



"Be Perfectly Joined Together"

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:

Are the Latter-day Saints ready for unity? Dr. Teresa Bell examines the Saints in Corinth and Paul's letter, which admonishes them to strive for unity, spirituality, and wisdom.

Part 2:

Dr. Teresa Bell continues exploring how the Saints can establish a spiritual foundation, remain chaste, and gain the Spirit of the Lord.

Timecodes:

Part 1

- 00:00 Part 1–Dr. Teresa Bell
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- 04:13 Division amongst the Corinthians
- 05:45 Order of the epistles
- 07:59 Paul writing various congregations
- 09:29 The background of Corinth
- 12:00 A greeting and then a rebuke
- 14:22 Admonishment against division
- 16:15 Following a teacher or missionary
- 19:06 Robert Millet’s *Becoming New*
- 21:33 Keep eyes on Jesus
- 23:22 Elder Pino “Let Doing Good Be Our Normal”
- 26:20 Overcoming divisions
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- 35:46 Jesus speaks to the Nephites about contention
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Part 2

- 00:00 Part II–Dr. Teresa Bell
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- 08:12 Elder Packer “Feed My Sheep”
- 10:52 “A Teacher Come from God”
- 15:29 You are the temple of God
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- 21:23 Hugh Nibley “Faith of an Observer”
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- 24:15 Perceptions of non-believers
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- 37:12 Body of Christ
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- 44:15 Elder Holland “Of Soul, Symbols, and Sacraments”
- 46:40 Dr. Bell shares her journey as a scholar and Latter-day Saint
- 53:05 End of Part II—Dr. Teresa Bell

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Biographical Information:



Teresa Reber Bell joined the faculty of the Department of German and Russian at BYU in August 2013. She teaches German 377/378 (German Teaching Methods), FLANG 276 (Exploring Foreign Language Teaching), and German. She supervises the student instructors and the student teachers and is the advisor for the German Teaching Major. She also oversees the annual German Fair.

From 2002-2013 she was a faculty member of the Department of Modern Languages, Literatures, and

Linguistics at the University of Oklahoma. She graduated from the Interdisciplinary Ph.D. Program in Second Language Acquisition and Teaching at the University of Arizona in May 2001. From August 2000-April 2002 she taught German at the University of Pittsburgh. At the University of Oklahoma she teaches the foreign language teaching methods course, second language acquisition, phonetics, and German.

Since May 2009, she teaches the online methods course for the American Council on the Teaching of Foreign Languages. In 2008, she was President of the Oklahoma Foreign Language Teachers' Association. In April 2009, she was awarded the Longmire Prize for dedication to teaching and the scholarship of teaching. In 2012, she was elected the 2012 Foreign Language Teacher of the Year for the state of Oklahoma. In 2013, she received the Excellence in Teaching Award from the Oklahoma Foreign Language Teachers' Association. In 2018, she received the Excellence in Post-Secondary Teaching Award from SWCOLT.

She regularly presents at ACTFL, CSCTFL, and SWCOLT. Her research focuses on successful FL teaching and learning and foreign language teacher development. Since April 2016 she has been serving as the ACTFL Program Review Coordinator for the Council for the Accreditation of Education Preparation (CAEP).

Her recent research projects can be viewed at: https://www.researchgate.net/profile/Teresa_Bell3

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Hank Smith:	00:03	Hello my friends, welcome to another episode of followHIM. My name is Hank Smith. I'm here with the incredible John Bytheway. Hello John.
John Bytheway:	00:11	Hello Hank.
Hank Smith:	00:12	Welcome back to another episode, John. We are going to look today at First Corinthians. Paul spent about 18 months in Corinth, then was away for a few years, but got word that the Corinthians had created divisions among themselves, been separated and had some contention among themselves. I feel like, John, we could get a lot out of this letter. What are you thinking?
John Bytheway:	00:36	I always think of that Doctrine and Covenants verse, "If you are not one, you are not mine." And I always think if we're not his, the alternatives are not very good.
Hank Smith:	00:43	Absolutely. We have an awesome guest, an expert joining us today, John. Her name is Dr. Teresa Bell. When it comes to this letter, is there a lot for us to take out of this?
Dr. Teresa Bell:	00:55	I really think there is. I can't help but think of the recent conference talks and how there's been a lot about unity lately. And I think that's probably the main message we need to get from it.
Hank Smith:	01:04	Yeah, absolutely. And being able to see our differences as strengths and yet be united in purpose. Fantastic. John, this is Teresa's first time on our podcast, Dr. Bell. Can you tell us a little bit more about her?
John Bytheway:	01:18	Oh, I'm so excited to share with our audience about Teresa Reber Bell. She joined the faculty in the department of German and Russian at BYU in August of 2013. She teaches principles and practices of language teaching, exploring foreign language teaching, a graduate seminar on language and culture and German language courses. She is the associate chair and president-elect of the Utah Foreign Language Association. And

she's the current president of the BYU Faculty Women's Association. Before coming to BYU, she was faculty member of the Department of Modern Languages, literatures and linguistics at the University of Oklahoma, from 2002 to 2013. And from August 2000 to April 2002 she taught German at the University of Pittsburgh. Her research focuses on native speaker perception of non-native speaker production of written and spoken German.

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| Hank Smith: | 02:18 | Wow. |
| John Bytheway: | 02:20 | So how do native speakers perceive those who are not native speakers in what they write and produce in German. In addition to other projects, she's writing a book on the hymn, Silent Night, and its perception and influence in lives of members of the church, or as they say in German, I remember this Stille Nacht I get that right? |
| Dr. Teresa Bell: | 02:40 | Ja, sehr gut. Ja. Perfect. |
| John Bytheway: | 02:42 | She graduated from the interdisciplinary PhD program in second language acquisition and teaching at the University of Arizona in May 2001. She has a BA in German and math from BYU, and an MA in German literature from BYU. She served in the Germany Frankfurt Mission and taught Institute for two years at the University of Arizona while she was in graduate school. She's married to Ryan Bell. They have two children. One, Luke is serving in the Bolivia Cocha Bamba mission, and Madeline just graduated from high school, will be going on a Vienna study abroad and attending BYU this fall. I love introducing people because I love what I hear from our guests. They're just so amazed at the wide education that our guests have and yet they're faithful believers. And so we're really delighted to have you with us, Dr. Bell, thanks for being with us today. |
| Dr. Teresa Bell: | 03:38 | Thanks. I'm really happy to be here. |
| Hank Smith: | 03:40 | We are very happy to have you here, Teresa, and I know that you are friends with my wonderful wife, Sarah, and so she is excited to listen to this episode. I don't know how many episodes she listens to, but I know this will be one of them. |
| Dr. Teresa Bell: | 03:55 | She listens to a lot of them. We talk about them sometimes. |
| Hank Smith: | 03:58 | I hope so. I don't ask because I feel like that's a little too much pressure. I bet in all your experience with your mission and with |

		all your education, you've never run into any sort of division or contention among people. I bet that's never.
Dr. Teresa Bell:	04:12	Never in my entire life.
Hank Smith:	04:13	Never been the case. Never the case. I'm going to read a little something from the Come, Follow Me manual and then we'll turn it over to you, Teresa, and see where you want to go. It opens up by saying, "During the months that Paul spent in Corinth, many of the Corinthians, hearing him, believed and were baptized, it must've been heartbreaking for Paul to hear just a few years later that there were divisions and contentions among the Corinthian saints, and that in his absence they began to heed the wisdom of the world. In response, Paul wrote the letter we now call First Corinthians.
	04:44	It is full of profound doctrine, and yet at the same time Paul seems disappointed that the saints were not ready to receive all the doctrine he wanted to give them. He says, "I, brethren, could not speak unto you as unto spiritual," he lamented, "for ye are yet carnal." As we prepare to read Paul's words, it might be helpful to examine our own readiness to receive truth, including our willingness to heed the spirit and strive for unity within our families, with our fellow saints and with God." What a great introduction. Where do you want to go with this, Teresa? How do you want to take a look at First Corinthians?
Dr. Teresa Bell:	05:17	I'd like to start by saying that I'm really happy to join both of you, Hank and John, who are united together to help us better understand the Come, Follow Me curriculum. So I'd like to talk a little bit about the historical and geographical context for the city of Corinth, because I think it's important to understand before we dive into the epistles, and then a little context for Paul's epistles in general. And you may have covered some of this already, talking about Acts and Romans, and it's okay, it's good to hear it again sometimes.
Hank Smith:	05:43	Okay, Totally fine. Yeah. Repetition is a good thing.
Dr. Teresa Bell:	05:45	Right. Okay. Paul's 14 epistles found in our present New Testament were written to members of the church who already had some knowledge of the gospel. They are not evangelistic, rather they're regulatory in nature. And I feel like someone brought that up before, it was maybe John. And this was something I found fascinating that I did not know. The arrangement is neither chronological geographical nor alphabetical, but by length, in descending order from the

longest, which is Romans to the shortest, which is Philemon, which to me, that's crazy to put it in that order.

Hank Smith: 06:15

Let's put them in order of length.

Dr. Teresa Bell: 06:18

If this is the case, except with the epistle to the Hebrews, which was placed last because some have questioned whether or not it was written by Paul. And this is all from the Bible dictionary, by the way. The dating and chronological grouping of the epistles as presented below, which I'll talk about in a second, is approximate, but it does seem consistent with the facts that are known. So an advantage to study the epistles in chronological order that the reader sees the differences in the types of problems the church encountered as the years passed and the circumstances changed. The early membership was mostly Jewish, and problems included questions about the law of Moses, that later when the Gentile membership had increased problems involved items of Greek philosophy. Early persecution was from the Jews. Later persecution came from the Roman government. But these things were visible in the epistles, not by sharp distinction, but by the gradual shift.

07:09

And I think that's something that's interesting. And so looking chronologically, it would start with First and Second Thessalonians, which was AD 50, 51, and then First and Second Corinthians, Galatians, and Romans. Then the next group is Philippians, Colossians, Ephesians, Philemon, and then Hebrews and then Titus and First and Second Timothy. So just looking at the groups like that chronologically, it's interesting to look at that. So first and second Corinthians and Galatians and Romans were written between AD 55 and 56. First Corinthians was written toward the end of Paul's three-year stay at Ephesus, which is interesting to me because I always used to think, "Well, he wrote it because he was in Corinth." And he did not, for obvious reasons. And then Galatians was probably written during his journey through Macedonia, and then the Romans, he wrote from Corinth.

Hank Smith: 07:59

So Paul is all over the known world bringing up these new branches of the church, raising up these new branches, moving on, raising up more new branches, and then writing to his old branches to try to keep them headed in the right direction. Is that right?

Dr. Teresa Bell: 08:13

Yeah. And when you think about that, that just seems overwhelming to me. An overwhelming task for one person, for one missionary to do.

Hank Smith:	08:20	Yeah, John, you opened a branch of the church once. That had to be overwhelming.
John Bytheway:	08:26	Wow, that's cool you remember that. I will never forget the day the mission van drove off and I was standing there with Elder Steve Lewis, and they had just rented us a house with the living room we could hold church in instead of an apartment. They got some pews and just said, "Bye-bye." What an adventure.
Hank Smith:	08:47	Raise up a branch.
John Bytheway:	08:48	Yeah.
Hank Smith:	08:49	And Paul's doing it, it sounds like almost weekly, starting these new branches of the church wherever he goes.
John Bytheway:	08:56	And Paul is so uniquely qualified. He could speak languages. I know that would touch you, huh, Teresa? He had different languages and he knew different cultures and he was able to talk to anybody.
Dr. Teresa Bell:	09:10	He could. And it's, talking about that with the different languages and cultures, at the time, Corinth was the meeting place of many nationalities. It was the main current of trades flowed through there, between Asia and Western Europe.
Hank Smith:	09:23	If I remember right. It's on a small strip of land where you can...
John Bytheway:	09:27	It's an Isthmus.
Hank Smith:	09:29	You can cut off a bunch of time, you would stop your boat and then you would maybe unload it, take everything to the other side, going through Corinth, and then your boat would go around and pick you up on the other side or there'd be a new boat there to pick you up.
John Bytheway:	09:44	Yeah, it's called the... Oh, correct me, it's called the Diolkos. There was a Greek name for this road. They wanted to build a canal, what was it, six kilometers? Just didn't have the equipment to be able to do it back then, but it saved 200 miles or something going around. When I was there, I joked with my group that this is where this saying came from, that we wish you a merry isthmus and a happy new peer, because on the other side they would unload the... Yeah, they had the same reaction.
Hank Smith:	10:14	That's good. It was good.

Dr. Teresa Bell:	10:14	That's really good.
Hank Smith:	10:17	So it's on this little narrow stretch of land where you can... A lot of people are coming through.
Dr. Teresa Bell:	10:22	Yeah. And lots of trade going on. So lots of languages, lots of cultures. Paul's first visit lasted nearly two years and his converts were mainly Greeks. And about the Greeks, at that time, they were gifted with a keen sense of the joys of physical existence, a passion for freedom and a genius for rhetoric and logic. So when we think back to the famous Greeks that we know, but at the same time it was reared in the midst of the grossest moral corruption and disciplined and self conceited types of things that were going on there too. So you had this dichotomy there, which was really hard to work with for Paul.
John Bytheway:	10:57	So you wouldn't say the field was ripe already to harvest, or maybe you would, it would just be they really need the gospel here type of a thing.
Hank Smith:	11:06	John, I was going to say, so it's full of nationalities, full of languages and full of sin. Is that what you're telling me. Teresa?
Dr. Teresa Bell:	11:13	Yes, very much so.
Hank Smith:	11:15	Okay. And here Paul shows up and has some success, right?
Dr. Teresa Bell:	11:19	He has great success. Yeah. There were people who were humble enough to listen to him and who were ready.
Hank Smith:	11:24	Then he leaves there. He's there for you said almost two years, and then he leaves there and he goes on to do more of his work, and somehow he gets word that things are not going well in Corinth.
Dr. Teresa Bell:	11:37	Yeah, and don't you kind of wonder about that, how he found out? I mean I know there are a lot of possible ways, but at how disheartening that would be.
Hank Smith:	11:45	He says, it's in verse 11, "It hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you." So there was a tattletale. Somebody in there let Paul know things are not going well.
Dr. Teresa Bell:	12:00	It's good that he knew so then he could try and reach out and help them. That's the other really important part. And you bring up something interesting too. The way that... in looking at an

analysis of First Corinthians one through seven, the very first part is his greeting and giving of thanks in verses one through nine, and then he rebukes the church for the lack of unity.

- Hank Smith: 12:22 He's like, I love you so much, you're the best.
- Dr. Teresa Bell: 12:24 This is what's going on.
- Hank Smith: 12:26 And now here's the problem.
- Dr. Teresa Bell: 12:27 Yeah. And the spirit of partisanship and insubordination. Then the case of impurity in chapter five and six, and then lawsuits. Then the inquiries made by them about marriage in seven. But that's just an overview of looking at it. Chapter one, the first few verses true saints are perfectly unified in the same mind and in the same judgment. Just going off of that in the heading, "Paul, who was called to be an apostle of Jesus Christ through the will of God and Sosthenes our brother." I promise I practiced that before I came on. "Unto the Church of God, which is at Corinth, to all them that are sanctified in Jesus Christ called to be saints with all that in every place, call upon the name of Jesus Christ our Lord, both theirs and ours. Grace be unto you and peace from God our Father and from the Lord Jesus Christ.
- 13:13 I thank my God always on your behalf for the grace of God which is given you by Jesus Christ, that in everything you're enriched by him in all utterance and in all knowledge, even as a testimony of Christ was confirmed in you, so that ye come behind in no gift waiting for the coming of our Lord Jesus Christ, who shall also confirm you to the end that you may be blameless in the day of our Lord Jesus Christ. God is faithful by whom we were called unto the fellowship of his son Jesus Christ our Lord." And I just love... Can you even imagine receiving that in a letter? I think we had a high council speaker yesterday in sacrament meaning and he brings the love of the stake presidency. You got to love that. And then you think about area presidencies when they speak, general authorities who speak, and then when the prophet and apostles speak, they bring the greetings that make you feel like they really know you and care about you. But they bring love from the Savior really, and that's what Paul's doing here.
- Hank Smith: 14:11 I love his introductions. We've seen this in a couple other letters.
- John Bytheway: 14:14 Oh yeah.

Hank Smith:	14:15	It seems in every letter he wants to begin with the good that they're doing and the good people that they are.
Dr. Teresa Bell:	14:22	We can take a lesson from that even too. We think about when we try to be peacemakers, and President Nelson's most recent talk, and what it takes to be able to do that, to be united, to be peacemakers.
John Bytheway:	14:36	Yeah. Verse 10, no divisions, be of the same mind, same judgment. It's just that, that ideal of Zion. It sounds like that same heart, same mind. And that's lofty. That's hard to do, but that doesn't mean we don't strive for it and we don't mention it. We're trying to get to that point where there's no division, same mind, same judgment.
Hank Smith:	14:58	In the God's Word translation of verse three, it says, "Goodwill and peace from God our Father and the Lord Jesus Christ are yours." That's a way to start a letter.
John Bytheway:	15:09	Yeah. I like the bumper sticker language, eyes on Jesus, and Paul always starts his letters like that. "Hey, what are you looking at? Eyes on Jesus, you guys." I feel like the Doctrine and Covenants does that. "Your eyes have been upon Joseph, come on you guys, eyes on Jesus. That's where you keep your eyes."
Hank Smith:	15:26	Oh yeah, I remember that, John, "Your eyes have been upon him."
John Bytheway:	15:29	Yeah, and his imperfections, you've known, and his language, you've known... Your eyes are in the wrong place. Eyes on Jesus. And Paul starts all of his letters like that I think.
Hank Smith:	15:36	Yeah. It starts out with, Teresa, wouldn't you say he's beginning with, "This is where our focus needs to be." "Even as the testimony of Christ was confirmed in you we're waiting for the coming of our Lord Jesus Christ. We want to stand blameless in the day of our Lord Jesus Christ." It's every verse.
Dr. Teresa Bell:	15:54	Yeah. So 10, "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, them which are of the house of Chloe, that there are contentions among you."
Hank Smith:	16:15	10 verses in, he's like, "Let's address some issues."

Dr. Teresa Bell:	16:19	And in the manual it says under this first section, we don't know all the details about the lack of unity among the Corinthian saints, but we do know about lack of unity in our own relationships. And then think of a relationship in your life that could benefit from more unity.
Hank Smith:	16:33	That's something that's big for us here on Follow Him, Teresa. Yes, let's learn about these people in the past, but help me with my relationships today. Help me with my relationships with my children, my wife, my ward members.
John Bytheway:	16:44	My challenges today.
Hank Smith:	16:45	Yeah, let's not shy away from that.
Dr. Teresa Bell:	16:47	Right.
Hank Smith:	16:49	As I read this, looking forward to our recording today, it seems like they're dividing by who taught them the gospel, or who baptized them, or who they're looking at as their leader. Verse 12, "Every one of you is saying, I am of Paul, I am of Apollos." We know he is another missionary. I am of Cephas," which is Peter, "I am of Christ."
John Bytheway:	17:10	Yeah. Are you focusing on who first taught you or who baptized you other than eyes on Jesus? It's that sort of a thing. Be careful about that. That's what I'm getting.
Hank Smith:	17:21	Yeah. Teresa, do you feel like that's what's happening there? I don't see that a lot happening today of course, but...
Dr. Teresa Bell:	17:28	In 15 too, "Lest any should say that I had baptized in mine own name." It goes right along with that, but yeah, I remember when I was on my mission, you try to involve members, and try to have members baptize and confirm, and members help with the teaching, and members help with the fellowship before they even were baptized. So it wasn't something that was tied to the missionary.
Hank Smith:	17:47	I can see in other translations of the Bible, it's when we say I am of Paul, I am of Apollos, kind of what they're saying is, I follow Paul, or I belong to Paul. I follow Paul. And then I see in verse 13 this question, is Christ divided? Meaning would Christ like this division among his missionaries, his leaders, those saying, "Oh, that's my leader. No, well, that's my leader. Well, that's my leader."

Dr. Teresa Bell:	18:13	In 14, "I thank God that I baptized none of you." Listen to this. Okay? This is what's going on. You are of Christ. You belong to Christ. You follow Christ instead of me or anyone else.
Hank Smith:	18:28	Yeah. He cuts that apart in one verse, "Is Christ divided? Was Paul crucified for you, or were you baptized in the name of Paul?" John already knows this. I have an affinity to President Hinckley because he was the prophet of my youth. He seemed like almost a grandfather to me. Some of his talks came at the most crucial periods of my life, decision-making times of my life. But I can see myself kind of saying that, "Well, I am of Gordon B. Hinckley."
John Bytheway:	18:58	Yeah.
Hank Smith:	18:59	"I'm a product. I'm a product of President Hinckley." And Paul might say, "Was President Hinckley crucified for you? No, it was Christ."
John Bytheway:	19:06	Our friend, Dr. Robert L. Miller, a friend of the podcast, who's been on a couple of times, he has a book called Becoming New, that's all about the epistles of Paul. This is what he said, "Language like I am of Paul, I am of Apollos, I am of Cephas, and appropriately I am of Christ, suggests that different factions or schisms had developed. The situation might be analogous to a group of latter-day saints sitting around a table and expressing who their favorite general authorities are. Although the case with the Corinthian saints was much more serious than that. Let us suppose that certain members of the restored church choose to study and teach and focus solely on the words of their particular champion. There are the David O. McKay saints, the Joseph Fielding Smith members, the Marion D. Hanks followers, and the Bruce R. McConkie fans, the Boyd K. Packer crowd and the Thomas S. Monson collection.
	19:55	Each of these chosen servants is different in his own way. All gifted, powerful and effective witnesses of the Lord Jesus Christ, each appealing to different kinds of latter-day saints." What I like here is he said, "well, there's something to be said for that. There's people that resonate with us and I'm grateful for that." But he says, "this is more serious because let us suppose that certain members chose to study and teach and focus solely on the words of their particular champion." And that's where Paul is, "Whoa, whoa, whoa." That's the eyes on Jesus idea. That's what I get from that.
Dr. Teresa Bell:	20:29	I love that from the book. I had a similar thought to that. David O. McKay was the prophet when I was born, so he's always

been like the prophet. I'm with you, Hank. I remember when President Hinckley passed away too, that it was like, "Oh, are you kidding me?" And then when President Monson, you're just like, "What?" It's interesting to look at it like that. Everybody thinks differently, has different backgrounds, different ways of learning, and that's where I think it's important. It's okay to be drawn to someone's type of teaching type of writing, but the whole purpose is to be of Christ.

John Bytheway: 21:00

And that's who they are all pointing us to. And that's what's so beautiful about it, is they're all disciples of Christ that are pointing us that way.

Hank Smith: 21:08

Paul says in verse 17, "For Christ sent me not to baptize, but to preach the gospel." So he's saying, look, I know some of you are, Hey, I was baptized by this guy. I was baptized by this guy. That's not the crucial point. The point is "Lest the cross of Christ should be made of none effect." So, John and Teresa, I hear him saying baptism is important and who you were baptized by great, but the cross is the important piece.

John Bytheway: 21:33

Yeah, this is what I love about Paul. He keeps going back to that eyes on Jesus message, even in his introductions, in his greetings. That's where the power is. And you'll notice him going back and forth and comparing the wisdom of men and the power of God, and which one he wants us to focus on. Like in verse 22, "The Jews require a sign, the Greeks seek after wisdom, but we preach Christ crucified." and that's where the power is. Don't ever get your eyes off of the Atonement, off the cross as Paul will put it. "And unto the Jews that's a stumbling block, unto the Greek's, foolishness." And if I understand right, the idea that a God could be crucified and condemned like a criminal just seems so foolish to the Greeks. So maybe that's where he's going with that. But that's where the power is, and that's why it's so fun to see Paul preach to get us back to eyes on Jesus, and this man as God raised from the dead, as he taught on Mars Hill.

Hank Smith: 22:40

Before we leave this idea, Teresa, tell us more about being perfectly joined together. No divisions among you. He says there's contentions among you. This seems to be a major point of Paul that, like John has said, they're taking their eyes off of Christ and are now creating these factions among themselves.

Dr. Teresa Bell: 23:05

And I think I'd like to back up a little bit to talk about language and culture and the different customs and traditions. We've talked just a little bit about how it was back then, but how things are now. And there've been a couple of recent

conference talks that I love more than anything. And when I teach the seminar on language and culture, whenever we have general conferences, it's always in a fall semester. I always have students watch conference and look for things about language and culture. And it's so cute because I got a text from one and she said, "I know Dr. Bell's going to love this one by Elder Pino from October 22 this last fall." So I just want to tell, and you probably, I don't know if you remember this or not, but love it so much. He says, "We all have customs and traditions that are personal from our family or from the community in which we live, and we hope to keep all those things that align with the principles of the gospel."

23:45 Edifying customs and traditions are fundamental to our efforts to stay on the covenant path, and those that are an obstacle we ought to reject." So when we put this in the context even of the Corinthians, at the time, and then he explains the custom is the practice or the frequent and habitual way of thinking for a person, culture or tradition. Frequently the things we think and do in a habitual way we recognize as normal. Then he tells this story that I just can't even stand. I love it so much. "My wife, Patricia, my beloved wife, loves to drink coconut water and then eat the coconut. During our first visit to Pueblo, Mexico, we went to a place where we bought a coconut. After drinking the water, my wife asked them to cut the coconut and bring her the flesh to eat. When it came, it was reddish. They sprinkled it with chili, sweet coconut with chili."

24:32 That seems strange to us, but later we learned that the strange ones were my wife and I, who did not eat coconut with chili. In Mexico it's not rare, it's very normal." Okay. And I don't know, you guys have spent time in Mexico, and there are mangoes with chili. There are different things that they do put chili on, but I'd never seen it with coconut before and neither had they. So another occasion they were in Brazil, they served avocado, they were about to sprinkle salt on it and the friend said, "What are you doing? We already put sugar on the avocado. Avocado with sugar? That seems so odd. But we learned that the odd ones were my wife and I who did not eat avocado with sugar. In Brazil, avocado sprinkled with sugar is normal." And now they eat those things and it's okay, but what is normal for some may be odd for others depending on their customs and traditions.

25:16 And so this is what I just think is so interesting, and this is just about little things that you would eat. Like food items, the way food is treated in two different countries that these Elder Pino and his wife thought were a little bit different and something that they'd never really seen before. This is basic. This isn't

really about Christ, but it really is. Because it's one of the things that can cause factions, and sometimes we look at people and think, "Oh, they put chili on coconut. That is so weird. I totally can't be friends with them," or "We don't believe the same thing or that type of a thing."

25:47 And so his examples were a really good start to look at this. And he quotes President Nelson and his talk, A New Normal from October 2020. "Today we often hear about a new normal. If you really want to embrace a new normal, I invite you to turn your heart, mind and soul increasingly to our Heavenly Father and His son Jesus Christ. Let that be your new normal." So when we look at that in the context of even just eating avocados with sugar and coconut with chili, it's interesting because those are things that really don't have anything to do with salvation, eternal life, Christ. But something like that could lead to divisions.

Hank Smith: 26:20 Teresa, if divisions can come up with something as simple as food, how do we overcome this? Because I would think the adversary is trying to create division after division after division any way possible, and we are falling right into that trap sometimes.

Dr. Teresa Bell: 26:37 And we all do. I shouldn't say all because I'm sure there's someone out there who doesn't. But when I think about the talk, Love your enemies by President Oaks in October 2020. This was one that got me. I loved it so much because he talks about political differences. And that was a huge time, it still is going on where people have distinct views.

Hank Smith: 26:58 I've never heard of that. John, have you ever heard of that, of people being divided by politics?

John Bytheway: 27:04 They do? They are?

Hank Smith: 27:04 This is news to me. I'm excited to learn more about this.

Dr. Teresa Bell: 27:07 When President Nelson talked in his peacemakers talk, peacemakers needed, I guess, he talked about that too. The very thing. If someone posts something on social media, you don't have to be mean about it, but you don't also have to necessarily like it, but it's to try to understand where they're coming from, why they believe what they do, and you don't have to support them or their political candidate. But it's getting past that. On many college university campuses, there are differences of opinions. Politically is one of them. Ways of

teaching and learning are different, and there are people who are far right, far left and have a hard time even talking with other people who have a different political persuasion or different belief. To the point where I've seen people not even talk to each other. I've been at several different universities and it seems like in every department there are at least two people who cannot talk to each other, refuse to talk to each other, for whatever their problems are, and I just find it awful.

28:04 To me, that's something that needs to be bridged, it needs to change. You asked something about how we can overcome this. And I don't know if there's an answer. I know it's through Christ. I know it's through the Atonement. I know that everything can be forgiven. I know that we can get along with everybody, but it's how to do it. I've had discussions with friends about this before too, is how to do it. It feels like people are looking for, "If you'll give me a step-by-step of this is how you do it, I will do it." But the thing is, that is not what it is. It's a little more difficult than that. It's a personal thing that we have to learn for ourselves. And I think it's true, the eyes on Jesus, I love that so much, John. I might use that now every day, all the time. But that's what it is if you keep your eyes on Jesus and what the real goal is and what the real context is for everything we should be doing, I think that's what the key is.

John Bytheway: 28:55 I was listening to a talk from a friend, Ganel-Lyn Condie and she used that phrase and I thought, "Oh, I like that." Because I've talked about Peter walking on water and as soon as he looked away, he started to sink, but that eyes on Jesus was a good way to put it. I remember a time I was standing in a room in the Philippines with all these other elders. I don't know if it was a district meeting or what, but I looked around the room and just realized I was the only American in the room. And there was an Elder from Canada there, was an Elder from New Zealand there.

29:29 There was an Elder from Australia there. There was my companion, a Filipino there, and I just thought, "Look, how cool is this?" What is the one thing we're all united about? Because we were different. We didn't go to high school together, didn't take seminary, but the one thing we were united about was our testimony of Christ. I just remember that moment. I think I wrote it in my mission journal one of the three times I wrote. But just remember thinking what a cool thing that was, and how uniting the gospel can be if our eyes are on Jesus.

Hank Smith: 30:03 The talk you've been referencing, this peacemakers needed, this was just a couple of months ago and yet I can put myself back on the couch listening and being just wowed by President

Nelson. He says, "Vulgarity, fault-finding and evil speaking of others are all too common. Too many pundits, politicians, entertainers and other influences throw insults constantly. I'm greatly concerned that so many people seem to believe that it is completely acceptable to condemn, malign and vilify anyone who does not agree with them. Many seem eager to damage another's reputation with pathetic and pithy barbs. Anger never persuades. Hostility builds no one. Contention never leads to inspired solutions."

30:48 I bet both of you felt the same way on this talk. One that stood out to me. He said, "If a couple in your ward gets divorced, or a young missionary returns home early, or a teenager doubts his testimony, they do not need your judgment, they need to experience the pure love of Christ reflected in your words and actions." I would encourage everyone to go back and listen to that entire talk again. It's one that'll uplift you. Do you remember he talked about the surgeon that threw his scalpel?

John Bytheway: 31:15 Yes.

Dr. Teresa Bell: 31:15 Yes.

Hank Smith: 31:17 President Nelson, in his forearm, he says, "In the middle of his tantrum, he threw his scalpel loaded with germs and it landed in my forearm."

Dr. Teresa Bell: 31:26 Well, and then that's when he decided right then he was never going to be that angry. He was never going to have an outburst like that or a reaction to something, and what a blessing for all of us now.

Hank Smith: 31:36 Yeah, you can tell it by just the person that he is. We talked about how to do this. I think I've shared this one other time on the podcast, so those of you who listen every time and memorize everything, I apologize. I doubt there's anyone who does that, but this is from Henry B. Eyring, Our Hearts Knit as One, October 2008. It's a little long, so bear with me here. He said, "That leads to another principle of unity. It is to speak well of each other. Think of the last time you were asked what you thought about how someone else was doing in your family or in the church. It's happened to me more than once in the past week. Now there are times we must judge others. Sometimes we are required to pronounce such judgements. But more often we can make a choice. For instance, suppose someone asks you what you think of the new bishop.

- 32:26 As we get better and better at forging unity, we will think of a scripture when we hear that question. And now my brethren seeing that you know the light by which you may judge which light is the light of Christ. See that you do not judge wrongfully. For with that same judgment which ye judged, ye shall be judged. Realizing," this is back to President Eyring, "Realizing that you see others in an imperfect light will make you likely to be a little more generous in what you say. In addition to that scripture, you might remember your mother saying, mine did, if you can't say anything good about a person, don't say anything at all. That will help you look for what is best in the bishop's performance and character.
- 33:02 The Savior as your loving judge will surely do that as he judges your performance and mine. The scripture, what you heard from your mother, all these will lead you to describe what is best in the bishop's performance and his good intent. And then this promise, I can promise you a feeling of peace and joy when you speak generously of others in the light of Christ." Isn't that great? I can promise you a feeling of peace and joy when you speak generously of others in the light of Christ. And since Teresa and I have the same bishop, we better do a shout-out to our good bishop Nuttall. We love you, Bishop. You're doing a great job.
- Dr. Teresa Bell: 33:40 We do. He is so great, and he has his eyes on Jesus.
- Hank Smith: 33:45 Yeah.
- Dr. Teresa Bell: 33:46 President Nelson, in his talk, after what you quoted, "Brothers and sisters, we can literally change the world one person and one interaction at a time. How? By modeling how to manage differences of opinion with mutual respect and dignified dialogue. Differences of opinion are a part of life. I work every day with dedicated servants of the Lord who do not always see an issue the same way. They know I want to hear their ideas and honest feelings about everything we discuss, especially sensitive issues." And he was talking about his counselors, President Oaks and President Eyring, and to me that was something. I was blown away.
- 34:21 I thought that was so spectacular that even the first presidency has different and honest feelings and ideas about things, but they're able to share it in a way that is beneficial for everybody and then they end up becoming unified, however it works out. This whole talk, when it was on, I had out my little notebook. I was trying to write down every word he said. And I just was laughing to myself because I knew it was going to be... I was

going to be able to read it the next day, or two days after, but it was like it wasn't soon enough. I wanted to have all of it to go over it, every word from that talk. I just thought this could seriously change the world if people would read this and take it to heart and heed it.

Hank Smith: 35:00

Yeah.

John Bytheway: 35:01

I would just say again that... I want to say Doctrine and Covenants section 38. I think it's verse 27. "Be one. And if you are not one, you are not mine." And how the options are not good. And I've often felt like if Satan's going to get us, it's, of course, he's going to try from the outside in. But if he can get us from the inside, if he can create divisions on the inside. Those are the really tough ones. So to me that is the bigger issue, that if we have the unity, we have allowed the Spirit in and the power of God into all that we're doing. That's just how he starts here. You can have that power of God with you if there's no divisions.

Hank Smith: 35:46

Third Nephi, chapter 11, both of you'll remember this. Jesus speaking to the Nephites, this is his first day with them, his first few moments, hours, with them. "For verily verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil who is the father of contention. And he stirs up the hearts of men to contend with anger one with another."

Dr. Teresa Bell: 36:08

Right? So, in October 2020, it felt like that was a good general conference for talking about unity and language and culture. And Elder Cook gave the talk, Hearts knit together in righteousness and unity. And he tells a story that really is to me is a really great example of this. He said, "As a young man not of our faith, General Thomas L. Kane assisted and defended the saints as they were required to flee Nauvoo. He was an advocate for the church for many years. In 1872, general Kane and his talented wife, Elizabeth Wood Kane and their two sons traveled from their home in Pennsylvania to Salt Lake City. They accompanied Brigham Young and his associates on a trek south to St. George, Utah. Elizabeth approached her first visit to Utah with reservations about the women. She was surprised by some of the things she learned. For instance, she found that any career by which a woman could earn a living was open to them in Utah.

36:59

She also found church members were kind and understanding with respect to Native Americans." And that the paragraph alone is enough to make you think a lot of things. But the culture was different than outside of Utah. "During the trip they

stayed in Fillmore at the home of Thomas R Matilda Robinson King. Elizabeth wrote that as Matilda was preparing a meal for President Young and his company, five American Indians came into the room. Although uninvited, it was clear they expected to join the company. Sister King spoke to them in their dialect. They sat down with their blankets with a pleasant look on their faces. Elizabeth asked one of the King children, what did your mother say to them? Matilda's son's reply was, she said, these strangers came first and I've only cooked enough for them, but your meal is on the fire cooking.

37:43 Now I will call you as soon as it's ready. Elizabeth asked, will she really do that or just give them scraps at the kitchen door? Matilda's son answered, mother will serve them just as she does you and give them a place at her table. So she did. They ate with perfect propriety. Elizabeth explained that this hostess rose a hundred percent in her opinion. Unity is enhanced when people are treated with dignity and respect, even though they are different in outward characteristics." There are a few remarkable things about this, but one is the attitude toward the American Indians at the time in the area was not necessarily positive, and we don't really have to get into that, but there were definite differences between the Utah members of the church and the American Indians. The fact that she knew their dialect, which... I don't know what it was, but there's a good chance it wasn't even written down.

38:29 She couldn't have just studied up from a book or anything. But she cared enough to have that relationship and to know how to speak to them. To me, that is just something that's remarkable. I could talk about language things for a long time, but another really important thing from that is that we're given the promise that people could hear the gospel in their own tongue. So that right there, it just shows that she's already trying to build relationships, maybe never to share the gospel, but it's just something that's really important for us to think about.

Hank Smith: 38:59 Yeah, I want to learn other people's language. And that doesn't necessarily have to mean English, Spanish, German. It can mean the way they think, the way they talk. If I really try to see life from their point of view, I can perhaps learn their language.

Dr. Teresa Bell: 39:14 It's true. Although I should say that Elder Uchtdorf did refer to German as the celestial language.

Hank Smith: 39:19 Oh, okay.

Dr. Teresa Bell:	39:20	Once, for a general conference before talk... I think he even said it in German, so not everybody caught it.
Hank Smith:	39:24	Oh, did he?
Dr. Teresa Bell:	39:25	I'm just saying. Just put that in your notes of something to read or to learn.
Hank Smith:	39:29	I'll throw that in. Do you think that's why Paul, in the second half of this first chapter, he seems to be saying, I don't want you contending with one another because I'm not using the wisdom of the world and the wise people of the world to share the gospel. And that's one of the purposes is I'm going to put that idea that you need to contend about a message. I'm going to put that away by using, what does he call them? The weak things, the base things of the world and the things which are despised.
	40:05	That's who God has chosen. It's one of my favorite moments in the Doctrine & Covenants. The Lord says, "I'm going to use you, Joseph, to show that I can do anything with anyone." He's almost, it's kind of a veiled like... Well, but I'm going to use the weak things of the earth. So, it seems to me, am I saying that right, either of you? That Paul says in the second half of this first chapter, this is why we're using the simple people of the earth, we're going to get away from the idea that contending in intelligence is the way to truth.
Dr. Teresa Bell:	40:38	I think so. Definitely. I remember there was a time on my mission where there was an elder who hadn't been out very long, and his German left a little bit to be desired, and we were at a street display talking to people. And someone came up and started bashing with him a little bit. I don't know that he could have even done it in English. I'm not very good at debating in English either. But in German it was never going to happen. He just stopped and bore a simple testimony of the Savior and the person just was stunned. They couldn't say anything.
	41:05	But that helped me see is, there's this spiritual missionary who's ready to serve, ready to preach the word and to share the gospel. And to this other man, he looked like he doesn't even speak German. He's probably 18, 19 years old kind of thing. It's like, what could he possibly tell me? But him just bearing his testimony, the spirit poured in so strong and testified to that man and he was stunned. It's not about intelligence, it's not about intellectual, being intellectual. It's not about any of that. And I think that's something that's really important in this section.

John Bytheway:	41:38	Yeah, it's the man's wisdom compared to the power of God. And the latter is going to win every time.
Hank Smith:	41:47	Yeah, this is the God's Word translation for First Corinthians chapter one, verse 27. "God purposely chose what the world considers nonsense in order to shame the wise. And he chose that what the world considers weak in order to shame the powerful." So, Paul might be saying something about himself. He might be saying something about us, John, or anyone else who God uses to spread the gospel. I purposely use the ones that you wouldn't think could do it in doing my work.
John Bytheway:	42:23	The verse that I think you were referring to, Hank, is right there in the footnotes in the bottom corner. If you're looking at old-fashioned printed scriptures like I've got, section 35 verse 14. Is that the one you're talking about?
Hank Smith:	42:37	I can't remember. Yeah. What is it?
John Bytheway:	42:39	"I call upon the weak things of the world, those that are unlearned and despised to thresh," I think it says, "thresh the nations by the power of my spirit, and their arm shall be my arm and I will be their shield and their buckler, and they shall fight manfully for me. Their enemies shall be under their feet." It's like this whoa type of a verse. And boy, when you think about it, here's a farm boy from upstate New York. Maybe that's who he meant by the weak things of the world.
Hank Smith:	43:08	I like how this chapter comes together, the way he begins focusing on Christ, saying, "You've got to get rid of these divisions and be humble enough to allow the weak things of the world to teach you, to guide you." And then he finishes with Christ in verse 30, "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption." He circles all the way back around it seems, Teresa, back to Christ.
Dr. Teresa Bell:	43:39	Well, for chapter two, I think one of the main important topics is, and this is directly from Come, follow me for individuals and families. "I need the Holy Ghost in order to understand the things of God." And just reading directly from the manual, I just really like examples like this. It helps me really a lot. If you wanted to learn more about something like automotive mechanics or medieval architecture, how would you do it? According to First Corinthians two, nine through 16, how is learning the things of God different from learning the things of man? Why must we have the Holy Ghost in order to understand the things of God? So maybe we should look at those verses and

then we can talk about the questions here. What do you feel you should do to understand spiritually things more fully? And how could Paul's words help someone who's struggling with his or her testimony?

- Hank Smith: 44:23 Paul says, "As it is written, eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit. For the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, save the spirit of the man which is in Him. Even so the things of God knoweth no man but the spirit of God." I should throw in that JST there, except he has the spirit of God. Verse 12.
- 44:57 "Now we have received not the spirit of the world but the spirit which is of God that we might know the things that are freely given to us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. The natural man receiveth not the things of the spirit of God, for they are foolishness unto him. Neither can he know them because they are spiritually discerned, but he that is spiritual, judged all things, yet he himself is judged of no man. For who hath known the mind of the Lord that he may instruct him, but we have the mind of Christ." That's beautiful language. Someone tell me what it all means.
- Dr. Teresa Bell: 45:45 I think John should take the first stab at that.
- John Bytheway: 45:50 Oh, well. I was really looking forward to this chapter because my top 10 scriptures fluctuate like the AP top 25 college football. But First Corinthians 2:9 has always been one of my favorites. And it's kind of like saying you have no idea. You can't even imagine it. Whatever you think God has prepared for them that love him, the best you can possibly imagine, it's better. That's how I always love to read that in. So that's one of my very favorite verses. And then you can see that one of the footnotes there is section 76 and talking about the things in the next life, how wonderful and beautiful they can be. I love, he's just giving us a glimpse and it makes me wonder if Paul has seen some of that.
- Dr. Teresa Bell: 46:41 It does make you wonder about that. And I really love that verse too, John. It really does help you take a step back and think of things. And you think we know a lot of great things. We feel the spirit. We have really spiritual experiences. But when you look at, "Eye hath not seen, ear hath not heard," that you just think,

we can't even imagine what that probably means. But it does make you think about Paul and what he knew and what he'd experienced. I'd imagine some of it.

John Bytheway: 47:07 Just his testimony that, "Listen, God wants to give us everything." And that's why it's a very exciting, fills you with anticipation, type verse, what has God prepared for them that love him? It just makes us think too, what does it mean to love God? And how do I move forward that way?

Dr. Teresa Bell: 47:27 There's a primary song, the one, the Holy Ghost. It's number 105. And I thought about this a lot. The words in it are just really remarkable. And I'm just going to read that really it's short. I won't sing. I'll just read. "And when Christ was on the earth, he promised he would send the Holy Ghost to comfort us. Our true, eternal friend. The Holy Spirit whispers with a still small voice. He testifies of God and Christ and makes our hearts rejoice." And then the second verse, "And when we are confirmed by sacred priesthood power, the Holy Ghost is given to us to guide us every hour. Oh, may I always listen to that still small voice, and with his light, I'll do what's right each time I make a choice." This song made a big impact on me. When my son got baptized, he was eight.

48:11 So 12 years ago now. That was one of the songs that he chose for the congregation to sing. And it's really great doctrine to me. It's very simple, but explains everything well. And so when we were just talking about this and looking in First Corinthians chapter two and about how, that we need the Holy Ghost, or we can't understand the things of God. And it goes along with what we were talking about before too, the wisdom in God and how you don't have to be learned to be able to share the gospel or to be able to understand the word of God. But when I was studying this, it just made me think of that primary song, and it's basic, but it's all true.

Hank Smith: 48:49 Excellent. John, you focused in on verse nine. I want to focus in on verse 14. Teresa just mentioned it, "The natural man receiveth not the things of the spirit of God for they are foolishness unto him. He can't know them because they're spiritually discerned." What does that verse mean to both of you?

John Bytheway: 49:08 I keep noticing that word receiveth. I think it means accept. Sometimes I think he who receives seed among thorns. It sounds like people... Like a wedding reception, we receive guests. When we confer the gift of the Holy Ghost, we say receive the Holy Ghost. It's a let it in, allow it in. And I think the

natural man doesn't receive, doesn't want to. It sounds like sometimes when I see it, I think natural man doesn't want to accept the things of God. And I always think of Alma's awesome phrase in Alma 32. "If you will give place that the word may be planted in your heart." And receiving seems to give place to willfully suspend disbelief for a second. Can I? And receive it and let that work in you, as Alma might say, sorry, I love that chapter. But the natural man doesn't even want to do that. Doesn't even want to give place. He won't receive anything. And that's why we don't want to be that person.

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| Dr. Teresa Bell: | 50:07 | Makes me think of the scriptures in the Book of Mormon, and also the parables, "But the natural man receiveth not the things of the Spirit of God" because they can't. They don't have the Holy Ghost. They don't have the Spirit "for they are foolishness unto him. Neither can he know them because they are spiritually discerned." And it just, if people are not in the right frame of mind and do not have the spirit, they really cannot understand the things of God no matter how they're presented. |
| Hank Smith: | 50:31 | No matter how they're presented. That's interesting. It's something that seems so obvious to me, a gospel truth that seems so obvious. I've been struck by how, to others, it just seems like pure foolishness. But to me it just seems so obvious. I've just seen verse 14 kind of play out in my own life, even though it's difficult to articulate, I've been able to see it. |
| John Bytheway: | 50:57 | Hank, I love that idea that we think and perceive everything differently when we have the spirit of the Lord with us and each other. So one of my favorite statements of the prophet Joseph Smith, he said, "The power and glory of godliness is spread out on a broad principle to throw out the mantle of charity. God does not look on sin with allowance." Okay. We all know that. "But when men have sinned, there must be allowance made for them. The nearer we get to our heavenly Father, the more we are disposed to look with compassion on perishing souls. We feel that we want to take them upon our shoulders and cast their sins behind our backs." I just think we look at each other differently when we have the spirit of the Lord, and we realize, "Wow, we're all in this together, and we're all struggling, and we've all got our problems. But you keep working on yours, and I'll keep working on mine, and let's love each other, and do the best we can moving forward." I love that statement. We look differently on people. We look with compassion on perishing souls. |
| Hank Smith: | 52:07 | That's great, John. Brigham Young said... he was talking about the gospel, and he says, "How can we understand it?" Meaning, |

the gospel. "Oh, we have nothing to do, but to humble ourselves and get the spirit of the Lord by being born of water and of the Spirit. Then, we can enter into it. How is it if we are not born of the Spirit? Can the natural man behold the things of God? He cannot for they are discerned spiritually by the spirit of the Lord Almighty, and if we have not his spirit within us, we cannot understand the things of God, but the most simple thing in the world to understand is the work of the Lord. What should we do? Divest ourselves of the great big Mr. I. Let him fall at the feet of good sound reason. What next? Humble ourselves before the Lord and receive the truth as he has revealed it. Then, we will be born of the Spirit," and he goes on, "Then, you can begin to understand." It reminds me of, "When they are learned..."

John Bytheway:	53:05	"They think they are wise."
Hank Smith:	53:07	"They think they are wise."
John Bytheway:	53:09	It's Second Nephi 9. I like to call it the O's and Wo's chapter because after Jacob does all the, "O, the greatness of God. O, the goodness of God. O, the great plan of our God," then he goes to some wo's, but this is still an O, verse 28, "O, the cunning plan of the evil one. O, the vainness, and the frailties, and the foolishness of men. When they are learned, they think they are wise." Teresa, anything on that?
Dr. Teresa Bell:	53:32	I think he covered it really well.
John Bytheway:	53:34	It's interesting that I feel like this theme is of Paul, the wisdom of men and the power of God, and going back and forth on those two.
Hank Smith:	53:42	Yeah. I can't tell you how many times I've seen it, and Teresa, you might comment on this. Just in my own experience in academia, anything that is spiritual or supernatural, you might say, is seen as so foolish that it's almost laughable.
Dr. Teresa Bell:	53:59	It is very true, and we do see that all the time. It feels like that there is a general... I don't know. Consensus might be strong, but in academia that you can't have spiritual with scientific. Something that you can't prove empirically, like you said, is foolishness and like, "Why would you believe that? Why would you even think about that if you can't prove something empirically?"

Hank Smith:	54:23	In some circles, and I don't want to impugn every academic, but there does seem to be academic arrogance when you start to think, "I know more to believe those," whatever you might say. It's interesting. This is just a side note, but it's interesting how many religion professors have to walk that line. Do you remember Kerry Muhlestein told us, John, as an Egyptologist, that he was going to write a paper on the book of Abraham, and he said, "I knew my academic career was over as soon as I submitted this paper?"
John Bytheway:	54:55	Mm.
Hank Smith:	54:56	Right? He said, "My wife and I pushed 'Submit' together," because he had won UCLA's top dissertation. He got the number one dissertation of the year in Egyptology, and it was all going to come crashing down because he was going to defend the book of Abraham.
Dr. Teresa Bell:	55:14	That is an amazing story.
John Bytheway:	55:18	Please join us for part two of this podcast.



John Bytheway:	00:00	Continue listening for part two with Dr. Teresa Bell, 1st Corinthians 1-7.
Hank Smith:	00:07	Teresa, anything else on verse 14? "The natural man receiveth not the Spirit of God. It's foolishness to them."
Dr. Teresa Bell:	00:14	Yes, and it's hard to differentiate that from spiritual. This past week, I've been grading AP German exams. And there are some colleagues that I work closely with and they both know that I'm a member of the church. And they think they understand how missions and language learning work for members of the church and missionaries, and it's really cute to hear them explain. The thing that they cannot understand is that it's the Spirit that helps the missionaries learn languages. They're set apart to be able to learn a language. The Spirit helps them while they're at the MTC to learn a language. The Spirit helps them continue to learn while they're on their missions and to be able to share the gospel with people, so that they can hear it in their own tongue. And that is something that they just don't understand.
	00:54	Well, one of the things now is the dual language immersion classes. The students come up through the ranks and they're pretty good and stuff. And then they take the AP exam in ninth grade, and then they're free to not do the language anymore. But they wanted to know how that compared with missionaries before they leave the MTC, when they leave the MTC and where they are. And you can't even compare it. It's not even the same thing. I would try to bring up that there's a Christlike spiritual nature about things. They just go blank. They just look at you like, "Yeah, whatever. That's funny. That's really cute."
Hank Smith:	01:24	How interesting. I think I've seen that before too, where a miracle happens or something supernatural happens and it's explained away. "Well, it must be this. It can't be the Spirit. It can't be something from God. It's got to be something else."
John Bytheway:	01:39	You know what I love in that same topic is that to encourage missionaries out there who are, "I'm afraid I can't learn a language," is section 90 verse 11, "For it shall come to pass in

that day that every man shall hear the fullness of the gospel in his own tongue and in his own language through those who are ordained unto this power." And I just think the Lord has a promise to keep. That knowledge will give you help and power that the Lord's going to help. This is the Lord's promise. So, he's going to help you do this because he has a promise to keep and he's good at keeping his promises.

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| Dr. Teresa Bell: | 02:17 | He's really good at it. Then in verse 14, "Study and learn and become acquainted with languages, tongues and people." It's a commandment, not just to missionaries, but we're all admonished to do that. |
| Hank Smith: | 02:27 | I bet that's one of your favorites. |
| Dr. Teresa Bell: | 02:28 | Oh, you know it is. I have 9-11 marked too, one of my favorites. |
| Hank Smith: | 02:32 | Paul finishes this chapter wonderfully, "Who hath known the mind of the Lord? Who's going to instruct him?" Who's going to be the one to go, "You know what? I could teach you a thing or two, Jesus, about the universe, about the world." It's almost a mic drop moment right there where he says you can't teach the Lord anything, so allow him to teach you. Teresa, let's move on through these next few chapters. Where do you want to go now? |
| Dr. Teresa Bell: | 02:56 | Let's go to chapter 3. This is another great one. This is where the milk before meat comes up in the church, and this is something that we've heard many times I'm sure in the church and how babies can only have milk. They can't have meat yet. These first three verses are really kind of cool to look at. "And I brethren could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat. For hitherto, ye were not able to bear it neither yet now are ye able. For ye are yet carnal, for whereas there is among you envying and strife and divisions. Are you not carnal and walk as men?" And I love this so much, I mean, we do hear that a lot, the milk before meat kind of thing. |
| | 03:38 | But even just looking at it and comparing it into the, even as babes of Christ, we know what it means. We know what the comparison is. But to stop and think about these saints at the time. People who joined the church today, people who go a long time without immersing themselves in the gospel and trying to learn more. You have to start with the milk before you can have the meat. One of the things this reminds me of so much is the talk by Elder Corbridge, Lawrence Corbridge, do you remember this from 2020? |

Hank Smith:	04:06	Stand forever?
Dr. Teresa Bell:	04:07	Yeah. Yes. Stand on the rock of revelation. That talk is so great. Where he talks about the primary and secondary questions. And this to me is exactly what he was talking about. The milk is the primary questions. And then the meat is the secondary questions, which if you understand the primary, that's what you need to know. And once you have a grasp on that, then you are okay to learn about the more complicated secondary questions. But a lot of times it just doesn't even matter after that.
Hank Smith:	04:36	So is Paul's saying here, "I want to teach you more. I've got to give you milk now because you're not ready for it." Verse 3, "You're still quite carnal. You still have a lot of envying and fighting and divisions among you. You're still fighting over, 'I am of Paul.' 'I am of Apollos.'" So, maybe he's saying you've got to get over this carnal nature, at least to a certain degree, so I can teach you more.
Dr. Teresa Bell:	05:02	Yes. One thing that helps me understand the carnal too, is that it just means not having been spiritually reborn. And I mean, not just that, there's more to it than that of course. So, that's something that helps you. But it helps you see that. I mean, carnal sometimes sounds really, really bad, which I mean, envy and strife, divisions it is. But at the same time it's they haven't accepted Christ. They haven't fully accepted Christ and that's where for ye are yet carnal. They still are.
Hank Smith:	05:28	That's good.
Dr. Teresa Bell:	05:29	This is actually a really important thing, and this was in the Elder Corbridge's talk. I mean, the primary questions he asked for, is there a God who's our Father? Is Jesus Christ son of God, the Savior of the world? Was Joseph Smith a prophet? Is the church of Jesus Christ of Latter-day Saints the kingdom of God on the earth? So, those are the primary ones. And then he brings up secondary ones that are unending. And some examples are church history, plural marriage, women and the priesthood, translation of the book, I mean, on and on, and on. And then he says if you answer the primary questions, the secondary questions get answered too or they pale in significance. Answer the primary questions and you can deal with the things you understand, and the things you don't, and with the things you agree with, and the things you don't without jumping ship.
	06:11	It's the eyes on Jesus. You keep coming back to what is the most important thing and these are the most important things. I mean, if Christ is the Savior, if the church is the kingdom of God

on earth, if Joseph Smith was a prophet, I mean, those are the things that it really matters. And these other things are really fun, but you can go down a rabbit hole and get stuck looking for different things. And then by the time you come out, you don't even know what you started looking for sometimes. And you forget the whole purpose of why you were looking in the first place. But to me it really was reassuring to understand that and to understand that I didn't need to know why there were different accounts of the first vision. I mean, it is kind of fun to know.

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| Hank Smith: | 06:47 | Teresa, I love what you're saying here because you're not saying let's avoid those difficult questions. There's a process here. Let's get the foundation set, the milk, you might say, and then we can build on that. But it's impossible to build on something that you haven't set the foundation yet. You can't move to those secondary questions and have a positive experience until you have that foundation in place. Much like learning math. The meat of math would be AP calculus. The milk of math would be addition, subtraction, division. And can you imagine starting with the meat? You'd never get anywhere. You have to start with the milk knowing that eventually you want to get to the meat. We don't want to just say, "Well, we've got to have milk before meat, but never meat." We want to get to those places where everyone can understand. You can't be saved in ignorance. We have to get to a place where we understand. |
| John Bytheway: | 07:43 | Yeah, I think it's a good metaphor because it reminds us of nutrition and how a baby is started on milk. That's the way it works. It's not that, oh, meat's bad for babies. That's why I love just the Book of Mormon's emphasis on first principles. It's so fun just to go through and watch for faith in Christ and repentance repeated so often as first principles. Some of the deep interesting doctrines are fascinating. But it all comes back to eyes on Jesus, faith in Jesus Christ and repentance. |
| Hank Smith: | 08:12 | This is Elder Packer way back in 1984. You guys remember the 1900s? He talks about this verse in a talk called Feed My Sheep. He said, "Be patient if some will not eat when first invited." So, he's talking about sharing the gospel. So, here we are trying to feed the sheep and the sheep aren't interested. "Remember, all who are spiritually hungry will not accept the gospel. Do you remember how reluctant you are to try a new food? Only after your mother urges you will you take a little, tiny portion on the tip of a spoon to taste it to see if you like it first. Under nourished children must be carefully fed so it is with spiritually underfed. Some are so weakened by sin that to begin with, they reject the rich food we offer. They must be fed carefully and |

gently. Some are so near spiritual death that they must be spoonfed on the broth of fellowship or nourished carefully on activities and programs. As the scriptures say they must have milk before meat.

09:15 But we must take care lest the only nourishment they receive thereafter is broth. We feed them, we must. We are commanded to preach the gospel to every nation, kindred tongue and people. That message, my young friends, appears more than 80 times in scripture." So, I like what he says here is begin with milk, but don't forget the meat. What did President Hinckley say? Every new member needs a friend. That might be the milk. A job again, the milk. And then to be nourished by the good word of God. So, beginning into the meat portion. As I read the scripture, I thought that's what we're trying to do with our podcast. We're trying to help people find more meat of the gospel.

John Bytheway: 09:58 Yeah. And it's wonderful, but it's also fun to see how often we are steered back to, as Elder Corbridge would say, those primary questions.

Hank Smith: 10:06 Primary questions.

John Bytheway: 10:07 And getting those answered first is our priority, getting a testimony of those, and then the gospel. So, I like to say to my students, we have to run across the top of the scriptures to get done in a semester. But it's so fun to hear somebody like Hugh Nibley lecture for an hour on one verse that they are as deep as they are wide. They're so much there and it's fun to discover that.

Hank Smith: 10:31 The gospel is interesting that way, isn't it? That it's simple enough that my little 10-year-olds can begin to understand, but it's deep enough that brilliant minds like Teresa Bell and Hugh Nibley can spend their whole life in it and still not grasp it. There's something cool about how the Lord has shaped His gospel.

Dr. Teresa Bell: 10:52 This reminds me of a super great talk by Elder Holland, A Teacher Come From God. I'm certain you two know this one because it really speaks to teachers of the gospel. But he talks about if you receive not the Spirit, you shall not teach. And he says, that is what our members really want when they gather in a meeting or come into a classroom. Most people don't come to church looking merely for a few gospel facts or to see old friends, although we like that part. Though, all of that is important. They come seeking a spiritual experience. They want

peace. They want their faith fortified and their hope renewed. They want in short to be nourished by the good word of God and to be strengthened by the powers of heaven. Those of us who are called upon to speak, or teach, or lead have an obligation to help provide that as best we can.

11:32 So, he talks about teaching the youth also and new members. And he says, are we really nourishing our youth and our new members in a way that will sustain them when the stresses of life appear? Or are we giving them a kind of theological twinkie, spiritually empty calories? President John Taylor once called that teaching fried froth, anything you can eat all day and yet finish feeling totally dissatisfied. I love that so much. This whole talk was really a great message for teachers. To me, it goes along with the primary and spiritual questions too, is that you do provide the basis. But you need to make sure that you keep going that it's not just the primary questions. It is, but when people are ready that you move on from that.

12:14 Because otherwise what it turns into is just coming up with new ways of saying things or saying things that aren't necessarily founded in the gospel or in doctrine. And that kind of is like a twinkie, where you eat, you don't get anything out of it. Although Twinkies really are kind of good. But we're at spiritually empty calories. And I think that's something that goes along with this too, is that we want to make sure that we are getting the primary questions and that we're keeping it with the gospel too, and that we're not just jumping to the meat or anything, but that we're keeping the eyes on Jesus while we're teaching and being taught.

Hank Smith: 12:48 That's excellent, Teresa. I think you're right on there. And I've always loved A Teacher Come From God. Man, I remember that. That talk brings back good memories of studying it for many times. Paul seems to return to this idea of that they're fighting over who they follow, Paul or Apollos. And he says, "Look, I plant, Apollos might water, God is the one who's actually doing the work here." The missionary who plants the seed, he's not the one giving the miracle here. The one doing the watering of the seed is not the one who's doing the miracle. It's God that giveth the increase. He says, "We're on the same team." Did you guys hear that in verse 8? We're all on the same team here. Now, he that planteth and he that watereth are one. Every man shall bring a reward according to their own labor. We're all laborers with God in this great work.

13:40 He returns again to these divisions that they're having saying, "Look, we're all going towards the same goal here." John and I

have had people come up to me in the store and they'd say something like, "I loved that thought that John shared on the podcast." Fill in the blank. And in my mind I'm like, "I shared that thought. That was me that shared that thought." But I'm like, you know what? We're on the same team. We're all on the same team. We're all working towards the same goal. Or John, I'm sure you've had someone say to you something like, "I love that talk that you gave" and it wasn't your talk.

- John Bytheway: 14:14 Yeah. Oh, it happens. Well, actually that was something that so-and-so said and isn't that great? Yeah. Yeah.
- Hank Smith: 14:20 Yeah, isn't that great? Yeah. We're all on the same team here. What do you think Teresa?
- Dr. Teresa Bell: 14:24 I think I love that so much. It happens all the time, different context too. I think everybody at some point, maybe not the exact same context as you two. But it's true. Or something gets published and your name gets left off and you're like, "Are you kidding me? I'm the one who got the grant for..." Or something. But that's the thing is we're all on the same team here. We plant seeds, we water. But we're all going for the same thing. We're trying to unite people in Christ. And that's where you two, if, Hank, someone says something that John said and it was really you, you two are united together in your purpose for this.
- Hank Smith: 14:57 I think it was Harry Truman. I'm sure other people have said it too besides Harry Truman. But you can get a lot done, he said, as long as you don't care about who gets the credit.
- John Bytheway: 15:07 I'm just so happy to be here. I just love this every week.
- Hank Smith: 15:11 I like what Paul teaches there. And he seems to be doing his milk before meat. He's displaying it in this letter. He started with their divisions, then went away from it and said, "Let's talk about the Spirit of God," and then comes back to these divisions. So, he's giving them a little bit at a time just as he said to do with others. Milk before meat. What's the rest of chapter 3, Teresa?
- Dr. Teresa Bell: 15:37 That's where we start getting into the, "You are the temple of God and that the Spirit of God dwelleth within you. If any man defile the temple of God, him shall God destroy for his temple is holy, which temple ye are. Let no man deceive himself. If any man among you seem to be wise in this world, let him become a fool that he may be wise." The whole going to the temple thing, I think this is something that's frequently taught in church, is,

"Know ye not that you are the temple of God and that the Spirit of God dwell in you?" I think the basic important thing here is that we don't defile our bodies and that we take care of our bodies as a temple, and that it has to be a place where the Spirit of God can live and dwell. And if it is not really a temple of God and we don't treat it as such, we won't be able to have the Spirit with us.

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| John Bytheway: | 16:23 | And I think that not only are our bodies' temples, but he's also speaking of the whole church as a temple. It's something I didn't know until I read this in preparation. Look at verse 9. "We are laborers together with God. Ye are God's husbandry. Ye are God's building." So, in the little synopsis, the saints are the temple of God, and I think you can apply that both ways. Individually, we're the temple of God and we're careful how we treat each other because all of us together, the church is the temple of God. Am I right on that? Are you seeing that? |
| Dr. Teresa Bell: | 17:00 | I am. I think you're right on. And I think that's something really important for us to consider is that we all are God's building, that we all are together in our individual wards, in our families, but in the church as a whole. I think it's really important to keep that in mind. And that is something that I really hadn't considered before either. Because we usually just think about it as an individual thing. Like our individual body is a temple. But rather I think you're right that when we look at it in a bigger context, it means a lot more. |
| John Bytheway: | 17:28 | I love that. I get to talk to teenagers almost as much as Hank does. And I love to say, "Look, don't get this wrong. This isn't those who wrote For the Strength of Youth, a guide for making choices against those who read it. This is all of us against Satan. We are all the temple of God. We are on the same side. We're trying to get through this world and stay on the covenant path." And looking at us all as the temple of God, let's help each other is so much easier than what Satan's trying to do to get us adversarial and division like these whole chapters are talking about. That we're all in this together and we have a common adversary that we're all trying to overcome and keep our eyes on Jesus. |
| Hank Smith: | 18:16 | It seems that Paul is saying something to the effect of, "if you build up a building and it is destroyed by fire, if any man..." This is verse 15, "If any man's work shall be burned, he will suffer loss. But he himself may be saved," according to Joseph Smith here, "Yet as by fire." So, I think he's bridging to the idea of trials will save you. |

John Bytheway:	18:42	Refiners fire type of thing.
Hank Smith:	18:44	You'll be refined. And then he's saying it's not the building that matters so much as you, what happens inside of you. So you can do all this great work for God and it might all be destroyed one day, but what matters is what's happened inside of you. You could be saved as by fire and he says, you are the temple of God. You are the building of God. You're God's sanctuary. And the Spirit of God dwells in you. So, let's not defile that temple, that church, those people with these contentions. We want to be holy. At least that's what I am trying to see. Sometimes reading Paul can be difficult.
Dr. Teresa Bell:	19:27	It really can.
John Bytheway:	19:29	Can I share a statement from our friends, Kelly Ogden and Andrew Skinner in their book, Verse...
Hank Smith:	19:35	Please do. Yeah.
John Bytheway:	19:36	Their book called Verse by Verse: Acts Through Revelation. They talked about "our bodies are sacred in a sense they are temples of God. We should protect our chastity as we protect our life. But Paul's teaching here has another meaning. Now think to ancient Corinth. In a place where several temples were dedicated to Apollo, Aphrodite and others, Paul taught about the temple of the true God, which is the church of Jesus Christ, the temple of God, spoken of in these verses is the body of believers in Christ, that is his church. And the Spirit of God dwelleth among or within you, plural, all of you. If any man defiles the temple of God, meaning an apostate who distorts the doctrine or draws away disciples after him, he will be destroyed by God." So, that helped me to see it in another way, not just individually on the temple of God, but all of us together. They're surrounded in Corinth with all sorts of temples to a pantheon of Greek gods.
Hank Smith:	20:38	Interesting. That's great adding that context, John.
John Bytheway:	20:42	That verse 19 is that same thing again, "Wisdom of this world is foolishness with God."
Hank Smith:	20:47	There's this great moment in verse 18 right before that verse, John, where he says, "Let no man deceive himself. If any man among you seemeth to be wise in the world, let him become a fool that he may be wise." It's an interesting phrase. I think what Paul might be saying here is if you are really wise in the

things of the world, you're going to have to give that up so you can be really wise in God. You're going to become a fool. I think I can hear him saying, discard that worldly pride so you can really become wise.

- John Bytheway: 21:23 I think that Hugh Nibley said once, there was a video about him called Faith of an Observer. And at the very end he says, "None of us is very wise. None of us know very much." This is Hugh Nibley talking, right?
- Hank Smith: 21:34 Yeah.
- John Bytheway: 21:35 And he said, "But the things the angels envy us for is we can forgive and we can repent." So, I like to say and, Hank, you know this, if any of you lack information, let him ask of Google. But if you lack wisdom, that's an entirely different question. So, man's wisdom here or what Siri, or Alexa, or Google can tell you is one thing. But what can God tell you? Well, if you lack wisdom, you know where to go. That's James 1:5.
- Dr. Teresa Bell: 22:02 I think that is great, John. It really makes you think, especially bringing up the context of Hugh Nibley. In the footnote for 18A, for the topical guide it says boast or boasting. I mean, and this helps with looking at different translations too. But if any man among you seem to be wise in this world and is boasting about it, and is not able to have the Spirit or to learn the things of God. I think that falls into this too.
- Hank Smith: 22:26 You got to let that go. Henry Eyring Senior, have you ever read his story?
- John Bytheway: 22:31 Great scientist.
- Hank Smith: 22:33 An incredible chemist. I mean, the best in the world. Should have won a Nobel Prize. He said this, he said, "Our understanding, great as it sometimes seems, can be nothing but the wide-eyed wonder of a child when measured against omniscience." He knows that yes, I might seem smart because I'm the world's best chemist. But I'm really just a child in wide-eyed wonder of God.
- John Bytheway: 22:58 It seems like those really, really smart people are the ones who know that they're not. That there's so much more to know. There's so much we don't know. And when they acknowledge that with that humility I think comes, that's real wisdom. Maybe wisdom is a twin with humility or something because for Hugh

Nibley, for Henry Eyring to say that you're like, wow. I know I don't know as much as that guy and if he's saying that.

Hank Smith:	23:25	I've always laughed at Isaiah 55 when the Lord says, "For as the heavens are higher than the earth, so are my ways than your ways." Or in other words, do you see the distance between you and the sun? That's kind of like my brain and your brain. It's a great verse. Teresa, Paul seems to finish going back to this same division that they're having.
Dr. Teresa Bell:	23:47	Yes, he does.
Hank Smith:	23:48	So, stop saying those things about being a Paul, or Apollos, or Cephas. Be Christ. Verse 23, "You are Christ and Christ is God's."
John Bytheway:	23:58	Eyes on Jesus.
Hank Smith:	23:59	Yeah, it's taken him three chapters, but he seems to have slowly laid out why the vision that they're having is pretty foolish. Is that what you're seeing as well?
Dr. Teresa Bell:	24:09	Definitely. He does. He has to keep reminding them. You can tell that there's certain things that have been problems.
Hank Smith:	24:15	It sounds like Paul wraps up that topic and then he's going to move on to something else. Is that what you see from chapter 4, 5, and 6?
Dr. Teresa Bell:	24:22	It changes things quite a bit. Here he starts focusing on Christ's ministers must be faithful, apostles suffer, minister and keep the faith. And the kingdom of God is not in the word but in power. So, he's kind of building on what he's talked about before. In verses 3 and 4, "But with me it is a very small thing that I should be judged of you or of man's judgment. Yea, I judge not my known self. For I know nothing by myself. Yet am I not hereby justified? But that judges me is the Lord's." And this really is awesome to me because I mean, he's been the best missionary who's ever lived. The most, I don't know, faithful, the longest serving. And it's just to have him say, "But with me it's a very small thing that I should be judged of you." And this is one of the problems I think that's very prevalent in the world right now is that we are so worried about how other people will perceive us.
Hank Smith:	25:10	What other people think. Yeah.

Dr. Teresa Bell:	25:13	I mean, I think about Instagram letting other people judge, looking around to see what other people are going to think. And worrying about that rather than knowing that only the Lord can judge. And so, if we're doing what we need to be doing to stay close to him, and to keep ourselves close to him and in line with his teachings, we really don't need to worry about that other stuff even though it's difficult.
Hank Smith:	25:34	So Paul is saying, "I really don't care what other people think of me." That sounds like verse 3.
Dr. Teresa Bell:	25:41	And wouldn't that be so great to get to that point?
Hank Smith:	25:43	Yeah.
Dr. Teresa Bell:	25:43	I wish that I could get to that point in my life. I know I'm doing the right thing. You think whatever you want, but I know I'm doing the right thing.
Hank Smith:	25:50	Yeah, that sounds like in verse 4, "For I know nothing..." Joseph Smith adds, "against myself." Does he's saying my conscience is clear.
Dr. Teresa Bell:	25:57	Yes, that's exactly.
Hank Smith:	25:59	The Lord knows me. The Lord examines me.
Dr. Teresa Bell:	26:01	Perfect example of that.
John Bytheway:	26:02	There's a great comfort in that too. I think you can find a, well, Nephi says it. If these are not the words of Christ, judge ye. Christ knows my heart. And Nephi finds solace in that. I know that God knows that I'm trying because I keep in touch with him every day, type of thing. And he knows where I'm at and he knows every weakness and problem I've got. But he knows I'm trying. There's a lot of comfort in that and we could let go of what everybody else thinks. What's the old saying that God and one other person is a majority?
Hank Smith:	26:35	Yeah.
Dr. Teresa Bell:	26:37	Yeah.
Hank Smith:	26:39	I remember President Nelson saying prophets are rarely popular and they don't seem to mind.

John Bytheway:	26:46	Do you ever hear a general conference talk and go, "Wow, that's a courageous topic that they just took on." And I think, wow, you go. I think it's awesome. It strengthens me to know they're willing to teach some of those tough things.
Hank Smith:	27:01	Yeah. And it's got to be because of that same attitude of Paul. It's a very small matter to me what other people think. I have a clear conscience and I know the Lord knows me. What else does he teach in chapter 4 here, Teresa?
Dr. Teresa Bell:	27:14	I really like in verse 10, and this kind of is reminiscent of chapter 3, "We are fools for Christ's sake, but ye are wise in Christ. We are weak, but ye are strong. Ye are honorable, but we are despised." And this does go right along with talking about not worrying what other people think and that prophets aren't popular kind of thing. It's just the way it's stated to me is so great. And if we keep in mind the context of that fools are not what we usually think about them, but that we are willing to have the Spirit where we're willing to humble ourselves for Christ's sake, then we're wise in Christ. Such an important message for us today as it was back then. But just to make sure that we do everything we can to stay close to Christ no matter what is going on in the world or around us.
Hank Smith:	27:57	For what people think of you. Correct me if I'm wrong here, Teresa, but it's almost as if he's saying, in academia, if it's foolish to be spiritual, then I'm foolish. I'm fine. I feel wise, right?
Dr. Teresa Bell:	28:11	Yes. Yes.
Hank Smith:	28:11	You call me foolish, but I feel wise. So, chapter 4 finishes with Paul saying, "I hope to come unto you shortly." But that's definitely not the end of the letter.
Dr. Teresa Bell:	28:21	Oh, no, there's a lot more.
Hank Smith:	28:23	Yeah.
Dr. Teresa Bell:	28:24	In chapter 5 in the chapter heading, the church cannot fellowship sinners, which to me, I mean, that's kind of a lot to even take in to start with. But verse 1, "It is reported commonly that fornication among you. And such fornication as is not so much is named the Gentiles, that one should have his father's wife." And I think some context is necessary to be able to understand this.

Hank Smith:	28:47	Something's going on specifically that he's hearing about.
Dr. Teresa Bell:	28:51	Yeah. And I mean, when it's reported, when he says it's reported, that's when he's addressing something specific.
Hank Smith:	28:58	That's one of the difficulties of Paul's letters is we don't have the letter that was sent. We're hearing one end of the conversation, so we have to kind of pick up on those things.
John Bytheway:	29:08	I was reading in Ogden and Skinner's commentary and one of their opening paragraphs... And this is to the whole book of 1st Corinthians. But they said, I loved this sentence. "1st Corinthians is so good because the Corinthians were not."
Dr. Teresa Bell:	29:20	That is great.
John Bytheway:	29:24	Said Paul had to rebuke their lack of unity, spirit of contention, doubts about the resurrection, and that's going way up to one Corinthians 15. Abuse of spiritual gifts, that's like 12 and 13. Sophistication of Greek intellectuals, we've touched on that. And immorality in a variety of perversions.
Hank Smith:	29:41	He says in verse 2, "Are you puffed up? Are you proud of this? Are you proud of what's happened?" He said, "I'd rather you be mourning over this."
John Bytheway:	29:51	This can't stand. As you said at the beginning, this is a regulatory letter. This shouldn't be happening in a branch of the church type of a thing.
Dr. Teresa Bell:	29:59	And then when he continues in verse 3, "For I verily as absent in body but present in spirit, have judged already as though I were present concerning him that has so done this deed. In the name of our Lord Jesus Christ when you're gathered together in my spirit with the power of our Lord Jesus Christ." And then I mean, it goes on from that a little bit, "To deliver such an one unto Satan for the destruction of the flesh that the Spirit may be saved in the day of Lord Jesus." It is written for our day. I mean, you think about how crazy things were going on and then poor Paul is away from them. But he still is present in spirit and he wants them to still remember what he taught them, and the spirit he left with them, the teachings he left with them. And then he has to write this letter.
Hank Smith:	30:42	Yeah. Then Paul seems to be saying, "You've got to stop being so prideful because you're going to ruin everything." Your glorying, pride, I take that to mean in verse 6, is not good.

		"Know ye, not that little leaven, leaveneth the whole lump?" A little bit of pride can ruin everything.
Dr. Teresa Bell:	31:01	And that's saying a lot.
John Bytheway:	31:03	Yeah, that's some strong stuff.
Hank Smith:	31:05	Teresa, what I'm seeing here, and correct me if I'm wrong, but chapter 5 seems to be Paul... This is a contextual thing. This is something that's happened in Corinth. He's saying, "This is not good. You've got to do something about this or it's going to get worse."
Dr. Teresa Bell:	31:21	It's true. With the purge out, therefore the old leaven, the footnote is Doctrine and Covenants 43:11, "Purge ye out the iniquity, which is among you, sanctify yourselves before me." And that's a little more direct without the leaven example. But the leaven is also a great example because you can't make the bread if there's no leaven. And even with the old where it'll ruin everything and it won't work. That example, I think, is really effective. And then the overall meaning from the explanation I guess from Doctrine and Covenants 43:11 is, "Purge ye out the iniquity, which is among you." The leaven's a really good example. This is a little more direct and more in our dispensation. "And sanctify yourselves before me." You've got to get rid of the sin. Basically what he is saying, it's very powerful.
John Bytheway:	32:10	It's not that sinners aren't welcome at church because we are all sinners, but you can't allow it to persist, to continue, to condone. And that's an important distinction because all of us... What is Elder Holland's saying? The church is not a monastery for perfect people. It's more like a hospital for those who are ill and want to get well. We don't want to sound like this is like, "Throw out the sinners."
Dr. Teresa Bell:	32:33	Oh, definitely not.
Hank Smith:	32:35	And Paul does address that in verses 10 and 11. He's saying, "I didn't tell you to get away from everyone who sins, you'd have to leave the world. You'd have to actually leave the earth to do that." Towards the end of chapter 5, Paul seems to be saying, "Look, I wrote you earlier..." A letter we don't have in verse 9. "I wrote you an epistle to not company with fornicators." And that word company means to have contact with, associate with. And then he says in verse 10, "I don't mean you can't have any contact with anyone who sins," he said in verse 10, "Or you

would have to leave the world. You would have to actually leave the planet to not have any association with any sinner," he's saying. And John and Teresa, do you see this in verse 11, "But I have written unto you not to keep company if anyone is called a brother." Meaning if they are part of the ward, part of the branch here, and they are off the rails sinning, you have to do something about that. John, wouldn't we call that today protecting?

John Bytheway: 33:39 The good name of the church. Yeah.

Hank Smith: 33:40 Yeah, the good name of the church. Is that what you're seeing here?

John Bytheway: 33:44 Yeah. When Elder M. Russell Ballard wrote his book Counseling with our Councils, he talked about why do we have... They used to call them disciplinary councils and they're called membership councils now, and I love that change. And to save the soul of the sinner, to protect the innocent, and to protect the good name of the church. If the church does nothing when this sort of thing is known, that's not good for the good name of the church. So, I think Paul's carefully saying, we want sinners to come to Christ. Christ came to save sinners. But we're supposed to abandon sin and try to get closer to Christ. We're not trying to abandon Christ and get more comfortable with sin. We're trying to abandon sin and get more comfortable with Christ.

Dr. Teresa Bell: 34:28 I love what you said, what Paul said too, that if we try to stay away from all sinners, we'd have to leave the world. But then that also leaves us with knowing that we also sin, that everybody sins. And so, that's another thing to keep in mind too. The cross-reference for verse 11A with the company. This is from Romans 16:17, which to me it makes this a little more clear now, "I beseech you brethren. Mark them which caused divisions and offenses contrary to the doctrine which you have learned and avoid them." Now this goes along also with loving the sinner, not the sin, and that kind of thing.

35:03 But I think about in the context of Corinth at that time, that spending time and keeping company with people who were doing really serious sins, and it would be in a situation where it would be easy for the saints to become involved in that type of sin. But I think that's part of this too. We talk about this at church a lot too, about, oh, and people have done things to hurt you or harm you, or that they're sinning and you want to help them. But sometimes you do still have to take a step back and say, "Can I help them? Are they ready to be helped?"

Hank Smith:	35:35	I can't put myself in a bad place.
Dr. Teresa Bell:	35:38	And is it going to jeopardize my testimony, my spirituality by being with them? And I think sometimes this is a difficult topic today.
Hank Smith:	35:46	Yeah. There's a fine balance there. There is a balance between I want to reach out, I want to help, I want to bless. I don't want to put myself in a position where I could be influenced in a negative way.
John Bytheway:	35:58	Yeah.
Hank Smith:	35:59	John, what were you going to say?
John Bytheway:	36:01	Let me add what Kelly Ogden and Andy Skinner have said here, both of whom we've had on followHIM. They said, "Here Paul's saying, we should not do what gross sinners do nor be influenced by them, nor spend our time going to the places they frequent. We should admonish sinners and love them, but stay away from their evil ways. Paul also says..." I love this. "It is not his or the church's business to judge and regulate the whole world, but rather to keep the church pure and leave the world to God."
Hank Smith:	36:32	That seems to be verse 12.
John Bytheway:	36:34	Yeah, keep the church pure. Leave the world to God.
Hank Smith:	36:38	Interesting. And again, without context, without the context Teresa has given us here, we don't want to take this chapter out of context and start judging everybody in the ward saying, well, "Sinner. Sinner. Sinner." We need to see that this is something Paul wrote to the Corinthians. And we can use it, but we've got to make sure we understand that there's limits to applying scripture.
John Bytheway:	36:59	Yeah, it's like Paul heard about something that was happening there and was writing pretty strongly this needs to be handled.
Hank Smith:	37:08	Let's take a look at these last two chapters, Teresa, before we let you go.
Dr. Teresa Bell:	37:12	Well, there's actually kind of a lot in chapter 6. It starts out talking about church members should not fight one another in the courts, which we could talk about a lot if we want to, and apply it to today or not.

John Bytheway:	37:23	That first thing about lawsuits, there is a great chapter, President Dallin H. Oaks wrote a book called The Lord's Way. And there's a chapter in there about, the saints have to get involved with the law. That's really helpful if somebody wants to do some extra reading. It's really helpful.
Hank Smith:	37:44	Okay. I think we need to make sure we have context here and that Paul's not talking to us today. He's talking to these people then. But he seems very disappointed that they are doing this. He says, "The fact that you have lawsuits among each other is bad enough." He says, "It shows me that you're defeated already." It's verse 7, "Now therefore, there is utterly a fault among you because you go to law one with another." Almost like what is happening you guys over there? Teresa, what did you say what's next?
Dr. Teresa Bell:	38:15	All right. Hank, why don't you read 15? Start with verse 15 to get us talking about this.
Hank Smith:	38:21	Okay. Sounds like Paul is kind of, oh my. They're like this never ending list of things he's got to deal with these people. He says, "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ and make them members of a harlot? God forbid." Like no. "What? Know ye not that he which is joined to a harlot is in one body for to saith he shall be one flesh?" So, it sounds like some prostitution issues have been happening among the saints there. "For he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body, but that committed for fornication, sinneth against his own body. What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own. You are bought with a price. Therefore, glorify God in your body and in your Spirit, which are God's." It sounds like Paul is laying down the law here, Teresa.
Dr. Teresa Bell:	39:24	I think so too. And we've talked about all of the sinning that was going on. And now we've gotten to the specific chapter about sexual impurity. You know he's got to be frustrated with these people and just sad, downright sad. Something that I've thought when I've been studying this, is I wonder if he stopped some things, "Maybe I didn't really teach them enough about this to help them see. I didn't explicitly explain what this meant. And so now it's time to lay down the law." It's like, "This is what I'm talking about. I'm not going to mince words. I'm going to just tell you directly what is going on and what you're supposed to be doing and not doing." That's how I feel about this.

	39:59	And then at the end to sum it up with, "You're bought with a price. Therefore, glorify God in your body and in your Spirit, which are God's." And I mean, to me what a powerful and beautiful way to finish that. He chastises them, he lays down the law and he is like, "This is what you need to remember. And if you could keep your eyes on Jesus and remember you were bought with a price, therefore, glorify God in your body and in your Spirit, which are God's. I mean, that is just a beautiful way to me to sum it up and to leave the end of that topic on a really good note.
Hank Smith:	40:28	Yeah.
John Bytheway:	40:28	Just next to the city of Corinth, there was a high mountain, they called the Acrocorinth. And on top of it was the temple of Aphrodite and Strabo, who was an ancient historian. He said there were a thousand temple prostitutes there. And Strabo's probably exaggerating. But this is, again, is one of those where you see the backdrop of Corinth and you can see why it would be hard to have a church there, and to be surrounded with all of that, and to not perhaps be affected by it. But I just think there are mic drop moments in that, to use a modern term, "Ye are not your own. You're bought with a price." And boy, Jesus is our redeemer. He bought us back. I thought I could do anything I want with my own body because it's mine. But this is Paul saying, well, actually, as someone who's made a covenant with Christ, you're not your own. You've been bought with a price. And your body and your Spirit are God's. Wow. God's apostrophe S, they belong to him, which is super powerful mic drop stuff.
Dr. Teresa Bell:	41:34	In Elder Holland's book, Our Day Star Rising, which has already been... I think Camille Fronk Olson introduced it really well. Which I need to say, she was one of my seminary teachers in high school. Moving on from that, I've always wanted to say that on this podcast.
John Bytheway:	41:45	Oh, really?
Dr. Teresa Bell:	41:46	I love her. I have so much love for her and she has seriously inspired a lot of my study of the gospel, continued study of the gospel. She is an amazing woman. I know you guys know that. So I learned about this from her on your podcast, this book. But Elder Holland has done a lot of teaching about the New Testament explaining things. And for 1st Corinthians 6, he just says some really powerful things. He says there are things on which we have to take a firm stand, which kind of goes along with the end of that chapter 6:20. We know that some people

are addicted to gambling for instance. We have to say basically that this is destructive behavior. And if you go down that road very far, there's often tragedy and dismay, and disarray, and divorce, and all kinds of problems at the end. And we have to help with that. We are against domestic abuse. I'm not making necessarily analogies here. I'm just saying that there are a lot of things we have to say the gospel is here to remedy. The gospel is here to bless and help.

42:38 If someone is suffering with this, we want to work with them, we want to help. But we can't say, "Oh, it's okay. We just have to let that go," because some things you can't let go. One, because they're commandments. Two, because they're commandments that are designed to lead to happiness. You may confront difficult issues but stay close to your leaders. Keep your faith. I can promise you that happiness is in the church of Jesus Christ of Latter-day Saints not out of it. However hard it may seem to be in the church, it is a lot harder to be out of it in terms of any chance for happiness. By hard, I mean, something that you may have a struggle with. Whatever the challenge, it's going to be better if we can stay in and talk and work. This is not our church.

43:19 I love what Paul said to the Corinthians and it's 6:20, "Ye are bought with a price." We are indentured servants if you will. We owe everything to the Savior who bought our salvation. And so it is not as if we can be whimsical, and flit about, and do exactly what we want. I don't know any of us who can do that. We have been purchased. Death, and hell, and the adversary, and dark eternity was one option, and that got paid for. We are indebted to the great living Son of God who paid that price and we owe him our allegiance. And I think to me this is just one of the most beautiful modern ways of explaining this and it's something that we can see exactly. And it does. It gets into the love the sinner, not the sin, but we can try and step. We need to try and step in and help people. And we can't just say, "Oh, they're addicted to whatever. We just have to let it go. It's just who they are. They're doing their own thing or whatever." But that's not how the gospel works.

Hank Smith: 44:15 Excellent. I'm sure both of you'll remember two talks given by Elder Holland, both very similar. One at BYU called Of Soul, Symbols and Sacraments. The other one at general conference called Personal Purity. Very similar talks. Here's what Elder Holland says. There's a lot to cover here and I would encourage anyone to go and listen to both of these, and listen to them. Elder Holland is one you have to listen to. You can't just read. He talks about the body being an essential part of our soul. He

said this Latter-day Saint doctrine underscores why sexual sin is so serious. We declare that one who uses the God-given body of another without divine sanction, abuses the very soul of that individual in exploiting the body of another, which means exploiting his or her soul. One desecrates the atonement of Christ which saved that soul, and which makes possible the gift of eternal life.

45:14 And when one mocks the son of righteousness, one steps into a realm of heat, hotter and holier than the noonday sun. You cannot do so and not be burned. Please never say who does it hurt? Why not a little freedom? I can transgress now and repent later. Please, don't be so foolish and so cruel. You cannot with impunity crucify Christ afresh, meaning crucify him again, "Flee fornication," Paul cries. And flee anything like unto it, the Doctrine & Covenant adds. Why? Well, for one reason because of the incalculable suffering in both body and spirit endured by the Savior of the world so that we could flee. We owe him something for that. Indeed, we owe him everything for that. "You are not your own," Paul says. You have been bought with a price. Therefore, glorify God in your body and in your spirit, which are God's.

46:11 It's just a powerful doctrine that Elder Holland teaches about the body being part of the soul. He finishes this way and Teresa, you were heading this direction. "If some of you are carrying these wounds from these sins", he calls them scars that spiritually disfigure. He says, "If some of you are carrying these wounds and I know that you are, to you is extended the peace and renewal of repentance available through the atoning sacrifice of the Lord Jesus Christ. In such serious matters, the path of repentance is not easily begun nor painlessly traveled, but the Savior of the world will walk that essential journey with you." I think our listeners would be interested. Teresa, in your journey as both an academic, a scholar and a faithful Latter-day Saint. What's that been like for you?

Dr. Teresa Bell: 47:03 I've been really blessed. My parents are very active in the church, have taught me many things from a young age. I'm the oldest of eight children. We just have always had a very spiritual gospel centered home. Went to BYU after I graduated from high school, went on a mission. Well, I spent a summer in Switzerland first. That was the first time my faith was shaken a little bit. I lived with a non-member family who was not very interested in having me go to church every Sunday, two hours to get there and back. It was during that time that I really had a spiritual experience that helped me understand that heavenly Father knew me. He knew me personally, he knew what I was

going through, and he knew that I would be able to go through whatever it would be and come out really great on the other side. I just kept going to school. I was 33 when I got married. And John, I don't remember how old you were, but 33 is kind of old in the Mormon culture.

John Bytheway: 47:55

I was 33 too.

Dr. Teresa Bell: 47:56

Hey, perfect. See, that's the perfect age. When I met my husband, I had about a year left in my doctoral program. He's younger than I am by a lot. We just fell in love and it was the right thing to do. Through all that, I had many spiritual experiences to help me know that. After I finished my doctorate and I've gone out into academia, the University of Pittsburgh, University of Oklahoma before ending up at BYU, it's really easy to not be part of the church and to just step away when you're in academia. There are so many things that we study that are not necessarily... I'm not going to say not aligned with the gospel, but there's not ever a gospel context looking at it.

48:35

For me, that's been the most important thing I can do. And I found that through daily scripture study, daily prayer, going to church, I mean, all the things that we know that we're supposed to be doing. It has kept me on the path. And it's kept me wanting to be on the path going to the temple. I really appreciate the new curriculum we have in Come, Follow Me. And I remember when it was introduced and just sitting there listening to Elder Cook thinking this is the answer. The church puts so much effort into curriculum design. And I have a strong background in that. And every one of the questions they have, the context they give, the way things are explained, the links to things, they are all, from an educational standpoint, a learning standpoint, they are sound. It is all sound. And it is amazing to me.

49:20

And I just tell people when they're like, "Oh, I've got to teach gospel doctrine. I'm so nervous," or whatever. And it's like, use the manual. Just use the manual. Everything in there is really good. You don't have to make up anything else. People will talk. I mean, this is just what you need to do. But this is a great time for me personally, for my family, and for the church, I think. But it's all of these things together, staying close to the spirit. I mean, the most important thing to me I think is knowing that heavenly Father knows me personally, individually. And if there's something wrong in my life, something that's not working right, the Savior, because of the Atonement, takes care of it for me. It's the most amazing thing to know that. And the older I get, the more I learn.

	49:57	A lot of my research is the gospel supports because it's language learning and culture learning. So, that's something that's really helpful. And most of my colleagues are very understanding and supportive of the church because of how much the church supports language learning. And they focus so much on learning about other cultures so that you can understand other people. For me, just keeping the Spirit with me and helping me continue to study the gospel is what has been the most important thing in my life and continues to be. And I'm really thankful for that. I know that heavenly Father lives and loves us. I know that Jesus is our Savior. And I know that he suffered for our sins and that we can overcome everything through Him.
	50:39	I also know as we study the gospel, especially this year with the New Testament and Corinthians, and learning about different cultures, different people, and how to stay in the church and still be able to help people is something that's really important for all of us. And just one last quote, chapter 7 of Preach My Gospel says, "One of the greatest things we can do to gain people's trust and love is to embrace their culture, and by extension, their language." And if it's in Preach My Gospel, it's something that's really important because this is teaching for all of the missionaries out there. And by extension we are all missionaries. And this is something to know. And it doesn't just say to learn about it a little bit. To gain people's trust and love is to embrace their culture.
	51:19	It doesn't mean you have to become part of it, but you need to know it enough, understand it enough, understand why they believe the way they believe and what they believe. That's the way that we get people's trust. That's one of the things, I think to me, looking at Paul, he doesn't come out and say something like that. But he wants us to be able to teach people and we have to love and understand them first. That's, to me, the biggest message from 1st Corinthians.
Hank Smith:	51:43	You're right on there, Teresa. Paul never comes out and says it, but you can tell he did that. He's not from Corinth. He's not from Greece. He understands them and their culture. I think that's why he's successful with them. I think we'll let Paul have the last word here. He says, "Eye hath not seen..." John read this earlier, "Nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." We can tell, Teresa, that you love him. Thanks for being with us today.
Dr. Teresa Bell:	52:12	Thanks for having me. I have been looking forward to this for so long.

Hank Smith:	52:15	<p>We say the same thing back to you. followHIM are big fans of Dr. Teresa Bell. We want to thank Dr. Bell for being with us today. We also want to thank our executive producer, Shannon Sorensen. We want to recognize our sponsors, David and Verla Sorensen. And we always remember our founder, Steve Sorensen. We hope all of you'll join us next week. We have more of 1st Corinthians to cover on followHIM. Today's transcript, show notes, and additional references are available on our website, followHIM.co. That's followHIM.co. You can watch the podcast on YouTube with additional videos on our Facebook and Instagram accounts. All of this is absolutely free and we'd love for you to share it with your family and friends. We'd like to reach more of those who are searching for help with their Come, Follow Me study. If you could subscribe to rate, review, and comment on the podcast, that will make us easier to find.</p>
	53:06	<p>We've just completed a new project we think you'll love. If you would like short and powerful quotes and insights from all of our Old Testament episodes, join our mailing list on our website, followHIM.co. And we will email you a PDF of the first three chapters of our new book, Finding Jesus Christ in the Old Testament. If you enjoyed our guests on the podcast last year as much as we did, we think you'll love this new collection. Of course, none of this could happen without our incredible production crew. David Perry, Lisa Spice, Jamie Neilson, Will Stoughton, Krystal Roberts, Ariel Cuadra, and Annabelle Sorensen. We also love hearing from you, our friends and listeners.</p>
Amy:	53:46	<p>Hi, my name's Amy and I live in Queen Creek, Arizona. I'm joining you from my car because that's where I listen to your podcasts most. And this allows me to set an intention for the day and the week, as I shuttle my kids around or prepare for work. This is where I have quiet time for just myself, and to focus on the Savior, and the thoughts and lessons of the week. So, I just wanted to say thank you for the guests that you have on and for the work that you all put into your production. It allows us to dig deeper into the content for Come follow Him, and just really appreciate all that you do to bring the Savior into our lives. So, thank you very much.</p>

HOW CAN I CREATE MORE UNITY IN MY HOME?



Hank Smith:	00:02	Hello, my friends. Welcome to another followHIM Favorites. My name's Hank Smith. I'm here with the awesome John Bytheway. Welcome, John.
John Bytheway:	00:09	Hi, Hank.
Hank Smith:	00:10	We are going to answer a single question from this week's lesson, John, just like we normally do. Here's the question. For 1 Corinthians 1-7. How can I create more unity in my home? The name of the lesson is Be Perfectly Joined Together. Yet sometimes, I don't know if your house is like mine, we're not so perfectly joined together. So how can I create more unity at home? What would you say to that?
John Bytheway:	00:34	I tried to speak to this topic years ago, and at first I thought of a recipe. You're flour, you're sugar, you're cake mix, but if you're a handful of mud it ruins the whole cake, right? Then, I remember thinking maybe a better one is, you know how a tandem bicycle has two people, and maybe when you add kids you get more seats. The point is though, whatever you do, it affects everybody. If you are putting on the brakes while others are trying to pedal, it affects everybody. Sometimes somebody's sick and we all pedal for them and it can be so wonderful that somebody can take over when we do that, but we can either coast, we can pedal, or we can put on the brakes, but it affects everybody. So, we can ask, what kind of family member am I, and how am I affecting my family? Am I helping us get to our destination with no empty chairs?
Hank Smith:	01:24	That's awesome. You've heard me quote the Bible Dictionary before. Under miracles, it says they are the natural result of the Messiah's presence.
John Bytheway:	01:32	Love it.
Hank Smith:	01:33	I love it. Then I ask, what's the natural result of my presence? When I get home, what naturally happens to the people?
John Bytheway:	01:42	Oh, no. Dad's home.

Hank Smith:	01:44	Right. Yeah. Do they scatter? Are they excited? I've used this analogy before with youth in their families. The Sea of Galilee and the Dead Sea are made of the same water. The Sea of Galilee, though, is beautiful and lush with life, and the Dead Sea is dead. Why? One writer said it's because the Sea of Galilee gets but also gives. It gets and gives. It gets and gives. While the Dead Sea only takes. It takes and it keeps.
	02:15	What kind of family member then are you? Are you a Sea of Galilee? You obviously have to take, everyone has to take, but do you give as well? Do you give to your siblings? Do you give to your parents? Do you give your time and effort and energy and enthusiasm to them, not just take their enthusiasm and energy? Or are we just a taker? That little thought has helped me try to give more in my family to create that life.
John Bytheway:	02:42	If you don't give, you just get too salty.
Hank Smith:	02:46	Yeah, you get too salty. But everyone can still float in you, but that's about it.
John Bytheway:	02:50	Yeah.
Hank Smith:	02:51	John, I remember at BYU where I work, there was some paths across the grass that students would cut through. Not take the sidewalk, they'd just cut onto the grass. The grass after thousands of students would die on that spot. So, BYU started putting up some signs. They said, "I'm trying hard to grow, so please don't walk on me." For some reason, it appealed to the students, like, "Oh, I don't want to hurt you, little grass." But when they were done with that, I was like, "Can I have one of those?" And I brought it home. We used it for family home evening. Because everyone in our family is trying hard to grow, so please don't walk on them. I always thought that was a fun little message.
John Bytheway:	03:37	That's great. Do that in our families. Yeah.
Hank Smith:	03:39	We hope you'll join us on our full podcast. It's called followHIM. You can get it wherever you get your podcast. We're with Dr. Teresa Bell this week and we think you'll really enjoy what she has to say about these chapters. Then come back next week for another followHIM Favorites.