But I wanted to mention Mark 14:36. Mark's the only one to mention this. He said, "Abba, Father, all things are possible unto thee. Take away this cup from me." That word kind of rings to me. When I go to Israel and I'm walking around the streets of Jerusalem, and it's somewhat busy, you'll hear that word. You'll hear, "Abba, Abba." It's usually a child speaking to papa, to daddy. "Abba, Abba, look at me. Look at this."
- 00:23:38 Elder Holland said this. He said, "In this most burdensome moment of all human history, with blood appearing at every pore and an anguished cry upon his lips, Christ sought whom he had always sought, his Father. 'Abba,' he cried. 'Papa.' Or from the lips of a younger child, 'Daddy.'" And then Elder Holland says, "This is such a personal moment, it seems almost sacrilegious or sacrilege to cite it, to talk about it. This is a son in unrelieved pain." So that word Abba has meant more to me over the years.
- Dr. Daniel Belnap: 00:24:17 Yeah, it's certainly possible. That's of course the Aramaic word for father. The Hebrew word is Av. Here's Abba, this is the Aramaic version. We can look at it in two ways. One as this personal way of saying it. Not that it's diminutive, but daddy is different than father. That's one way, is that it's denoting this real personal relationship that exists between Christ and the

Father. There is something to that. When he says, "Almost sacrilegious." My response to that is "Right, but they put it in the scriptures. How cool is that?" We talk about individuals who share their challenges or their concerns or their weaknesses. We have Christ revealing something very personal about himself here. He gave permission to whomever is writing these stories to tell this part of it.

00:25:00 The second way I think of Father is ... Now, bear with me because this is going to seem way off track. But in Abraham 1:2, here's what it says, he says, "I sought for the blessings of the Fathers and the right whereunto to administer the same." If you break that down, he wants the blessings which have been ... that are possessed by the Fathers. Whoever these individuals are, he wants those blessings. And he wants the right to administer them. Now, if he has the right to administer the blessings, that means he has them, the blessing of the Fathers, and he can administer them, which now makes him a Father. Which means, we can now look at a definition of a Father in a different way, as one who has the right to administer a blessing.

00:25:40 That separates it out from offspring. Anybody can provide offspring, but to be a Father, that requires one to have power and authority to do something about it, to bless an individual. In this case, it's possible he's also asking and looking at that aspect of our heavenly Father, of God, "I need someone who has the power and authority to bless me. That's what I need right now." I think it can work both ways. Hopefully, all three of us in our households are both Fathers. Individuals, of which these are our offspring and we care and love for them because they're a part of us, but also because we hold authority to bless their lives, and do so.

00:26:19 What is interesting is the way this is contrasted with what will happen less than 24 hours later on the cross. There, he's not going to be asking for his Father. There, he needs his God. "eli eli lama sabachthani. My God, my God, why hast thou forsaken me?" In that case, he's not looking at heavenly Father as Father, he's looking at Him in his role as God, "My God, where have you been? Where are you now?" So we see a difference here between the use of Abba versus God. There's my Father and my God. I think there's something powerful to recognize the difference of the terminology that Christ is using here.

John Bytheway: 00:26:59 You guys probably remember a religion professor named Stephen Robinson, who wrote *Believing Christ*. I think the first time I kind of understood, "Oh, this idea that the pain would've killed us," is when I read it in *Believing Christ*. On page 123 he

said, "If you or I had gone into the press of Gethsemane and shouldered that load of sin and pain, it would've squashed us like bugs, snuffed us out instantly. But because he was the Son of God and had power over death, his life could not be taken until he laid it down of his own will."

00:27:36 We were having Come, Follow Me with my kids. We were just talking about, "Sometimes we say they killed Jesus. Well, actually, he gave his life. He said, 'No man taketh my life from me. I lay it down of myself.'" That way we don't look for people necessarily to blame because we needed him to die. That was the plan. We're so grateful that he did that, but it was a willing sacrifice. Which, again, is a manifestation of his love for us, that he was willing to do this.

Dr. Daniel Belnap: 00:28:09 Yeah, if it's not an active agency, then it's not a sacrifice. If a sacrifice is something that changes and transforms, if Christ doesn't go through it himself by his own agency, it has no efficacy. The transformation doesn't take place.

00:28:25 One of the interesting elements of it, that I find is ... I know we call it Gethsemane, that he's oppressed. We have this idea that he's being pressed and squeezed. There's elements of that in Isaiah 53, that he'll be bruised for our iniquities. That word in Hebrew is daka, meaning to crush. "He'll be crushed for our iniquities." It's the same root that lies behind the translation of contrite in the Old Testament. Contrite is a Latin word which means to crush. So the sacrifice that Christ goes through to be "crushed for our iniquities", we experience as we offer a broken heart and a crushed spirit. So there's a similarity in the type of sacrifice.

00:29:02 But what strikes me about it ... This is just an area of interest, again, of which it's not like I've got a great answer. But if he bleeds from every pore ... Now, the imagery we have is of Christ being crushed. Now, a crushing would be a squeezing. So he's being squeezed. We can get that. And we get the idea, then, "Well, then, blood's coming out of every pore." But if he's being completely crushed all over his body physically, in some fashion, then he shouldn't be bleeding from every pore until after the crushing. Just the physicality. That's option number one. Option number two is that the pressure isn't from outside, it's somehow inside, and therefore, it's pushing out. There's a level of physical engagement in this act that I don't think we grasp or comprehend. I don't know if this pressure of the entropy is from the inside out, or if it's from the outside in. Either way, it's doing something to his body. That's one thing.

00:30:03 The other one is the cosmic nature of the act. I keep using the word entropy and there's a reason. One of my other favorite passages is in Romans 8. This is the part of the letter where Paul has begun to now make his case that, "We can all be transformed and changed, Jew or Gentile, into a new creature, into the children of God," he says. So you end up with verse 17, "And if children then heirs, heirs of God." 18, he says, "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Saying there's a glory that we have thanks to Christ that could be made available.

00:30:37 And then he says, in verse 19, "For the earnest expectation of the creature waited for the manifestation of the sons of God." If you look in the footnotes, 19 B, there you find the Greek word means the creation. So instead of creature, you could read it as creation, or all matter in the universe. This is a cosmic scope to this act that Christ is performing, because it's through Christ and we become sons and daughters of God. So what it's suggesting here is the earnest expectation, this hope, there's an expectation on the part of the cosmos. On the cosmos. That all matter in the cosmos waits for the exaltation or the ability for a human being to become something more thanks to Christ. That transformation that is made possible through the Atonement, the entire universe is waiting for this.

00:31:28 Why? Verse 20, "For the creature, or the material universe, was made subject to vanity, emptiness. There's nothing to it. Not willingly, but by reason of him who is subjected the same in hope, because the creature, the universe, the material cosmos itself shall be delivered from the bondage of corruption." He's not talking about humanity, he's talking about all matter. There's a cosmic scale to this Atonement. We tend to look at it egocentrically, "The Atonement fixes the corruption, the pain, the suffering, the entropy of my life." But this, Paul gives a glimpse into its cosmic scale, "All matter is redeemed through the Atonement of Christ." It was made to be delivered from the bondage of corruption, decay, entropy. As I like to describe it, these verses plus the resurrection itself suggest that the second law of thermodynamics does not in fact have universal sway.

John Bytheway: 00:32:29 Hugh Nibley, when talking about Jacob in the Book of Mormon, mentions entropy. He talks about ... You know how Paul often speaks of our bodies as corruption? He uses that word here that you just read, too, that our bodies will corrupt. Is it Jacob who says, "There must needs be a power of resurrection"? I think it's 2 Nephi 9. Hugh Nibley commented on that, "Yeah, the only way to undo entropy is with power." Jacob speaks of it that

way. The power of the resurrection. I never noticed power of resurrection before, but it's used that way a few times in the Book of Mormon. When you talked about entropy, I went back to physical science class. But here, we see that being taught ... there's got to be a power that can put things back in order. I love it.

Dr. Daniel Belnap: 00:33:22 That's what Christ is paying for in the Garden of Gethsemane, all entropy for all matter everywhere. Not just for yours and my sins, but for a star that exploded in a galaxy that we can't even see anymore. No wonder his body trembled. No wonder he shook from this. No wonder he thought, "I don't think I might be able to pull this off." I don't think we often think about the cosmic scope of Christ's sacrifice, and yet it transforms everything.

Hank Smith: 00:33:53 That is beautiful. Elder Callister, Tad R. Callister, he said this, I've always appreciated it because I never feel like when we discuss the Atonement in class or on this podcast that we ever really do it justice. I bet our listeners are feeling that this week at home, trying to teach this. "How can I possibly attempt to explain what's happening?" So I think you can take comfort in this. He says, "Every attempt to reflect upon the Atonement, to study it, to embrace it, to express appreciation for it. However small or feeble it may be ..." That's how we sometimes feel trying to talk about this, small and feeble. "However small or feeble it may be will kindle the fires of faith, and work its miracle toward a more Christ-like life." So don't be worried this week about if you can fully comprehend what's happening. As Dr. Belnap has told us, we can't. We can't fully comprehend what is happening. We can make small and feeble attempts to study, embrace, express appreciation, and that will kindle the fires of faith.

00:35:05 One thought that's really helped me as I both study and teach the Savior's Atonement is this thought from President Nelson. He says, "When we comprehend his voluntary atonement, any sense of sacrifice on our part becomes completely overshadowed by a profound sense of gratitude for the privilege of serving him." I love this thought because what do I do with this cosmic voluntary atonement? What do I do with it? President Nelson says, "Let your sense of sacrifice ..." We talked about this earlier, giving your time and talents and effort. He says, "Let that be completely overshadowed by a profound sense of gratitude for getting to serve him in return."

Dr. Daniel Belnap: 00:35:52 The only thing I would say to the Atonement, I guess one last one, is too often, though, we use the Atonement, rightfully so, we've talked about it all day about this, about the way it

overcomes negative things, entropy, negative aspects. But if it's true, then nobody knows how to celebrate better than Christ does. I think there's an aspect of the Atonement where we don't take into account. Nobody knows how good it feels to get a straight A on a test. Nobody knows how cool it is to have a beautiful day. How often do we end up sharing our joys with Christ? I mean that. Not in a sense of, "Oh, I should be and I'm a bad person if I don't," but how does the Atonement take good things and make them great? Because the Atonement does that too.

- Hank Smith: 00:36:37 He made it through. There should be a sense of celebration that he did this, this huge thing.
- Dr. Daniel Belnap: 00:36:43 If he knows your pain and suffering, he knows your joys. Nobody celebrates better than Christ with those joys.
- John Bytheway: 00:36:50 I think that it was Elder Bruce R. McConkie. I tell my students, "He said something about everything," because sometimes if you can't find something, you can find that Elder McConkie said something about it. I love this idea that he said once of the three gardens of God: the Garden of Eden, the Garden of Gethsemane, tomb that was in a garden. We don't know exactly which. But that idea of beautiful things happening, most important things on earth happening in gardens.
- 00:37:19 One of the questions I've always had is, why is it that only Luke gives us this much detail? We get the blood coming from every pore in Luke, in Section 19, in King Benjamin's speech. I'm so glad we read Section 19 because that's first person. I also think we don't want any of our listeners to think we are discounting the cross and the continuing events at the Atonement on the cross. Any thoughts about why the other gospels don't mention this event that happened in Gethsemane?
- Dr. Daniel Belnap: 00:37:55 Again, this is one of those we don't know for sure. But what it would suggest is, if he's got unique insights, he's got a source that he's going to that the others aren't using. That doesn't mean they don't have it, but maybe they didn't go to it. So as he's putting together his narrative and his book, as he's constructing it, he's looking at different eye witnesses or different source material. He's going to different individuals to tell their story. In this case, I don't know.
- Hank Smith: 00:38:21 It was given to him ... a different source.

Dr. Daniel Belnap: 00:38:23 Right. But it's interesting that Luke has ... This is not the first place he's done this. The story of Christ's birth, he has narratives that the others don't. There, interestingly, he has insight from Christ's mother, Mary. He's able to tell us that Mary kept these things in her heart. I don't know. There's a part of me ... Now, this is Dan Belnap way out there, but I wondered if part of the reason why he knows some of these stories is because he went and talked with Mary, who talked with her son, and her son told us about these things.

00:38:54 One of the things that Luke does do a great job of, at least in my mind, Christ isn't the only one who has a unique experience in mortality. Mary also has a unique experience. There's no one who's ever given a birth like Mary ever has. So there's an element of this where she doesn't have anybody else to relate to about it either. John the Baptist is a unique prophet. No other prophet has really been like John the Baptist and had to experience what he's gone through. A sense of, "In my prophetic authority, I'm still alive when another prophet shows up on the scene, Christ. I must decrease and he must increase." That's kind of unique. Most prophets kind of end on a crescendo note, and their prophetic authority or ministry is done when they die. For the case of John, uh-uh, it goes before that.

00:39:41 We have three individuals in the Book of Luke who have unique mortal ministries. They're not the same, but I wonder if they can relate to one another in a way. "Well, I have no idea what you went through, but I went through something similar." I've always wondered, in the case of Mary, who ends up doing something that is unlike any other mortal human being on this earth, if one of the reasons why was not just because that's the way it has to be done, but because Mary can relate to her son in a way that nobody else can. Mary as mother can go, "I don't know what you went through my son, but I know exactly how it feels to have to do it by yourself. I know." I don't know if some of these insights about Christ's unique experience come from his mother, but it comes from somebody. It's somebody in this group who's able to tell this story because they've been told it or they experienced it.

John Bytheway: 00:40:38 So that Luke could put it down. I've just always been curious, why is it that only Luke talks about this if it were so important?

Hank Smith: 00:40:47 Well, the other gospel authors talk about the garden.

Dr. Daniel Belnap: 00:40:49 Right. To point that out, John, those prophecies that you mentioned in the Book of Mormon are often associated with

the prophecy of Mary as well. I'm not 100% sure those are separable.

John Bytheway: 00:41:01

Good point.

Hank Smith: 00:41:02

Yeah. This is in the first paragraph of the manual for this week. It says, "In that garden, and later on the cross, Jesus took upon himself the sins, pains and sufferings of every person who ever lived, although almost no one alive at the time knew what was happening. Eternity's most important events often pass without much worldly attention, but God the Father knew." It talks about, "He heard the pleadings of his son. While we were not there to witness this act of selflessness and submission, we are witnesses of the Atonement of Jesus Christ every time we repent and receive forgiveness of our sins. Every time we feel the Savior's strengthening power, we can testify of the reality of what happened in the Garden of Gethsemane." Dan, as difficult as it is, and as much as I don't want to move on from the Garden of Gethsemane, let's move to John 18 and the Savior's arrest. What do you see here that our listeners need to see?

Dr. Daniel Belnap: 00:41:59

Well, first of all, it is interesting that John doesn't really tell us anything about what happened in the Garden of Gethsemane. That's just not a part of his story. I mean, you get chapter 18 that begins with, the disciples come over to the brook, they enter into the garden, and then that's about it. That's just not a part of John's story. Instead, interestingly, his focus is on Peter, what happens with Peter. When we look at it, all of the gospels have told us, following the events in the Garden of Gethsemane, or at least Christ's paying of that price in the Garden of Gethsemane, they get out and they encounter a group. That group is led by Judas, who's now going to betray Christ. Maybe he already betrayed him before, the minute he left the room, but this is now when it becomes official. He's going to lead that group to him and identify Christ, that leads to the rest of the trial, which will lead to the crucifixion and everything else.

00:42:49

In the case of John, they tell us something interesting. In chapter three, Judas then, having received a band of men and officers from the chief priests and Pharisees. The Greek word there for band designates a cohort, which is a Roman army unit. A cohort is about 600 people. Now, we know there's a large multitude. If this word is to be taken literally, there's at least 600 people that go to the Garden of Gethsemane. Now, that number's big, and maybe this is an element of where John's playing with it, but if you look a few verses later, John tells them an event that happens that the others do not. "Jesus, therefore,

knowing all things that should come upon him, went forth and said unto them, 'Who seek ye?'"

00:43:33 By the way, all of the gospels emphasize this. Jesus knows what's got to happen. He knows the order of it. This is not to say that it's predestined, agencies played a role in this. But what all the gospels want to say is nothing surprised Christ. Nothing at all, outside of maybe what happened in the garden, came as a surprise to Christ. This was ordained. This had to happen, Christ knew it. In any case, "'Who seek ye?' They answered, 'Jesus of Nazareth.' And Jesus said unto them, 'I am He.' And Judas also, which betrayed him, stood with him. And as soon then as he said unto them, 'I am He,' they went backward and fell to the ground."

Hank Smith: 00:44:10 Yeah, John's the only one to mention that.

Dr. Daniel Belnap: 00:44:12 Only one that mentions this idea that Christ, however he says, "I am He," is said with such force and such authority that everyone falls to the ground. Now, the scene that John sets up is, you've got this cohort, 600 plus people there, and Christ says, "I am He," and knocks everyone over. That context sets up Peter cutting off the ear of one individual. So they get off the ground ... You can only imagine, if you were one of those 600, what would you be doing now? This individual has spoken three words and knocked you to the ground with the power of those three words. "I am He," and down they go. They all fell to the ground. Then he asked them again, "Who do you seek?" They said, "Jesus of Nazareth." He said, "I've told you that I am He."

Hank Smith: 00:45:04 Told you.

Dr. Daniel Belnap: 00:45:06 With this demonstration of power, he then says, "If you therefore seek me, let these go their way." He's talking about the disciples. Again, we don't have all the background. We're not getting a lot of detail. But if I were one of the 600 that has just been knocked to the ground by the force of this speaking. He then said, "You're going to let these go, right?" I'd probably go, "Yeah. Go for it. Sure, no problem." John has set up this narrative to telling us a story of Christ's divine power. He doesn't tell us about what happened in the garden, where he paid the price as a divine being, we get afterwards, where he is not just the Messiah, this is God, "I can knock over 600 people." That sets up the story with Simon Peter and the ear. Peter is going to draw the sword. He cuts off the ear. We know about this. The priest's servant cuts off ... the High Priest's servant. And then Jesus said unto Peter, "Put up thy sword into the

sheath. The cup which my Father hath given me, shall I not drink of it?"

00:46:08 Now, by the way, that suggests something interesting. That cup language, "Shall I not drink of the cup," Christ had talked about in the Garden of Gethsemane. John puts it after the events of being in the garden and paying the price, suggesting that maybe the cup is still going, that Christ still must drink from this cup. All three of us talked about how this is just one aspect of the Atonement. The Atonement is much more than just what happens in the garden. It's what happens on the cross. If the Atonement means to bring to one or to make one, the Atonement has to continue with the work that happens in the spirit world. The Atonement has to include the resurrection. If there's no resurrection, then there's no Atonement. There can be no Atonement.

00:46:50 The Book of Mormon adds one more. If you look in Mosiah 18, when Alma is repeating the word of Abinadi, what he ends up saying is he taught these individuals. He taught them of the redemption and resurrection, which is made possible through the sufferings and the works and the resurrection and the ascension of Christ. The Book of Mormon adds the importance of the ascension. We don't talk enough about that, but there's something to the ascension of Christ. In this case, this idea that he's mentioning that, "I still have more of the cup to drink," suggests that the atoning process isn't over. So he does that. Then the band and the captain, the officers of the Jews took Jesus and bound him.

00:47:34 Elsewhere, in the other gospels, when they tell the story about Peter and the ear, Christ will turn to him and says, "Don't you think I could call down a legion of angels? I mean, do you not think that if I wanted to defend myself, I could." John gives us an account of where he just did it, "I just knocked over 600 people by my words alone, Peter. Do you think I could take care of it if I wanted to?"

Hank Smith: 00:47:55 Yeah.

Dr. Daniel Belnap: 00:47:56 So we have that element of it there. I think that's something profound. That of course leads to the events of the denial of Peter, on the part of Christ.

Hank Smith: 00:48:06 Yeah, let's look at that.

Dr. Daniel Belnap: 00:48:07 When you get into that narrative, that really begins in about verse 15. Now, keeping in mind the rest of the story, there's too many tantalizing elements that we just simply don't know. "Simon Peter," according to verse 15, "follows Jesus, and so did another disciple." Now, the vagueness makes us think it might be John, but we don't know who this other disciple is. What we do know is that disciple is somehow related in some fashion with the High Priest. "And so did another disciple, that disciple was known unto the High Priest."

Hank Smith: 00:48:34 Yeah, he's gotten in there somehow.

Dr. Daniel Belnap: 00:48:37 Therefore, this is what allows Peter to go in. I think the big stuff is, in verse 18, "When Peter comes in ..." This is where it comes back to an idea that we talked about at the beginning of this, "And the servants and officers stood there ..." They've got a fire. It's kind of cold. Truth be told, if this is around March, early April, Jerusalem can still be cold at night. You can still have the stormy season run through early April. So if that's the case, it's cold. "And the servants and officers stood there ..." They made a fire of coals. They're warming themselves, "And Peter stood with them." This idea of being with Christ, or with others, it's here at play again in John. He's with them this time. He's not with Christ. That might be something that these different gospel writers are playing with. Who exactly is with Christ? By the end, nobody's going to be with Christ on that cross. That's part of that atoning process. That's part of the cup.

Hank Smith: 00:49:32 Yeah. His circle is getting smaller and smaller.

Dr. Daniel Belnap: 00:49:35 Very small.

Hank Smith: 00:49:35 His circle of friends. Yeah.

Dr. Daniel Belnap: 00:49:37 Until it'll just be him. In many ways, that brings the full circle, to me, one of the things he had talked about on the Sermon on the Mount, or the different elements of the Sermon on the Mount is "Rejoice when they persecute you. Rejoice when they do these things." There's a real desire for human beings to engage socially. We don't like to be thought badly of in any context. We don't like to be alone. We're social creatures. Joseph Smith talked about this. The same sociality that exists here exists there, only coupled with eternal glory. That's a paraphrase of the Section 130, verse two. We don't like to be alone. We see this playing back and forth, "Are you with Christ? Are you not with Christ?" By the end, nobody's going to be with Christ. He's the one person who has truly ever, ever been alone. Cut off,

isolated. That is a normal emotional feeling that we have as human beings, but we've never experienced it like Christ.

00:50:33 Joseph Smith has told, what is it, Section 122, "You've never been that far. You've never gone that far. Even when the wolves prowl around your door. If the very jaws of hell gape open after thee, if the seas billow up against thee, Joseph, you've never gone so far that I can't find you." Christ's aloneness, his isolation makes it possible, so that we never are and never have been.

00:51:02 Even when we talk about those Sons of Perdition. Again, I come back to 76, "They're mine. I'm not going to tell you anything about them. That's not your call. It's not your concern. But they are mine. There's still a level where they're still God's. But Christ, Christ was alone." We can see this play back and forth in Luke 22 and John 18, "Are you with him? Who's with him? Who are you with?" And we can see that engagement with Peter.

Hank Smith: 00:51:29 Awesome. It seems that, here's Peter, when he's with the apostles, when he's with Jesus, he was showing so much strength. And here, he's kind of alone, on his own at the fire, and maybe he doesn't have that kind of strength. Again, we want to be careful here because we don't know Peter's motive, as President Kimball taught in Peter, My Brother. We don't know exactly what's happening. But it's okay to take lessons, I think, here from these different schools of thought.

Dr. Daniel Belnap: 00:51:57 I agree. I wonder if there's an element there of almost a reflection of Christ. We're skipping all over this story, but we know Christ is going to be completely cut off on that cross. The mocking that will take place, "If you're really who you say you are, come down from that cross." We see a reflection of that tying back to the temptations that the adversary gave him in the wilderness. This, "If you're who you say you are, come down off the cross." But he passes that trial.

00:52:24 Peter also experiences being alone. To your point, Hank. I think that's intriguing that you just brought up. He is alone. Before when we've seen Peter, he's with other disciples or he's with Christ. We've seen Peter act with Christ. Now he's on his own, and that's when his faith fails him. That's when it happens, right here. This is where he needs to learn about what true conversion is, to take it back to Luke 22. He is by himself. I don't think he meant to betray him. I can't tell from the text for sure. Or deny him. But there's an element here where it's like, when he gets called on the spot, he's not expecting it and he just reacts, and he reacts weakly. "No, no, no, I'm not a part of this," but he's by himself. So we have Christ who's by himself. We

have Peter who's by himself. We see how they react to that sense of what happens. One is weaker and one fails. But that's all fronted by that, "Ah, but I prayed over you, Peter, that your faith won't fail you. So when you're converted, strengthen your brother."

Hank Smith: 00:53:29 "You're going to be okay. You're going to make it through this."

John Bytheway: 00:53:32 It's interesting, or maybe even in Peter's defense, where's everybody else? He's sticking close. He's sticking close by, at least, "I wonder if I can hear what's going on," or, "I might be needed." I mean, he's sticking around. I don't know where everybody else went. I just think that's interesting, that he's standing right outside the palace there. Maybe trying to figure out what's going on inside. I don't know.

Dr. Daniel Belnap: 00:53:56 Yeah. That's what brings it again to me. To your point, John. That wasn't his plan to deny Christ. I don't think he went in going, "Yeah, if they ever ask me, this is what I'll say." This feels spontaneous. It feels like, "I'm on the spot. I'm threatened in some way." This has an implicit threat of violence in some way, and he just fails. He just fails. That's how we look at it. We know that he says that because once that cock crows three times, according to Luke, Christ doesn't say anything. He just looks over and catches Peter's eyes. According to Luke, Christ looks over, sees Peter. Peter sees it and just starts weeping. He knows what he's done.

Hank Smith: 00:54:38 That's Luke 22:61, "The Lord turned and looked upon Peter."

Dr. Daniel Belnap: 00:54:42 I mean, he doesn't say anything. He just looks at Peter. He's like, "This is a fulfillment of what I just said." There's some irony in that element of it too. The irony is going to show up a little bit in John. But in Luke, Christ had prophesied that Peter would deny him. You just got fulfillment of Christ's prophecy. In the next verse, as they begin to put him on trial, it's, "Prophecy for us, if you can. Prophecy what's going to happen." You want to go, "You just did."

Hank Smith: 00:55:08 He just did. Yeah.

Dr. Daniel Belnap: 00:55:10 Luke shows you that he had just prophesied and that his prophecy had come true.

Hank Smith: 00:55:15 I've always loved this thought from Elder Scott. He says about Luke 22:61, "The Lord turned and looked upon Peter." He said, "This tender passage also illustrates how very much the Savior

loved Peter. Although he was in the midst of an overpowering challenge to his own life, with all the weight of what was to transpire upon his shoulders, yet he turned and looked at Peter. The love of a teacher transmitted to a beloved student, giving courage and enlightenment in a time of need." That he still remembers him. He's not looking at him in hatred or in anger, just looking at him.

- Dr. Daniel Belnap: 00:55:52 Yeah. I think the look portrayed, "But Peter, I prayed over you. I've prayed for you. That your faith would be strong. That your faith would prevail." I think the look conveyed that faith of Christ's.
- Hank Smith: 00:56:08 That's cool.
- Dr. Daniel Belnap: 00:56:09 Oh, I should point out, there is in John 18, this idea that ... This can go to part of it, Christ never throws anyone under the bus. If you look at verse 19, "The High Priest then asked Jesus of his disciples." It almost wants him to ... "Tell me, give me the names of the disciples. Let's do this," and Christ doesn't. This is where Christ is like, "Hey, listen, guys, you can ask anyone who's ever heard me speak."
- Hank Smith: 00:56:31 That's great.
- Dr. Daniel Belnap: 00:56:31 That's really fun.
- Hank Smith: 00:56:32 "I'm not going to give you names." Yeah.
- John Bytheway: 00:56:34 "I want a list of everybody you hang out with."
- Hank Smith: 00:56:37 Yeah.
- Dr. Daniel Belnap: 00:56:37 Right.
- John Bytheway: 00:56:38 As we've gone through this year, don't you think, Hank, I just have come to love and appreciate, and kind of empathize with Peter, because I do dumb things and need the Lord's correction and everything. I wonder if a lot of our listeners are also a little more empathetic towards Peter and the position he was put in. All the things we've seen him go through, leaving his nets behind. And then being on the Mount of Transfiguration, and saying, "It's good for us to be here." Everything that's coming, it's exciting to see. Someone I feel like I can relate to a little more is Peter with his ups and downs and everything. This has been good. To cut him some slack and say, "Yeah, we don't

know everything about this. His willingness to share and to let all this come out helps us identify with him and love him more."

Hank Smith: 00:57:30 Dan, before we let you go ... These have just been profound chapters. You've really opened them up to us in awesome ways. What do you hope our listeners walk away with from this week's lesson?

Dr. Daniel Belnap: 00:57:43 We think about how profound the Atonement is and what that act was. Even as we understand that we cannot comprehend fully, it is worth exploring. It is worth recognizing as Latter-day Saints, we have a body. We believe in an embodied salvation. Therefore, the physical experience of Christ. I'm not saying we dwell on the suffering, but what was the mechanism? What are the full effects of this atoning act? I mean, I can talk about him. It's the same way of trying to figure out what an infinity or any large number is. I can describe it, but it's hard to comprehend. And yet, it's worth the describing, if that makes any sense.

00:58:22 I think it's important that we think about the Atonement a lot. Think about it in terms of how he experienced it, what it might have meant for him. I think the element of these friends that he's got right outside, that are part of this experience, however that experience was happening. I don't know what it means to pray or to sleep in sorrow, but somehow they're experiencing part of this process. They're not paying for it, but they're experiencing it, which puts them in a very select category of people.

00:58:53 In the case of Peter, Peter did let himself down. That's ultimately what I would say. I don't know if he let down Christ. Christ had prayed over him. Christ knew that his faith wouldn't fail, but Peter let himself down. And yet, Christ won't let him be overcome by this. I've wondered, "If Christ hadn't met with Peter after the resurrection, what would've happened to Peter? What would've happened?" Whatever the result is, Peter does not let this overtake him. In the end, Christ is right. His faith didn't fail.

00:59:25 We can have moments where we fail. We're going to have moments when we fail, but that doesn't mean we failed. Certainly not from Christ's perspective, who paid a price, and in that price was able to see all of us for who we really are, and pay the price for that. That's how he sees things. That's how he sees us. That's how he understands us. It's what allows him to have faith in us, which in turn allows us to have faith in Him. I think that's huge. I think that's got to be an important element of our relationship with Christ. Recognizing that he has faith in

us as much as we might have faith in him, and that is what allows us to be his friends. He really does want to be friends with us. Not just disciple and master, not just Father and children, but friends. Friends who help each other out. I think we helped him out. I think he helps us out.

- Hank Smith: 01:00:25 Wow. John, what a great day we've had with Dr. Belnap today. I have learned so much. There's been moments where I'm just, "Wow, how have I never seen that before?"
- John Bytheway: 01:00:36 Yeah. I keep thinking of what you just said, Dan, "Greater love hath no man than this, that a man lay down his life for his friends."
- Dr. Dan Belnap: 01:00:44 I think that's great.
- Hank Smith: 01:00:46 We want to thank Dr. Dan Belnap for being with us today. What a treat. Thank you, Dr. Belnap. 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. We hope all of you will join us next week as we continue looking at the last night of the Savior's life on FollowHIM.
- John Bytheway: 01:01:09 Today's transcripts, show notes, and additional references are available on our website, followhim.co. Followhim.co. You can watch the podcast on YouTube, with additional videos on Facebook and Instagram. All of this is absolutely free, so be sure to share with your family and friends.
- Hank Smith: 01:01:26 To reach those who are searching for help with their Come, Follow Me study, please subscribe, rate, review, or comment on the podcast, which makes the podcast easier to find. Thank you.
- 01:01:36 We want to thank our incredible production crew, David Perry, Lisa Spice, Jamie Nielson, Will Stoughton, Krystal Roberts, and Ariel Cuadra. We also love hearing from you, our listeners.
- Shelley: 01:01:48 Hi. I'm Shelly. I believe that Come, Follow Me is the most inspired program of scripture study that we've ever received. From the beginning, I felt that each lesson contains a treasure chest of additional scripture, conference talks, videos, and so much more. And the lessons are written for families of all sizes and all ages. As I followed my treasure map, I was led to podcasts such as FollowHIM. What a wonderful program of scripture study, as we receive additional insights and gospel teaching through gospels and scripture scholars. This podcast

helps to fill my spiritual hunger as I study throughout the week. Come, Follow Me has given me a greater understanding of my Savior, Jesus Christ, his teachings, and how his principles and gospel apply to me personally, and apply to me in our present world circumstances.

WHAT IS THE DIFFERENCE BETWEEN HAVING A TESTIMONY AND BEING CONVERTED?



- Hank Smith: 00:04 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: 00:10 Thank You. Good to be back.
- Hank Smith: 00:12 You know the drill, John. FollowHIM Favorites. We answer a single question from this week's lesson. John, the question is from Luke 22. There's a verse where the Savior says to Peter, "I have prayed for thee that thy faith fail not, and when thou art converted, strengthened thy brethren." Now we know that Peter has a testimony. He's borne his testimony many times, and yet here the Savior is saying, when you're converted. So the question for this week is what's the difference between those two things? What's the difference between having a testimony and being converted? What would you say?
- John Bytheway: 00:48 You know, we all have used a voltage converter maybe when we travel or a catalytic converter on our car. It kind of changes something into something else. So I wonder if it's part of you're becoming a different person, a new creature like Paul might say, to be converted. My dad used to say there's a difference between being convinced and converted. Maybe when you're converted, you start changing and becoming something different than you were. How does that sound?
- Hank Smith: 01:18 Yeah. In the Book of Mormon how often it talks about, and they, whatever group of people were converted unto the Lord, converted unto the Lord. And I take that to mean that something inside of them has changed.
- John Bytheway: 01:31 The idea of a convertible, a car that changes.
- Hank Smith: 01:34 That can change.
- John Bytheway: 01:35 Versus a testimony which a testimony is very knowledge based. It's things that I know. Whereas conversion is something like you said, is something I become.

Hank Smith:	01:45	Yeah, I like that you used the Book of Mormon idea. It never mentions in the Book of Mormon converts to the church. We say that sometimes, but the object of our conversion is the Lord, Book of Mormon teaches us. So trying to become like Jesus, a lifelong thing, and please don't think conversion is... It's a mighty change of heart, but it doesn't mean an instant change of heart.
John Bytheway:	02:09	Absolutely. Yeah. President Henry B. Eyring said, "the change, conversion, will be renewed again and again as we unselfishly continue over a lifetime to act in faith to strengthen others with the gospel of Jesus Christ. Conversion will not be a single event or something that will last for just one season of life. It's a continuing process." So maybe having a testimony is something that you can say, I have that. But conversion is something that you're continually reaching for, that's going to take the rest of your life to become more and more converted. As the Doctrine and Covenants would say, that light will grow brighter and brighter until the perfect day.
	02:50	It's like I know what to do. Now I've got to do what I know and when I do what I know, I'll start to become what the Lord wants me to become.
Hank Smith:	02:58	When I get back to heaven. I just don't want to know something and I even don't want to just have done good things. I want to have become something. We hope you'll join us on our full podcast. It's called FollowHIM. You can get it wherever you get your podcasts and then come back next week. We'll do another FollowHIM Favorites.