



“I Will Give Thee Rest”

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 Friday and Saturday.

Podcast Episode Descriptions:

Part 1:

What brings us closer to Jesus Christ? Dr. John Hilton III explores finding Christ in media, using Fence Laws, and relying on the Savior.

Part 2:

Dr. John Hilton III examines Jesus Christ's teaching about commandments, the Law, and the Atonement's healing power.

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Part 1

- 00:00 Part 1–Dr. John Hilton III
- 01:07 Introduction of Dr. John Hilton III
- 02:23 Favorite movie depictions of Jesus
- 06:38 Teaching with *The Chosen*
- 07:34 The Jesus and John the Baptist connection
- 09:10 John’s disciples
- 11:26 Hope amidst trial for John, Joseph Smith, etc.
- 14:54 “Seeking Jesus” with John Hilton III
- 15:14 Robert Matthews on John the Baptist
- 16:44 Fence Laws
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- 26:05 the danger of too many Fence Laws
- 29:13 Henry B. Eyring “Servants of the Lord”
- 34:27 What draws us closer to Jesus Christ
- 36:05 Dr. Hilton shares a personal story about Fence Laws
- 38:42 *For the Strength of Youth*
- 43:26 End of Part I- Dr. John Hilton III

Part 2

- 00:00 Part II– Dr. John Hilton III
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- 01:58 Jesus and Fence Laws about the Sabbath
- 05:39 Parenting, Fence Laws, and Commandments
- 07:44 John shares a story about shoveling snow on the Sabbath
- 08:41 Dr. Hilton shares a story about his dad and a roommate
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- 12:14 Dr. Hilton shares a story about his mission and a man bringing his family to church
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- 47:50 Jesus and his mother and siblings
- 51:11 Jesus helps us carry our heavy burdens
- 52:28 Jesus and the *The Founder of Our Peace: Christ-Centered Patterns for Easing Worry, Stress, and Fear*
- 57:57 End of Part II–Dr. John Hilton III

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Biographical Information:



John Hilton III was born in San Francisco and grew up in Seattle. He served a mission in Denver, and got a Bachelor's degree from Brigham Young University. While there he met his wife Lani and they have six children. They have lived in Boise, Boston, Miami, Mexico, Jerusalem and China. John has a Masters degree from Harvard and a Ph.D from BYU, both in Education. John is a Professor of Religious Education at BYU.

John has published several books with Deseret Book, including *Considering the Cross: How Calvary Connects Us with Christ*. He is also the author of the video course and podcast "Seeking Jesus." John loves teaching, reading and spending time with his family.

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Hank Smith:	00:01	Welcome to followHIM. A weekly podcast dedicated to helping individuals and families with their Come Follow Me study. I'm Hank Smith.
John Bytheway:	00:09	And I'm John Bytheway.
Hank Smith:	00:11	We love to learn.
John Bytheway:	00:11	We love to laugh.
Hank Smith:	00:13	We want to learn and laugh with you.
John Bytheway:	00:15	As together, we follow him.
Hank Smith:	00:19	Hello my friends. Welcome to a new episode of followHIM. My name is Hank Smith, I'm your host. And I'm here with my co-host who I will describe this way, among them that are born of women, there hath not risen a greater co-host than John Bytheway. And I think of them that are born of women, that's a pretty high percentage, John. So you should feel wonderful about this description of you.
John Bytheway:	00:45	My mom's right here on my desk. So she's saying, "Thanks, Hank."
Hank Smith:	00:50	Well, I was actually reading in Matthew 11 and that's what Jesus says about John the Baptist, "Of them that are born of women, there's none greater than John the Baptist." We're going to spend a lot of time in Matthew 11-12 today and Luke 11. We needed an expert and a friend to join us. Who is it, John?
John Bytheway:	01:07	We're really glad to have John Hilton III back with us again. And we have read his extensive bio. He sent me a nice short one to use today because everybody loves him and is familiar with him. John Hilton III is a professor in religious education at Brigham University with degrees from Harvard and BYU. He's written many books including The Founder of Our Peace, and Considering the Cross, which we've talked about before on here. He loves snowboarding, performing magic tricks.

Sometimes at the same time. He's also the author of the podcast and free video course, Seeking Jesus, which we wholeheartedly love and support, which you can find by searching YouTube or your favorite podcast app. And John, tell us about your family one more time and then we'll start.

- Dr. John Hilton III: 01:56 My wife Lani and I have six kids. Our oldest Levi is 21. He's at BYU, just off his mission in Georgia. And we have a daughter who's serving a mission in England. And then we have four younger children ranging between the ages of nine and 18.
- Hank Smith: 02:11 Yeah, it's a full house.
- John Bytheway: 02:13 Awesome.
- Dr. John Hilton III: 02:13 Thank you. So great to be here.
- John Bytheway: 02:15 John Hilton III. I always say he's so great they made three of him. This is fantastic. We love having you here, John.
- Dr. John Hilton III: 02:23 So Hank, John, I kind of wanted to start out with something that might seem like an unrelated question, but it'll tie in. What are your favorite movie or video depictions of Jesus Christ?
- John Bytheway: 02:34 One of the first times I think in my life I ever really felt the spirit was with my parents watching Ben-Hur. Do you remember that movie? It takes about three weeks to watch it. I think it's like four hours long or something. But they have a depiction of the Sermon on the Mount. They don't show Jesus's face. You just see this figure come walking out and they just handle it so beautifully. And then also, if you've seen the movie, you know that Judah Ben-Hur, the main character, the Charlton Heston character, he is unjustly sent to the gallows and everything and they're pulling the prisoners along. He's all chained up and he falls down and they say no water for him. And he falls down and says, "God, help me." Just whispers it. And all of a sudden somebody starts giving him water and it's Jesus, He's in Nazareth. And he starts giving him water. That's one of my favorites. But they don't even show his face in that one. I think that's the first one I thought of. But I know that there's lots. So what do you think, Hank?
- Hank Smith: 03:39 Well, since you went to the past, I'll go to the present. I really am loving this series called The Chosen. I'm sure both of you have seen this. But I find myself watching these episodes and moved to tears frequently. I find it captivating. I just think it's wonderful.

- Dr. John Hilton III: 03:57 I agree. I love film depictions about Jesus. And one of my favorites is called The Gospel of John. You can find it for free on YouTube if you just search The Gospel of John. It's a three-hour movie and it's word for word the Gospel of John.
- Hank Smith: 04:11 Oh wow.
- Dr. John Hilton III: 04:11 It's with a different Bible translation, but there's no words that are added or taken away and we're not studying John this week. But for future weeks, if you're reading John 6 or John 7, I think that could be really fun to watch the video depiction along with it. Now I bring this up because I was thinking along the same lines as you, Hank, where I've been loving The Chosen and there are several clips from The Chosen that are drawn from the chapters that we're reading this week. And I don't know about you, but if I'm teaching, we're doing a little morning devotional or gospel study time as a family, I probably don't have time to show a whole episode of The Chosen, but there's lots of short little clips, a five-minute clip here or there that really are scripturally accurate.
- 04:55 But one of the challenges I think that... Well, first let me ask you this. I have heard some people say, "Well, you shouldn't show your kids The Chosen or you shouldn't watch it because it's going to give them ideas because it's not 100% accurate." And that's even more with Ben-Hur, right, John Bytheway, you're feeling the Holy Ghost, but did Jesus actually give water to this guy? We don't know. So what do you guys think? Is this a realistic danger that we should be worried about or are some people stressing too much about it?
- Hank Smith: 05:22 Now, this is just my opinion, anything that brings my kids closer to the Lord, because they're really enjoying The Chosen and it's something that's engaging them in the life of Jesus. So maybe I'm being too simplistic, but I love the idea of anything bringing them closer to the Lord. So I'm not overly concerned about it being 100% accurate as it is bringing people to an interest in the New Testament.
- Dr. John Hilton III: 05:50 One of the things I think too is that it's a great opportunity for us as parents or teachers to talk about Jesus. So for example, recently in season three, episode three of The Chosen, there's a long scene from Luke 4, it's Jesus' first sermon in Nazareth. So as a family, we read the sermon from Luke 4, and then we watched the video and then we can talk about what was added and what was taken out. And my kids, they're obviously interested in a video depiction. First of all, I agree with you Hank, anything that's bringing us to Jesus is going to be great.

But I also think people are going to watch The Chosen or Ben-Hur or other video depictions and it's going to shape the way that they think about Jesus. So let's talk about that rather than hiding it or saying, well, let's not do it. Let's do a more careful study with the scriptures.

06:38 Again, I bring this up because several of the pastors, including this first one we'll talk about in Matthew 11, are depicted very recently in The Chosen. And for any parents out there and you're thinking to yourself, "Well, I'd love to show these little clips, but how do I know which season or which episode these are coming from"? I've made a little collection. So if you go to johnhiltoniii.com/thechosen, I've broken it down by the Come Follow Me weeks and I have exact little video clips. So if you just want to watch the scene with the disciples of John the Baptist talking to Jesus, boom, that's there. Or you just want to watch plucking grain on the Sabbath that's there. And I hope that this can be a helpful resource for people who want to use The Chosen to teach and to draw people into the scriptures. Because ultimately, it's not about Ben-Hur, it's not about The Chosen, it's really about Jesus Christ. And if we can get into the scriptures, I do think this can be a great avenue to get into the scriptures.

07:34 So maybe with that, let's dive into Matthew 11. This is a really interesting story with Jesus and John the Baptist. So we know that Jesus and John the Baptist were connected from the womb, right? You've got pregnant Mary meeting pregnant Elisabeth, and John the Baptist jumps for joy in the womb. Sometimes we have in our minds this idea that Jesus Christ and John the Baptist were close friends growing up, they're closely connected. And that could be true, but we just don't know it for sure. The King James version refers to Mary and Elisabeth as cousins, but the Greek word just means a relative. So maybe they were cousins, maybe Elisabeth was Mary's aunt. They could have been second cousins. But there definitely is some kind of relationship.

08:16 As far as we know in scripture, the first time that they see each other in person is at the baptism. And it's clear at Christ's baptism, like you were talking about a couple of weeks back with Professor Huntsman, that John the Baptist or John the Prophet recognizes Jesus Christ as the Lamb of God. So it's sort of strange in Matthew 11, this is at the beginning of verse two, when John heard in prison, he's now been imprisoned by Herod Antipas shortly after Christ's baptism. When John had heard in prison the works of Christ, he sent two of his disciples and they said into him, "Art thou he that should come or do we look for

another?" In that phrase, "He that should come." That actually is significant because back in Matthew 3:11, John had said, "He that cometh after me is mightier than I whose shoes I am not worthy to bear."

09:10 So that phrase, "He that cometh", suggests it's a connection between these two passages. It's sort of like John the Baptist is saying, "Hey wait, are you really the guy that we were prophesying about?" So let's just pause it and think, why would John the Baptist send disciples to Jesus to ask if Jesus is the Messiah? Because he already knew that. So one of the things that I often heard growing up was something like, "Well, John already knows that Jesus is the Messiah. So he is sending these two disciples to Jesus because he's hoping they'll start hanging around with Jesus and follow the Savior." And that's one possibility. But the text itself suggests something different. Because in Matthew 11:4, Jesus tells John's disciples, "Go and tell John what you hear and see." In other words, he doesn't say like, "Oh great, I'm so glad you came to me." He's like, "No, go back, deliver this message." And in verse seven, John's disciples actually do go back to talk to him.

10:10 So that takes us to another possible reason why John the Baptist sends his disciples to Jesus and say, "Are you the person that should come or do we look for another?" And I wonder if maybe John the Baptist is languishing in prison and it's hard and he's starting to lose hope. And maybe he's even doubting a bit like, "Jesus, I thought you were the Messiah. I thought you were coming to bring in a new kingdom. And here I am in prison, what's going on?" So Jesus says to John's disciples, "Show John again those things which you do hear and see. The blind received their sight, the lame walk, the lepers are cleansed and the deaf hear. The dead are raised up and the poor have the gospel preached to them."

10:55 So that's Matthew 11:4-5. And that list of healing miracles, those are all fulfilling prophecies from Isaiah. So in essence Jesus is saying, "Look, all of these miraculous deeds, they're showing in fact that I am the Messiah." So what do you guys think about this possibility that John the Baptist might have been losing hope in prison? Does that seem, I don't know, to put down John the Baptist to you, or do you think that's more of a message of hope? How do you see that possibility?

Hank Smith: 11:26 I, like you, have always thought John is saying he's this great teacher. And I've had students come to me and say, "What's the big deal about the crucifixion?" And I know I'll be like, "Why don't you go to John Hilton's office and knock on his door and

ask that exact same question." And I'm not struggling, I'm just sending them because I know what you're going to say to him. And I think that's how I've always seen this story. I like this idea. It makes John very human and I can't imagine being imprisoned. He probably wants to see these things and be part of it. I can imagine him breaking down and asking, "Is everything happening that I hope is happening? Is it real? Go and find out for me." That's fascinating, John.

- Dr. John Hilton III: 12:09 And also when you think about it, who else has had a powerful witness of Jesus Christ but still struggled with moments of discouragement while in prison? And this could very well be a Joseph Smith in Liberty Jail.
- Hank Smith: 12:21 Peter seems to go through this kind of thing too. Great connection.
- Dr. John Hilton III: 12:26 Yeah, you mentioned like it humanizes John the Baptist a little bit, and I certainly don't want to pull John the Baptist down. I'm not asserting that this is the case. But that does seem to be what the text is suggesting because the disciples come deliver a message, get a response, and then they go back to John the Baptist.
- Hank Smith: 12:42 No, I always love a different take on stories that I've thought I've understood. So I'm a big fan of, "Let's see it in this strain of thought. Let's see this possibility." I like this new idea, John. This is new to me and I like this idea because of, one, we're looking at the text more closely, and two, John is a real person who may be struggling in prison like anyone else would, like Joseph Smith did, like you said.
- Dr. John Hilton III: 13:07 Then there's room now for you and me. I mean I know John Bytheway and Hank Smith never have hard times never struggle. But for most of us, that's real life. Now if at one point in time I am struggling a little bit and I think, "Oh, look at me, I'm so weak, I'm struggling." But actually no, there's a series of powerful people who have gone before me who have gone through their own struggles, which can give me hope as I face difficulties of my own.
- Hank Smith: 13:32 And Jesus seems okay with it. If this really is the case, Jesus seems okay with it. And he's like, "I know he is struggling. Go back and tell him."
- Dr. John Hilton III: 13:40 And the verse that you alluded to at the very beginning, that then Jesus says, "Among them which are born of women, hath

not risen a greater than John the Baptist." So I do love that because what that's saying is if John the Baptist is in fact doubting, that doesn't scratch him off the list of Jesus's all-time favorites.

- Hank Smith: 13:57 Yeah.
- Dr. John Hilton III: 13:57 He's still saying, John the Baptist is great. So even if we're struggling, it's not like he's like, "Scratch Hilton off the team." He is like, "Okay, you're still on my team. I still welcome you. I reach out to you." And he doesn't want us to be offended by him, but he's reaching out with words of kindness.
- Hank Smith: 14:14 It's good to hear that I'm still Jesus' second favorite, even though I've struggled at times. John the Baptist, then Hank, yeah, I'm sure.
- Dr. John Hilton III: 14:24 This is one of those times where there's a great five-minute clip from The Chosen where you can kind of see this. And what I wouldn't do is again... This whole point, this podcast, The Chosen whatever, these are all resources to get us into the scriptures. So you might want to go back, reread Matthew 11:2-19, and then watch that clip from The Chosen and think, "Okay, what's different? What's the same? What's added? And how does this visual depiction help shape the way..." And then think about it, "Is this in a good way or not how I'm thinking about this scene?"
- Hank Smith: 14:54 Yeah. Speaking of podcasts, I don't mean to go off on a little tangent here, but John, you have your own podcast, right?
- Dr. John Hilton III: 15:00 Yeah, Seeking Jesus. So the idea is it's a podcast just focused on learning all we can about Jesus Christ.
- Hank Smith: 15:05 We'll put the followHIM stamp of approval on Seeking Jesus by John Hilton. Go ahead, have everybody look that up. John Bytheway, did you have something?
- John Bytheway: 15:14 Yeah, and this will be another school of thought on this from our friend, the late Robert J. Matthews. He wrote a lot about John the Baptist and loved John the Baptist. And this is what he said in a book called A Burning Light: The Life and Ministry of John the Baptist. He said, "The question they were to put to Jesus was for their edification, not for his own. John knew as no one else knew who Jesus was. And he had known it for a long time. He had had revelation from heaven to this effect. He had seen with his eyes, he had heard with his ears and he had the

testimony of the Holy Ghost. The most satisfactory answer seems to be that John sent his disciples to question Jesus about his identity so that they themselves would at long last realize the truth of what John had been testifying."

- Dr. John Hilton III: 16:02 This is kind of what I heard growing up, but I couldn't pinpoint it to those sources, John, like you found. So I do think it's interesting to be able to hold both possibilities in our hands and search the scriptures and kind of see what is it that the text itself seems to be suggesting and what does the spirit guide us?
- John Bytheway: 16:17 Yeah, we've talked about this before in here. I think the more I read and older I get, the more I use that phrase, "Well, one school of thought is this, and another school of thought is this. And another school of thought is this." Without saying it has to be this or it has to be that. And I think that opens us up to some pondering and searching in that, which is good for us.
- Hank Smith: 16:37 Yeah. It's good to see all the sides of the story, could be, possibility. So I'm really grateful you did that, John.
- Dr. John Hilton III: 16:44 Let's shift gears. We're going to see a theme throughout Matthew 11, Matthew 12, and Luke 11. And we're going to come at this from lots of different angles. So I want to introduce it with a little analogy. Imagine one day you wake up and there's this big hole in your backyard and it's dangerous, the kids could fall into it, they could get hurt. So you don't want anyone, the neighbors to hurt themselves. So you build a little fence around the hole to protect people. We can liken sin to the hole in your backyard. When people fall into the hole of sin, it hurts them spiritually. So to protect ourselves and others, we build little fences to keep us from falling into the hole of sin. So as a concrete example, we got the Word of Wisdom, part of which is don't drink alcohol. So I might build a little fence around the Word of Wisdom saying, "I'm not even going to go to a bar." Now it's not a sin to go to a bar.
- Hank Smith: 17:36 It's not even breaking the Word of Wisdom to walk into a bar.
- Dr. John Hilton III: 17:40 Exactly.
- Hank Smith: 17:41 But I'm going to keep myself from falling into the hole. Okay.
- Dr. John Hilton III: 17:43 Right. So maybe we could call the Word of Wisdom a core law. It's a part of our temple recommend, it's definitely something that we're going to do. Whereas don't go into a bar, that would be a fence law. And a fence law is something that prevents us

from breaking the core law. And this idea of fence laws, it's ancient and Jesus Christ is interacting with it throughout the gospel accounts. Early Jewish leaders had talked about the phrase, "Make a fence around the law", as part of their directive to make several extra rules to keep people from breaking the commandments.

Hank Smith: 18:17

Is that what the oral law is?

Dr. John Hilton III: 18:19

Exactly. And our friend, the historian Josephus actually specifically points out the Pharisees as being a group of people that really adheres to this oral law or these fence laws. Josephus wrote, "The Pharisees have delivered to the people a great many observances by succession from their fathers, which are not written in the law of Moses." And once you are aware of this, you'll see it all the time. For example, in Matthew 15:2 it says, "Then came to Jesus Pharisees saying, 'Why do your disciples transgress the tradition of the elders?'" So that phrase, tradition the elders, signals to us this is not the core law of Moses like The Ten Commandments that we're talking about, but it's some traditions, some oral laws or fence laws. And a lot of the Pharisees' fence laws pertain to the Sabbath Day.

19:09

So keeping the Sabbath Day holy, that's a core law. It's one of The Ten Commandments. But what does that actually mean to work on the Sabbath? So they would build some fences around it. Don't start a fire, don't put out a fire, don't carry certain objects, don't walk for far distances. These things don't necessarily violate the Sabbath Day, but they're fences. And so in these chapters, we're going to see Jesus Christ interacting with fence laws. And maybe real quick, just before we say, "Oh yeah, the Pharisees, they had a ton of fence laws." We interact with fence laws all the time today. What kind of movies are okay to watch? What sort of modesty rules do you have? What kind of swimwear is appropriate? Can I go for a walk on the Sabbath? How about a drive? How about a boat ride? Where's the line?

Hank Smith: 19:54

We do this with our kids in dating all the time. We don't want them to break the law of chastity, so we set up dating rules, fence laws.

Dr. John Hilton III: 20:01

Exactly. And let's be honest, sometimes these fence laws are really important. Hank, you and I were recently on a trip together and we were talking about our teenage kids and some fence laws that we have in place. And the fence laws are helpful. The challenge is if they start to dominate. And for example in the Come Follow Me manual for this week, at the

very beginning it says, "In many ways the Pharisees and scribes had made worshipping Jehovah burdensome. They often emphasized strict rules over eternal truths. Rules about the Sabbath Day, which was meant to be a day of rest, were themselves a heavy burden. And then Jehovah himself came among his people. He taught them that the true purpose of religion is not to create burdens, but to relieve them. He taught that God gives us commandments, including the one to honor the Sabbath, not to oppress, but to bless us. Yes, the way to God is straight and narrow, but the Lord came to announce that we need not walk it alone."

21:03 Let's dive back into Matthew 11. And what we'll see is that there's different ways that Christ talks about fence laws. There's pros and cons to fence laws. But let's start with a con. And that's if we're not careful, fence laws can start to be a heavy burden, like the Come Follow Me manual is describing. Imagine that there's a cliff and there's this beautiful overlook and it's amazing, but you're worried people might fall off the cliff. So you build a fence, but then what if someone hops that fence? So you build a taller fence and then maybe one more for good measure. So now people start driving to the overlook, and they're like, "I thought this was supposed to be beautiful. All I can see is the fences."

21:40 I think if we take this idea, it can give us a different angle on a scripture we hear a lot. So in Matthew 11:28, Jesus says, "Come unto me all that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me. For I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." So normally when we read this first we think about we're two oxen. I'm one ox, Jesus is the other. We're yoked together. He's going to help me carry my burdens. And that's not a bad interpretation at all. But I want us to consider an additional one because right after this verse, and remember, chapter breaks are not part of the original, so there's one continuous flow from Matthew 11:30 to Matthew 12:1. It's a story about fence laws. Jesus is going to encounter some Pharisees who are mad about what he's doing on the Sabbath Day.

22:41 So right off the bat, there could be a connection between those passages. And then on another occasion, in Matthew 23, Jesus says, "The scribes and Pharisees sit in Moses' seat." So in other words, they're giving out lots of laws like Moses was doing, and Jesus says, "They bind heavy burdens grievous to be born." So maybe there's a connection between being heavy laden. "Come unto me all ye that are heavy laden." And the Pharisees giving

these heavy burdens. And there's actually a similar passage in Luke 11:46, part of our reading this week. Jesus says, "Whoa unto you lawyers for ye laid men with burdens grievous to be born."

23:27 Now here's what's really interesting. In ancient times, the Pharisaical fence laws collectively were known as the yoke of the law. And we actually see something similar in Acts 15. If you remember in Acts 15, all of the apostles and others that they've gathered together to talk about which Jewish rules do Gentiles need to live. And then Peter says, partway through, "When there had been much disputing, Peter rose up and said unto to them, 'Why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear.'"

24:08 So again, we see this idea that a yoke is referring to extra rules and regulations. So if we put all these different things we've been talking about together, maybe there's a different way we can read Matthew 11:28-30, where Jesus is saying, "Come unto me all ye that are heavy laden." You're overwhelmed with so many fence laws, these extra rules and burdens, and they're not really part of God's law. "So come unto me. My yoke is easy. My burden is light." My yoke is love God, love your neighbor, and let's go. John, Hank, any thoughts on that?

John Bytheway: 24:41 What was that verse you said a minute ago after you said the Pharisees gave them the yoke of the law, then you had another one there, yoked?

Dr. John Hilton III: 24:48 Acts 15:10. Peter refers to all these extra rules as a yoke on the neck of the disciples.

John Bytheway: 24:54 I really appreciate this. It's kind of like, "How do I remember all these rules? I'm not supposed to do this. I'm not supposed to do that." And that wasn't the intention. Those are fences they built. And I appreciate that they say to Jesus, "How come your disciples don't keep the tradition of the elders?"

Dr. John Hilton III: 25:10 Yeah, that's Matthew 15:2.

John Bytheway: 25:12 I love that Jesus makes sure that we see the difference between the commandments of God and the traditions of the elders. And that he points it out when they point it out there. That's a tradition, that's not part of the original commandment. But that's the fence you put around the law. Anyway, I'd never heard that idea that this yoke could be the burdens the

Pharisees placed by continuing to add to the law. That's really cool.

- Hank Smith: 25:40 And I think we need to be careful we don't do this to our own families and that we don't burden our children with so many laws that there's no joy in the gospel. It's all it's heavy. It's trying to remember everything you're supposed to do. They're like, "Can you give me a handbook that I can follow the Smith Handbook of Instruction for everything I'm supposed to do to make sure I'm keeping all the fence laws?" And the joy is in keeping the commandments.
- Dr. John Hilton III: 26:05 In my mind. I can picture a woman and she feels the Holy Ghost prompt her to read the Book of Mormon for 30 minutes a day and she's loving it and she's feeling so good about it. And then in Relief Society, the teacher says, "I invite everyone to read all the General Conference talks over the next month." So she starts working on that, and then her ministering sister comes and visits and says, "You know, you really should write down a tender mercy every day." And then the high counselor's like, "Everyone, make sure you're doing the Come Follow Me studies and listening to the followHIM podcast every week."
- Hank Smith: 26:33 We like that fence law. That's a good fence law.
- Dr. John Hilton III: 26:36 And pretty soon what it should be, like you said, the joy in the commandments, studying the scripture should be bringing me closer to Jesus Christ, becomes a burdensome checklist and I feel like, "Oh, I can't do it all and it's stressful." In this example, what I'm kind of broadly referring to as fence laws can also include good ways of inviting the spirit into our lives, but collectively speaking could become demoralizing when we realize, "I can't do it all."
- 26:59 And there's an interesting quote from Elder Uchtdorf on this. I'd love your thoughts. Elder Uchtdorf said, "Keeping the commandments may present a problem for some because there are so many shoulds and should nots that merely keeping track of them can be a challenge. Sometimes well-meaning amplifications of divine principles, many coming from uninspired sources, complicate matters further, diluting the purity of divine truth with manmade addenda. One person's good idea, something that may work for him or her takes root and becomes an expectation."
- John Bytheway: 27:38 That's really good.

Hank Smith:	27:40	We can take these fence laws and turn them into commandments themselves.
Dr. John Hilton III:	27:44	Yeah, to be clear, it's good to have fence laws. The challenge is if my personal fence law that's really helpful for me becomes an expectation for you, I start judging you because you're not living it. In my Sunday School class, I start teaching that everyone should do it, that becomes a real challenge.
John Bytheway:	27:58	President Henry B. Eyring said something similar, and this really helped me. He said, "You'll be torn between the demands to put bread on the table and a roof over your head, to take care of a family need, to respond to the cries of the widows or the orphans around you, and at the same time meet the requirements of the calling you have accepted in the church. When that happens, you'll be sorely tempted to murmur, perhaps even to complain. But remember, you serve a powerful master who loves you, who knows you, and who is all powerful. He has created not demands for your service, but opportunities for your growth. You can pray to him and with confidence ask, 'What will you have me do next?'"
	28:40	And there's more, but that helped me a lot when I was a bishop because with all of the different, "Now do this. Now do this. And be sure you cataloged this. And oh, write down your tender mercies and be sure you have half an hour in the Book of Mormon. Oh, and be sure you follow..." That question helped me tremendously because I did murmur, perhaps even complain that, "I can't do this all and then come home and be a dad and a husband and everything." And so that question, "I can't do it all, but what should I do next?", was a relief to me.
	29:13	So I appreciated President Eyring for that talk. It was called Servants of the Lord. It's in this little book called We're With You. When I was a student at BYU I was called to be Elders Quorum president, and I had a part-time job and a full-time school load. And then I was supposed to study and try to get good grades and then try to be an Elders Quorum president and try to help others do their home teaching. Then I'd get pulled aside, "Hey dude, why aren't you married?" So I tried to do all of that at the same time, that was burdensome. And I appreciated the advice of, "Well, what should I do next?" Because then the Lord can help you find the priority and then you can leave the residue in his hands as President Eyring said, which I really appreciated.
Hank Smith:	30:02	I have a thought here from 1990. Can either of you remember that far back? 1990.

Dr. John Hilton III:	30:06	I love the nineties.
John Bytheway:	30:08	Sure can.
Hank Smith:	30:09	<p>Stephen E. Robinson, a devotional given at BYU called Believing Christ, he wrote a book with the same title, I think maybe an Ensign article, the same title. He tells this story about he and his wife. He says, "Sometimes the weight of the demand for perfection drives us to despair. Sometimes we fail to believe the most choice portion of the gospel that says he can change us and bring us into his kingdom. Let me share an experience that happened about 10 years ago." So now we're going back to the 1980s. "My wife and I were living in Pennsylvania. Things were going pretty well. I'd been promoted. It was a good year for us, though a trying year for Janet." His wife. "That year, she had our fourth child, graduated from college, passed the CPA exam and was made Relief Society president." Oh goodness.</p>
	30:54	<p>"We had temple recommends. We had Family Home Evening. I was in the bishopric. I thought we were headed for LDS yuppiehood. Then one night the lights went out. Something happened in my wife that I can only describe as dying spiritually. She wouldn't talk about it. She wouldn't tell me what was wrong. That was the worst part. For a couple of weeks, she did not wish to participate in spiritual things. She asked to be released from her callings and she would not open up and tell me what was wrong. Finally, after about two weeks, one night I made her mad and it came out. She said, 'All right, you want to know what's wrong? I'll tell you what's wrong. I can't do it anymore. I can't lift it. I can't get up at 5:30 in the morning and bake bread and sew clothes and help my kids with their homework and do my own homework and do my Relief Society stuff and get my genealogy done and write my congressman and go to PTA meetings and write the missionaries.' She just started naming one brick after another that had been laid on her explaining all the things she could not do.</p>
	31:45	<p>"She said, 'I don't have the talent that Sister Morell does. I can't do what Sister Childs does. I try not to yell at the kids, but I lose control and I do. I'm just not perfect and I'm never going to be perfect. I'm not going to make it the Celestial Kingdom, and I've finally admitted that to myself. You and the kids can go, but I can't lift it. I'm not Molly Mormon. I'm not ever going to be perfect. So I've given up. Why break my back?' We started to talk and it was a long night." He goes on later to say, "She knew why Jesus is a coach, a cheerleader, an advisor, and a teacher. She knew why he is an example, the head of the church, the elder brother or even God. She knew all of that, but she did not</p>

understand why he is called the Savior. Janet was trying to save herself with Jesus as an advisor." She said, "I'm going to do this. You can help me."

- 32:32 "Brothers and sisters. We can't. No one can. No one is perfect." He said, "Of course we fail at the celestial level. That's why we need a savior. And we are commanded to approach God and call upon him that we may receive according to our desires." Later paragraph says this, "Perfection comes through the atonement of Christ. We become one with him, with a perfect being. And as we become one, there is a merger."
- Dr. John Hilton III: 32:58 That story makes it real. That's a real story.
- Hank Smith: 33:01 I'll just finish with the scripture again because he does quote the same scripture. "This is why the Savior says in Matthew 11:28, 'Come onto me all ye that labor and are heavy laden and I will give you rest.' What heavier load is there than the demand for perfection, that you must do it all and that you must make yourself perfect in this life before you can have any hope in the next? What heavier burden is there than that? That is the yoke of the law."
- John Bytheway: 33:27 Great. Stephen Robinson, just the idea of the book I thought was so good, Believing Christ. He kind of said at the beginning, I think a lot of us believe in Christ, we believe he exists, but we don't believe him when he says he can save us.
- Hank Smith: 33:43 "I can save you." Yeah.
- John Bytheway: 33:45 And he wrote a follow-up book to that called Following Christ, and in some ways I liked it even more. One of the things he said was, "A lot of us are asking the question, 'Am I going to make it?'" And his thesis was Section 25 of the Doctrine & Covenants, "If you've been baptized, you are sons and daughters in my kingdom. The question is not, are you going to make it? The question is, do you want to stay?" It's kind of a relief of, "No, you're in. You're in the kingdom. Do you want to stay?" And we keep coming back to the sacrament table and making the covenants and we keep trying. And I think that's the thing. But the burden part that she felt there, I think all of us can relate to that. That's a great story.
- Hank Smith: 34:25 This is an excellent discussion.
- Dr. John Hilton III: 34:27 So we've been circling around the topic of fence laws. So I think one takeaway from Matthew 11:28-30 is it's not that fence laws

are bad, but we should think carefully about our fence laws and ask ourselves, "Are these drawing me closer to Jesus Christ? Are these helping me live the gospel with joy? Or are these becoming a barrier or a burden?" And there's more to say about fence laws that we'll come back to in a second, but I do want to emphasize that obedience is really important. Just a couple of weeks ago we were in the Sermon on the Mount and Jesus says, "Not everyone that says to me, 'Lord, Lord' will come into the kingdom. But he that does the will of my Father. So he that hears these words and doeth them, that's the person building on a rock."

35:07 Or in this week's reading in Luke 11:28, Jesus says, "Blessed are they that hear the word of God and keep it." Or at the end of Matthew 12 from this week, Jesus says, "Whosoever shall do the will of my father which is in heaven, the same is my brother and sister and mother." So sometimes we focus on the fact that Jesus loves us, and that's true. Jesus does love us. He also really wants us to keep his commandments. That's a requirement to be a part of this family. So inspired fence laws that will help us to do God's will are extremely valuable. And I think the best kinds of fence laws are the ones that will come from prophets and from the Holy Ghost. So you might be around maybe another family member or friend and you learn about their fence law and the Holy Ghost says, "You should do that." So that's not going to be a burden. That's God helping me. That'd be more like the commandments, not a few that we talked about back in the Doctrine & Covenants.

36:05 I'd love to hear a little bit about some fence laws that you or your family has had that's been helpful for you. And just while you're thinking about it, I'll share one from my life. So toward the end of my mission, Elder Richard G. Scott of The Quorum of the Twelve Apostles came and spoke to all the missionaries, and he had given a similar message at BYU that he gave to us. So this is what he said at BYU. He said something similar to us. "Firmly establish personal standards. Choose a time of deep spiritual reflection when there's no pressure on you and you can confirm your decisions by sacred impressions. Decide then what you will do and what you will not do to express feelings. The spirit will guide you." So in other words, Elder Scott is basically saying create your own fence law for the law of chastity based on the Holy Ghost.

36:55 So I was a diligent missionary. I was like, "Okay, I'm going to do this right now." There's no temptation for me. I pray, I feel the Holy Ghost testified to me of a certain fence law. I lived it on my mission. It was super easy. Then I came home from my mission.

So I've been home for three or four days. I'm on my first post mission date with the young lady that I dated a little bit before my mission and we're at the house together and I'm showing her some pictures from my mission and she's showing me pictures from college. And then all of a sudden I'm looking into her eyes and she's looking into my eyes and I realized like, "Well, there's an opportunity to break my fence law here." So I looked at her and I said, "Have I ever told you about the standard I set for myself on my mission?" Now in retrospect, there was a lot better way I could have handled this situation.

John Bytheway: 37:44

So romantic.

Dr. John Hilton III: 37:46

I'd only been home for three days, so help me out here. So she's like, "No, what is it?" And I told her this standard that I'd set for myself, and she looked at me and she said, "That's the dumbest thing I've ever heard." And that was our last date. So that was it. In fairness to her, in later years we talked about this and laughed about it together, I do not think I was in danger that night of breaking the law of chastity. But I do think that the fence law I had, it kept me out of some sticky situations in college that I might have fallen into.

38:17

Not everyone's going to always be supportive of your fence laws, but if you get a rule from the Holy Ghost, you want to live that. It's not that all fence laws are burdensome. In some of these examples that we've been talking about, it's great to help people do their Home Teaching or it's great for, in the earlier example I gave, for the woman who wants to read the scriptures 30 minutes a day. So there's some fence laws that we want to keep and we want to be careful we just don't throw out the baby with the bathwater.

John Bytheway: 38:42

I feel like the new For the Strength of Youth guide is talking about exactly what Elder Scott talked about. The emphasis we've been hearing from President Nelson is to hear Him and then to let God prevail. The way in the new For the Strength of Youth guide was written was to say, rather than being as prescriptive as it has been in the past, we want you to get on your knees and hear Him and then set those standards, like Elder Scott said, for yourself. Some are looking at it like, "Oh, there's a lot more freedom here." Well, actually it's placing the responsibility on your shoulders to get on your knees and ask God how you should govern your life and, as you said, maybe create some of those fence laws that you're talking about. So where's that Elder Scott quotation again? That was really good.

- Dr. John Hilton III: 39:32 So the Elder Scott quote is a BYU devotional Do What is Right. And it's interesting, John, so the standard that I set for myself actually was a little stricter than what For the Strength of Youth said. But because it was the Holy Ghost driving it into my heart, I was so comfortable living it. And I think that's what's powerful. When the moment of temptation comes, if it's like, "Well wait, what did my young women's leaders say about this?" That's not going to be enough. John, I know that you serve on the General Young Men's Presidency Board, and so you might have seen some different angles into the For the Strength of Youth. I've heard some people say kind of similar to what you said, "Oh great, the rules are gone." But as I listened to the General Young Men's Presidency speak at the Church News podcast a little while ago, they talked about a higher and holier way, what I should be doing as a parent or a youth around the new For the Strength of Youth.
- John Bytheway: 40:24 We had one Young Men's leader locally just said this, For the Strength of Youth guide is next level. And that's a really good way to put it. Instead of looking down to a book and saying, "How do I behave?", it's looking up and saying how... Some that have said, "Oh, there's nothing anymore about this or that dress and grooming" and have gone out and done whatever. Well, did they get on their knees first and look up and ask for that higher, holier way? Because those who have, I think that's what's happening. They're getting a higher, holier standard and impression about, "How do I represent Christ? I've taken his name upon me at the sacrament table. Now how do I go out and represent him?" And that's a different question than, "Well, what does it say I can do in the book? Or what does it say I can't do in the book?" It's a higher, holier way and it's a way that puts more responsibility on our shoulders, not less.
- Hank Smith: 41:14 I was just thinking how good my wife is at explaining fence laws to our kids. I've seen her do this many times where she will say, "Now, this in itself is not a commandment, not going on steady dates with someone, not being alone with some member of the opposite sex or whatever."
- Dr. John Hilton III: 41:32 Special person.
- Hank Smith: 41:33 Yeah, special person. But she says, "This will keep you from breaking a commandment or getting yourself into real trouble." I've tried to follow her example and be better about explaining why I would hope there's certain laws that we keep, certain things that we do in our house and kind of show them the fence and the cliff and the consequences and what everything is. So that we can be very clear that the fence law itself, though it may

feel burdensome, can actually be a protection for us. But when you break a fence law, you're not necessarily falling over the cliff. And that's why mom and dad don't panic and freak out because we're like, "Look, you broke that fence law, now you're closer to the cliff. That's probably not a good idea. Come back over on this side of the fence."

John Bytheway:

42:24

Please join us for part two of this podcast.



- John Bytheway: 00:02 Welcome to part two with Dr. John Hilton, Matthew 11 and 12 and Luke 11.
- 00:08 In the October 2022 General Conference, Elder Uchtdorf introduced the FSY guide like this. He said, "It's also important to know what For the Strength of Youth does not do. It doesn't make decisions for you. It doesn't give you a yes or no about every choice you might ever face. For the Strength of Youth focuses on the foundation for your choices. It focuses on values, principles, and doctrine instead of every specific behavior. The Lord, through His prophets, has always been guiding us in that direction. He is pleading with us to increase our spiritual capacity to receive revelation. He is inviting us to hear Him. He is calling us to follow Him in higher and holier ways. And we are learning in a similar way every week in Come, Follow Me."
- 00:53 And also President Nelson, "When your greatest desire is to let God prevail, to be part of Israel, so many decisions become easier. So many issues become non-issues. You know how best to groom yourself. You know what to watch and read, where to spend your time, and with whom to associate. You know what you want to accomplish. You know the kind of person you really want to become. Now, my dear brothers and sisters, it takes both faith and courage to let God prevail. It takes persistent, rigorous spiritual work to repent and put off the natural man through the atonement of Jesus Christ."
- 01:27 And that talk was October 2020. But those things help us realize, and they've added kind of a subtitle For the Strength of Youth, they want us to call it a guide, For the Strength of Youth Guide: A Guide to Making Choices. Not, here we're going to make the choices for you, but this is a guide to help you make good choices.
- Dr. John Hilton III: 01:47 Yeah. And to remember that Jesus Christ is the strength of youth. And if he's at the center of whatever these fences that we are inspired to create, then things are going to go well.

- 01:58 So let's jump back into Matthew chapter 12 and see how the Savior interacts with some of the Pharisees fence laws. So this is right after his talk about the yoke, chapter 12 verse 1. "At that time Jesus went on the sabbath day through the corn; and the disciples were hungry, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day."
- 02:25 Now just to be clear, there's nothing in the law Moses that says you can't pluck some grain on the sabbath. The commandment is don't work. But the question is, what does it mean to work? Like if I check my email on Sunday, is that working? If I tell my kids to do the dishes on Sunday, they tell me that is a clear violation of the sabbath day. Do the dishes on Sunday, right? So what does this mean? And one of the fence laws that the Pharisees had put in place was you don't pluck grain on the sabbath because that could lead you to the work of harvesting.
- Hank Smith: 02:54 Okay. So they're breaking a fence law.
- Dr. John Hilton III: 02:56 Breaking a fence law. Jesus says, "Have ye not read what David did, when he was hungry, and they that were with him; How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them that were with him, but only for the priests?" So that's the story we looked at last year in 1st Samuel 21. David was on the run. He was hungry and he ate the special bread that shouldn't have been eaten by the common person. So there was an exception. Jesus points it out.
- 03:25 He continues, "Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are blameless? But I say unto you, that in this place is one greater than the temple." So in other words, sometimes you have exceptions to the fence laws. This is one of them. And then Jesus quotes from Hosea 6:6 where he says, "But if ye had known what this meaneth, I will have mercy, and not sacrifice," that's Hosea 6:6, "ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day."
- 04:01 Now that phrase from Hosea is really important. Just three chapters earlier in Matthew chapter 9, Jesus was eating with sinners. I don't know if you remember this from a week or two ago. Says, "When the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole have not need of a physician, but they that are sick. But

go and learn what that means, I will have mercy, not sacrifice," again Hosea 6:6, "not to call the righteous, but sinners to repentance."

- 04:33 So the idea of mercy, not sacrifice is really important to Jesus Christ. And when he says that, he's referring sacrifice there refers to the sacrificial offerings of the law of Moses. So Jesus saying, "I want you to prioritize mercy over rituals." He cared less about the strict observance of Pharisaic fence laws such as prohibitions against eating with sinners or plucking grain on the sabbath. What he really wants us, he wants to be filled with mercy.
- 05:02 A similar passage we looked at last year, mercy, not sacrifices, Amos chapter 5, 21 through 24. One translation of this verse says is the Lord speaking, "I hate all your show and pretense, the hypocrisy of your religious festivals and solemn assemblies. I will not accept your burnt offerings and grain offerings. I won't even notice all your choice peace offerings. Away with your noisy hymns of praise. I will not listen to the music of your harps. Instead, I want to see a mighty flood of justice, endless rivers of righteous living."
- 05:39 So Hank, John, this idea of mercy not sacrifice. What do you think this might look like today? How could we be seeing similar situations that we're talking about from Matthew 9, Matthew 12 and the Savior's interaction with fence laws?
- Hank Smith: 05:52 I was thinking about how I, as a parent, I'm probably breaking the commandments in the way that I enforce my fence laws. I'm judging and condemning when one of my children hasn't actually broken a real commandment. Not that that would even merit that kind of a reaction. But I think we can be harsher in the ways we try to teach and try to get our children to be obedient. And where in that act of trying to make them obedient, we ourselves are breaking commandments of being kind and merciful and just. And I think the Lord would come down and say, "Look, one of you did break commandments here, and it wasn't a kid. It was you."
- Dr. John Hilton III: 06:34 Although Hank's kids, I don't know if you listen to followHIM podcast, but you should still do what your parents say.
- Hank Smith: 06:38 Yeah, you should thank him, John. Thank you.
- Dr. John Hilton III: 06:40 But here's the concrete example of this, Hank. I don't know what family scripture study is like with John and Hank at your

guys' house. Probably there's special musical numbers and lots of reverence. And we're pretty good at our house, but sometimes people aren't paying attention or kids are wrestling. And there's been a time when I'm, "Shut up everyone. Be quiet. We're trying to feel the Holy Ghost."

John Bytheway:	06:59	Right.
Hank Smith:	07:00	Right. There went the Holy Ghost.
John Bytheway:	07:02	There went the Holy Ghost. It wasn't their fault.
Dr. John Hilton III:	07:03	The whole goal of this family scripture study is we're trying to come closer to Jesus Christ. But like you were saying, my actions could totally negate that.
Hank Smith:	07:11	Yeah. And now I'm just trying to get obedience through force, which is ...
Dr. John Hilton III:	07:16	Exactly.
Hank Smith:	07:16	Yeah. Not what I want in the first place.
John Bytheway:	07:19	I love that this is coming on the heels kind-of of Matthew 5, 6 and 7, the Sermon on the Mount where everything that was so outward and observable in the law of Moses, like sacrifices, Jesus is making it higher and internal. What are the intents of your heart? And when the verse of mercy, not sacrifice, I think sacrifices of the law of Moses, here's these outward observable things.
	07:44	We had an occasion in my ward long time ago when we had a pretty substantial snowstorm. And I remember going into priesthood meeting back when we used to have the three-hour block and our bishop just got out the chalk and said, "We have a lot of elderly folks in our ward who need their walks shoveled." It was Sunday. And we divided up everything on the chalkboard of who was going to go do what. And we all went home and got our snow shovels out, and on the sabbath day, if you can imagine, and removed snow for all these folks so that they could get out of their houses the next day.
	08:19	It was such a beautiful lesson about which is more important? Well, we don't mind if these folks slip and break a hip because at least we didn't break the sabbath, or this bishop's stewardship, he decided, "No, this is more important. Let's gather all in here and let's do this." And I'll never forget that day

of running home and putting on our blue jeans and getting our snow shovels out on the sabbath.

- Dr. John Hilton III: 08:41 So my dad generally, as part of his worship of honoring the sabbath day, didn't watch television. So that was a fence law that he created for himself to keep the sabbath. When he was in college, he had a roommate that completely was not participating in church activities, but there was a certain TV show that this roommate loved and it was only on Sunday nights. So my dad started making some treats every Sunday night and would sit down and watch the TV show with his roommate. And over time they built a friendship and his roommate started coming back to church, got married in the temple.
- 09:09 And to me, what you just shared, that's mercy, not sacrifice. I'm not so focused on the nitpicky rule. I'm seeing the big picture of loving God, loving my neighbor. That doesn't mean anything goes. That doesn't mean, "Well, yeah, all my friends are going to the beach today, so I better support them." We still have to be smart, but sometimes we can err on the sacrifice side and Jesus is reminding us, be careful about that.
- John Bytheway: 09:31 Yeah.
- Hank Smith: 09:32 Reminds me of the story of Brigham Young you both know where they had handcart pioneers that were stuck out in the snow and it was General Conference. It says, "The next morning it's Sunday morning services in the Bowery, in Salt Lake City, President Young, announced with an urgency he said was dictated by the Holy Ghost: 'Many of our brethren and sisters are on the plains with handcarts and they must be brought here. Go, and bring in those people now on the plains, and attend strictly to those things which we call temporal. Otherwise, your faith will be in vain.'"
- 10:02 Don't sit here and sing songs and talk about the gospel. Go live it right now. Leave and go. That was his general conference talk. And it says, "By the end of that October, 250 rescue teams were on the road." I'm going to live my beliefs here.
- Dr. John Hilton III: 10:19 It's interesting, Hank, John, those examples you shared were kind of around church communities and how they were balancing mercy, not sacrifice.
- 10:27 So let's keep going in Matthew chapter 12 verse 9, because right after the controversy of plucking grain on the sabbath, there's

another controversy. And by the way, both of these Matthew 12 controversies, great clips from the Chosen. And again, I think it's really fun to watch these and then go into the scriptures.

10:45 So Matthew 12:9, it says, "When he was departed thence, he went into their synagogue: Behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? That they might accuse him. And Jesus said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other."

11:24 So to us this whole story seems like common sense. Of course it's good for Jesus to heal the man. Why is this even a question? But the fact that they're having a discussion about it suggests that there's some kind of fence laws that are in play and is Jesus going to break them or not? In fact, just after this healing would be that the Pharisees went out and held a council against him, how they might destroy him. So they're clearly focused on the fence, not the mark.

John Bytheway: 11:52 Do you feel the absurdity of this? He healed a man. You're not supposed to do that, but plotting to kill somebody on the sabbath day, that's okay.

Dr. John Hilton III: 12:03 It's so easy to point a finger at the Pharisees and say, "Boy, can you believe what they're doing?" But I want to share a story where I'm involved, where we see something kind of similar with the church community.

12:14 I'm on my mission in Denver, Colorado, and there's a man that we've baptized. He's married and he has three kids, but his wife and kids are not members of the church. They've never been to church. We're always telling Brian, "Invite your wife, invite your family." And on this one particular Sunday, my companion and I we're speaking in church. So we really put the pressure on Brian, "You've got to come."

12:33 So it's that Sunday morning. I'm on the stand. Brian's not there. It's the opening hymn, opening prayer, sacrament hymn starts, he's still not in the room. And I started to get nervous because this ward had a little tradition where I'd say it's a little fence law where during the sacrament some of the teachers and the Aaronic priesthood would shut the chapel doors and they'd

stand by the door so people don't go in or out. I think this is sort of like a little fence law to protect the sanctity of the sacrament, keep it a reverent atmosphere.

13:02 So the sacrament's being passed and I see Brian swing open the chapel door and he walks in with his wife and three kids. And I see the look on his face and he's so proud. It's, "Yes, I did it. I made it to my new church. I'm here with my wife and kids." And I watched a 15-year-old say to him, "Hey, you can't be here." Now I know what the 15-year-old meant was, "Hey, we got a little fence law. Can you just come back in two minutes?" But Brian's confused. He doesn't know why this kid has said don't be in here.

Hank Smith: 13:30 Oh no.

Dr. John Hilton III: 13:30 So he turns around and he walks out. Now what should I have done in that exact second? Jump off my seat, right? Get go, right? But could I break the fence law? Could I disrupt the sanctity of the sacrament? So in my mind I'm, "Okay, well, I'm just going to wait. I'm going to wait till the sacrament's over and we're going to see what happens." So I wait. Sacrament's over. Brian does not come back into the chapel.

13:53 At that point, I did get up, we drove to his house, but it was too late. Brian said, "I was humiliated." And he said, "I will never come back to your church." And he didn't.

14:02 I am not being critical of ... I'm sure there was a great ward council that was thinking and praying, "How do we help the sacrament be more reverent in our ward?" And I was a missionary. I definitely should have known better. But sometimes we create these extra structures that I think we could maybe liken that a little bit to the sacrifice, right? I'm so focused on got to have a reverent sacrament meeting that I missed the mark of mercy and love and outreach. So I do think that we can see these same kinds of things even today.

Hank Smith: 14:31 Wow, what a story, John.

John Bytheway: 14:34 Oh, that's painful. That's a gut punch.

Dr. John Hilton III: 14:37 And to me that's a reminder for me. Like Hank, you've talked a lot about leading in the home as a parent. John, you've mentioned yourself as an Elders Quorum President or a bishop. So it's a reminder whether it's at home or as we serve in local church callings to be careful that we're really focused ourselves

in helping those we serve to be focused on the mark, loving God, keeping the commandments, and then focusing on Jesus Christ as opposed to getting so tied up in these extra rules or fence laws or things we've put in place that we miss the mark.

15:07 So let's turn over to another example of Jesus interacting with fence laws. This one's in Luke 11. So we'll flip over to another chapter that's part of our Come Follow Me studies this week. So in Luke chapter 11, verse 37, we read, "A certain Pharisee besought Jesus to dine with him: and he went in, and sat down to meat. And when the Pharisee saw it, he marveled that Jesus had not first washed before dinner."

15:33 So Jesus doesn't wash his hands and the Pharisee is amazed. And just to be clear, we're not talking about good hygiene here. This is not like wash your hands, use sanitizer, don't double dip the chip. That's not what the Pharisees focused on. This was a fence law or some extra rules that have been put in place in order to do some purification, some washings that weren't specified in the law of Moses for ordinary people to do, but had been added by later tradition.

15:59 So the Pharisee's surprised, Jesus doesn't do this extra washing. And then Jesus says to him, "You pharisees cleaned the outside of the cup and of the dish, but inside you are full of greed and wickedness. You fools. Did not the one who made the outside make the inside also. So give as alms those things that are within and then everything will be clean for you. But woe unto you, Pharisees for ye tithe mint and rue and all herbs of all kinds, and neglect justice and the love of God. It is these you ought to have practiced without neglecting the others." That's a really powerful passage. There's lots to unpack there. Anything that you guys kind of want to start commenting on?

John Bytheway: 16:49 I love the little activity it suggests in the manual. Perhaps your family could discuss these verses while washing dishes together. You could talk about why it would be a bad idea to wash only the outside of things like bowls and cups. You could then relate this to the need to be righteous, not just in our outward deeds, but in our inward thoughts and feelings. That's a good analogy. Even a kid would understand. Let's just wash the outside of that bowl, not the inside.

Hank Smith: 17:14 Yeah. This is the same way Jesus is going to say you're like a whited sepulcher. On the outside you're very clean. On the inside you're full of death and excess. It's like, "Oh, can you be any more plain?"

Dr. John Hilton III:	17:28	I don't know about you, but we talked earlier about video depictions of Jesus Christ. We don't usually see videos of Jesus saying these words. The video depictions we see of Christ are usually a lot, he's kind, doing loving acts. But this is a reminder that sometimes Jesus said some really hard things. The Savior's not afraid to call out bad behavior and say this isn't right.
	17:50	Notice where he says, "You tithe mint and all kinds of herbs and neglect justice and the love of God." So it'd be again kind of saying, I'm really focused on making sure I exactly obey the tiniest nitpicky rule, but then I forget about loving my neighbor.
Hank Smith:	18:09	Strain at a gnat.
Dr. John Hilton III:	18:10	Swallow a camel. And to be clear that you've been alluding to Matthew 23. Matthew 23 and Luke 11 have some similarities. So camels and gnats are both not kosher animals. You shouldn't eat either one. But why would you go to all this effort to strain out the gnat only to turn around and swallow the camel?
Hank Smith:	18:28	Right.
John Bytheway:	18:28	John, talk about that some more. Talk about straining your water and what that is because I think strain might sound like a muscle strain, but tell them what's really happening?
Dr. John Hilton III:	18:37	Yeah. So what you're sharing, John, I've got a glass of water, but what if a gnat has accidentally fallen into my cup? So I'm going to strain. I'll put it into a strainer to make sure that in case there's any gnats that have accidentally fallen in, I won't drink them. So I'm going to all that effort.
	18:54	There's a little comic I've seen where there's a guy has a tiny little gnat in his cup and the man next to him has a gigantic camel in his. He's eating camel soup and he's like, "There's a gnat in your soup." Why would you go to all this trouble to strain out the gnat if I'm going to turn around and have a camel steak?
	19:11	And I think it's interesting that Jesus says, "These, you ought to have practiced without neglecting the others." So he's not saying, "Hey, anything goes. Do whatever you want." Both are important, but you're clearly missing the emphasis. I'm focused on the nitpicky and neglecting what's really important.
John Bytheway:	19:29	The outward and observable rather than the inward and invisible, the love of God.

Dr. John Hilton III:	19:35	Yeah. So in Luke chapter 11, people criticize Jesus for skipping the extra washing, but they miss all the miracles that he's performing.
	19:44	Maybe we can talk about a practical application here. Hank, you mentioned earlier that your wife does a great job of teaching the why to her kids about the fence laws. And I know I've done this myself, been a teacher where I'm like, "Fence, fence, fence, fence." And the students might walk out of the class and say, "I'm not sure about what the law is, but I'm really clear on the fence. I got the fence."
	20:07	So here's a little example from my life. I don't know what your guys' opinions about PG 13 movies are, but maybe you'll agree with me that there's some PG 13 movies that are so good. It's fine for the kids to watch. There's others that are so naughty, I shouldn't watch them. There's a wide range. So when my son, Levi was 10 years old, he wanted to watch this certain PG 13 movie and I didn't want to have to always be having conversations. You can already tell I'm a bad parent who'll always be talking about kids, about which movies are okay, which movies aren't. So I just on the spot, I created a fence law. I said, "Oh Levi, you know that in our family we don't watch PG 13 movies till we're 13." And he's an obedient kid. He's like, "Oh, oh, okay." And I was like, "Sweet, just saved myself three years of arguing about movies."
Hank Smith:	20:51	Talking about movies.
Dr. John Hilton III:	20:52	But of course you can guess on the day he turned 13, what did he want to do? Watch three PG 13 movies.
Hank Smith:	20:57	He had a big list. Yeah.
Dr. John Hilton III:	20:59	A big list. So a few years later I've learned a little bit more about these principles that we've been talking about. And so now my daughter Maria, she's 11 years old. She wants to watch a PG 13 movie with her friends and she's like, "Dad, can I watch this movie?" And I said, "Well honey, what do you think? Why don't you look it up and see what's in the movie?" And she stopped. She's like, "Dad, what? I thought in this family, we don't watch PG 13 movies till we're 13." And I said, "Honey, why do you think we have that rule?" And she thought for a minute, "I know. You don't want us to watch bad stuff until we're older."
John Bytheway:	21:32	Wow.

Dr. John Hilton III: 21:33 I was like, "Oh. Cool deal." She completely understood the fence, right? But the core law, you want to have the Holy Ghost with you. And sometimes bad movies are going to drive away the spirit. Like I had completely not taught the doctrine.

21:50 And I think another way to think about this idea, we've been talking about fence laws and core laws comes from Elder David A. Bednar who's emphasized doctrines, principles and applications. So doctrines being the core eternal laws and principles growing out of those doctrines. And then applications would be more like the fence laws we've been discussing.

22:11 So Elder Bednar said, "Applications such as items on the lengthy to-do lists of many members tend to receive disproportionate and excessive attention." I am not suggesting he says that applications should never be studied, learned, or taught. Appropriate applications are necessary but can never stand alone. What is needed is a balance among doctrines, principles and applications. And for many conscientious and diligent members, a serious imbalance exists.

John Bytheway: 22:45 You guys can educate me on this, but I remember President Boyd K. Packer emphasizing that verse Alma 12:32 about he gave Adam and Eve commandments after having made known to them the plan of redemption. And if I remember correctly, after that, all the seminaries would spend the first couple of weeks of every school year reviewing the plan of salvation. And then you had a place to make sense of all the dos and don'ts. You had the why behind it all. And isn't that true that the seminary started doing that, started teaching the plan, reviewing the plan the first week or two of the school?

Hank Smith: 23:17 Yeah, first two days of class.

Dr. John Hilton III: 23:19 And I think it's interesting, if you go later to Alma 39 through 42 as Alma's talking to his son, Corianton who had been involved with some sexual sin. Alma does not spend a ton of time talking about the dos and don'ts of the law of chastity.

Hank Smith: 23:34 It goes through resurrection and spirit world. And then Elder Packer said, "true doctrine understood changes attitudes and behavior."

John Bytheway: 23:42 Quicker than a study of behavior will improve behavior. Seminary teachers love that verse. That's the kind of the Alma 31:5 thing. Hank, you mentioned that. Are your standards fences or guardrails? I think similar to Elder Bednar had a tree in

there and say, if your boss said to you, "Hey, remove that tree," and all you did was hand him a bag full of leaves, he might say, "You missed most of the tree." And the leaves don't just float out there. They're supported by branches which are tied to a trunk and roots.

24:11 And in the same way, the rules are like the leaves. Don't watch entertainment that is vulgar, immoral, pornographic in any way. That's the rule. What's the principle? What's the branches? Well, whatever you look at or listen to has an effect on you. What's the doctrine? To keep the spirit. We've made a covenant of the sacrament table we would live in a way that we could always have his spirit to be with us. And that's the doctrine and the roots. Okay, well what offends the spirit? That's when we try to create the fence law. What is it that it's offensive to the spirit?

24:42 And one of the things I noticed in all of the For the Strength of Youth editions over the years is it always comes down to the spirit. Even dress and grooming. Dress in a way that you can have the spirit to be with you. Watch media in a way that doesn't offend the spirit.

24:58 Some say, "Well, that doesn't offend me." Well, that's not the standard. The standard is does it offend the spirit? Boy, that's a higher holier way, isn't it? That puts the burden on us. What is offensive to the spirit? Like we've talked about, go figure that out through your own prayer and pondering.

Hank Smith: 25:14 James E. Faust, who I just loved when I was a kid, he said something once that has stuck with me through my parenting and through anything that I've done in the church, very simple statement, but it's really helpful. He says, "Your criticism may be worse than the conduct you are trying to correct." And that seems to happen all the time to the Savior with the Pharisees that they're trying to correct him, but in their correction, it's actually worse than the conduct that they're trying to correct.

25:43 And I've seen that with my parenting my own children. Sometimes my criticism makes the situation much worse than the conduct that they were involved in. Same thing at church. We can come down on people way too harshly for things that their heart was in the right place, they were trying to do the right thing, the best thing. And we come down on some rule because we feel so strongly about it, our criticism can be worse than the conduct we are trying to correct.

Dr. John Hilton III: 26:09 That's an important point. I do want to shift gears to some other teachings in these chapters, but I do, before we leave this point, I want to be so clear about the importance of following the prophet.

26:19 John, you brought up a higher and holier way, and letting God prevail in our lives. If I don't approach the new For the Strength of Youth pamphlet with that paradigm, I'm missing the mark as well. It reminds me of, I was on a tour in Israel with a group and we were talking about fence laws on the bus. And as we're getting off the bus, I hear the mom say to her 10-year-old son, "Okay, don't forget to stay with your buddy." And the 10-year-old's like, "Oh mom, that's just a fence law." Like, oh no. So we have to be careful that we don't throw out things that are really important.

26:50 Yes, we do need to be careful that we don't become overly burdened with too many fence laws or miss the mark. But at the same time, if the prophet is teaching something, that is a totally different category than the types of fence laws that we've been talking about. I mean you could imagine the prophet teaching a specific fence law and a person saying, "I don't see why I need that fence." But another person might say, "Well, that's the point. It's a prophet, seer and revelator." Seers see things that we don't see.

27:19 It reminds me of the statistic that 93% of Americans think that they're above average drivers. And you don't have to be a mathematician to know that 93% of Americans are not above average drivers, but we tend to think that we're better than we are. So I'm more likely to think, "Oh, well yeah, I'm an exception. I don't need that prophetic guidance and teaching."

27:40 But I remember President Eyring one time saying, "Every time in my life when I've chosen to delay following inspired council or decided that I was an exception, I came to know I put myself in harm's way. Every time I've listened to the council of Prophets, felt it confirmed in prayer and then followed it, I found that I've moved towards safety."

28:03 And these issues we've been talking about, I know that as we follow the prophet, as we listen, really listen, we give diligent heed to the Holy Ghost, we'll be able to balance things out. And I do hope that this discussion has given us kind of a helpful lens to think about some issues that are really common and prevalent in our lives that we'll be bumping up against a lot.

Hank Smith: 28:22 Excellent.

John Bytheway: 28:22 The Lord is not going to hold the For the Strength of Youth book accountable for your choices. He's going to hold you accountable for your choices. And the For the Strength of Youth is a guide for making choices. Just what we've talked about, which is so good.

28:37 I have been talking about fence laws when I took flying lessons down at the Provo Airport and how one time wasn't kind of watching my altimeter. When you're in the pattern, the rectangle, one side of which is the runway, you're supposed to be at 1000 feet. And I was at 800. And I hadn't, just hadn't been watching. And my instructor reached over and pulled my throttle out and just basically put my engine on idle and said, "Save our lives and land the plane."

29:05 It was a simulation. So I in the pattern turned base and final and, the trees by Utah Lake State Park were coming up too fast and we're not going to make it. And I could see we weren't going to make it. Our sink rate was too much. So I had to push the throttle in and that was a fence law. Don't go below pattern altitude 1000 feet. I remember Elder Hartman Rector Jr, which you guys won't remember, but he talked about ...

Dr. John Hilton III: 29:29 Flat hatting in the navy.

John Bytheway: 29:30 Flat hatting. I'm so impressed.

Dr. John Hilton III: 29:33 I remember. I got you John.

John Bytheway: 29:34 He said, "We had a commandment, thou shalt not fly the airplane in the trees." You remember that? He said, "So I added my own a thousand feet extra to make sure that if my engine sputtered, I wouldn't be in the trees."

29:48 The fence law is important. This is really helpful. It could save your life. We don't just throw them out like stay with your buddy in Jerusalem. But we get the core laws you've talked about.

Dr. John Hilton III: 29:59 Well, there's lots more on the topic of fence laws. If people are interested, I've got a whole section on my website that's dedicated to it, johnhiltonii.com/fencelaws if you want to explore more.

30:10 But let's turn to some other important topics and maybe we'll go first to Luke 11. So at the very beginning of Luke chapter 11, we read that Jesus was praying. And after he prayed, one of his

disciples said unto him, "Lord, teach us to pray." So Jesus gave them some instructions and the first thing he said was, "When you pray, say, our Father, which art in heaven, hallowed be thy name."

- 30:38 And I think it's worth pausing just there. That's the most simple part. But some scholars have suggested that the simplicity of the address Father was unique. These scholars have suggested that there's more complicated titles for God that might have been prevalent in prayer at that time. Something like, dear Lord God of Abraham, Lord of ...
- John Bytheway: 30:59 Isaiah.
- Dr. John Hilton III: 30:59 Or Jacob or, yeah, mighty creator of the universe, king of ... And it's so interesting that rather than giving this lengthy complicated title, Jesus says Father. And probably for us, we're used to praying Dear heavenly Father or something like that. We don't even think about that. That just seems normal rather than potentially being sort of a revolutionary teaching.
- John Bytheway: 31:19 That was out there for them, wasn't it?
- Dr. John Hilton III: 31:22 Yeah. To say you're talking to your father. And of course with the phrase hallowed be thy name, Jesus is still pointing out God's sacred character. I'm not talking to my buddy. I am praying to a sacred being.
- 31:35 So continuing with his instruction on prayer, Jesus tells us to pray, "Thy kingdom come, thy will be done as in heaven so on earth, give us day by day our daily bread and forgive us our sins for we also forgive everyone that is indebted to us and lead us not into temptation, but deliver us from evil."
- 31:56 I'd love to hear any of your thoughts on this prayer. But one thing that I think is interesting is that Jesus says, "Forgive us our sins, for we also forgive everyone." It's in the present tense. In Luke chapter 11, it's like saying, forgive us our sins for we too right now in the present tense are forgiving those who have wronged us. And that's not always an easy prayer to say. Sometimes forgiveness can be excruciatingly difficult. I think it's just interesting that this is one of the things that Jesus emphasizes about prayer.
- 32:29 Anything else that you guys want to highlight here on this version of the Lord's Prayer?

- John Bytheway: 32:33 Yeah. I think that it gives us another layer of meaning because the Matthew is, "Forgive us our debts as we forgive our debtors," and maybe that debts is people who sin against us because the way it's said here instead of our debtors is our sins. And then everyone that is indebted to us, which is I guess another layer of meaning, are they really debts like we're giving out loans? Are they people that have sinned against us?
- Dr. John Hilton III: 32:57 Yeah, I think that's an interesting difference between the two.
- John Bytheway: 33:00 I also think that there's some JST additions that are helpful here, like lead us not into temptation. Well, is our heavenly Father ever going to lead us into temptation? Probably not. So you see the JST down there. And let us not be led unto temptation. And I think the Matthew JST also suffers not to be led into temptation because he's not going to lead us into temptation, but he can deliver us from evil.
- Dr. John Hilton III: 33:27 To me, I think that's a really practical example. It makes me think about my prayers. In 3 Nephi chapter 18 as Jesus is ministering to the people in the western hemisphere, he says, "You should follow the example of the prayers that I've been getting to you. Pray the way that I've been praying among you." This is I think part of that. And so it makes me wonder how often am I praying to be delivered from temptation? Am I praying for the Lord's kingdom to come? And these are some simple, but I think powerful things that maybe should be more a part of my personal prayers than they have been.
- Hank Smith: 33:58 I really enjoy the simplicity of this prayer. I think that we could be really ornate and complicated in our prayers, but it seems like the Lord is saying, "Honor God, talk about your own needs. It's okay to talk about your own needs. Thy will be done. And how can I better treat other people and keep my life in line?" It seems to me to be very simple and it's probably going to lead us to not so focus so much on the prayer itself, but on what's being said and how it could be incorporated into my life. I think the simplicity is what makes it powerful.
- Dr. John Hilton III: 34:37 Yeah, I agree. Jumping down to Luke 11, verse 14, we read that Jesus was casting out a demon that was mute. But when the demon had gone out, the one who had been mute spoke and the crowds were amazed. But again, there's a controversy. People start to say, "Well, I think Jesus is casting out demons through the ruler of demons." And Jesus kind of shows how silly of an idea that is. And then in verse 20 he says, "If it is by the finger of God that I cast out the demons, then the kingdom of God has come. It's among you."

35:12 I just think that's so interesting because these exorcisms are pretty common in Matthew, Mark, and Luke. We read a lot about them. And that's sort of a miracle that might be a little bit harder for us to apply or think of today. But to me kind of stepping back when you see this phrase, "the kingdom of God has come among you," a key lesson that I think we can learn from Christ's exorcisms, these miracles is that Jesus has power over Satan, period.

35:38 He is showing, he is establishing his kingdom by conquering Satan. The demons are being driven out. His kingdom is coming. Sometimes in our lives it might feel like the forces of evil, they just can't be defeated. But through Jesus Christ, they can be. They are right now. They will be. I think that's a really helpful message. So you or I might not be literally possessed by demons right now, but we might feel like there's demons in our lives. There's challenges and problems and the kingdom of God is among us. So we don't need to fear.

Hank Smith: 36:10 Love that.

Dr. John Hilton III: 36:11 Let's jump back to Matthew chapter 12. We spent a little bit of time at the beginning of Matthew 12. In verse 36 we read one of my favorite verses from this week's chapters. Jesus is talking and he says, "Every idle word that men shall speak, they shall give a count thereof in the day of judgment." I mean, that's a scary thought. I am kind of curious. Hank, John, you both do a lot of public speaking. Have any of you ever had any incidences with a hot mic where you said something you didn't think you were on but you were on, and oh man? Did that ever happen to either of you?

Hank Smith: 36:42 Well, I just added here every word. I had a word that men shall speak and I've added or text or blog-

John Bytheway: 36:48 Text, or post.

Hank Smith: 36:49 Or comment. Blog post. Yeah, they shall give an account thereof I, man, the Lord's going to bring up my Twitter feed or my Instagram feed and say, "Did you mean this specific part?" Yeah.

John Bytheway: 37:00 Because these aren't words you give in a talk. These are idle words.

Dr. John Hilton III: 37:03 Right. It's just off the cuff comment.

Hank Smith: 37:06 Yeah.

John Bytheway:	37:07	This is the second scariest verse in the standard works.
Dr. John Hilton III:	37:10	What's the scariest?
John Bytheway:	37:12	Oh, thank you. You just did exactly what I wanted you to do. I think the scariest is Alma 12:14. To link these two together, "Our words will condemn us, our works will condemn us, our thoughts will condemn us. And in this awful state, we shall not dare to look up to our God. What does it say? We would faine be glad if we could command the rocks, the mountains to fall upon us and hide us from his presence." So if you need a Halloween activity, there's a couple of verses you can read that are scary.
Dr. John Hilton III:	37:38	So a quick little story from my life on this. So I was serving my mission at the University of Colorado. I was in a singles ward and I'd been there for a little while. So I knew pretty much everyone in the ward. And at sacrament meeting one day, and I noticed a woman come into church late. I didn't recognize her and she kind of looked out of place, her clothes were kind of gross and her hair was all falling apart, so she kind of didn't fit in. And as soon as the closing prayer was said, she got up and just ran out of the chapel. But I ran faster and introduced myself, found out who she was.
	38:10	Turned out that she was a less active member of the church, but we arranged to meet with her at the institute building that Wednesday night. So we get to the chapel Wednesday night or the institute building Wednesday night, I look around, she's not there, but on the couch was the Relief Society president. And I'm thinking to myself, I'm not really going to be able to help this sister. She's already been baptized. I need to connect her with the Relief Society president.
	38:30	So I go over to the Relief Society president and start telling her about this woman's situation. And I said, "Yeah, I could tell she didn't fit in. She had kind of really bad hair and really terrible clothes and she was late to church." And I hear this voice behind me say, "I wasn't late." And I turned around.
Hank Smith:	38:47	Oh, no.
Dr. John Hilton III:	38:49	In fact, she had been in the room the whole time when I walked in and looked around, but now her hair was nicely combed. No, it was, she just looked so different. Her hair was combed, she was wearing different clothes. I did not even recognize her. So this moment of time is just frozen in my mind. And I just looked

at her and I was like, "I have to go to the bathroom." And I just ran to the bathroom.

39:08 Just so you know, she continued to come to church after that. So hopefully all wasn't lost. But every idle word, even like you were saying, John, those words that we're not even thinking of, we're not scripting. So that is a reminder to just be careful what we say.

John Bytheway: 39:22 I'm fascinated of the idea that the gospel actually asks us to think our thoughts according to a plan. The look unto me in every thought was at the end of section six I think. And that we can let idle things happen. We can let our thoughts be random or what we go through today. And there's a little bit of mental discipline of, "Wait, I don't want to think about that. I'm going to think about this instead implied there."

39:48 But I wonder if either of you have ever been answering a text message and you put one on the wrong thread and then had to say-

Hank Smith: 39:55 I've done it.

John Bytheway: 39:56 Nevermind that wasn't for you. Oh, have you ever done that?

Hank Smith: 40:02 That's a terrible moment. I was thinking that we often get too casual at home in the way we speak, that we are pretty, when we're out among strangers or acquaintances, we're pretty careful about what we say. But at home we can be a little too casual with our children or with our spouse and say things that are hurtful and the Lord's going to bring those up at judgment and say, "Why did you say that to this child? Why did you say that to your spouse?" And you think, "Oh, I shouldn't have. I shouldn't have said that."

Dr. John Hilton III: 40:32 So a little funny story with that one. Just last night we're having a home evening activity at our house, and Hank and John, you guys both do amazing impersonations. I've been trying to do a Dobby impersonation recently. And so I'm talking to my kids and my Dobby impersonation, "Dobby will save you." And my son is recording what I'm saying and he is, "I'm going to share this with all my friends." And I sound very silly and all of a sudden, I realize, "Wow, what if?" Well, first of all, that's cyber bullying. Don't do that. But then second of all, what if. "What if my son is recording every conversation that goes on in my house and these are all going to be broadcast?"

Hank Smith:	41:05	Yeah.
Dr. John Hilton III:	41:05	How do I feel? I think it's kind of similar along the lines with what you're talking about, Hank.
Hank Smith:	41:09	Yeah. And make sure that you're okay with the Lord being involved in every conversation that you have, that you'd be comfortable with him being there. That changes the way we think and speak.
Dr. John Hilton III:	41:19	Because even if there's not a hot mic, and even if no one's recording us, there's that celestial recording.
Hank Smith:	41:25	Right.
John Bytheway:	41:26	And boy, these days you guys are both teachers. You ever approach a hard topic or try to answer a hard question and see people's phones come up, like they're, "I'm going to record this." We don't want to be, make each other an offender for a word, but I like the advice here that be careful what you say.
Dr. John Hilton III:	41:46	So speaking of that phrase, make people an offender for the word, that is definitely the environment Christ is teaching in where people are trying to trap him, trick him. And if we jump down to chapter 12, verse 38, we read, "Then certain of the scribes and of the Pharisees told Jesus, we want to see a sign from you. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah: For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonah; and, behold, a greater than Jonah is here."
	42:33	And again, once again, there's lots to unpack in this verse. There's been a few times both in chapters 11 and 12 and over in Luke 11 where the Savior is kind of drawing a contrast between this other group had this level of light and knowledge. You have so much more and you're missing the mark.
	42:50	It reminded us we have a ton of light and knowledge today in our time where much is given, much is required. But what I want to focus on is this idea of the connection between Jesus and Jonah. Just a few weeks ago in our Come Follow Me readings we were in Mark chapter four where Jesus fell asleep in a storm just like Jonah was asleep in a storm. And I want to

read a quote from one of my favorite Christian authors. His name is Timothy Keller.

43:16 He said, "Both Jesus and Jonah are in a boat. Both are in storms described in similar terms. Both boats are filled with others who are terrified of death. Both groups wake the sleeping prophets angrily rebuking them. Both storms are miraculously calmed and the companion saved. And both stories conclude with the men in the boats more terrified after the storm is stilled than they were before. Every feature is the same with one rather large apparent exception. Jonah is sacrificed into the storm, thrown into the deep, satisfying the wrath of God so the others will be safe from it, but Jesus is not. Or are the accounts so different at that point.

44:00 Actually Jesus is the ultimate Jonah who is thrown into the ultimate deep of eternal justice for us. How ironic it is that in Mark 4 the disciples ask, 'Teacher, don't you care if we drown?' They believe he is going to sleep on them in their hour of greatest need. Actually it's the other way around. In the garden of Gethsemane, they will go to sleep on him. They will truly abandon him. Yet he loves them to the end. Jonah was thrown overboard for his own sin, but Jesus is thrown into the ultimate storm for our sin." And that's the end of the quote.

44:36 But I do think that's a really powerful reminder of the connections between Jesus and Jonah might be even more deep than we sometimes see on the surface.

Hank Smith: 44:45 Yeah.

John Bytheway: 44:46 That's Keller.

Dr. John Hilton III: 44:47 Yeah. Timothy Keller.

44:49 So what comes next is a strange teaching that I've puzzled over sometimes and maybe you have too. Jesus tells a story about an unclean spirit being cast out of a person. He says, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and findeth none. Then He saith, I will return into my home from whence I came out. And when he has come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. Even so shall it be unto this wicked generation."

- 45:25 So I'm puzzled over this passage, and I hope you find this a little bit humorous. I turn to Jesus the Christ. And Elder Talmage actually refers to this as a "weird example." That's it. I mean, if Elder Talmage thinks this is a weird example, then maybe it's okay with me.
- 45:42 To continue the quote from Jesus the Christ, Elder Talmage says, "In this weird example is typified the condition of those who have received the truth and thereby been freed from the unclean influences of error and sin so that in mind and spirit and body they are as a house swept and garnished and set in cleanly order. But who afterward renounce the good, open their souls to the demons of falsehood and deceit, and become more corrupt than before."
- 46:11 And we see something kind of similar in the Joseph Smith translation, which makes it clear that in this passage the Savior is discussing the sin of blasphemy against the Holy Ghost. So here's JST 12:43 through 45. "Then came some of the scribes and said to him, master, it is written every sin shall be forgiven, but ye say whosoever speaketh against the Holy Ghost shall not be forgiven. How can these things be? And he said to them, when the unclean spirit is gone out of a man, he walketh through dry places seeking rest and findeth none. But when a man speaketh against the Holy Ghost, then he sayeth, I will return into my house from once I came out. And when he is come, he findeth it empty, swept and garnished for the good Spirit leaveth him unto himself."
- 46:57 So the idea of blasphemy against the Holy Ghost that sometimes used interchangeably the terms like denying the Holy Ghost or the unpardonable sin. I don't know if you guys have things to expound on this. I remember when I was a little kid, I was about 11 years old, I had heard that the unpardonable sin was to deny the Holy Ghost and I was walking home from school one day and this little thought popped into my head, I deny the Holy Ghost and I was like, "No, I'm doomed. It's all over, it's all over for me." But Joseph Smith said, "To deny the Holy Ghost is like seeing the sun, S-U-N, looking at it and saying it doesn't exist," or President Kimball said, "You have to have this immense amount of knowledge to deny the Holy Ghost."
- 47:34 So I think for us the best way to maybe liken this parable is the idea that we see frequently in the Book of Mormon that those who had the truth and left it, their state is worse than if they had never known it to start out with.
- Hank Smith: 47:47 I went right there, Alma 24:30.

Dr. John Hilton III:	47:49	Oh, nice.
	47:50	So let's just conclude with one more story. Let's jump down to Matthew chapter 12, verse 46. I think this is a beautiful message. While Jesus was still speaking to the crowds, his mother and his brothers were standing outside wanting to speak to him. Somebody told him, "Look, your mother and your brothers are standing outside. They want to talk to you." But to the one who had told him this, Jesus replied, "Who is my mother and who are my brothers?" And pointing to his disciples, he said, "Here are my mother and my brothers, for whoever does the will of my father in heaven is my brother and sister and mother."
	48:31	And I think that's so beautiful that Jesus says, "Do you want to be a part of my family? It's easy. Come unto me. Do the things that I'm saying and I'm teaching, and then we are part of this family together."
Hank Smith:	48:46	That's a beautiful invitation to the people around. Sometimes you might think of this as the Savior insulting his immediate family, but I don't think he is. He's trying to say, these are all my family in this room. Everyone who's trying to do the will of my father, which is in heaven, you're my family.
	49:04	It reminds me of John 17 where the one thing he asks God for in John 17 is, "All those whom thou hast given me, be with me where I am." Sounds like he really believes that anyone who follows him is his family. This is John 17:24. "I will that thou also whom thou hast given me that they also, whom thou hast given me, be with me where I am. That they may behold my glory, which thou hast given me for thou lovedst me before the foundation of the world." And he finishes, "That the love wherewith thou hast loved me may be in them." So I think he really does deep in his heart believe that those who follow Him are his family.
Dr. John Hilton III:	49:44	That's beautiful. Hank, it's interesting how you mentioned it. It seems like Jesus might be putting down his family. In Mark's account of the same scene, it does seem that at least some of Jesus' family members think that Jesus is kind of going crazy. They're hearing all the stuff that's happening and say he's out of his mind. So Mark seems as just that, at least maybe some of Jesus' family members might be going to correct Jesus Christ.
	50:09	But I'm reminded of Mary, the mother of Jesus who we read recently in John chapter 2. In fact, John chapter 2 are the last words that we hear Mary speak in scripture and she says to the

servants, "Do whatever he tells you." I think that's powerful. We often think of how the Jesus' father introduces him, "Hear Him." And now Jesus' mother says, "Do whatever he tells you."

- 50:35 So I'm not as worried about Jesus' mother and siblings trying to correct Jesus, but rather kind of what you're saying, Jesus, he knows his mother's faith. He knows that Mary has said, do whatever he tells you. He's trying to, maybe not so much dis his family, but include everyone in his family. "You're all part of this," like that beautiful verse you shared in John 17.
- John Bytheway: 50:56 We get really used to calling each other brother and sister at church. And this is a good reminder. Who is it? Jacob or King Benjamin that says, be familiar, at talking about the things with which you have been blessed. Look at the word familiar. What's the root? Family. Be family with each other.
- Hank Smith: 51:11 To wrap this up, I want to take both of you to a November 2006 Ensign. This is Elder Dallin H Oaks. "He heals the heavy laden" and he starts his talk with, "The Savior said, come unto me, all ye that labor and are heavy laden, and I will give you rest." Elder Oaks says, "Many carry heavy burdens. Some have lost a loved one to death or care for one who is disabled. Some have been wounded by divorce. Others yearn for an eternal marriage. Some are caught in the grip of addictive substances or practices like alcohol, tobacco, drugs, or pornography. Others have crippling physical or mental impairments. Some are challenged by same gender attraction. Some have terrible feelings of depression or inadequacy. In one way or another many are heavy laden. To each of us our Savior gives this loving invitation. 'Come unto me all ye that labor and are heavy laden, I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light.'"
- 52:13 The title for this week's lesson is I Will Give You Rest. So I wanted to give both of you an opportunity to comment on, I think we have many listeners who would love to have more of that peace in their lives.
- 52:28 John Hilton, I know that you wrote a book called The Founder of Our Peace talking about some of these ideas. So what would you say to our listeners who really need the peace that the Savior is offering?
- Dr. John Hilton III: 52:40 Well, I think it's embedded in that front part that Jesus Christ says, come unto me. And my guess is that all of us, we're trying in lots of different ways to come unto Him. I found that in my

own life sometimes though, if I'm not careful, I can become a box checker rather than a come unto Christ. Did I read my scriptures today? Check. Family scriptures today? Check. Prayed? Check. Went to the temple? Check. But in all of these things that we're doing, if I'm sitting in a sacrament meeting, am I sitting in sacrament meeting coming unto Christ? And for me in my own life is I found that I'm centering myself in Jesus Christ. There's so much that's in the periphery. There's all these fence laws. There's other things. But as I focus on Jesus Christ, even as I'm doing really good things like studying my scriptures, if I can focus that on the Savior, then I find that invites peace into my life.

- John Bytheway: 53:33 I love that. It's not come unto me and you can be more anxious. It's come unto me and you can find rest. And I'm reminded of the Korihor story. Is it Giddonah who says, "Why do you teach this people? There will be no Christ to interrupt their rejoicings." I'm like, "Oh. So if we believe in Christ, we should be rejoicing. We shouldn't be so anxious. We should be rejoicing." Thanks for reminding us of that, John.
- Hank Smith: 53:59 Elder Oaks goes on to say, "The atonement of Jesus Christ and the healing it offers do much more than provide the opportunity for repentance. The Atonement also gives us the strength to endure pains and afflictions and temptations of every kind because our Savior also took upon him the pains and sicknesses of his people. Brothers and sisters, if your faith and prayers and the power of the priesthood do not heal you from an affliction, the power of the Atonement will surely give you the strength to bear the burden." And then he quotes again, "Come unto me, all ye that labor and are heavy laden, the Savior said, and I will give you rest unto your souls."
- 54:39 What a great day we've had today, John Hilton III. We want to encourage all of our listeners to go visit John Hilton I-I-I, remember John Hilton III. Go visit his website, learn more about fence laws and how you can use the Chosen in your teaching. All of those things are available to you at John Hilton's website, which I'm a frequent visitor.
- 55:02 John, we want to thank you for being with us today. Thanks for taking your time to teach us. It's been fantastic.
- Dr. John Hilton III: 55:07 Thank you. Such a joy to be with you guys. Let's do it again.
- Hank Smith: 55:11 We want to thank our executive producer Shannon Sorensen. We want to thank our sponsors, David and Verla Sorensen. And of course, remember our founder, the late Steve Sorensen. We

hope all of you'll join us next week. We have another episode coming up on followHIM.

55:28 Today's transcripts, show notes, and additional references are available on our website, followhim.co, followhim.co. And you can watch the podcast on YouTube with additional videos on Facebook and Instagram. All of this is absolutely free, so be sure to share with your family and friends. To reach those who are searching for help with their Come Follow Me study, please subscribe, rate, review, or comment on the podcast, which makes the podcast easier to find. Thank you.

55:55 We have an amazing production crew we want you to know about. David Perry, Lisa Spice, Jamie Neilson, Will Stoughton, Krystal Roberts and Ariel Cuadra. Thank you to our amazing production team.

WHAT DOES "THE SABBATH WAS
MADE FOR MAN" MEAN?



- Hank Smith: 00:04 Hello, my friends. Welcome to another followHIM Favorites. My name is Hank Smith. I'm here with the amazing John Bytheway. Hi, John.
- John Bytheway: 00:10 Hi, Hank.
- Hank Smith: 00:11 We're going to take a question from this week's Come Follow Me lesson and analyze it. The question I want to answer this week, John, is, what's the big deal about the Sabbath day? It seems that Jesus is always doing things on the Sabbath day. They seem to add it. He'll do this big thing and then they'll just add it at the end, "Oh, by the way, it was the Sabbath day." So as we're reading through the New Testament this year, what would you say you've learned? What are you seeing about the Sabbath day?
- John Bytheway: 00:37 Oh, that's such a great question. Jesus helped us so much to see that they had overdone things and made the Sabbath its own object of worship sort of a thing. And that statement that Jesus makes that, "The Sabbath was made for man, not man for the Sabbath", is just such an, oh, okay, the Sabbath is important, but people are important and we can love them and serve them and heal them on the Sabbath. And Jesus would say things like, "Is it lawful to do good on the Sabbath? Well, of course." I think that helps us a lot to watch how Jesus, who honored the law of Moses, but how Jesus kept the Sabbath and tells us, "People are important too, not just the day that it is."
- Hank Smith: 01:20 Yeah. I've read that the Jews of Jesus' Day had a rule that if an animal had fallen into the mud or had gotten into trouble and it was going to die if you didn't save it, that you could save it on the Sabbath day. You could go save that animal. And Jesus seems to use that sometimes. When he heals people and someone gets upset that he healed them on the Sabbath day like he did work and now they're carrying their bed on the Sabbath, he'll seem to use that saying, "Isn't it lawful for us to save an animal on the Sabbath day? What about people?"
- John Bytheway: 01:56 What about people?

Hank Smith: 01:58 Can we help people on the Sabbath day? Can we heal them on the Sabbath day? There's a woman with kyphosis who's bent over, you probably know this story in Luke, where Jesus heals her on the Sabbath and people are frustrated. And just a couple of chapters later, he heals a man with edema. He's got swelling in one of his limbs. Jesus, there's this moment where he seems to look at the Pharisees and look at the guy who's in so much pain and says, "I don't know. What do you guys think? Should we heal him?" I mean, it is the Sabbath in this moment, and they don't know what to say. They don't want to say no because the guy's standing right there and he's probably thinking, "Yeah, could you help me out?" They still don't say yes. They can't do it. They held their peace because the rules had become more important than outcomes.

John Bytheway: 02:45 And it seems that if you just saw the man at the pool of Bethesda, 38 years, if you just saw that, wouldn't you at least go, "Wow, this is great. I'm so happy for him." But we don't see any of that. Or the woman bent over, she was a daughter of Abraham, Jesus says. How can you forget that? It helps us to, instead of one way or the other, try to balance things and see what's most important. I'm so glad Jesus said that the way he did, "Sabbath is made for man, not man for the Sabbath."

Hank Smith: 03:17 And it seems to me that one rule is, if it's healing people, if it's healing relationships, if it's healing loneliness, I think the Lord would say, "That's good Sabbath day work."

John Bytheway: 03:28 That's doing good on the Sabbath.

Hank Smith: 03:30 We hope you'll join us on our full podcast. We're with Dr. John Hilton this week. Our podcast is called followHIM. You can get it wherever you get your podcast. And then join us next week, we'll be here for another followHIM Favorites.