

## THE MAN CALLED PETER

---

What I thought, in wisdom, that we might do this morning, is single out one doctrine in particular that we learn, because of the ministry of Peter. He stands as a classical illustration—the classical illustration in all the revelations and in all the knowledge that we have had, about the doctrine of getting a testimony and the doctrine of being converted to the Church. I do not know . . . (inaudible) . . . maybe we ought to spend another day on Peter also and take up the apostolic ministry and the matter of having the keys of the kingdom. Those two things fit in naturally in the life of Peter.

Let us take this initial one today, and in effect, let us talk about the subject “The Conversion of Peter.” And as we do this, except for some modifying, unusual circumstances that apply only to people who lived in the day of the ministry of Jesus, we will discover that this story of the conversion of Peter is a prototype—sets a pattern—that indicates the processes that are involved in all of us being converted. Now, what we will talk about here grows naturally out of our discussion yesterday. We were talking about being born again, and the fact that people who are born again normally have belonged to the Church for some period of time. The rebirth is not simply the matter of being baptized and having hands laid on one’s head so that the legal administrator says, “Receive the Holy Ghost,” but those things coming as a prelude, the rebirth comes in due course, when something happens in the life of a man so that he becomes a new creature of the Holy Ghost. That was the chief phrase that we discovered in the revelations descriptive of being born again. There is not a great deal in the revelations that talk about the subject of being born again under those words. There is very little outside of the Book of Mormon, and what we referred to in the New Testament yesterday that is under the very name, “being born again.” So what we are going to do today in effect, now, is to take the identical subject that we had yesterday, which is the matter of being born again, but we are going to talk about it using different words and different language. We are going to talk about it under the heading of “testimony and conversion,” and have before us the life and the experiences of Peter as the indication of what is involved when someone is born again.

Let us approach it this way. Under this heading, “The Man Called Peter,” I arbitrarily (as all outlines are made) outlined 12 different headings. This was too much to put on the board, so suppose I just name to you the headings that I have and in some instances, in order to get this subject in perspective, I will make a little comment about the heading and this will be a prelude to us discovering what is involved in being converted to the Church.

So the first heading is “Peter Finds the Gospel.” We are dealing with this one here: “Peter Finds the Gospel.” You are aware of what happened: how John the Baptist was preaching; how John and Andrew heard the testimony, “Behold the Lamb of God;” how they believed that Jesus was the Messiah and how Andrew then went and said to Peter, “We have found the Messiah” and Peter then believed. The Lord told him that he would be a seer and gave him the new name, “Peter.” Well, this is the story of Peter joining the

Church. To begin with, Peter comes into the Kingdom. He believes that Jesus is the Messiah; he is a member of the Church; without any question at all, although it is not in the record, he is baptized. Knowing what we know, this is the only way that people get into the Church.

Now, our second heading is “Peter is Called to the Ministry,” and that is this one. This is the occasion on the shore of Galilee where Jesus called Peter, James, and John and promises to make them fishers of men. This is the next major thing that happened in the life of Peter. He is called to go out and preach and proclaim the gospel. Now, here again the record does not say so because it is fragmentary, but there cannot be any question at all (we knowing what we know) that Peter was ordained an elder. He had the Melchizedek Priesthood conferred upon him. The Lord does not call ministers and send them out on his errands without giving them authority.

So he is called. He is a legal administrator now. What is the next dramatic thing that happens, undoubtedly, in the life of Peter? It is that next page, and this is an illustration of many similar life spans. He sat at the feet of Jesus and observed and, to a degree, participated in the miracles that our Lord was performing. This particular miracle is the healing of the paralytic in the home in Capernaum. You recall where the crowd was gathered around and it was necessary to take the paralytic in a litter and take the tile off the roof and lower him down into the group so that he could be where Jesus was. There cannot be much question that this was the home of Peter. Peter lived in Capernaum; Capernaum was Jesus’ city. The presumption and likelihood is that during his ministry Jesus lived with Peter in Capernaum.

So we get him into the Church; we have him made an elder; we have him listening to Jesus and his teachings. Then the number three item in our outline is, “Jesus Calls and Ordains Peter and the Twelve.” So Peter now becomes an apostle (and this is page 209, our next one).

After he was called to be an apostle, the item number four is, “Peter and the Twelve Called on Missions.” So he has been in training now; he has been taught the gospel; he is an elder of Israel; he has been observing the miracles of Jesus; he has been ordained to another office in the Melchizedek Priesthood; he does not yet have the keys of the Kingdom, but he is sent on a mission, out, separate and away and apart from Jesus, where he is now to preach what Jesus has been preaching and tell them the Kingdom of God is there, and he is commanded also now to perform miracles. He is told to go out and raise the dead and heal the sick and open the eyes of the blind, and he did it. He went on a mission (and the Twelve went on a mission); we do not have a record of him raising the dead in this initial ministry; he did this later on in his ministry. But he did go out and he did perform miracles. He has had elaborate preparation and teaching now.

All right, the next thing is number five in our outline, and we find Peter walking on the sea of Galilee, the sea of Tiberias. There are a lot of these things about Peter that we emphasize (it seems to me) erroneously. We talk about him walking on the sea and we make a point of saying, “Well, he didn’t have faith and he sank.” But really, if you

wanted to have a perspective of Peter, you say not that he sank, you say that he walked! He walked on the water! He did exactly the same thing that Jesus did; he got right out there and he walked on the water, and after he had done it his faith failed and he began to sink. But I am just building up a little case here, now, to show what kind of experiences Peter had; this walking on the sea . . . (inaudible) . . . his mission . . . (inaudible) . . . goes down to there. His walking on the sea is page 345; miraculous things attending all along. He walked on the sea after he had seen Jesus feed the 5,000, so if you started to outline the events in Peter's life and you got this far along, it seems to me you would be to a place where you would say, "Here is a man who has had spiritual experiences and been taught by the Master Teacher, and done things on his own to the point that he is stable and secure and sound and grounded in the Church." Just for instance, you compare what has happened up to this moment in Peter's life with anything that is ordinary among us, among people that we say are grounded and secure in the faith, and this is superb. This surpasses anything.

All right, now let us take our sixth heading and here we will begin to pick up what we particularly want to note about the story of his conversion. This begins on page 360 now, and the heading is that "Peter Testifies of Christ." Open to [page] 360 then, in our text. This probably is not new in Peter's life. You just cannot suppose that this is the first testimony that he has borne. But it has a particular bearing on what we are going to consider. There could not be any question but what Peter would have had a testimony that the gospel was true all along through these affairs. And probably he would have borne it a thousand or ten thousand times. He would have probably told people by the scores of thousands while he was out on his mission that he knew that this man was the Messiah. But let us pick this one up. Let us just take the scriptural account; this is the occasion after the sermon of the bread of life when the people could not take the doctrine; He just deliberately preaches strong doctrine to drive people away if they are weak, and He succeeds, of course. Verse 66:

From that *time* many of his disciples went back, and walked no more with him.

Then said Jesus unto the twelve, Will ye also go away? (You can surmise to know the sadness there.)

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

And we believe and are sure that thou art that Christ, the Son of the living God. (John 6:66-69; emphasis added).

That is pure testimony, is it not? Nobody has any question about where Peter stands as far as him knowing of the truth and the divinity of the work that is involved. "Thou art that Christ, the Son of the living God." A pure testimony.

Well, we are taking things insofar as we are able to ascertain from the New Testament, in chronological order. We are still under the heading that "Peter Bears Testimony." This

time let us look at page 380 in our text, and this is the famous one. This is the one that everybody knows about, on the coast at Caesarea Philippi, the one where His promise is made of the keys of the kingdom—page 380, we will just take the scriptural part at the moment. “When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of [God] am?” (Matthew 16:13). That is what they understood him to say. It says here “Son of man,” of course. That was their designation for Son of Man of Holiness, God to them being a holy man and having the name Man of Holiness. So Jesus has already said, “I am the Son of God” in the question as far as the meaning was to them. And they say, “Some say that you are so and so.”

He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, . . . for flesh and blood hath not revealed it unto thee, but my Father which is in heaven (Matthew 16 : 15-17).

All right, this is perfect testimony. Now, we said that previous one was perfect. They are both perfect. But there is something more about this testimony than there was about this original one, and that is that after Peter bore it, after he said, “Thou art the Christ, the Son of the living God,” Jesus said, “Yes, and God my Father, by the power of the Holy Ghost just told that to you.” Somebody might get up and bear a testimony and be reciting words and be mistaken and have it be false, and yet . . . (inaudible) . . . that he believes, and it not be true. But here is an instance where a man says, “Thou art the Christ” and Christ himself says, “My Father revealed it to you; flesh and blood have not told you this; it came from God; it came by the power of the Holy Ghost.” So, if you want perfect testimony that you know is testimony and that you know is true, you turn to this sort of thing because the Son of God himself announces that this is a true testimony. So, if there is anything that existed in the life of Peter that is clear and certain and paramount, it is that the Holy Ghost told Peter that Jesus was the Son of God. Now, somebody says, “I have a testimony; I have absolute knowledge of the divinity of this work. There is not any doubt about it.” Well, that is the same thing here. You just have to face up (and I am making this emphasis for some reasons that will soon become apparent) to the fact that Peter absolutely, without reservation or solemn occasion, having received personal revelation from the Holy Ghost, knew who Jesus was.

All right, let us just fill in our outline a little more now, having singled that particular thing out. Item seven, the next thing—there may be other incidental things, but these are major things—the next major thing that happened in the life of Peter is that he went up with James and John and Jesus onto the Mount of Transfiguration, and on this Mount of Transfiguration Jesus was transfigured before them; Moses and Elijah were there; the prophets of old who had died; apparently John the Baptist was called back from the spirit world and was there; the probability is that other people were there; Peter, James, and John themselves were transfigured; God the Father was there and he spoke out of a cloud and they heard his voice, but they did not see him; it is quite clear from some knowledge we have that they got their endowments while they were on the Mount; there is just no

way of over-emphasizing the spiritual event that transpired in the life of Peter while he stood there on the Mount with heavenly beings and with the Father himself very obviously being present. And he is selected out, this in effect, is the First Presidency of the Church to be from this time forth.

Well, this happened to Peter. That is our reference here—[page] 397. Jesus rebuked Peter. The Lord still talks very . . . (inaudible) . . . to him and we need not draw particularly on that; what really concerns us next about his life is, that the keys are given to all of the Twelve; Peter, James, and John got these keys initially on the Mount of Transfiguration then they are given to all of the Twelve, and now (that is here) let us just do these two references . . . (inaudible) . . . these three references right here. So open to page 767. Our setting is, that we have got a stable and a secure, an able and a sound man who has spiritual experiences that exceed anything that anybody ever had until you get into a class of people like Joseph Smith and Abraham and Enoch, and the like. Peter has been dealing with the . . . (inaudible); you cannot single out a prophet and say, “This prophet had the greatest revelations” and so on, but you can make some group categories. And when you get dealing with Peter, you are dealing with a man who was like Joseph Smith; he was in the third heaven, so-to-speak. He was a man who was like Abraham and Enoch, who saw the pre-existent hosts. Or like Moses—it is this calibre, and he has been having this kind of experience. Now we come down to this occasion where Peter and the apostles declare their loyalty to Jesus. Let us just pick out a phrase and see what we have. Look in Luke. First they said that they would stand by him, now let us see what Luke says:

And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift you as wheat:

But I have prayed for thee, that thy faith fail not: [he has already got faith; he is already established in the Church] and when thou art converted, strengthen thy brethren.

And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me [the emphasis is on knowing, not denying that He is the Christ] (Luke 31-34; emphasis added).

Well, this is what we are leading up to, now. We have had Peter with a testimony which presumptively is as strong and secure as anybody has ever had; he has been involved in spiritual experiences of a transcendent nature, and *now* Jesus says to him, “*When thou art converted*, do such and such. Strengthen thy brethren.” Well, something more has got to happen in the life of Peter than that he stands on the Mount while God the Father is in a cloud there at his side, when he is transfigured—something more has got to happen than Peter being present when Jesus says, “Lazarus come forth.” Peter has seen it all. He has had this intimate association; he knows for himself; he has observed for himself; and in spite of it all, Jesus wants him to be converted! Now, this is not what people talk about in the Church. Somebody says, “How many convert baptisms did you have this month?” And they say, “Well, we baptized so many.” Wonderful. So many new converts. So many

new converts this year or this month. But this is not the kind of thing that the Lord is talking about, is it? We read that language; we mean it that it is true in a sense they are converted, because they have changed and come out of the world, but this is not the conversion, really, of the gospel, this convert baptism business.

Well, let us finish our outline here. Number 11 is the occasion when Peter denied knowing who Jesus is. “I do not know the man”—page 792. Number 12, “Jesus Appears to Peter after the Resurrection.” Now, I stopped my outline there. Well, let us make another heading in this outline; let us make it 13 for our purposes and to deal with these headings here, and his selected appearances after the resurrection, more particularly his appearance on the shore of the sea of Tiberias when the disciples had fished all night and had not caught anything. It just occurs to me that I did not look up the subject heading (you will have to search it out) of an event that now takes place in the life of Peter which is summarized by this phrase: “I go a-fishing.” He went fishing, literally, and I pick that up to symbolize the fact that in effect, at least temporarily and to a degree, he was departing from the ministry. Christ was crucified now, and the promise was that the sheep should be scattered and so Peter says, “I go a-fishing” and the rest go with him. They leave, in effect, the ministry. Whether they intended to leave it permanently or not, this is one thing where, in any event, they were so disconsolate and dejected now that they went fishing. And the next major thing is, that Jesus comes and appears to them, calls them back, and here is this great charge, “Feed my sheep.” On the shore of the sea of Tiberias he comes and says to cast their net on the other side—they had fished all night according to the custom of fishing at night but had caught nothing—the nets immediately were full and Peter then had the light get through; he said, “It is the Lord.” He jumped out and swam to shore and cast his robe off; apparently was naked; to be the first to greet the Lord. Impetuous as you know, by nature. Well, when they got to the shore—the group of them, to dramatize what in effect was a miracle involved to catch the fish, they counted them 153 fish. And then after they had eaten, and Christ likely stayed with them but it does not say because he had already eaten with them before; he had been in the Upper Room with them before and had eaten and was dramatizing what a resurrected being was, by eating, and so he has this conversation.

. . . Simon, son of Jonas, lovest thou me *more* than these? [153 fish. More than the things of this world.] . . . Yea Lord; thou knowest that I love thee . . . Feed my lambs.

[Jesus saith unto] him again the second time, Simon, *son* of Jonas, lovest thou me? . . . Yea, Lord; Thou knowest that I love thee *Feed my* sheep. (John 21:15-16; emphasis added).

And then the third time, and the record says Peter was grieved because He said it a third time, “Lovest thou me?” and [Peter] said, “[Yea] Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep” (John 21:17), in keeping with the system of being the Master Teacher and drilling of truth into him. So Peter is called back to the ministry for the last time.

Now, the next thing in Peter's life of moment for our consideration here occurred on the day of Pentecost, fifty days after the Passover. In the interim, Peter had spent forty days with Jesus as a resurrected being and on the day of Pentecost, in a miraculous manner, the promise is fulfilled that if they tarried in Jerusalem, they would be imbued with power from on high and they receive the baptism of fire and they have the gift of the Holy Ghost so that they now have that companionship. Before when Peter got revelation, it says to him, "Thou art the Christ, the Son of the living God," he got it from the Holy Ghost and it was a flash of revelation, like lightening. But now, on the day of Pentecost, the Holy Spirit descended to tarry with them and be with them everlastingly and be always available, provided they should be in tune, which is the case with us.

Now, one more thing to round out our story; we step beyond the gospels as we did here on this account to get this, and this is the healing of the lame man who was sitting at the gate Beautiful, at the temple. Peter and John are going into the temple, which is Acts, the third and the fourth chapter. They find the man lame from his mother's womb. He is begging; asking alms. Peter says, "Look on us." The man looks, expecting to receive something. Peter says, "Silver and Gold have I none; but such as I have give I [unto] thee: In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6; emphasis added). Then he puts forth his right hand and takes the beggar by the right hand and he lifts him up, and immediately strength comes into his feet and his ankles and he begins leaping and praising God and he goes into the temple and shows himself to all the people. And forthwith Peter and John are in difficulty . . . (inaudible) . . . and then when they bring them out to interrogate them, Peter, who had said on a previous occasion up here, following this province of Jesus who had said, "I do not know the man." The woman who was the maiden said, "Thy speech betrayeth thee; thou art known for a Galilean. Thou wast with him," Peter with an *oath* said, "I do not know the man." That is, he took an oath which means that he was affirming the truth of his assertion here in God's name, and most solemnly in conversation. So Peter, who just before had said, "I do not know the man" and who had said, "I go a fishing," now when they bring him out to interrogate him and question him, he says, "If we did say be inquired of, as to by what means this impotent man had been made whole, then let all the house of Israel know assuredly that in the name of Jesus Christ of Nazareth whom ye crucified, whom God hath raised from the dead; thus this man stands here before you whole." And he preached it to them that there was no salvation in any other name, that this was the only name given under heaven whereby salvation comes, that this is the stone which was set at naught by those pilfers, and so on.

All right, now I have hastily run through the major known events in the life of Peter, showing somewhat the great spiritual experiences that he had, during all of which time he had a testimony, which was fervently borne. Then in spite of the testimony we find some wayward tendencies, some falling away—this statement about future conversion that is subsequent to testimony and then the final triumphant glorious spiritual experiences where he defies them; he knows they want to kill him; that they thirst for his blood the same way that they thirsted for the blood of his master; that is the story of conversion. Now, last week we talked about being born again, and we recited this. Now, suppose that growing out of this story we reach the doctrinal conclusions that are involved in the

matter of having testimony and in the matter of being converted to the Church. This is the story; this is the classical story. All right, Brother Fleming?

Comment: What is this conversion . . . (inaudible) . . . subsequent to . . . (inaudible)?

**BRM:** That is exactly the thing that we want to arrive at today. What is this conversion that is subsequent to testimony? And I might say that the Lord said this same thing over in an endorsing sense in latter-day revelation, because when he got down to section 112, after the twelve apostles had been called in this day, he said the same thing to them in essence. Not the verbatim words, but in effect he said to the modern-day Twelve, “All right, when you are converted, do something.” This is the basic doctrine of conversion to the Church.

Well, we have got that story before us, have we not? Let us see what we line up here now under two headings. One heading is “Testimony” and another heading is “Conversion.” What is testimony?

Comment: Well I would say a testimony is a preparatory state—that is paramount to being converted; the Book of Mormon says that it is once you have been born of the spirit and then be united it would have been better to have not been born. So we better be prepared and have faith.

**BRM:** A testimony is a preparatory state. Where do you get testimony? You get a testimony from the Holy Ghost. All right, a testimony comes from the Holy Ghost. And it comes when? When does a testimony come? What is the formula for getting a testimony?

Comment: Faith, repentance, and baptism.

**BRM:** Well, does anybody get a testimony before they join the Church?

Comment: That is the beginning of testimony, is it not, before you join? Do you not really get it after you are a member?

**BRM:** Maybe there are degrees of testimony; well, there are degrees of testimony. But somebody reads the Book of Mormon with real intent and he prays about it, and he asks the Lord is it true? And the record says that by the power of the Holy Ghost you can know that the Book of Mormon is true. And he does not belong to the Church. So do you have a testimony? Sure.

Comment: In that respect.

**BRM:** He has a testimony that the Book of Mormon is true. All right, suppose he does not belong to the Church and he asks the Lord if Joseph Smith was a prophet and he really prays in faith and the whisperings of the Spirit tell him that Joseph Smith was a prophet. The fact of the matter is, that is implicit in the Book of Mormon because if you



really get the witness the Book of Mormon is true, you know at the same time Joseph Smith was a prophet. Well, most testimony is in the Church and then grows and is ennobled and then it is exalted. But people begin to get a testimony, and have a degree of it before they join the Church, and they get it by the power of the Spirit so that it is a real testimony. Well, the Holy Ghost has some functions, a number of them. The two chief functions, I guess, of the Holy Ghost: one of them is revelation. The Holy Ghost is a revelator. So, a testimony by definition, in its nature, is to get revelation from the Holy Ghost. The formula of which I speak here for getting a testimony is just standard and simple in the Church. Anybody can know this work is true if they desire, study, practice, and pray. This is the standard, basic formula for getting a testimony. If you want to know if it is true, if you study the doctrines, if you practice the things, if you conform to the light, you will know and then you ask God in Christ's name. Well if you do this sort of thing, you get yourself to a place where the Holy Spirit, who is a member of the Godhead, speaks to the spirit within you with the still, small voice, and you get a revelation! You do not know where this knowledge came from or how, but you just know in your soul that the work is true. Now, that comes normally initially before you join the Church. But it is renewed and renewed and renewed repeatedly after you join the Church, and becomes stronger and more secure. So, in its nature and by definition, a testimony is to know by revelation that Jesus Christ is the Son of God and that the work is true.

All right, what is conversion?

Comment: Can I ask you a question on this last thing you said, if I can find it?

**BRM:** Sure thing.

Comment: This is an idea that I have always had, and S. Dilworth Young in a missionary conference in Dallas, Texas made the comment—an elder was bearing his testimony and said his testimony grows. Brother Young said, “Hold it elder. What do you mean your testimony grows?” And of course Elder Feathers was taken aback by it, and then Brother Young said something like this, “It always seemed tome that once the Holy Ghost tells you it's true; you know. Now, you might be able to have other experiences that maybe add to it, but once you know . . .”

**BRM:** Well now, I do not know any more; once you know by the revelations of the Holy Ghost, that is secure and sound and you know it. But when I say your testimony is renewed, you get a second revelation; a recurring revelation that it is true. You do not know it anymore securely than you know it form before, but the Lord keeps talking to you. That is right.

Comment: (Inaudible.)

**BRM:** Well, what is the other great function of the Holy Ghost besides being a revelator?

Comment: (various comments.)

**BRM:** Being the Comforter is associated with revelation.

Comment: Testify that Jesus is the Christ.

**BRM:** That is associated with revelation. That is revelation.

Comment: To be a guide in your life; a sanctifier.

**BRM:** The Holy Ghost is a sanctifier. The answer to “why be baptized?” is given in the Lord’s language “That ye may be sanctified by the power of the Holy Ghost.” The Holy Ghost is a sanctifier. Well, conversion comes by the power of the Holy Ghost. And it is the other great function. This is revelation; this is sanctification. Now, somebody tell me what that word means! What does the word “convert” mean?

Comment: Well it means change.

**BRM:** Change! What is the classical thing that you do in a chemical laboratory? I do not know what the classical you do is. Do you not do this? Do you take the identical element and change it from starch to sugar by making what do you do?

Comment: That is true.

**BRM:** Is that true? What is the difference between starch and sugar?

Comment: Hydrogen volume and oxygen molecules . . . not very much. (Little bit of laughter.)

**BRM:** For all practical purposes if you take the same thing and make some rearrangements it makes it into a different thing?

Comment: A new creature.

**BRM:** A new creature. All right. Where did we quit yesterday?

Comment: (Inaudible.)

**BRM:** We quit making a new creature out of some starch, did we not? You become a new creature of the Holy Ghost. And the word means what it says. If you get converted, you are not what you used to be. You are a new creature. Now, you are the same man, but there has been something take place in you that is analogous to this starch to sugar business, so that although you are the same, you are rearranged in some way to make you a new creature of the Holy Ghost, or in other words, what we were talking about yesterday is, you are born again. Now, a lot of our emphasis on being born again was the fact that it happened normally after baptism. Alma said, “My brethren of the Church, have you been spiritually born of God? Do you have the image of Jesus Christ in your

countenance? Have you become a new creature of the Holy Ghost, or in other words, are you converted like the Lord wanted Peter to be converted? I am not asking, do you have a testimony of the gospel? I have already been to sacrament meeting and I believed you when you got up and you said you knew the work was true. But what I want to know is, having had revelation, have you pressed forward until you have enjoyed the sanctifying power of the Holy Ghost, which is what is meant by conversion?" Now, I know that we use the word "conversion" different from this sometimes in the Church when we talk about convert baptisms. We use that. And they have changed; they have changed their old way of thinking into a new way of thinking; they have changed their old way of life to a new way of life; they have changed their tobacco and their drinks for something that the Relief Society does now and so on. They have changed their friends; they have let the people that run after the manner of the world make up new ones; conversion is change. But the real big thing in conversion is to become a new creature of the Holy Ghost and the life of Peter, without any question, is the classical illustration.

Now, what questions do you have in just the minutes that remain?

Comment: (Inaudible) . . . is there a . . . what is the difference between what Peter did when he denied knowing Christ and what Judas did that makes so much difference between the two men? (Inaudible.)

**BRM:** I suspect maybe we will talk about that later, but in just one sentence, what Judas did was to go out in open opposition to Christ and fight against Him. What Peter did was say, "I don't know who that fellow is." Now, this is a sad thing for him to have done, of course, but he did not come out in opposition and fight against the truth; he just said, "I do not know who he is," which is a very great difference from fighting against Him. I do not think Judas was necessarily a Son of Perdition; maybe he is, I do not know, but . . . (inaudible).

Comment: Do you think Judas was converted?

**BRM:** That is precisely the point. Now, President Joseph F. Smith preaches a long sermon on it, and he says Judas did not have the Holy Ghost in the sense that a man has to have the Holy Ghost in order to become a Son of Perdition and have a perfect knowledge. Now if President Smith does not say it categorically, but he recites that fact and then he says, "in the light of this I prefer to take the charitable view that he was not."

Comment: Joseph Smith once talked about the sanctifying, comparing it with the sins of Abraham and for gentiles and the cleansing powers that—the cleansing invoking a marked change in certain physical makeup. Could you comment about that?

**BRM:** Well, we do not have time now to comment on that, and actually we are going to have a . . . (inaudible) . . . do you take the other class? We are going to have a lesson on that along towards the end when we talk about the Second Comforter, but this is a true principle about when the Holy Ghost falls upon one who . . . (inaudible) . . . lineage of Abraham and calm and serene and may not have nearly as marked an effect upon the

body as when it falls upon a gentile and it makes the gentile literally of the blood of Israel by changes coming into the body. This makes the changes literal in the flesh and in the blood and so on, and that conversion goes with the changes that are involved.

Comment: How is conversion or is it synonymous with the more sure word of prophecy?

**BRM:** No. The more sure word of prophecy is something much in addition to this. Now, what a man does when he gains a testimony, thereby he knows with perfect knowledge that this is true, he presses forward in righteousness until he becomes a new creature of the Holy Ghost, and then he keeps on at it until eventually the Lord says to him, "Son, thou shalt be exalted. I make your calling and election sure. You can't fall now." But somebody who is converted can still fall, and can still decide that he will go off after the manner of the world.

Comment: Then do persons have to receive their temple endowments before they experience . . . (inaudible) . . . I do not suppose they ever receive it before they experience conversion . . . (inaudible) . . . receive a calling and election.

**BRM:** Let us not talk . . . (inaudible) . . . we are going to have a lesson on this. It is not in this class, unfortunately, but this is just too much to make a comment out of context. This is one subject you cannot talk about except in a limited sense and then when you do talk about it, you have got to have the whole picture before you, otherwise you will have in effect, a tangent that goes off and a sure misunderstanding.

Comment: I think this relates here . . . (inaudible) . . . we are often . . . (inaudible) . . . the Holy Ghost cannot come as long as Christ is there . . . (inaudible)?

**BRM:** I am glad you brought that up because this we must not overlook. This is the one thing in the course of Peter's conversion that is different from ours, and that is that the Spirit was not going to come in Peter's day as long as Christ was with them, and so Peter had some good justification for what he did. He did not have the constant companionship of the Spirit. The Spirit was not constantly available to them for some reason I cannot understand, but which is described in the book as being because Christ was with them. Now what this means is, that if we ran through this type of event in the life of someone that Peter went through, in our day when the Holy Ghost is a gift that is available—why we would find somebody who got to this state of conversion a lot faster than Peter did. That is the one difference between his situation and our situation.

Comment: How far do you progress in all of this chain of events before you get to the point where you can still get the Holy Ghost?

**BRM:** Well, you have got to get over here before you have even begun to be converted. You have got to get the point that you see the heavens opened and you have a pure knowledge and you are a new creature and you are on the Lord's team completely.