



“Be Ye Doers of the Word, and Not Hearers Only”

Show Notes & Transcripts

Podcast General Description:

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

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

Podcast Episode Descriptions:

Part 1:

Can a single verse of scripture alter the course of history? Join Dr. J.B. Haws as he illuminates the Book of James in the context of Prophet Joseph Smith’s theophany and the Restoration of The Church of Jesus Christ of Latter-day Saints. Discover the book’s remarkable power to inspire readers to act in faith and follow Jesus Christ.

Part 2:

Dr. J.B. Haws continues to explore James’ exhortations to remain humble, and the importance of humility and the transformative nature of the Spirit in shaping our character.

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Part 1

- 00:00 Part 1–Dr. JB Haws
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- 02:06 Introduction of Dr. JB Haws
- 06:36 Blessings from James
- 09:20 Joseph Smith and James
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- 16:19 Acting in faith
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- 27:18 “Pure Religion” by Elder Marvin J. Ashton
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- 37:55 Studying Church History too little
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- 54:38 John shares a story about Stephen Covey’s mom
- 58:46 Hank shares a story about a “homeless” man
- 1:00:12 Elder Holland and “A Tongue of Angels”
- 1:02: 45 End of Part 1–Dr. JB Haws

Part 2

- 00:00 Part II– Dr. JB Haws
- 00:07 The tongue is a fire and speaking of spiritual things
- 03:09 Keeping someone’s name safe
- 06:38 Clean hands and pure hearts
- 08:13 Avoiding criticism protects us
- 10:22 “Wrestling with Comparisons” by J.B. Haws
- 12:11 Discipleship questions
- 15:11 Please Heavenly Father and point people to Jesus Christ
- 17:14 Needing correction
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- 20:33 Faith and works
- 25:23 President Oaks “The Challenge to Become”
- 26:59 A waterskiing analogy
- 30:42 Be patient and a story about fruit
- 35:31 The patience of Job

- 37:29 Confession and humility
- 40:43 End of Part II– Dr. JB Haws

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Biographical Information:



J.B. Haws is an associate professor of Church History and Doctrine at BYU. He is the author of *The Mormon Image in the American Mind: Fifty Years of Public Perception* (Oxford, 2013). His PhD from the University of Utah is in American History. He is also interested in interfaith dialogue; he served as the coordinator of BYU's Office of Religious Outreach from 2016-2018. JB is the Director of the Maxwell Institute. JB serves as the executive director of the Neal A. Maxwell Institute for Religious Scholarship. Before coming to BYU, J.B. taught seminary in northern Utah, in Salt Lake and Weber Counties. His research interests center on the place of Mormonism in twentieth- and twenty-first century America. As for his interest in history generally, he asks how could you not be interested in history when you come from a place that in pioneer-times Utah was known as "Muskrat Springs" (now Hooper).

He is married to the beautiful Laura Favero, which he submits as yet another evidence that miracles have not ceased! They are the parents of three boys and a daughter, and they love living in Provo and cheering (sometimes too fanatically) for the Cougars.

He served a Spanish-speaking mission in Raleigh, North Carolina, so he speaks Spanish with a slight Southern accent (and English with a heavy Hooper, Utah accent).

Areas of research: Twentieth- and twenty-first-century Latter-day Saint history, public perception of Latter-day Saints, trends in recent Mormon historical work, contemporary American religions and interfaith dialogue

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| Hank Smith: | 00:00:00 | Hello my friends. Welcome to another episode of followHIM. My name is Hank Smith. I'm your host. I'm here with my wise co-host, John Bytheway. Hi, John. Welcome to followHIM. |
| John Bytheway: | 00:00:09 | Hi, Hank. I'm trying to be wise. |
| Hank Smith: | 00:00:11 | Yes, you are. |
| John Bytheway: | 00:00:12 | Not just a wise guy. |
| Hank Smith: | 00:00:14 | John, we are going to be in the Epistle of James today. I know you know a little bit about James. What are you looking forward to? |
| John Bytheway: | 00:00:21 | Oh, I love this book because this is what's amazing today. The number of chapters is only five, which tells us this is going to be very rich. And the other thing I like about James is it has a lot of one-liners, sound bites, bumper sticker wisdom, a double-minded man is unstable in all his ways. Boom. It sounds like the Proverbs a little bit, but also has some great practical gospel in it. I'm looking forward to it. |
| Hank Smith: | 00:00:46 | Yeah, that's beautiful. I have a memory of mowing my lawn years and years ago listening to Elder Holland speak on the tongue of angels. He took his message from the Epistle of James, or at least that was the genesis of his talk. John, we're joined by a scriptural expert today, Dr. J.B. Haws. J.B., it's been a while since you've been with us. What are we looking forward to in James today? |
| Dr. J.B. Haws: | 00:01:09 | I loved what you and John both said. I'm excited for this book for so many gems. I think it's the kind of book that really speaks to people who are already on the path of discipleship and want to deepen their discipleship. It's a great book for introspection, a great book for looking inside ourselves and saying, what's next for me? What would the spirit prompt me as a next mountain to climb and kind of an Elder Maxwell, way of thinking about it. There's a lot in here that I think will just speak to every reader. I love this book. |

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| Hank Smith: | 00:01:36 | Beautiful. I've been looking forward to this for a while. Like I said before, J.B. hasn't been here for a while. John, I think if I remember right, we were in our first month of recording when we had J.B. here. Can you reintroduce him to our listeners? I don't know if there's anyone still with us from that first month, John. |
| John Bytheway: | 00:01:57 | Yeah, we were in section, what was it? 10 of the Doctrine and Covenants? |
| Hank Smith: | 00:02:00 | Section 10 and 11, yeah. |
| John Bytheway: | 00:02:00 | It's very early. |
| Dr. J.B. Haws: | 00:02:02 | That's right. |
| John Bytheway: | 00:02:03 | In church history. When you said that, Hank, I thought, wow, has it been that long? We love J.B. and just really love having him back. He's an associate professor of Church History and Doctrine at BYU, and currently the director of the Neal A. Maxwell Institute. He's the author of <i>The Mormon Image in the American Mind: Fifty Years of Public Perception</i> that was published by Oxford in 2013. I wore some Oxford's once, but I've never had anything published there. His PhD is from the University of Utah in American History. |
| | 00:02:34 | He's also interested in interfaith outreach. He served as the coordinator of BYU's Office of Religious Outreach from 2016 to 2018. And before coming to BYU, J.B. taught seminary in northern Utah, Salt Lake, and Weber counties. His research interests center on the place of the church in 20th and 21st century America. As for his interest in history generally, he asks, "How could you not be interested in history when you come from a place in pioneer times known as Muskrat Springs?" Now, Hooper, did I say that right, Hooper? |
| Dr. J.B. Haws: | 00:03:08 | Thank you for representing that so well, John. Everyone in Hooper is thanking you right now for doing that beautifully. |
| John Bytheway: | 00:03:16 | J.B. is married to the beautiful Laura Favero, which he submits as yet another evidence miracles have not ceased. They have three boys and a daughter, and now a daughter-in-law as his oldest son is married. They love living in Provo and cheering sometimes too fanatically for the Cougars. I love this part. He served a Spanish-speaking mission in Raleigh, North Carolina, so he speaks Spanish with a slight southern accent and a little |

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| | | Hooper, Utah accent too. So, can you demonstrate that for us, J.B.? |
| Dr. J.B. Haws: | 00:03:46 | I'm not sure that's fit for podcast, fit for radio or video. |
| Hank Smith: | 00:03:51 | We have to remember, John, J.B. is now the director of the Maxwell Institute. He can no longer joke around with us like he used to. |
| John Bytheway: | 00:03:58 | Yeah, there's certain parameters. That's right. But I did want to mention too, and we mentioned this a couple of years ago, didn't we Hank? That in the speeches.byu.edu website, there's some real treasures, and J.B. Haws gave a talk called Wrestling with Comparisons in May of 2019, which anybody can access at speeches.byu.edu , which you'll want to hear that if you haven't already or hear it again. Didn't you listen to it again, Hank? |
| Hank Smith: | 00:04:23 | Yeah, just preparing for our interview today, I listened to it again this week and it's just absolutely wonderful. In fact, I want to share just a story from J.B.'s talk again. It's called Wrestling with Comparisons. It's a BYU devotional. It's a story he told about his children. He said, "I have four wonderful children, Parley, Marshall, Truman and Ashley, and I've learned so many lessons from them. An image that is as vivid in my mind today as it was when it happened a dozen years ago, is a backyard game of catch with my two oldest boys, Parley and Marshall. Parley was five or six years old. Marshall was probably three. I would throw the football to each of them in turn. Parley was catching the football almost every time. Marshall, not so much. I can see Marshall concentrating, watching the ball and then missing it every time. |
| | 00:05:07 | No matter how I threw the ball, it seemed like it always hit him on the head as it went right through his hands." I wonder if that still happens today. J.B., we'll have to ask for an update on this. He said, "His hands, which were just closing for the ball, just one beat too early or too late. Luckily, it was a really soft inflatable football. But here's the thing I will never forget. Marshall cheered, jumped up and down and squealed into light every time Parley caught it. I can still hear his little voice yelling, 'Good catch, Par. That was great, Par.' And then he would miss the next throw that came to him. But somehow that did not dampen his enthusiasm for Parley's success. Somehow he knew that his contest was not with Parley. He could have joy in Parley's success." |
| | 00:05:54 | And then he asks a great question, John. "How do we recapture that sense of childlike celebration for the good fortune of |

others?" Just a small portion of a fantastic message. Has Marshall improved at all, J.B., in his catching or?

Dr. J.B. Haws: 00:06:10 Yeah, he would be very unhappy if I was not hasting to say that he's much better at catching the football now. So yeah, he's a great athletic kid. He still is the kind who just cheers people on. I admire that about him. It's just innate in him. Hats off to Marshall for both improved athletic prowess but also just continuing to be that kind of person. Love that guy.

Hank Smith: 00:06:32 We hope everyone listening today will go find that Wrestling with Comparisons talk. J.B., let's jump into the book of James. The manual focuses quite a bit, at least in the beginning here on Joseph Smith and of course, many if not all of us listening, when we think of the Epistle of James will automatically go to that verse, James 1:5. Here's what the manual says. "Sometimes just one verse of scripture can change the world. James 1:5 seems like a simple bit of counsel. If you need wisdom, ask God. But when 14-year-old Joseph Smith read that verse, it seemed to enter with great force into every feeling of his heart. Thus, inspired Joseph acted on James admonition and sought wisdom from God through prayer and God did indeed give liberally, giving Joseph one of the most remarkably heavenly visitations in human history. The first vision. This vision changed the course of Joseph's life and led to the Restoration of the Church of Jesus Christ on the earth."

00:07:28 All of us are blessed today because Joseph Smith read and acted on James 1:5. I've thought that before. How much of my life would be different without Joseph Smith. And then the manual goes on. "What will you find as you study the Epistle of James? Perhaps a verse or two will change you or someone you love. You may find guidance as you seek to fulfill your mission in life. You may find encouragement to speak kindly or to be more patient. You may feel prompted to make your actions align better with your faith. Whatever inspires you, let these words enter into every feeling of your heart." Quoting Joseph Smith there. "And then when you receive with meekness the word," as James wrote, "be a doer of the word, not a hearer only." What a great introduction. When we take on the Epistle of James, how should we go about it?

Dr. J.B. Haws: 00:08:16 Wow, great introduction. That's thought-provoking. One of the things that I think a number of great commentators and great scholars who have given close attention to James and I give credit to those that have blessed my life with their deep study, is that they point out a couple of things. One, John mentioned this connection to wisdom literature like Proverbs and that's

really great too, but also the number of places where James seems to be connecting to the Sermon on the Mount, restated, paraphrased Sermon on the Mount verses, and this is one that some commentators highlight that has a parallel in Jesus's injunction to, "Ask, and you shall receive. Knock, and it shall be opened unto you." This is a rephrased, reframed way of saying that. But what is striking me just when you reread that Hank, it just makes me think of maybe this is encouraging to all of us as teachers and parents or even scripture students, that sometimes we wonder if repetition really is effective.

00:09:12 So, think how many places in the scriptures we have this invitation to ask God, but it was this one that resonated with Joseph Smith. It was this repetition of that invitation that somehow sunk into his heart and entered with more force than any other verse ever had and stayed with him. And it was something about that day, something about maybe what he had heard, something that he'd been talking about. It was this verse. James can be a model of thinking of it's worth repeating and restating and reframing important gospel truths because we never know when that reframing or that repetition might be the one that enters with more force into the heart of someone. That's striking me as something pretty significant to think about for teachers who might worry that, am I just repeating the same thing over and over? It might be that repetition that's needed at that very day.

Hank Smith: 00:10:02 It might be the fifth, sixth time you get taught that principle, that wow, it hits you. And that's happened for me before. I'm sure it's happened for both of you.

Dr. J.B. Haws: 00:10:11 Yeah, and something about too, just the way it's reframed or restated. Maybe that's a way to think of James as well, is that a lot of these principles are principles we're going to find other places in the scriptures. There is something memorable, really memorable about the language, about the way it's set forth. I love that idea of hearing a lot of the Sermon on the Mount reframed and reinforced by so much that we find in this great book, this book that speaks to disciples.

Hank Smith: 00:10:36 Wonderful.

John Bytheway: 00:10:37 I like just the way that James says it. If you lack wisdom, it's not if you lack stuff or fame or gold or the one thing that we know God has and wants to give: wisdom. So, I like to think of three different types of questions in the scriptures. There's "got you" questions like from the scribes and Pharisees and maybe King Noah and the wicked priests that they're not really about

learning truth. They have a different motive. And then there's I like to call them Google questions, where's the nearest Five Guys? That's a really important one. It's just information, but this is a golden question that you lack wisdom. If any of you lack wisdom, Elder Bruce R. McConkie said this about James 1:5. If you ever need a strong statement, you can find one from Elder McConkie. He said, "This single verse of scripture has had a greater impact and a more far-reaching effect upon mankind than any other single sentence ever recorded by any prophet in any age."

00:11:39 Think about it. We're all sitting here today because a teenage boy said a prayer which this verse, God made this verse to inspire him and to enter into his heart with such force that he went to ask, which is incredible. So, I like the way the manual started. This was the impetus that got us all sitting where we are today, which is pretty amazing and what an invitation for God to say, "You can ask and I'll give you wisdom. There's no guarantee of how and when and we can ask the brother of Jared about that, but we can ask and in his own way and time, he'll help us become wise."

Dr. J.B. Haws: 00:12:13 Wonderful. That was really thought provoking. I love that this invitation to ask God is also coupled with a restatement about God's nature to remember to ask because He gives liberally and because He upbraideth not. I think that makes that next line, "Let him ask in faith nothing wavering." It's a reminder that ask in faith because you can trust God. You can trust what kind of person He is, what kind of a being He is. He is the kind that gives liberally and upbraideth not. So, ask with that kind of faith that you are asking of this kind of loving God. As John said, the way James says it, I wonder if that's part of it, is that reinforcement of the kind of God that we are asking these questions of that should I think instill some faith in us.

Hank Smith: 00:13:04 Yeah. What am I asking for and who am I asking. Both important questions.

John Bytheway: 00:13:10 That phrase, Ask in Faith, Elder Bednar gave a talk in April, 2008, General Conference and I loved this insight. He said, "Joseph's questions focus not just on what he needed to know but also what was to be done." His prayer was not simply which church is right. His question was, which church should I join, which was an action. So, Joseph went to the grove to ask in faith and he was determined to act. So, I'm glad you brought up that idea of asking in faith. I think Elder Bednar is telling us that it means I intend to act on the answer. There's an action involved, not just

I want to know something, but what do you want me to do, is that kind of a question.

- Hank Smith: 00:13:51 As we're getting started here, both of you, if you go to the RSC website, that's the Religious Study Center, rsc.byu.edu, there's a great article by Craig Manscill, great thinker at BYU, member of the religion department, and it's called, "If Any of You Lack Wisdom: James's Imperative to Israel", and he gives a little background here that I found fascinating. He says most scholars agree that the letter is authored by James the Just, the brother of Jesus Christ. He references Galatians 1:19 for which the dispatch is titled. James occupied a prominent, if not chief place, in the church in Jerusalem, back to Galatians, this is 2:9. Conducted the first council and with the elders received Paul upon his return from his third missionary tour. He says, The Epistle of James is presumed to be one of the earliest letters written in the church. He talks about then all the social pressures of Rome and landless day laborers in the marketplaces and all sorts of problems in Israel when this is going on.
- 00:14:52 And he says, "Caught up in these social tensions, the Jewish Christians eventually went to war." Once understood in the context of this situation, James call for wisdom is essential to his argument. That is with wisdom from God, humankind may better cope with trials. And I didn't know that as we lead into James here, that this isn't just a letter written without context. There's some social pressure going on and maybe some impending problems on the horizon that James is saying, "Okay, now that we're facing this, let's ask God for wisdom as we face this difficulty." That adds a little bit to what we're getting into.
- Dr. J.B. Haws: 00:15:32 Yeah, well put. Both of those kind of scenarios within the church and what's happening in maybe the wider context of the time. James was no stranger to having to sift through some contentious situations. I think his counsel about the way we speak to each other, the way we treat each other, that probably comes out of the crucible of real experience of dealing with conflict.
- Hank Smith: 00:15:54 And that never occurs in the Lord's kingdom, J.B.. There's never contention or conflict. We never bump up against each other. What is it that John, that Elder Christofferson said, we often test each other with our idiosyncrasies.
- John Bytheway: 00:16:07 Idiosyncrasies. And then he said, or what President Packer called, our idiot-syncrasies. That was that Why the Church talk. Great talk.

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| Dr. J.B. Haws: | 00:16:16 | <p>Yeah. Can I pose a question for you guys that I've been thinking about? This is a verse that's been on my mind and I think John, what you said earlier about acting in faith, I think this lines up really well with something we come later in chapter one of James. And it seems like although it's not quite this straightforward, but it does seem like James in this first chapter lays out some of the things he's going to be talking about in more depth later on, so we get these little glimpses at some important things so that may be one way to think of the structure of the book, but this one is another classic passage that I think just rings in all of our ears. It's verse 22, "Be doers of the word and not hearers only deceiving your own self." That just seems to run through James' book and I love that so much, but it's the next verse that I've been thinking about a lot.</p> |
| | 00:17:00 | <p>I'm not sure there's maybe a clear cut interpretation of this verse 23, "For if any, be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass for he beholdeth or like a mirror. For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty and continueth therein. He being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed." And so I've been thinking of that comparison. Why would a hearer of the word be like someone who looks at themselves in the mirror and then leaves and forgetting. What is James trying to make us think of there?</p> |
| Hank Smith: | 00:17:44 | <p>I find myself very frustrated with myself when I go to a meeting or I go to the temple or I listen to a message in general conference and it impacts me heavily and I'm really looking at myself and saying, "Wow, there's some things I can improve on there. Some things I'm doing well." This is so good for me and I feel so full of the Spirit, I feel ready to make some changes and then it's like I hear and forget. I get back into life. I think J.B. in your talk, the Wrestle with Comparisons, back into the pressure cooker, I think you said, of life that's frustrating for me that I can hear and I forget. I can actually look in the mirror, see some things that I really want to change and things that I really like, I want to improve on, that I go back into Monday morning and almost forget everything I heard. I bet there's some listeners out there who can say, "Yeah, why do we forget?" Why do we look in that mirror and then forget and move on? John, what do you think?</p> |
| John Bytheway: | 00:18:43 | <p>Well, that's right where I went, "For he beholdeth himself." He sees things as they really are when he heard the word, but then "goeth his way," Maybe if I emphasize his, "and straightway</p> |

forgetteth," so that is the nature of all of us, to forget. What's the famous Spencer W. Kimball statement? He said, "When you look in the dictionary for the most important word, do you know what it is? It could be remember." And then he talks about the sacrament and the priest saying always remember. Maybe that's it, Hank. One way to look at it anyway is our tendency to forget so quickly things that we know. Maybe and we forget because we didn't do. We heard it, but we didn't do. What are you thinking, J.B.?

- Dr. J.B. Haws: 00:19:24 I think our minds are all going to the same place. I think that's right. It's interesting. I've been thinking about that mirror component of it and I wonder how often the mirror experiences sort of to check ourselves out and make sure that we're presentable, or did you fix a few things that we see there and then we leave and thankfully most of the times we forget that. I don't think this is encouraging any prolonged vanity, but it's like you're almost satisfied like, "Okay, I'm put together enough," and then you leave maybe for the day. I'm just interested by this contrast in verse 25, "But whoso looketh into the perfect law of liberty." I wonder if in this parallel setup that the law becomes a better mirror.
- 00:20:07 So, are we measuring against what we're seeing and we're like, "Well, I'm self-satisfied and put together decently," and then we don't have that constant mirror with us. And I love this phrase, "law of liberty" that James used a couple of times and this idea that the law frees us, that the law is going to be liberating if we measure ourselves against that. Somehow that's our replacement mirror. Does that affect us differently? Does that prompt us to say, Okay, what can I be doing more?" Like Hank said, we're not just leaving from seeing ourselves so clearly and then forgetting, but then somehow that law is reminding us we have that mirror with us at all times. I'm not sure. It's an intriguing passage to me. What does it mean to, "whoso looketh into the perfect law of liberty and continueth therein, being not a forgetful hearer," you know?
- John Bytheway: 00:20:54 That phrase of "forgetful hearer" isn't that a... Boy am I that? Hear and I forget.
- Hank Smith: 00:21:02 I have a goal to be more mindful and I would love that constant sign in my right here to be more mindful because what I'll do is I'll go through a whole day and realize I wasn't mindful today. How did that happen? And I would love to have that, like you're saying, J.B., that constant mirror that I can say, "Oh yeah, I want to live this law." I want to live this way. So, I've always said, couldn't there be something on our new watches that we have

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| | | that lights up and says, "You're being prideful right now." "Oh, okay. Thank you." |
| Dr. J.B. Haws: | 00:21:33 | Yeah, that's right. |
| Hank Smith: | 00:21:34 | Something to check myself against all this. |
| John Bytheway: | 00:21:36 | An app. |
| Dr. J.B. Haws: | 00:21:37 | Yeah, that's beautiful. Yeah, right. I think that's what it seems like. This idea of what could be a better way of checking ourselves or a better way to think of. I mean, maybe it's these next two fantastic verses. "If any man among you seem to be religious," as verse 26, "and bridled not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows and their affliction and to keep himself unspotted from the world." Maybe James is saying these are the liberating law reminders. How are you doing in your speech? Are you paying attention to the widows and the fatherless? Are you doing your best to stay unspotted from the world? Maybe these are the kinds of checks we can measure ourselves against. |
| Hank Smith: | 00:22:22 | Yeah. There's a contemporary English version of verse 26. "If you think you're being religious but you can't control your tongue, you are fooling yourself, your religion is useless." That's one of those mirror. Whoa, okay. Yeah. |
| John Bytheway: | 00:22:38 | Whenever you see something that's going to define pure religion, you're like, "Oh, I probably ought to know what that is." "Pure religion, undefiled before God and the Father is this, to visit." If you stop right there, you've got the idea of ministering, of being aware of people. What's going on with people, and I heard somebody say it might've been Keith Wilson on one of those older BYU Roundtable Discussions saying that this looks like love God and love your neighbor, but in a reverse order. It looks like the two great commandments. To love your neighbor is to visit the fatherless, the widows in their affliction and love God, keep yourself unspotted from the world. I thought that was an interesting insight to look at the great commandments right in there. |
| | 00:23:27 | One time I got excited about being spotless, unspotted, and started looking up all of those words. This idea of how to keep yourself unspotted from the world and the world's such an influence now, but the last phrase on the title page of the Book of Mormon, is that "ye may be found spotless at the judgment- |

seat of Christ," that's on the title page and in the second to last verse of the Book of Mormon, that "ye become holy without spot". And then here, how do we become unspotted? Love God, love your neighbor.

00:24:05 One time I was going up to Idaho, do you guys remember know your religion? You were probably little boys back then, both of you, but I stopped at a Taco Bell and the foil thing that my burrito was on top, it had a hole in it and I spilled all over my khaki slacks. I had a new understanding of the embarrassment of being spotted-

Dr. J.B. Haws: 00:24:27 Being spotted.

John Bytheway: 00:24:28 ... standing in front of a group and having a big stain on my slacks. That's all I could think about at the time. I'm in the lavatory trying to clean off my pants and everything. I don't know. It kind of brought home that idea of standing before God being spotted and how I didn't want that.

Dr. J.B. Haws: 00:24:45 Yeah, I think Terry Warner and others have talked about this idea of self-deception and how dangerous that is. And when I read these verses this time, an image from literature that just came into my mind was Mrs. St. Clare from Uncle Tom's Cabin. So, many incredible things from that book. But Mrs. St. Clare is someone who maybe as clearly as any character in any book I've read, who always feels the victim. And the thing that makes her such a tragic character is her own little daughter, who's this angel, Evangeline, dies and yet during her suffering and sickness, all Mrs. St. Clare is thinking about is herself and how people aren't paying attention to her. And she has no sympathy for Uncle Tom and she's always worried about, "Dude, are you even thinking about how this affects me?" And it was so striking because I thought, how does one know if you're a Mrs. St. Clare where you are deceiving yourself. You think that you're righteous, you think you're virtuous, and you're always the victim, when in reality it is so obvious that you're deceiving yourself.

00:25:47 I've worried about that. And so, I wonder if James has given us the answer to say back to that kind of mirror image. I mean, she may look in the mirror and say, "Why doesn't everyone understand how badly I have it? Why doesn't everyone understand how much trouble I have?" When in reality if she or if we would measure ourselves against, "Am I visiting the fatherless and the widows? Am I bridling my tongue?" Maybe that's a way to check to say, "Am I the Mrs. St. Clare who's deceiving myself when I think it's all about me," and in reality,

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| | | I'm the one who is being a hearer of the word and not a doer. That she to me is the classic example of deceiving ourselves in this sort of self-satisfied way. And maybe that's the way we check ourselves is, am I visiting, ministering? Maybe that's the guard against it. |
| John Bytheway: | 00:26:35 | And I think it's nice it comes after being a doer. He's talking about things that you do, not just things that you know, but he's talking about a doing kind of gospel. Being out there and visiting. |
| Hank Smith: | 00:26:47 | Both of you will remember, I'm sure, Marvin J. Ashton. John, you'll probably remember him more than J.B. and I. |
| John Bytheway: | 00:26:55 | I have a picture with Elder Ashton in my mission and he came to visit us in the Philippines when I was a 19-year-old. |
| Hank Smith: | 00:27:02 | That's fantastic. I remember seeing him on the wall at seminary. I remember that specifically. |
| Dr. J.B. Haws: | 00:27:08 | I see, I'm much older than Hank. So Hank, you're nice to think of me as young as you, but so that's nice. |
| Hank Smith: | 00:27:13 | Yeah. He gave a talk way back in 1982 called Pure Religion, taking it right out of James 1:27. He says, "One who practices pure religion soon discovers it is more rewarding to lift a man up than to hold him down. Happiness is bound up with helpfulness. Those who fail to protect someone's good name, who take advantage of the innocent or uninformed, who build a fortune by pretending godliness to manipulate others are missing the joy of practicing pure religion." He goes on to say, "Recently I visited with a bishop who has in his ward more than 60 widows." He beamed, "I love them all." At least once a week he and his counselors visit them in addition to the calls made by their home teachers. |
| | 00:27:59 | "They are the joys of our lives," he repeated. He might've said, "Don't you think we have more than our fair share?" He goes on and just talks about pure religion. He says, "The business of lifting each other is a full-time occupation. Pure religion can never be taught or lived by those who are petty, prejudiced, contentious, or unresponsive to the needs of their fellow men. Pure religion is following the teachings of the Savior." So, wow, let's get moving. When I read these philosophy verses of James, I want to get up and do something, go visit someone, go help someone out. |

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| Dr. J.B. Haws: | 00:28:38 | What a great word in that Elder Ashton passage, petty. Oh, I think pettiness speaks to a lot of this. That's really good. That's really good. |
| Hank Smith: | 00:28:46 | Yeah. Now, before we get out of chapter one here, J.B., I can't let you go if we're not going to talk about Joseph Smith. You are a scriptural expert. But John, what J.B. knows about church history is phenomenal. We've said this before, John, what LeBron James is to basketball, J.B. Haws is to church history. He knows his stuff. So, I think our audience would like to hear your thoughts on James 1:5 and what happened there in Joseph Smith history, J.B.. We shouldn't just go over this verse and say, "Oh, I think Joseph Smith read that one." I think there's some depth here. |
| Dr. J.B. Haws: | 00:29:22 | Oh yeah, so much so and I think John's, the quotes that he talked about, the impact the Elder McConkie quote, the impact of the global eternal impact of this verse reaching Joseph Smith. I think this is a place to reinforce that Joseph Smith is such an important model for all of us on what to do when we're seeking. It's worth thinking about just how deep his felt need was as we collated and thanks to the great historical work in Joseph Smith papers as we're collating his accounts of the first vision. And we think about what we're learning with a little more depth about how long he'd been wrestling with these questions that he starts thinking about them as a 12-year-old. |
| | 00:30:04 | And so, he's thinking about them at least a couple of years before his first vision experience really that there are two main issues going on and the one that he highlights in the first account that we have is he's thinking that, how do I find forgiveness for my sins? How do I find salvation when there are just so many confusing, sometimes contradictory messages that he's hearing, when the Bible is being interpreted in different ways? I think all of us can relate to that soul anguish and this verse is the thing that breaks through those clouds. When you come to the Bible, to the scriptures, with that kind of hunger, I think that one of the things about Joseph Smith's testimony is that the scriptures can fill that need. As he says, "There's no other place that I could go, no other recourse." This verse reminded him that he could go to the source. Joseph Smith I think becomes a model for all of us when we're in those soul anguish moments and that the message of the restoration is that we can ask God. |
| John Bytheway: | 00:31:03 | I love that he used the word wisdom and if you lack information, sure ask of Google. But if you lack wisdom, if you want to know things as they really are, which is that beautiful |

definition of truth from, was it Section 93 and Jacob 4:13 in the Book of Mormon, things as they really are, that's wisdom. Then you know the source for that. I like that this is he uses the word or translated as the word of wisdom, things as they really are.

- Hank Smith: 00:31:32 Yeah, we just talked about acting, religion acting. Go visit the fatherless and the widows. Go do something with what you've heard. When you look in the mirror, remember what you saw and go out and do something. And I think Joseph does that same thing. He talks about reading the scripture and this will be language that most of our listeners just love. He says, while I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James 1:15 which reads, and I'm sure there's some listeners just speaking along with me here, "If any of you lack wisdom, let him ask of God. That giveth to all men liberally and upbraideth not and it shall be given him." Then he writes, "Never did any passage of scripture come with more power to the heart of men than this did at this time to mine. It seemed to enter with great force in every feeling of my heart."
- 00:32:30 Oh man, you guys, I would love for everyone to experience that with any verse of scripture. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again knowing that if any person needed wisdom from God, I did. For how to act, I did not know, and unless I could get more wisdom than I then had, I would never know. For the teachers of religion of the different sects understood the same passages of scripture so differently, it destroyed all confidence in settling the question by an appeal to the Bible. At length, I came to the conclusion that I must either remain in darkness and confusion or else I must do as James directs. I like that I must do as James directs, that is ask of God. So, he says, "I retired to the woods to make the attempt." A combining of James chapter one here is act, move, do something because if Joseph reads the verse, thinks, wow, that's powerful and then goes back to life and nothing happens. When you read and something hits you, act.
- Dr. J.B. Haws: 00:33:33 Yeah, nice connection. Hank, I really like that. These phrases came to the determination to ask of God or verse 14, "My determination to ask of God." I think that's really excellent to think about the doing nature of this that he let this work on him to the point of doing and how can we get more of that? How can we get more conclusions? How can we get more determinations to do what we are initially prompted to do with the thing that enters into our heart? How do we follow through with that determination or in verse 16 of Joseph Smith history, "Exerting all my powers to call upon God." That kind of doing

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| | | the strength of that, that's really good. That's a deal of great connections. |
| Hank Smith: | 00:34:16 | Yeah, I'm happy that Joseph Smith didn't live in the Google world because maybe he reads that verse and then he Googles it and finds out everything he can about it, and then doesn't have the patience to get the wisdom from God. Like John said, I can get all the information I need and that is tempting to think information is wisdom. |
| John Bytheway: | 00:34:37 | Yeah, and that's the scary part too is if you ask Google or Siri anything, they'll give you an answer and there's a chance it might even be true. I remember Sheri Dew just phrasing this so well. "Go to sources that only speak truth." and I thought, oh, I love the way she put that. There are a lot of sources that will tell you something, but what are the sources that only speak truth? Great way that she put that. |
| Hank Smith: | 00:35:04 | Maybe it's our impatience, J.B.. Information is fast, especially today. Wisdom is the slow process of, especially wisdom from God, right? |
| Dr. J.B. Haws: | 00:35:15 | Oh yeah, that's really good. That's making me think of a couple other places in James as the theme comes up that in relation to some trials or tests that we're facing and about this idea of endurance. James speaks about that as a quality of discipleship is this ability to endure. So, maybe there's something about that too with patience of holding on in that waiting and that timing but not giving up, not stopping the seeking, not stopping the quest. |
| Hank Smith: | 00:35:41 | Joseph describes laboring under extreme difficulty by this, but patient enough, like you said, this started when he was much younger than 14 and just waiting and patiently letting that wisdom from God distill and oftentimes it's very slow. |
| Dr. J.B. Haws: | 00:36:00 | That's right. To keep at it, to keep thinking, to keep studying, to keep reading until that ray of light does break through until the verse that enters into our hearts with more power or more force hits us till we find that. That's a great concept. |
| John Bytheway: | 00:36:16 | Just the fact that this verse was in there, I'm sure you've both heard the story about Martin Luther who characterized the Book of James as an epistle full of straw because it didn't emphasize the grace that he had come to learn about and love as so much because James emphasized works a little more and |

he, from what I've heard, didn't want to include it. So, we're kind of glad it was in there.

Hank Smith: 00:36:39 Yeah, we're kind of glad.

John Bytheway: 00:36:41 For Joseph to read that.

Dr. J.B. Haws: 00:36:42 Yeah, that's great. If you think about the story of canonization, just the miracle and the providence that this is even part of the canon. That's a great thought.

Hank Smith: 00:36:51 We often don't tie verse six to Joseph Smith, but it does fit. "Let him ask in faith nothing wavering." What did you say, J.B.? Exerted all my powers to call upon God. That sounds like nothing wavering, "For he that wavereth is like a wave of the sea driven with the wind and tossed." And of all the descriptions of Joseph Smith, I would not describe him wavering like a ship in the sea from the first vision on. I knew it. "I knew that God knew it, and I could not deny it."

Dr. J.B. Haws: 00:37:24 Yeah, that's great. I think this verse is... holds such a special place of regard in our minds and hearts because of all these reasons. I mean, this was a launching point, a trigger point for so much as one of you said so. Well, the reason we're here, it just makes us appreciate the scriptural authors who put the pen to paper and followed the promptings that came to them and working into miraculous ways into God's plan.

Hank Smith: 00:37:51 J.B., we have you here, we're talking about Joseph Smith. Tell us what you've learned about Joseph Smith through how many decades now of studying church history.

Dr. J.B. Haws: 00:38:02 One of the best pieces of advice, and this has come from a number of people in a number of ways, don't study church history too little. In other words, keep going, keep reading, keep doing more. A number of great thinkers on this have pointed out that too often, we stop too early. That's such great advice. Don't study church history too little because the more we study, the more we research, the more we go right at concerns or things that we find that are unexpected, the more we dig in, that always goes well. I'm taken with something that Richard Bushman said in his great little book, On the Road with Joseph Smith.

00:38:37 He wrote this book, An Author's Diary, about his experiences of the first six months after Rough Stone Rolling was published and he's going around and speaking and he responded to some

questions that came to him from a Latter-day Saint who just wrote in with some questions about Joseph Smith and Richard Bushman's great advice is this, first of all, that don't stop digging. Don't stop searching. Don't stop reading. Read more. That's going to always be a benefit. But then he also said to do this in the Latter-day Saint way, we'll want to live in a way that we have the Spirit with us because spiritual things are only understood by the Spirit.

00:39:11 It's impossible to understand Joseph Smith's life without understanding things of the Spirit. You've got to be doing both of those things at the same time. This great mix of by study and by faith and then Richard Bushman's closing line was, "After all of these years of studying Joseph's life, I believe more than ever." And that's what has impressed me is that over and over again as I associate with people who devoted so much of their lives to studying church history is that that is played out again and again that those who come to know Joseph Smith's story and experiences and are doing it in this Latter-day Saint way were trying to understand things of the Spirit. This deeper study just reinforces, I echo that same phrase, "I believe now more than ever."

Hank Smith: 00:39:58 Beautiful.

Dr. J.B. Haws: 00:39:59 Let me read you this passage from Richard Bushman. So, this is a letter that he published in his book, On the Road with Joseph Smith, in response to this question that asked this same question about how should I think about this, how should I study this church history, the life and ministry of Joseph Smith? He talks about begin the fearlessness. Don't study too little to really make sure you get your sources right and that's such a key thing. Make sure you really are source critical as you're trying to get the best information.

00:40:24 And then here's this a really powerful passage. Here's Richard Bushman, "If you're going to do all this in the Latter-day Saint way, you will also put your trust in that spirit that leadeth to do good." Isn't that a great reference to spirit that leadeth to do good? You will ask what are the consequences of these beliefs? Have they resulted in good in your own life and the lives of others you have known? If they have, then you want to treat them with respect. As with science, a religion that works and produces results has to be taken seriously. Others might give you other advice, but this has worked for me after all of these years of studying Joseph's life, I believe more than ever.

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| Hank Smith: | 00:41:02 | For both of you, I want to read something from Robert Millet and he's going to quote Wilford Woodruff here and he's going to quote B.H. Roberts. And I'd like you to both maybe comment on what you think of this before we move on from this topic. Wilford Woodruff observed, "There is not so great a man as Joseph standing in this generation. Many look upon him and he is like a bed of gold concealed from human view. They know not his principles, his spirit, his wisdom, his virtues, his philanthropy nor his calling. His mind like Enoch expands as eternity and only God can comprehend his soul." |
| | 00:41:41 | Brother Millet goes on and says, "Many attack the historicity or the antiquity of the Book of Mormon or the Book of Abraham. There's many's efforts to sow doubt and discord in regard to this or that teaching or practice in our history and of course it has entailed and will yet entail attempts both vicious and subtle to malign the name and labors of Joseph Smith." He said in the words of Elder B.H. Roberts, "Joseph Smith claimed for himself no special sanctity, no faultless life, no perfection of character, no inerrancy for every work spoken by him, and he did not claim these things for himself so can they not be claimed for him by others. Yet to Joseph Smith was given access to the mind of deity through the revelations of God to him." |
| | 00:42:29 | A little bit more, Brother Millet says, "In our day, it is fashionable to stress the humanity and weaknesses of Joseph Smith and his successors to cast aspersions on their motives or character and to reveal historical details, the context and true meanings of which are often lacking. Unfortunately, Joseph Smith cannot be with us now to answer all the charges against him." I've always thought it's always easy to bully people who are- |
| John Bytheway: | 00:42:52 | Somebody who's not here. |
| Hank Smith: | 00:42:54 | ... who is not here. Yeah, because they can't answer for themselves. And then Brother Millet finishes with, "I am bold to testify that Joseph Smith was and is a prophet of the living God." |
| John Bytheway: | 00:43:06 | I love that. Many times on this podcast we've quoted Elder Holland saying all that God has ever had to work with is imperfect people and it must be incredibly frustrating to him, but he deals with it. I love that episode in church history where the brethren thought they could write something better than the prophet Joseph or they thought he was stumbling over his words or something. And let me just read, this is section 67:5 of the Doctrine and Covenants. "Your eyes have been upon my |

servant Joseph Smith Jr. and his language you have known and his imperfections you have known." And I feel like the Lord's saying, in other words, you're focused on the wrong thing. If you're looking for imperfections you can find them. And I think today we've never heard any of today's church leaders say they were perfect and far from it.

00:43:55 In fact, most of the time I feel inadequate to this calling and if they ever did say they were perfect, then we might have something to talk about if they said they were perfect. But the question is not are the living prophets perfect, but are the living prophets being led by Christ? And that's why I think the Lord's saying you're focusing on the wrong thing. We know that Peter began to sink only when he took his eyes off Christ and focused on the wind and the waves and Jesus was constantly correcting Peter. And the question is not was Peter perfect? The question was, was Peter being taught and led and tutored and corrected by Christ?

00:44:31 And I think the same thing we could say for Joseph Smith as we read the Doctrine and Covenants, how many times does it say thy sins are forgiven thee? And he was being tutored and corrected and chastised by the Lord all the time, but who was leading him? And that maybe becomes a better question. He was led by Christ.

Dr. J.B. Haws: 00:44:50 Such great thoughts from both of you. These just ring true in my heart. I think of Brigham Young's classic quote about feeling like shouting hallelujah all the time when he thinks that he knew the prophet Joseph Smith. I mean, that says something really profound about their close association but his deep feelings. And I feel that too. It just feels like hallelujah to think about all the things that have come through the revelations that came to the prophet Joseph Smith and that he was this instrument to open our minds to eternity and to point us to the Savior Jesus Christ in unprecedented ways and to restore covenants and ordinances that can connect us.

00:45:27 I love his own humility, the recognizing his own limitations. And yet that did not stop him from being a doer of the word is that he knew what he had seen and he knew that God knew what he had seen as he says so powerfully and he went forward. And I think he is a model for all of us when we're seeking to be disciples and seeking to know what God would have us do. And I feel like shouting hallelujah all the time when I think about the Lord using the prophet Joseph Smith to bless us with these things.

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| John Bytheway: | 00:45:55 | Each of us ask each other to extend grace to us when we mess up. And can we please extend that same to Joseph who's not here to speak for himself. If we have questions, I remember one of our podcast guests, Hank, don't you? saying, "Well, I guess we'll just ask him one day about this or that. But in the meantime I want people to extend grace and forgiveness to me. I'm going to extend it to him and maybe one day we'll get more." But in the meantime, it's not like another guest said that you know too much about Joseph Smith. It's that you just don't know enough. |
| Dr. J.B. Haws: | 00:46:28 | Yeah, I love that bed of gold quote that Hank referenced too. That's right. It's worth mining and worth trying to figure it out and to appreciate the depth and richness and treasure that's there. |
| Hank Smith: | 00:46:40 | And I often tell my students if they have a concern or something and James says it here in verse four, "Let patience have her perfect work." I tell them I'm okay waiting until I can hear it from him. Like I would any good friend who'd been maligned in some way, I'll wait to hear it from them. The one who was there. J.B., I don't think Joseph would mind if we got back to James. So, where do you want to go next? Do we want to stay in chapter one a little longer or do you want to move on? |
| Dr. J.B. Haws: | 00:47:09 | Well, there is so much good stuff. One of the great things about reading scripture is that we read it in our current context and I think verses one through seven of chapter two, which are just straightforward, such powerful verses about favoritism and just think the human tendency to treat the rich and powerful differently than we treat the poor and less powerful. I must admit this time reading it through, I just couldn't help but read social media into verses one through seven. This is just something that's been on my mind. I'm confident on the mind of so many of us just listen to these verses when you think of the social media context. So, here's verse one. |
| | 00:47:45 | "My brethren have not the faith of our Lord Jesus Christ, the Lord of glory with respective persons. For if they're coming to your assembly, a man with a gold ring in goodly apparel and they'll come in also a poor man in vile raiment and you have respect to him that weareth the gay clothing and saying to him, 'Sit down here in a good place,' and say to the poor, 'Stand, thou there or sit here under my footstool. Are you not then partial in yourselves and are become judges of evil thoughts?' I just am thinking about how social media, among all other kinds of human interactions, just encourages this behavior. |

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| | 00:48:18 | Verse five, "Hearken my beloved brethren, Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which he has promised to them that love him, but you have despised the poor." I think about so much what President Nelson is just calling our attention to about this idea, and we can say more about this when James talks about speech, but it's worth saying here is that so much of our discipleship can be determined by how we treat other people. |
| | 00:48:42 | And then this next line was probably the line that hit me the most about social media. "Do not rich men oppress you, and draw you before the judgment seats?" You think about rich and influencers and the people whose likes we care about and that they're drawing us before the court of public opinion and just constantly judging us. Do not they blaspheme that worthy name by the which you are called?" If you fulfill the royal law, and this idea, I think this is such a great phrase, "the royal law," the law that pertains to the kingdom. If we belong to the kingdom of God, what is our law? "Thou shalt love thy neighbor as thyself ye do well." |
| | 00:49:24 | Now, I just thought about how easy it is to worry about the rich and when they call us before the judgment seats and call us in the court of public opinion and that we want to court their favor and how careful I need to be to ask myself, am I living the royal law, the law of the kingdom? Do I love my neighbors as myself? |
| John Bytheway: | 00:49:46 | Well, you're talking when you're comparing this to social media, you're thinking of those out there in the cyberspace that are considered smart and wise and influencers that we are looking at them differently than humble. |
| Dr. J.B. Haws: | 00:50:02 | Yeah, and maybe the interesting thing is that it causes us to be different. I hear him saying to me, "You have to be careful." You have to guard against being different based on who you're associating with so that if you see someone with the gold ring on their finger and you treat them differently than you treat someone who has different kind of apparel, different standing, than you've missed the mark. You're not living the royal law. So, whatever the gold ring on the finger looks like in social media, do we find ourselves being different because we're trying to curry favor with someone rather than being ourselves throughout. And that is a disciple who lives the royal law and we're going to love our neighbors as ourselves and not be different based on who is watching us, who might be judging us, who might be commenting on the way we're living. And that's a tough one. Can we be consistent and not be different based on who we're associating with? |

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| John Bytheway: | 00:50:57 | That's the phrase James uses in 1:8, "A double-minded man," are we different with maybe we say two-faced today. But I'll be this way with you, but I'm going to be this way with you. I'm double-minded. |
| Dr. J.B. Haws: | 00:51:10 | And when you bring up double-minded that comes up a couple places. And then another place James references Elijah as another great example of the effect of prayer. But double-minded makes me think of Elijah. His question when he's talking with the children of Israel and he asks them, how long can you halt between two opinions? |
| John Bytheway: | 00:51:27 | Two opinions. Yeah. |
| Dr. J.B. Haws: | 00:51:28 | This idea of jumping back and forth and his call, decide where your loyalty lies, decide who's going to have your loyalty. I love that idea of two-faced, double-minded, halting between two opinions. |
| John Bytheway: | 00:51:40 | Make up your mind. Yeah. |
| Dr. J.B. Haws: | 00:51:42 | Yeah, right. |
| Hank Smith: | 00:51:43 | Years ago, many years ago, I went with my father-in-law to a commercial building that he owned and he said, "We need to wash the windows." It was a big beautiful commercial building. Lots of businesses had rented out spaces there. I remember specifically as we're out there washing the windows of this building, someone from one of the businesses came out. He was just very rude to us who were out there washing the windows of this building telling us to move out of the way and that we couldn't be there, and it was really bothering him what we were doing. And then the owner of the building, my father-in-law, walked around the corner and he said, "Hi." And he saw the guy and man did his tone change when he realized that we were the family of the owner of the building and all of a sudden he became very kind and nice and wanting to get to know us more. And I've always remembered that and that reminds me of that. Isn't that what he's saying here, J.B., is we treat people differently based on how we assume where their station is? |
| Dr. J.B. Haws: | 00:52:48 | What a great story to bring that to life. There's an interesting verse in Alma 32 that I love this part of the Alma 32 story, Alma teaching and the Zoramites and teaching turning towards the poor group that had been cast out. And then he says this interesting thing in verse 24 and 25, "And now my beloved brethren, as ye have desired to know of me what ye shall do |

because ye are afflicted and cast out." And then this parenthetical statement, "Now I do not desire that ye should suppose that I mean to judge you only according to that which is true." It's so interesting that Alma says, I don't want you to think I'm only judging you based on what is true. In other words, a lot of times we say, yeah, we should judge people based on what is true. But Alma says, I can hear him saying, "I'm going to do more than judge you on what is true."

00:53:33 So, the obvious thing is you're poor and outcast, but I'm going to think of you more than just what I can see. And then he says, "For I do not mean that ye all of you have been compelled to humble yourselves." It's almost like saying, I'm going to do more than judge based on what I can see. I'm going to assume the best about you. I've always thought what a call to all of us to judge beyond what is just true, what we can just see, but to think the best of people beyond what we can see, beyond what is true. What is obviously true.

Hank Smith: 00:54:04 J.B., something I've always loved about you is kind of brought up here. You do treat everyone like a celebrity. I love that about you, and I think we're getting to the heart of what James said here, and I really hope everyone's really listening to this thinking. Do I do that? Do I think, oh, there's so-and-so. Wow, I need to be super respectful and I want to change my behavior so they really look at me and I can measure up in their eyes. We don't treat the usher the same way we do the performer.

John Bytheway: 00:54:38 I think of a story, Stephen Covey told a lesson he learned from his mom, I hope I'm getting this right, for the Covey family out there. He was with a non-church group, but he talked about being on an elevator. I think it sounded like the church office building and that his mother was talking to some person that was like an employee of cleaning the building or something. And the way Stephen Covey put it, a prominent person came in the elevator, a very prominent person came in the elevator.

00:55:09 His mother was so focused on this person who was cleaning, giving them all the attention that they wanted at that time. He said, if I recall, it just taught him about not being a respecter of persons. She gave that person just as much attention as this very prominent person who got in the elevator, whoever that was. So, that sounds like the story that you told too, Hank.

Dr. J.B. Haws: 00:55:32 I think about this all the time and it just gets the call that this coming to all of us that we're all struggling with this. James is both saying, don't be this kind of person, a double-minded, and who shows favoritism, but also be so aware of being affected by

that kind of person too. That's maybe as hard as anything right now is to be careful of not letting it affect us when as James says, the rich men drag you before the judgment seats. I mean, to be really careful to let that slide off our backs. It's easy to feel like everything that we do is being judged and being evaluated. We're living our whole life on in a performance way. And I hear James saying, "Let that go." Let that go. Don't you treat people that way and if you are treated that way, don't worry about that. You still are, the law of the kingdom is, the royal law is to love thy neighbor as thyself.

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| John Bytheway: | 00:56:24 | In the institute manual, it says, "Royal means belonging to the king." This teaching parallels Jesus' command, to love thy Lord thy God, and to love thy neighbor as thyself. Those who keep the royal law, love everyone and avoid showing favoritism. So, royal means belonging to the king and I think the king here being Christ. |
| Dr. J.B. Haws: | 00:56:42 | Yeah. I think that's such a great way of thinking. If we want to be part of the kingdom, we live the royal law, the law that governs the kingdom. |
| Hank Smith: | 00:56:51 | I bet both of you could quote this better than me, but isn't it C.S. Lewis who said, "We live in a society of possible gods and goddesses." |
| John Bytheway: | 00:57:00 | Yeah. You've never met a mere mortal. |
| Hank Smith: | 00:57:02 | Yeah. Even the most dull, uninteresting person may be a being one day that you'll be tempted to worship, right? |
| Dr. J.B. Haws: | 00:57:09 | Mm-hmm. |
| Hank Smith: | 00:57:10 | And that can help us, I think, in our actions with others. One quote that's always stuck with me, I don't even know who said it. We will attribute it to John Bytheway. John Bytheway, once said, "You can tell a lot about a person by how they treat those who can do nothing for them." |
| John Bytheway: | 00:57:27 | Do them no good. Mm-hmm. |
| Hank Smith: | 00:57:28 | I'm just interacting with a person who can't give me a promotion, who can't offer me anything. How do I interact with the person who can't benefit me? Do I treat them in the same way as someone who could really benefit me, my boss, someone with a lot of money? |

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| John Bytheway: | 00:57:44 | We've heard a lot lately from President Nelson about identity and things, and what I love about that is it's not only understanding who we are, but when we understand who we're surrounded by, we're going to treat them differently. And that's what C.S. Lewis was saying, that everybody's got this same identity and we have to treat each other with some respect because we know who we are and we know who they are too. |
| Dr. J.B. Haws: | 00:58:05 | This is one thing I love about this conversation and it just shows how good James is, that so many of these points interlace with other points throughout his epistle, James 3:9, when he is talking about bridling the tongue and this tongue of angels, I then, this is 3:9. "Therewith bless we God, even the Father, and therewith curse we men, which are made after the similitude of God." I think that C.S. Lewis idea lines up so well right there is how would we do differently if we just were constantly thinking, this person with whom I'm interaction is created in the image of God. This person is in the similitude of God and his or her potential. How could I do anything else but try to bless them? |
| Hank Smith: | 00:58:46 | I've read a story once about a Latter-day Saint Bishop who dressed up as a homeless man and sat outside his ward and just saw how people treated him, and he learned quite a bit and the one thing he said he learned was it was the people who wouldn't even make eye contact. "I felt like I was invisible. I wasn't actually there." And he said, "I learned a lot about that, about human dignity, about acknowledging even the presence of someone." |
| Dr. J.B. Haws: | 00:59:15 | I think one of the things you've identified both really well is that anonymity may be one of our biggest current problems is so often we feel like we are having these interactions anonymously and that there really aren't personal stakes involved. And I hear President Nelson calling us out of that place of unawareness that that cannot be the way of someone who's trying to live the royal laws. We cannot think in anonymous terms and that we can swoop in and say something snarky and swoop out and no harm done. I just hear James saying, how can we use the same mouth to curse those that are created in the image of God? But that anonymity idea has also been on my mind. |
| Hank Smith: | 00:59:54 | Yeah, I can make up a social media profile. You don't know who I am. I can now say whatever I want. Same thumbs that bear testimony is the same thumbs I'm using to pull down, just try to hurt, try to wound a creation of God. Wow. |
| Dr. J.B. Haws: | 01:00:12 | Let's continue looking at chapter three. We see some nice thematic parallels when James is talking about the tongue. |

These great analogies about small things, and they have some great resonances in some of the things that Joseph Smith wrote in the Doctrine and Covenants, but bits in the horse's mouth, the rudders on large ships, these small rudders, this is verse five, "Even so the tongue is a little member and boasteth with great things. Behold, how great a matter a little fire kindleth!"

- 01:00:40 I have to say, an experience that's really touching to me after Elder Holland gave his Tongue of Angels talk, and we have to just highlight that again, we've already mentioned it, and he gave such a powerful exhortation, I think, connected to this. A few months later, I was at my parents' house picking up something and I had to go down into my parents' closet to find something that I was grabbing and I walked in. My dad had, he had this talk photocopied and posted on his dresser. It was just one of those moments that spoke to me about this idea of continued discipleship. I thought it was a nice visual way of representing not being a hearer only, but being a doer. And my dad wanted to be reminded of this on a daily basis.
- John Bytheway: 01:01:33 And Hank that was April, 2007.
- Hank Smith: 01:01:36 Yep. J.B., like I said earlier, I need to say it again. I was out mowing the lawn. I was listening to the Saturday session of General Conference, just listening as I'm going along, I got my headphones in and I remember this talk filled me. It filled me with the spirit. It filled me with a desire to do better. I laughed a couple because of Elder Holland's style. He gives you a couple of funny quips, but then he gets back into it. I remember when he called it a full family affair, the way husbands talk to wives, the way wives talk to husbands, the way we talk to our children. It was a life changer for me. Really fun to hear that was for your dad as well.
- Dr. J.B. Haws: 01:02:16 This should be a signal for all of us to reread and re-listen to that talk. That is for me.
- Hank Smith: 01:02:21 I'm guessing your dad didn't struggle with that.
- Dr. J.B. Haws: 01:02:26 My dad was an amazing, amazing guy. One of my heroes. I appreciated the fact that he wanted to do better, that at least something about this way, he wanted to have that reminder. He wasn't satisfied and that was what was perhaps most touching to me.
- John Bytheway: 01:02:44 Please join us for part two of this podcast.



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| John Bytheway: | 00:01 | Keep listening for part two with Dr. J.B. Haws, the Book of James. |
| Hank Smith: | 00:07 | You talk about the tongue is a fire. That's Chapter 3. The tongue can no man tame. |
| Dr. J.B. Haws: | 00:14 | My guess is we're in good company. We're all going to be in good company. This is why I think the tongue of angels talk resonated with people is that one of the questions is, well, what do we do? I think this is one of those things that we can pray that the Spirit maybe holds us back. I think about section 63 of the Doctrine & Covenants is this passage about being careful about how we speak about sacred things. Then it uses this interesting word, the constraint of the spirit. If we expand what we think about our relationships, those that are created in the image of God as being sacred things and we're being so careful how we speak about them, I think that could be one next step is that I can pray that the Spirit will restrain me and constrain me, so hold me back. |
| | 01:00 | Then sometimes when I shouldn't say something, it'd push me forward when I should say something and to be more sensitive to those nudgings, that's one thing the Spirit can help us do is to give us those feelings. Don't say what you're just about to say. I want to be that receptive and to listen. |
| Hank Smith: | 01:17 | I call them emotion urges. You feel an emotion, anger or fear and this urge comes, "I better say this." And if you can say, "Nope, I'm not going to follow my emotional urge, I'm going to hold back," that's like a controlling the tongue. |
| Dr. J.B. Haws: | 01:34 | That's good, Hank. I think that's the bit in the horse, something really powerful. Or a rudder, how much wind force can be controlled with just a little rudder? |
| Hank Smith: | 01:44 | Very small rudder. |
| Dr. J.B. Haws: | 01:46 | That's good. I like that emotional urge and then the restraint to be able to say, "I'm not going to do it." |

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| John Bytheway: | 01:51 | <p>President Hinckley was talking to the Aaronic Priesthood and there are so many good things in this statement. He said, "When you as a priest kneel at the sacrament table and offer up the prayer, which came by revelation, you place the entire congregation under covenant with the Lord." And he said, "Is this a small thing? It is the most important and remarkable thing." And that is amazing, that a priest, a 16, 17, 18-year-old with that priesthood authority can place the entire congregation under covenant. He said, "It is the most important and remarkable thing. It is totally wrong for you to use filthy and unseemly talk at school or work and then kneel at the sacrament table on Sunday. As those holding his holy priesthood you must be a worthy vessel," something like that.</p> |
| | 02:38 | <p>I'm looking at verse 10, "Out of the same mouth proceedeth both blessing and cursing." I love this. James is shaking his head, "My brethren, these things ought not so to be." I like what you're saying. That's the same mouth you're using. As Elder Holland said in that talk, "You're bearing your testimony one week and then you're berating people on another day with the same mouth. There's something wrong with this." I think that's what James is hitting on here.</p> |
| Dr. J.B. Haws: | 03:09 | <p>I love that this theme just keeps weaving its way throughout this wonderful book. Here's James 4:11, "Speak not evil one of another brethren. He that speaketh evil of his brother and judges his brother speaketh evil of the law and judges the law. But if thou judge the law, thou are not a doer of the law, but a judge." There's something about this again, about this humility, about this recognition of how we treat each other. This calls to my mind one of those other lightning moment talks. Elder Cree-L Kofford gave this talk, Your Name is Safe in our House. That was a lightning bolt talk for me. This idea that making a pact that your name is safe in our house. Even when you're not there, even when you're not present, your name is safe.</p> |
| John Bytheway: | 03:57 | <p>Thank you for bringing that up, J.B.. I have that talk right in front of me, so that's your April 1999 General Conference. Let me just quote one paragraph, "What a blessing it would be if each of our names truly could be safe in the home of others. Have you noticed how easy it is to find fault with other people? All too often we seek to be excused from the very behavior we condemn in others. Mercy for me, justice for everyone else is a much too common addiction. When we deal with the name and reputation of another, we deal with something sacred in the sight of the Lord."</p> |

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| Dr. J.B. Haws: | 04:34 | Wow, that's so powerful. This one really had an impact. It was one of those talks for me that just thunder clapped. I'm thinking again, well, how do I get there? And back in James 4:8, so we're just a couple verses before the 4:11 one, he says, "Draw nigh to God. He will draw nigh to you." I mean, that's such great counsel, this wisdom literature. But then here's this interesting line, "Cleanse your hands ye sinners and purify your hearts, ye double-minded." I'm wondering how this could be practical. I'm going to turn again to a great thought from Richard Bushman. I love what he has said about the pure heart. He's thinking about this in terms of someone who has had a great education, has learned some things. Sometimes that can create a bit of pride, a bit of arrogance like you want to come into a classroom. |
| | 05:21 | He was talking to teachers. He said, "If you come into a classroom and you want to just show off, you want to just amaze people with how much you know, and you want to slaughter some sacred cows or burst some bubbles and it's all about, 'Look at me, look how much I know,'" he said, "That's not going to go down." But then he said, "If you come in with a pure heart," and that is how we define a pure heart, "your only desire is to bless people." He's talking to teachers, he said, "It's going to come across completely different." I love that definition as a working definition of a pure heart, "Your only desire is to bless people." |
| Hank Smith: | 05:50 | One of the ways, I think, we can build trust with our children is how we talk about others who are not present. But when I get home from church, if I'm talking poorly about the bishop, or the Elders Quorum president, or Relief Society president, or one of the teachers, it might teach them that, "Hey, when people aren't present, I say things that I wouldn't say if they were present. Maybe I hurt trust with them." Stephen Covey, we've mentioned him today, "One of the most important ways to manifest integrity is to be loyal to those who are not present. In doing so, we build the trust of those who are present." |
| Dr. J.B. Haws: | 06:30 | That's powerful. Hank, I know this is one of your areas of research and expertise is this idea of building trust and that just rings so true. |
| John Bytheway: | 06:38 | I'm still on, "Cleanse your hands, ye sinners. Purify your hearts, ye double-minded." I'm sure our listeners are going, "Hey, that's that clean hands, pure hearts thing." Clean hands are actions and pure hearts are intents. Elder Bednar talked about the Atonement not only cleanses us, but changes us. Cleanses us from past sins and purifies our intents for our futures. That's a theme that we see all over, clean hands, pure heart, |

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| Hank Smith: | 07:06 | It does come from within us. Elder Holland said this, "The tongue of angels," we obviously, have been talking about it so much, we want everybody to go listen to it again, but he says, "It goes without saying that negative speaking often flows from negative thinking, negative thinking about ourselves. We see our own faults. We speak critically of ourselves. Before long, that's how we see everyone. No sunshine, no roses, no promise of hope or happiness. Before long, we and everybody around us are miserable." He says, "Speak hopefully. Speak encouragingly, including about yourself." And then he said, "Try not to moan and complain. As someone once said, 'Even in the Golden Age of civilization, someone undoubtedly grumbled that everything looked too yellow.'" |
| John Bytheway: | 07:53 | Golden age. |
| Dr. J.B. Haws: | 07:55 | There's another Elder Holland gem. Oh, I love it. |
| Hank Smith: | 07:59 | Cleanse your hands and purify your heart sounds like, let's have you see yourself in a glorious way and then you'll start to see others in a glorious way. It comes from within. |
| John Bytheway: | 08:13 | Hank and J.B., I wanted to jump back a bit, because I remember President Oaks saying something that startled me at first. He said, "The primary reason for the commandment to avoid criticism is to protect the spiritual wellbeing of the criticizer, not the person we would criticize," which was, oh, I don't know if we say something ill about somebody if it really hurts them, but it hurts us. It reveals where our heart is at. |
| Dr. J.B. Haws: | 08:41 | Oh, that's profound. This is a flash from the past, but I remember when the three of us were talking about Doctrine and Covenants 10. There's that great line where the Lord's revealing to Joseph Smith talking about the plot to discredit him. The Lord said that Satan desired to drag the deceivers, the forgers, down to hell. All he cares about is making people miserable by bringing them in and convincing them that they could undermine Joseph Smith. His only goal was to drag them down. Interesting to think about those parallels that the spiritual welfare of the criticizer that sometimes Satan is, I mean, he's just interested in making us miserable. He's just interested in sometimes even making people feel justified in their criticisms, because he realizes that he can drag down our souls. |
| | 09:26 | Maybe in the same line, and Hank, that quoting of Elder Holland about thinking of ourselves, it's such a powerful principle, it makes me think of James 4:7, this last sentence. So, the first |

sentence is, "Submit yourselves therefore to God," but this last sentence, "Resist the devil and he will flee from you." An Ezra Taft Benson line October 1974, "Do not despair." He said this great line, "There are times when you simply have to righteously hang on and outlast the devil until his depressive spirit leaves you." I think this is a temptation, "a devilish, discouragement temptation," in Elder Maxwell's phrase as to how we think about ourselves. That's one way I think we can resist the devil. We can outlast the devil and his depressive spirit until it leaves us. Sometimes that depressive spirit is about how we see ourselves.

- Hank Smith: 10:22 J.B., I want to quote you back to you. You can tell me how much you love this quote, because it came from such a brilliant person who's with us today. This is back to your BYU devotional, Wrestling with Comparisons. It fits right here to what we're talking about. You said, "There is no question that you and I are going to fail at many things we attempt to do. In the eyes of those making comparisons, we all are repeatedly going to fall short. There's always a bigger fish, so to speak. You are going to get emails, voicemails, text messages, maybe even this very day notifying you that someone else was hired for a job, that someone else was picked for a team, that someone else is not interested in a second date, that someone else was called as Relief Society president and so on."
- 11:05 "But do not take that as a mark of your worth. Disappointments seem, but they can be wonderfully, albeit painful, formative. All things can really work together to the good of them that love God. Do not let the temptation to compare or give these disappointments destructive power." What a wonderful message you gave to BYU students and really, to anyone who listens. Really fits well with what James is saying, that this really hurts you. All this comparison and backbiting and evil speaking, it hurts you.
- Dr. J.B. Haws: 11:40 Oh, I couldn't say it better, Hank. I couldn't say it better.
- Hank Smith: 11:43 I like that. Couldn't say it better, because it was you.
- Dr. J.B. Haws: 11:48 Well, the way you summed it up.
- Hank Smith: 11:49 That quote came from a pretty smart guy, J.B.. What do you think about?
- Dr. J.B. Haws: 11:54 Or someone who's had a lot of experience with failure, which is the truth.

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| Hank Smith: | 12:00 | How do I do that? How do I not feel disappointed when someone else gets something I was hoping for? How do I resist the devil that way, speak not evil of anyone? |
| Dr. J.B. Haws: | 12:11 | You've asked one of those \$64,000 discipleship questions. Here's a James thought. Actually, I hadn't even really maybe lined these up in these two, but here's some other verses that are very, very interesting. This is James 4:13-17. He's already hit on this theme a little bit in Chapter 1, but this is verse 13 of Chapter 4. "Go to now ye that say, 'Today or tomorrow we will go in such a city and continue there a year and buy and sell and get gain,' whereas ye know not what you shall be on the morrow for what is your life? It is even a vapor that appeareth for a little time and then vanisheth away." He talked in Chapter 1 about the flowers that withereth pretty quickly in the scorching heat of the sun. There's something powerful I think about that kind of humility that we realize our moments in the sun are fleeting. Youth is fleeting. |
| | 13:03 | As I was reading that, I had this memory of one of my great, favorite basketball teammates. When we were in our 20s, he was trying to get a C- League team together. A couple of guys were hemming and hawing and he's like, "Come on, guys, we've got to play now, because there will come a time when we're going to be too old to play." That didn't seem real as a 20-year-old, and in a flash of an eye, it's real now. There's something that James would have a say about the fleetingness of our glory days. And by remembering that it helps, keeps us a little more grounded, recognizing that that's not what it's all about. |
| | 13:37 | The C.S. Lewis quote, I don't have this one in front of me, but let's see if we can get paraphrase. But he said, "When you meet a truly humble man, you're not going to meet a man who is what the world is thinking of as humble, who's always telling people, 'I'm not that great,' or, 'Don't pay attention to me.'" He said, "The only thing you'll notice is that he was a friendly chap who seemed to take a great deal of interest in what you were saying. He won't be thinking about humility. He won't be thinking about himself at all." |
| | 14:05 | So then James goes on to say verse 16 of Chapter 4, "But now you rejoice in your boastings. All such rejoicing's evil. Therefore, to him that knoweth to do good and doeth it not, to him it is sin." You just have the sense that he's almost saying, "Keep in mind that humility comes from not thinking so much about ourselves." So much easier said than done. |

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| Hank Smith: | 14:26 | If I'm truly humble, I won't be walking into a meeting or a conversation thinking, "Okay, I'm going to be really humble. I will just be who I am." Oh, man, that's hard, J.B.. |
| Dr. J.B. Haws: | 14:37 | Oh, it is. But I think it starts with that idea of, and I like what John said, it's our actions and our motives. That's maybe the place that we try to tame. As we try to tame our motives, what are we really hoping to happen? What are we really hoping will come about? Oh, it's tough. |
| Hank Smith: | 14:53 | John, you've heard me say it many times, my lessons go differently if I'm trying to impress than if I'm trying to bless. The lesson that I'm teaching is so different. And I think J.B. said that about Richard Bushman, "If I'm walking into a class ready to impress, I'm going to fall flat." |
| John Bytheway: | 15:11 | I was on a plane with Virginia Hinckley Pearce going to speak to the same Singles Conference in California. This is when President Hinckley was the president of the church. And she said to me, "I just don't know what to say to these people. I don't know how to help them. I was talking to my dad and he said, Well, don't worry about pleasing them. Just please the Lord. That helped me tremendously. Who I'm trying to please is Heavenly Father and point people to Christ. That's what I'm trying to do." |
| Dr. J.B. Haws: | 15:41 | Hank, I think you modeled something for us that I think is one of the keys. When we're this honest with ourselves, that's probably a significant part of the battle, when we can be honest and say, "There is a difference in my lessons when I try to impress versus try to bless." There's something about that kind of humility that feels Jamesesque that we are admitting that. That's a key that's worth highlighting, is that when we can model that kind of honesty and humility and recognize it in ourselves, then we're on our way, I think. |
| John Bytheway: | 16:13 | We all wrestle with that, don't we? You want people to feel the spirit of the Lord and feel healed and motivated or helped. You're not just trying to impress. Thanks for keeping it real, Hank, because we struggle with that, don't we? |
| Dr. J.B. Haws: | 16:27 | Yeah. In Chapter 3, verse 1, this one really stood out to me because in the New Revised Standard Version, or maybe the Oxford English Bible, one of these, "My brethren, seek not to be teachers," is how they rendered this, "knowing that we shall receive the greater condemnation." You get this sense that James is saying, "Be cautious before you seek to become a |

teacher," because the way I'm reading is everything you say is going to be measured against the direction of your life.

- 16:54 Don't we all feel that? You can just even imagine people who are listening to this episode, who are thinking like, "Oh, yeah, right. I can think of this litany of episodes where you have not lived up to what you're preaching there." It's a real important theme I hear James speaking to us about getting our desires right and how do we do that?
- John Bytheway: 17:14 It's true. We're sitting here talking about your name is safe in our home, and I'm like, "Have I been critical of anybody?" This is why we do this. We need reminders. We need course corrections. We all need that. What would President Uchtdorf say? "We're probably off course most of the time. An airliner is off course most of the time and we keep making corrections." I just think it's so interesting that we're directed to study the scriptures every day, not once a year, because we need to be making corrections and being reminded of the things we're talking about every day, because I needed these reminders today. When you get that feeling, "I got to do better, I got to be better," that's a good place to be, even if it's painful.
- Dr. J.B. Haws: 17:58 Well said, John. This is how the Book of James, I think, is just so memorable for all of us and why as readers of the Bible we love this book, because it is that. Seeing ourselves in the mirror of the law and just being doers, and what things can we see in ourselves? I think you summed that up beautifully.
- Hank Smith: 18:15 J.B., one more question. I'm going to take one thing away from you and that is you can't tell me you're not this way. I just want to be taught. Honestly, want to be taught. In my interactions with you, I've known you, goodness, 12, 13 years. I've known you.
- Dr. J.B. Haws: 18:30 That's right.
- Hank Smith: 18:30 You use that mouth of yours for so much good. What happens inside of you that makes that part of your character?
- Dr. J.B. Haws: 18:41 It's a tough one, Hank. You've been very kind. You give me something to shoot for. In this great book, Our Latter-day Hymns, Karen Lynn Davidson sought out the backstory of every one of our hymns. The one for Lord, I Would Follow Thee, that just rings around in my mind all the time. Susan Evans McLeod was the lyricist and she tells the story that her younger sister called her to go with her to shop for a burial dress for her infant

daughter, who had died. Before her sister came to pick her up, if I'm remembering the story right, she just knelt in prayer and just basically said, "Heavenly Father, no one who interacts with my sister today is going to know what's happening. Please, please bless people to be kind."

19:30 Then they go out shopping and she says, "Of course, no one knew." Some people were kind. Some people weren't. This is just the daily life. She said that was the story she had in mind and she wrote, Lord, I would Follow Thee. So you think about that line, "In the quiet heart is hidden sorrow that the eye can't see." I think that's the story that we remember. The President Eyring, great quote where, "If you think that half the people you're dealing with are carrying hidden burdens, then you're going to be right every time." What you both said earlier of how much we feel like we need mercy and need love and compassion for everything that we're experiencing and carrying, boy, that makes us want to give that so much to other people, because we know the things that we're carrying.

20:15 If we think, "Wow, if I could just remember that that person is carrying something I don't know about. In the heart is hidden sorrow that the eye can't see, then how can I not try to treat them like someone who needs that boost?" Those aren't easy things to remember and I want to remember them more.

Hank Smith: 20:33 J.B., a couple more points I'd ask you to comment on, let's talk about faith and works. James seems to take this on. He's being a touch sarcastic here. He says in Chapter 2, verse 15, "If a brother or sister be naked and destitute of daily food and you would just look at them and say, 'Be ye warmed and filled,'" but you don't give them anything-

John Bytheway: 20:54 Don't worry. Be happy.

Hank Smith: 20:57 That's right. "Even so, faith, if it hath not works, is dead, being alone." J.B., I'm sure you've had in your interfaith work, you've had the faith versus works concept. What comes to your mind when we talk about faith and works? I'll give you one idea before we hand it over to you, and that is just a couple of weeks ago we had Dr. Richardson. And he said, "It's like someone says, 'Heads or tails,' and you say, 'Both.'" And he said, "You can't say both." And he says, "I just want the quarter." There are two sides of the same coin. So, what would you say here, this discussion James has about faith and works?

Dr. J.B. Haws: 21:35 Oh, I love it. I'm so glad you've raised this in such a good way. One thing that I appreciate about some really great

commentators and two that I'll maybe highlight, Raymond Brown, a fantastic Roman Catholic scholar of the New Testament and then Craig Blomberg, who is a wonderful evangelical Christian partner in a lot of the BYU evangelical Christian interfaith dialogues has just been a pioneer in that. He's written a great commentary on the New Testament coming from different theological places.

22:03 I like how many commentators are saying that Martin Luther, who I have all kinds of admiration for and who I think about the way his own religious life and spiritual life, and as John said really nicely earlier in our conversation, just had felt the beauties of grace that had just relieved him from so many pressures that had just been weighing on him. His commentary about James may have confused the point. It's good that even commentators from different religious traditions now are coming to the place of saying that James and Paul aren't disagreeing. There's a misreading here. What James seems to be doing is trying to correct people who were misreading Paul.

22:41 James was probably aware that some people were taking Paul the wrong way, and that Paul is talking about ritual adherence to the law of Moses, that kinds of works, righteousness, doing these rituals, circumcision, that was not going to save you. And that some people at the time were taking that way too far. So what James is saying back is saying, "No, you can't say you have faith if this doesn't transform your life. If you're not doing something differently, if you're not becoming something, if you're not doing works of charity, then you can't say that you have faith." In other words, James is taking a misunderstanding of Paul and saying, "We're going the wrong way." I think that's huge.

23:21 Here's a really nice Latter-day Saint take on this, what might be perceived as a conflict between faith and works. I think this captures that sense of the unity. This comes from David Holland, who teaches at the Harvard Divinity School, a brilliant mind. He wrote this essay in the Oxford Handbook on Mormonism. It's about open canon and revelation. I love what he says here. He's talking about the restoration thinking suggests the possibility that, "A great profusion of divine words, even with many of those words in tension with each other might result in a greater unity of purpose and understanding than a smaller, more restrained set of revelations." This is a great concept. I think that more revelations, even if they're sometimes in tension, brings us to a closer understanding.

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| | 24:10 | "At first blush, such a suggestion seems dubious. It is difficult to see how more complexity might result in more coherence. But like brush strokes on a canvas, the endless marks of revelation that color the lives of Latter-day Saints may, in their multiplicity, resolve or more accurately dissolve some contradictions rather than intensify them. A few strokes of red crossing a few strokes of yellow convey the ideas of conflict, but scores of red strokes crossing scores of yellow strokes convey the idea of orange." |
| | 24:44 | "In like manner, Paul's emphasis on grace and James's celebration of works struck a reader like Martin Luther as incongruous. The relative preponderance of Paul's statements seemed to carry the day. But Latter-day Saints living with endless statements in support of both human works and atoning grace have over time watched their boundaries blur into one ineffably understood truth, which they seem to demonstrate everlasting interest in separating." |
| Hank Smith: | 25:17 | That's fantastic. |
| Dr. J.B. Haws: | 25:18 | Isn't that beautifully said? |
| John Bytheway: | 25:20 | Some people know how to be writers. |
| Dr. J.B. Haws: | 25:23 | Isn't that image great about the red and yellow might seem in conflict, but what they're really trying to portray is something new, so that's orange. I'll just say what this one calls to my mind, this discussion of James is President Oaks, The Challenge to Become talk, which he reprised so much in this last general conference, that what we're really talking about is becoming something. It's the Savior's grace that changes us and enables us and empowers us, but he gives us the right to choose. And we demonstrate our choice, our agency, by the things that we do. That shapes us and then we're becoming something. Faith without works is meaningless, because we can't become something unless we choose something. The Savior's grace gives us the right to choose to become what he offers us to become. |
| Hank Smith: | 26:11 | Man, I really love that idea that you can bring them together, and discussing them more and more and more will bring them even more together. Clarity comes from even more- |
| John Bytheway: | 26:24 | Blurring of the strokes or something. |
| Dr. J.B. Haws: | 26:25 | That's right. |

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| John Bytheway: | 26:27 | We see orange. We're not in silos of faith and works maybe. |
| Dr. J.B. Haws: | 26:32 | I think it's a reminder. One of Paul's warnings that I just think comes through really clearly is that he wants to remind us that there's nothing we have to boast of. I mean, there's just no way we can boast of ourselves that we can save ourselves. I hear James coming from a completely different place of saying that in the opposite way is that we have to be really careful about saying that we have faith if we're not willing to be changed, if we're not willing to be different. |
| | 26:59 | This is a pretty homey analogy, but I love water skiing. I often think of this grace works thing is like a water skier. No matter how accomplished someone is as a water skier, no matter how strong they are a swimmer, there is just no way they're going to be able to water ski without a boat. I mean, there's nothing they could do on their own. They could never say, "I can do this on my own." But at the same time, if you don't choose to respond to the boat, if you do nothing but attach a rope to you, there's no way you're going to water ski. You're going to just be dragged into the water. |
| | 27:27 | It's these two things working in tandem. You can never boast and say, "I can do this without the boat." But if you don't respond to the boat and you make those choices, nothing's going to happen either. |
| Hank Smith: | 27:36 | That's wonderful. The wonderful experience about it is both. It's both together. |
| Dr. J.B. Haws: | 27:42 | I love that idea too, that it's constant. I mean, the grace is all along the way. It's always the enabling power, not something at the end, not something that's compensating for as much as we can do. It's all along the way. |
| Hank Smith: | 27:57 | It can be an incredible experience. It doesn't have to be an argument as much as it can be a synergistic experience of both grace and works and that tension, that beauty between them both can really take you to a higher place. |
| John Bytheway: | 28:14 | Maybe it's we've come to Christ. Now, we're trying to become like Christ. Our efforts to become like Christ and the measure of how well we're doing isn't what saves us or not. We've come to Christ. We've accepted his gospel. We've repented. We've been baptized. But now, we're trying to become like him because he asked us to. I like the idea of striving. Like you said, it's what Elder Oaks called, becoming. I have done good works with the |

wrong motives so many times. I've gone home teaching the last day of the month. But if I were to sit there and say, "Well, I'm going to wait until my motives are absolutely perfect," I probably wouldn't have done anything. I can see how I can't just wait to have perfect motives either.

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| | 28:58 | I like the idea of striving and I hope the Lord will purify my heart and my motives and I'll get to a place where I've got the right motives and I'm just naturally a nice person like J.B. is. But I'm going to keep working on it. That's why I like the idea of becoming. I can see the tension there, but I also see the value in striving. President Menlo Smith used to say, "The Lord gets the work done through his people, but he gets his people done through the work." He's changing us by doing his work. |
| | 29:32 | "But it's the grace of Christ is before, during, and after," as Elder Hafen said. When have we ever not had the grace of Christ in our lives and the chance that we have to live and breathe, as King Benjamin might say? We've always had the grace of Christ. Like you said, J.B., it's not a after, "Well, we're waiting to see how this all adds up to see if we need grace to kick in." |
| Dr. J.B. Haws: | 29:55 | That's right. |
| John Bytheway: | 29:56 | Our friend Brad Wilcox has talked about that. Many have. It's some helpful discussions. Thank you for saying that James is responding to... |
| Hank Smith: | 30:05 | A trend. |
| Dr. J.B. Haws: | 30:07 | I think that can rehabilitate what sometimes is seen as an intra New Testament argument, but it just rings true to me that that's not the case. I think it's corrective on a misunderstanding and saying, "Be careful about misreading this," and that they are supporting each other and I think that's powerful. |
| Hank Smith: | 30:27 | J.B., as I looked at Chapter 5, the last chapter in James, I saw a lot about patience and endurance. "Patience until the Lord comes, we count them happy, which endure." What is James getting after here? |
| Dr. J.B. Haws: | 30:42 | Like with the other places in this book, I'm impressed with his analogies. I think they're memorable. This one struck me in Chapter 5 or 7, "Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth and have long patience for it until he |

received the early and latter rain. Be also patient. Establish your hearts for the coming of the Lord draweth nigh."

31:08 I love fruit. Can't get enough of it. We have some fruit trees in our yard. We have this apple tree and I love apples and I've always loved eating the unripe green apples, but we got this apple tree thinking it was a variety that we really love, jonagold. I have to admit, the first couple years I just was so upset about this tree. We almost came to the point where I wanted to get rid of it. I said to Laura, my wife, I'm like, "This tree is just not what I expected." She's so wise. She said, "You are eating the apples before they're ready." And I'm like, "No, no," because I was even trying to hold myself back, because I loved to eat the apples too early.

31:47 I said, "No, I think they already have turned." And she said, "No, no." She convinced me last year to wait one week longer. The apples really reddened up that last week. They were totally different. I couldn't believe it. I mean, for a couple of years I was just so impatient and I was eating them. And that one week, it really was a one-week difference, changed these apples.

Hank Smith: 32:14 I can see Laura laughing at this.

Dr. J.B. Haws: 32:16 Oh, yeah. She will confirm, because this has been a point of discussion for the last couple of years, and so she convinced me I was totally, totally wrong. It makes me think of this husbandman and fruit analogy is that sometimes it might even be that last, tiny bit, that there's just a little bit more patience needed, that holding on just a little bit longer, the fourth watch of the night, I mean, all kinds of scriptural stories that I think just come in.

32:44 This is another one that popped into my mind. Elder Richard G. Scott's got such great things to say about revelation. He tells this story about receiving some really important revelation. There was enough that he could even write down some thoughts. But then he did something that I don't do enough. He said, "Is there more?" And he prayed. After he'd gotten quite a bit, he's like, "Is there more?" That's on my mind with this patience, this last week of the fruit ripening, this holding on is that sometimes when we're trying to be patient and suffering, maybe it's that last week that the sweetness is going to be revealed.

33:21 Maybe it's that thinking we've gotten a lesson, we've gotten the message, but maybe to have that slowing down like Elder Scott

and saying, "Is there more? Is there one more bit?" Maybe that's the patience that James is recommending to us.

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| John Bytheway: | 33:34 | I'm remembering in section 4, the revelation to Joseph Smith Sr. about the Lord says, "Remember, patience in there." My hope is that if the Lord's asking us to be patient, then that means he is patient with us and that he's long-suffering with us and he is. According to the scriptures he is. I'm so grateful for that, that he can be patient with our ups and downs and our messing up on the covenant path and getting back on. If the Lord's preaching patience, I know that means he's got it mastered and he can be patient with us. |
| Hank Smith: | 34:10 | I think this falls back in with the way we treat each other as well. When you are patiently waiting, maybe in affliction like James says here, or if you're trying to be patient in the coming of the Lord, patience, that stretch can make you a little more snarky with each other. Elder Uchtdorf said, "Waiting can be hard. Children know it and so do adults. We live in a world offering fast food, instant messages, on-demand movies and immediate answers. We don't like to wait. Some even feel their blood pressure rise when their line at the grocery store moves slower than the lines around them." That's never happened to me. |
| Dr. J.B. Haws: | 34:48 | Guilty as charged. |
| Hank Smith: | 34:51 | He says, "We want what we want and we want it now. The idea of patience may seem unpleasant and bitter, but," he says, "nevertheless, without patience we cannot please God. We cannot become perfect." It ties me back to what James has been saying is, "Be patient, but in your patience, be gentle." |
| Dr. J.B. Haws: | 35:10 | Fantastic. |
| John Bytheway: | 35:12 | There's a verse in Luke that says, "In your patience, you will possess your souls." I've always wondered what that means, because I feel like we've also heard talks about having a sense of urgency, so which one is it? I don't know. Be patient and you'll figure it out. That's how I feel sometimes, that I just hope the Lord's patient with me and with us. |
| Hank Smith: | 35:31 | I wasn't very happy when James said, "Remember the patience of Job." I was like, "Oh, no." |
| John Bytheway: | 35:36 | I don't want to be that patient. |

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| Hank Smith: | 35:39 | Please don't. |
| Dr. J.B. Haws: | 35:41 | That verse though about Job that just speaks so well to what John was saying in verse 11, "The Lord is very pitiful and of tender mercy." I'm so glad both of you brought up that point, that the admonition of the Lord is for us to be patient and reflect his character. He is patient with us. Oh, thank goodness. |
| John Bytheway: | 35:58 | I remember when we had Michael Wilcox on and he said something about, "If God's commanding us to forgive seven times seventy, don't you think he does the same thing?" And I thought, "Oh, I hope so." That's a great thought that we're forgiving, he can be forgiving, and he can be patient, thankfully. |
| Hank Smith: | 36:16 | J.B., let's say I'm on a road trip and I'm listening to the podcast or I'm at home and I've been cleaning the garage, listening to the podcast. In the spirit of James, be doers of the Word, what are you hoping our listeners do with what we've talked about today? |
| Dr. J.B. Haws: | 36:35 | Oh, it's such a great question to end a great conversation. Two thoughts. Of course, authorship questions in the New Testament are always complex. But I love this idea of thinking of this author of this book being James, the brother of the Lord, Jesus's brother. There's so much that just resonates with what someone who had a close, personal witness of Jesus's life would highlight as really important and to think about how much of his counsel is essentially, follow the example of our Savior in his daily walk and talk. That brings it home to imagine what special witness James might have to share with us. Then the other one is, especially if we come away from this discussion and looking at ourselves pretty honestly in the mirror, seeing where we may fall short or where we want to change. |
| | 37:29 | I'm struck by James 5:16 as a place to just walk away from here. "Confess your faults one to another." And that's done appropriately in different degrees in different ways, but just the idea of this humility. Again, I appreciate both of you for being so honest and being able to talk about how we see ourselves in this. "Confess your faults one to another and pray one for another that you may be healed. The effectual fervent prayer of a righteous man or woman availeth much." I feel this for me, is I'm coming away from a conversation in the study of James of wanting to have a fervent prayer for some of the things that have pricked my heart and that I want to become something different. |

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| | 38:13 | I would hope that maybe the beginning and the end, James has encouraged us to have faith in the power of prayer, the prayer that starts the Restoration and the prayer that can change us. If we offer up fervent prayer, we'll be amazed at how effective that can be. I can't help but think about Mormon's closing words, the Moroni 7, "Pray unto the Father with all the energy of this heart that you may be filled with this love, which he hath bestowed upon all who are true followers of his son, Jesus Christ, that when he shall appear, we shall be like him." This idea that a full energy of heart prayer and a fervent effectual prayer can really change us in our walk and talk to follow the Savior. |
| Hank Smith: | 38:56 | Beautiful. Thanks, J.B.. That was great. John, what a great day to sit and learn from J.B. Haws. |
| John Bytheway: | 39:04 | It's just good to see you as a friend. To sit here and talk like this is great. The only thing that would've made it better is if we were sharing a pizza or something, but it was really great. No, no, an unripe apple. We should have been sharing an almost ripe apple. |
| Dr. J.B. Haws: | 39:22 | That's right. I let them ripen this year. Amazing. |
| Hank Smith: | 39:26 | We need to thank Laura for teaching such wonderful lessons to J.B.. J.B., thank you for spending your time with us. |
| Dr. J.B. Haws: | 39:33 | No, thanks to both of you. It really is great. So happy to be here. |
| Hank Smith: | 39:37 | We loved having you with us. We want to thank Dr. J.B. Haws for spending time with us today. We want to thank our executive producer, the amazing Shannon Sorensen. We want to thank our sponsors, David and Verla Sorensen. And we always remember our founder, Steve Sorensen. We hope you'll join us next week. We're going to talk the epistles of Peter coming up on FollowHIM. |
| | 40:03 | Today's transcripts, 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. Of course, none of this could happen without our incredible production crew, David Perry, |

Lisa Spice, Jamie Neilson, Will Stockton, Krystal Roberts, Ariel Cuadra, and Annabelle Sorensen.

President Russell M. Nelson: 40:42

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



- Hank Smith: 00:02 Hello, my friends. Welcome to followHIM Favorites. My name's Hank Smith. I'm here with the incredible John Bytheway. John, we're going to take on a single question from this week's lesson, which is the Epistle of James. In chapter three, he talks all about the tongue. He says, "You can't tame the tongue, and the tongue is a little thing, but it can burn down an entire forest." John, what is Paul talking about when he says, "Try to tame your tongue?"
- John Bytheway: 00:29 Yeah. Isn't that interesting? One of the verses I love is verse 10, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." And there's lots of ways to look at this. I've looked at it with, you don't want to have somebody using horrible language and then see them sitting at the sacrament table on Sunday. I know President Hinckley talked about that. James is asking us to have some control over the tongue. A little member, a little thing, but if you can have control over that, that's great. So that's something to work on.
- 01:03 One more thing, Hank. I just remember so many stories of people who have a member of the church at their work or something. "Well, the first thing I noticed about him is the way he talked, and he didn't curse," and how it can be a real good indicator that we're trying to keep our language, our conversation on a higher level.
- Hank Smith: 01:24 John, I don't know if your mom ever said, "Watch your tongue?"
- John Bytheway: 01:27 I don't think I can, Mom. Yeah.
- Hank Smith: 01:30 Yeah. Yeah. What does that mean, to go into the mirror and watch your tongue? I think the idea is, yeah, you can really wound. You can really hurt people. You can hurt relationships in a matter of just seconds by saying something that is hurtful. I can't be the one that sings in church about how good God is and how much I love my brother, and then with the exact same mouth just a few hours later, insult my family. I think that's why

James is saying, "You've got to tame that tongue." If it's going to praise God in one hour, it better keep praising God the next.

John Bytheway: 02:08

Mm-hmm.

Hank Smith: 02:09

I think, John, this also could be applied to how we speak about ourselves. We can really wound our own spirits by insulting ourselves or by denigrating ourselves. Even looking in the mirror and insulting our appearance. We need to be able to tame our tongue in that regard and say good things about yourself and good things about life.

John Bytheway: 02:35

President Packer had a little poem, President Boyd K. Packer. I don't know if you've ever heard this. He said, "Boys flying kites haul in their white-winged birds, you can call back your kites, but you can't call back your words. Thoughts unexpressed often fall back dead, but God himself can't kill them once they're said." That's one of those, whoa, type of things. I think in the opposite way too, Hank, sometimes we think something kind and wonderful about someone, but we don't let it get that couple of extra inches and come out. It would be a nice thing if we think a nice thought about someone to express that too. Maybe that's another way, a more positive way of thinking of controlling our tongue.

Hank Smith: 03:21

Controlling your tongue by having it say good things about your friends behind their backs.

John Bytheway: 03:27

Your name is safe.

Hank Smith: 03:28

Yeah, your name is safe in this house. James 3. What a great chapter. We hope you'll join us on our full podcast. It's called followHIM. We're with Dr. J.B. Haws this week, and J.B. is maybe just the greatest, nicest, humblest guy you'll ever meet. So come join us on our full podcast, and then come back next week, we'll do another followHIM Favorites.