



“The Spirit of the Lord is upon Me”

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:

How do you prepare for the Lord’s work? Dr. Jan Martin explores the preparations and temptations of Jesus, our divine nature, and Jesus’s declaration as the Messiah.

Part 2:

Dr. Jan Martin continues to examine the invitation Jesus Christ gives every disciple to leave their previous lives behind to follow Him.

Timecodes:

Part 1

- 00:00 Part 1–Dr. Jan Martin
- 01:23 Introduction of Dr. Jan Martin
- 03:37 Background to Matthew 4 and Jesus aged 30
- 05:32 JST in the Temptations of Jesus
- 07:47 Jesus in the wilderness is foreshadowing
- 09:06 High Mountain, Low Valley Contrast
- 12:42 40 Days
- 16:06 Fasting as tool for strength and power
- 22:14 The Temptations, Power, and Ability
- 28:45 “The Inconvenient Messiah” by Elder Jeffrey Holland
- 33:20 Elder Scott and power of scripture
- 35:08 Dr. Martin shares personal story of being bullied
- 41:23 John shares he had a Hope Page
- 43:20 Jesus never used power for himself
- 46:40 Self-concept and temptation
- 51:32 The Holy Ghost leads us higher
- 56:21 Resisting temptation
- 1:01:54 End of Part 1–Dr. Jan Martin

Part 2

- 00:00 Part II– Dr. Jan Martin
- 00:09 Jesus returns to Nazareth with Power
- 00:53 Jesus reads from Isaiah to his neighborhood
- 06:21 He claims the scripture is fulfilled that day
- 09:09 Mob behavior
- 11:57 Jesus taught with authority but didn’t have scribal education
- 15:45 Jesus leaves Nazareth and heads to Capernaum
- 17:04 Jesus begins to call Apostles
- 21:02 The personality of Simon
- 24:46 They are called to catch men
- 30:12 The Gospel is work-oriented
- 34:41 John as Primary Chorister
- 37:44 Jesus calls and the work begins immediately
- 40:13 Why are we at Church? Who are we following?
- 46:47 What Dr. Martin hopes we take away from this lesson
- 52:24 End of Part II–Dr. Jan Martin

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Born: San Diego, CA

Raised: Albuquerque, NM and Holladay, UT; graduated from Skyline High School

Mission for LDS Church: Richmond, Virginia

Married to: Jared Martin

Bachelor's Degree: Brigham Young University: Physical Education K-12 Teaching with a minor in German Teaching (1994)

Master's Degrees: Brigham Young University: Exercise Physiology (1997); University of York, UK: Early Modern History (2008)

PhD: University of York, UK: Sixteenth-century English Bible Translation; focus on early English reformers (2011)

Previous career: Taught as adjunct faculty at BYU in the Physical Education Department (1997-2001); Taught for LDS Seminaries & Institutes for 5 years: 1 year at Timpview High School (2002-2003), 3 years at Spanish Fork High School (2003-2006), 1 year at Provo High (2006-2007)

Classes taught for BYU Religious Education: Book of Mormon, New Testament

Research interests: Early English translations of the Bible; early English reformers such as William Tyndale, Miles Coverdale, and John Frith; King James translation of the Bible; development of the language of English theology

Publications:

“The King James Translation of the New Testament,” in Lincoln Blumell (ed.) *New Testament History, Culture, and Society: A Background to the Texts of the New Testament* (Provo, UT: Religious Studies Center, 2019), 658 – 690.

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Languages: German

Other interests and hobbies: I enjoy an active lifestyle and participate regularly in many different sports with my husband: racquetball, tennis, pickleball, cycling, volleyball, weight lifting, and kayaking. We

also enjoy taking walks and hiking all over the beautiful state of Utah whenever we have a chance. My husband is from England and that means we often return across the pond to visit family and enjoy the beautiful English countryside. I love teaching and researching and really enjoy becoming more knowledgeable so that I might assist the wonderful students that come through BYU.

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Hank Smith:	00:00:01	Welcome to followHIM, a weekly podcast dedicated to helping individuals and families with their Come Follow Me study. I'm Hank Smith.
John Bytheway:	00:00:09	And I'm John Bytheway.
Hank Smith:	00:00:11	We love to learn.
John Bytheway:	00:00:11	We love to laugh.
Hank Smith:	00:00:13	We want to learn and laugh with you.
John Bytheway:	00:00:15	As together, we follow Him.
Hank Smith:	00:00:20	Hello my friends. Welcome to a new episode of followHIM. My name is Hank Smith, I am your host and I am here with my fisherman co-host, John Bytheway.
John Bytheway:	00:00:32	I'll take that one.
Hank Smith:	00:00:33	Jesus is going to call a bunch of fishermen today and aren't you a fisherman? Did I guess that right?
John Bytheway:	00:00:39	When I was a teenager, that was one of the things I loved to do the most. I don't get out much anymore... We have a canoe that hangs in our garage, and guess what it does most of the time? Hangs in our garage.
Hank Smith:	00:00:49	It hangs in the garage.
John Bytheway:	00:00:50	In fact, it's got Christmas presents in it and stuff we collect during the year, so it's a storage unit.
Hank Smith:	00:00:57	And I think you wrote a book on fishing, didn't you?
John Bytheway:	00:00:59	I did.
Hank Smith:	00:01:00	Observations Of A Reel Man. Is that right?

John Bytheway:	00:01:03	Reel, yeah. See that little play on words there?
Hank Smith:	00:01:07	Yeah, you can tell I am a John Bytheway fan, always have been.
John Bytheway:	00:01:11	Your taste will improve.
Hank Smith:	00:01:15	John, we are going to be studying quite a bit of the Savior's early ministry today, and we needed a Bible expert and we have one who is joining us today.
John Bytheway:	00:01:25	Well, we've had Dr. Jan Martin before. We're so glad to have her back and let me give you a brief bio. She was raised in Albuquerque, New Mexico, home of the New Mexico Bowl. Go Cougars. And Holladay, Utah, where I am right now. And graduated from Skyline, go Eagles. She served a mission for the church in Richmond, Virginia. Married to Jared Martin. She has a bachelor's degree from BYU in Physical Education and a minor in German teaching, master's degree in Exercise Physiology from BYU, and Early Modern History from the University of York in the United Kingdom. How cool is this?
	00:02:03	Now, here's my favorite. A PhD from the University of York of 16th Century English Bible Translation with a focus on the early English reformers. Her research interests include the early English translations of the Bible and early English reformers such as William Tyndale, Myers Coverdale and John Frith. King James translation of the Bible is one of her interests, and the development of language of English theology.
	00:02:33	The Religious Study Center, sometimes Hank, we mention the RSC, they have a website, you can go see some of their publications, but she wrote an article about the King James translation of the New Testament in a New Testament history, culture and society book that was edited by Lincoln Blumell who we also had on the program. But just another great scholar and I'm so curious about the insights we can get from the King James Bible, because I just think it's beautiful. And we were talking before we started recording just about the beautiful language of the King James Bible, and so I'm so glad to have somebody who is an expert in that area. So thank you Dr. Martin for joining us today.
Dr. Jan Martin:	00:03:16	You're welcome. It's nice to be here again. It's fun. Yeah.
Hank Smith:	00:03:18	Yeah, Jan Martin is a friend of followHIM. We love having Dr. Martin with us. Forgive me Jan, but we have so much to cover here. Let's jump right in. We don't want to short change any of

this. The Come Follow Me manual has us in Matthew 4 and Luke 4 and 5. Where do you want to start?

- Dr. Jan Martin: 00:03:37 I just thought we would start in Matthew 4, that's probably the most well-known version of The Temptations. I think most people read it from Matthew, not so much from Luke. But we can start there and then there's so much good stuff in Luke, so we certainly won't leave that out. There's a lot, they really packed this one in.
- Hank Smith: 00:03:55 I really feel for a gospel doctor and teacher or a seminary teacher this week who's going, "Oh my goodness, how do I do all of this?"
- John Bytheway: 00:04:03 Yeah, I think one of the challenges teachers have is not, "What do I teach?", but, "What do I leave out?", there's too much good stuff here. Can we go back to two hour Sunday School now? Just for this week.
- Hank Smith: 00:04:16 This is going to be a fun week. I'm excited to kick off the Savior's ministry here, Jan.
- Dr. Jan Martin: 00:04:21 Yeah, He's just been baptized and I'm sure you've had some fun with that, and that's the backdrop, is His baptism. And then, the scriptures don't always give us a good look at the time in between events, but this going into the wilderness seems to follow quite quickly on the heels of His baptism. So, we've got to look at that baptism as the backdrop. Also over in Luke, even though we don't look at this chapter in Luke 3:23, it gives us that important information that Jesus is about 30 years of age. This kind of is that reference to that legal age of maturity in Jewish society and it's also the age at which those who were Aaronic priests completed their five-year apprenticeship, and they had this apprenticeship like preparation for the temple, their service in the temple. So, this 30 year-old thing is a big deal, and for Jesus to go out into the wilderness at that age and to get things going, His ministry starting and that's official, it's important.
- Hank Smith: 00:05:23 Yeah, that's really cool. Well, let's jump right in Matthew 4, and let's take it verse by verse and see what we want to do here, Jan, I'm excited.
- Dr. Jan Martin: 00:05:32 Well, obviously as Latter-day Saints we're blessed to have Joseph Smith translation and his translations play a really significant role in The Temptations. You kind of get some wrong ideas without them. If you read Chapter Four Verse One, that Jesus was led up of the Spirit into the wilderness to be tempted

of the devil, that gives you some really wrong ideas about the purpose of the Holy Ghost. So, to have Joseph Smith coming in and prophetically saying, "No, He was led up of the Spirit to be with God in the wilderness.", that's a significant difference. We need to utilize the JST all the way through here to make sure we're not getting some wrong ideas about what's going on. So, that's the first thing I'd just recommend to anyone, be watching your footnotes, be marking those footnotes so that you can correct some of those interesting misconceptions in what we've got with the biblical text.

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| Hank Smith: | 00:06:30 | Somebody gave me that advice long ago, to go through and mark all the JSTs in a yellow and it's been really helpful. Whoever long ago told me to do that, it's worked, it's been good to be able to say, "Oh, there's the yellow marking again. Oh, I'm going to go check it out." |
| Dr. Jan Martin: | 00:06:45 | Yeah, it's important to understand that the Holy Ghost has many roles, but one of them is to testify of God. But He sanctifies, He brings us to God, the Holy Ghost. So, that's really important that Joseph makes that change, that Jesus is going into the wilderness to be with God. And that's what the Holy Ghost does for all of us. It leads us to higher spiritual environments. It helps us be sanctified, it helps us elevate. And so you see that important thing right off the bat with Jesus's ministry, before He even starts anything, He's being raised, He's being elevated, He's coming close to God. So, I just think that's really important. |
| Hank Smith: | 00:07:26 | Yeah, I think that's a pretty crucial change. Interesting that right after His baptism, He's going into the wilderness to be with God, to maybe solidify this experience that He's had, to take time to really connect with God after His baptism. I think that's crucial. Sometimes we have these wonderful spiritual experiences and then we kind of just go back to our life. |
| Dr. Jan Martin: | 00:07:47 | And something that I was reading from one of our colleagues, Andrew Skinner, that I thought was just a really important idea. And he's saying, that this moment, going into the wilderness, he says is foreshadowing, obviously the millennium, when Christ comes back. And kind of creates this higher environment, the earth is going to be raised back to its paradisiacal state of the Second Coming. He kind of just says, this is kind of an interesting idea that Jesus is going into the presence of God in this sojourn in the wilderness and just be thinking about the millennium that's coming and the Garden of Eden that was there before. So I loved that. I loved that he made that |

connection with where is Jesus going, and He's really going in here to be with His Father.

00:08:35 And then He's just gotten the gift of the Holy Ghost with His baptism. Just like the rest of us, we all get the gift of the Holy Ghost in the same way. And even Jesus needs to get the gift of the Holy Ghost, and we sometimes overlook that because He's the Son of God. But His baptism puts Him into the kingdom of God, it then gives Him access to the gift of the Holy Ghost. So you kind of have this really beautiful idea of the Godhead communing together in the wilderness. So wow, Verse One is just so rich with spiritual meaning when you stop and think about who's there and what they're doing.

John Bytheway: 00:09:08 There's another thing I wanted to mention that our friend and colleague Bob Millet has talked about, I think he calls them High Mountain, Low Valley Contrasts, that right after this, almost theophany, the whole Godhead, "This is my beloved Son in whom I am well pleased and the Spirit of God descending like a dove." Right after that, here comes Satan and he kind of uses that as an idea of, when you have a significant spiritual experience in your life, expect that somebody's going to try and come and take it away, put a spin on it. In a similar example and there's probably lots, but just one more, Moses Chapter One, and then right afterwards Satan comes to try to poison it, to take it away. I thought, "Wow, high mountain, low valley experiences right after this baptism, here comes the tempter." And we should be prepared for something like that.

Dr. Jan Martin: 00:10:01 Yeah. And you can use Joseph Smith's first vision example. That pattern is in the scriptures and it clearly is taught multiple times. And I think it's Elder Holland who talks about that, I think in his talk that was given at BYU devotional about, "Cast not away therefore thy confidence." He talks about that all the way through as well. That we can expect Satan to be coming and trying to twist and undermine our powerful spiritual experiences, and that we need to be firm and be confident in those.

Hank Smith: 00:10:31 I have a quote from that talk actually, Jan.

Dr. Jan Martin: 00:10:35 Great.

Hank Smith: 00:10:37 We're all on the same page here, you guys.

John Bytheway: 00:10:39 Yeah.

Hank Smith:	00:10:40	This is Elder Holland and we got the talk right on, Cast not therefore away your confidence. "I wish to encourage every one of you today regarding opposition that so often comes after enlightened decisions have been made, after moments of revelation and conviction have given us a peace and an assurance we thought we would never lose. In his letter to the Hebrews, the Apostle Paul was trying to encourage new members who had just joined the church, who undoubtedly had had spiritual experiences and received the pure testimony of light, only to discover that not only had their troubles not ended, but some of them had only begun."
	00:11:14	He says, "Paul pled with those new members about the way President Hinckley is pleading with new members today." This talk was given back in 1999, back to the quote, "The reminders that we cannot sign on for a moment of such eternal significance and everlasting consequence without knowing it will be a fight, a good fight and a winning fight, but a fight nevertheless. Paul said to those who thought a new testimony, a personal conversion or a spiritual baptismal experience would put them beyond trouble, 'Call to remembrance the former days in which after ye were eliminated, you endured a great fight of afflictions.'" And you're right, the rest of the talk he goes on to talk about Satan shows up just after these experiences trying to take them away.
John Bytheway:	00:11:59	I was thinking too, of right after the sign of Samuel the Lamanite, the signs that were given it says, "And there were lyings sent forth..." So the spin machine just right away. And I think President Eyring talks about the purpose of keeping a journal is to document the hand of God in your life. And write those down, so that when those times come you can go back to your journal and say, "No, that really did happen. I really did feel that." And don't let Satan change it or recolor it or something.
Dr. Jan Martin:	00:12:27	Yeah, because he's going to try to do that. I love the patterns in the scriptures that show that he does that repeatedly. He doesn't just do it with Jesus or with Moses or with Joseph, he does that. And so, we need to be prepared, and this is a good place to be prepared.
	00:12:42	In light of that, then when you look at Verse Two, that Jesus had fasted this 40 days and 40 nights, I just want to talk about this concept of 40 days and nights in the scriptures, it's in there a lot, in the Old and New Testament, I think somebody had counted it to be 159 times, you see just 40. And then, the 40 days and 40 nights appears as well. I just want to give us some

reminders of how often it's there. So Genesis Seven, you've got the time the rain fell during the ark. You get Exodus 34 with Moses on the top of Mount Sinai receiving the law. You get numbers 13, with Moses sending scouts into the promised land, they're gone the 40 days. You have Samuel with Goliath taunting the people of Israel for 40 days before David goes out there. So, it's on and on this 40 days and 40 nights. You have Elijah who fled from Queen Jezebel and took the trip to Mount Horeb, 40 days. You have Jonah, his prophecy to the Ninevites, "It's coming in 40 days." And then you have Matthew here with this.

00:13:46 It's just interesting to think about this concept of 40. I've kind of looked into what scholars have said about that. And there's some controversy and disagreement, but some have said that in Hebrew this represents a very long time and that we shouldn't just take it literally, which is interesting to think about. But other people have said that it symbolically represents things like repentance, newness, preparation, self-examination, transformation, and in all of those stories I've just talked about, you see those things happening there.

00:14:21 So then you hit Jesus and you start thinking about 40 days and 40 nights, what is this really teaching me? And it's about this self-examination, transformation, task fulfillment, nourishment, growth, fulfillment and a new generation of a new life. Jesus is about to embark on a new life. He's going to come out in the public and He is going to be doing things He hasn't really been doing. We need to think about this fasting and what it does for us as we enter into new periods of our lives, or new challenges, or want to change something. So, that really helps us see what the symbolism might be with this 40 days, and not just read it as 40 days, there's more to it here.

Hank Smith: 00:15:05 I love that. I was thinking of the children of Israel coming through the Red Sea and then being in the wilderness for 40 years. And here Jesus has just come out of the water and He goes to the wilderness. I wonder if Matthew is trying to connect us to Moses and the children of Israel.

Dr. Jan Martin: 00:15:23 Absolutely, and that's what Matthew does, that's one of his motives. But there's so much symbolism here, is what the Savior's doing and preparing for, and how his own people He was trying to prepare them from baptismal like experience to entering a promised land and what happens in between those two places. And so, here's Jesus having that experience. 40 days, 40 nights is a really fun connection to the Old Testament, to all those stories of the past and then what's happening here

with preparing Jesus for a rough time. This is not going to be easy. His ministry is full of all sorts of lovely experiences, but He's persecuted and threatened and accused and is going to end in crucifixion, lots to prepare for us.

00:16:06 It's just really nice to think about that and then to pause and think, "How often do I utilize fasting to assist me with things of great importance to me?" I went and looked at general conference talks that cite Verse Two, just to see what leaders of the past were saying about fasting. And many of them are pointing out that what's going on here is Jesus gaining inner strength, spiritual power, He's utilizing fasting so that His mortal body might be subjected to His Divine Spirit. And you just see this repeated theme that fasting helps us discipline our bodies to do hard things. And so, when we're faced with some hard things in our own lives, it's worth really thinking about, "How could I utilize fasting to help me be able to discipline myself that may not want to do hard things, to be able to do hard things that my spirit wants me to do."

John Bytheway: 00:17:05 Boy, but none of us I think would be expected to fast for 40 days and 40 nights. Who can actually do that except for someone like the Savior, whether that's literal or not. I have a hard time fasting for 40 minutes, but 40 days and 40 nights. So I guess we would say that's because He was Divine and He could do that.

Dr. Jan Martin: 00:17:25 Yeah. But something Elder Delbert L. Stapley said many years ago, he's given this talk in 1951, but I loved his comment. He said, "I know that Jesus' spirit was humbled, His soul was sanctified, it gave Him the moral strength and the spiritual power to resist the temptations of Satan. It also prepared Him to go forward and complete the great mission that God has sent Him on earth to perform." So, what a plug for thinking about fasting and trying to get past the, maybe starvation feeling that we have once a month, and then really start using it as a preparatory experience for difficulties and for things that we would like to improve on or whatever. So wow, you just look at Verses One and Two and we've had just really great things to think about with spirituality and preparation.

Hank Smith: 00:18:18 That's Alma 17, right? The Sons of Mosiah had given themselves to-

John Bytheway: 00:18:23 To much fasting and prayer.

Hank Smith: 00:18:25 ... and they had the spirit of prophecy and the spirit of revelation, I think it says.

John Bytheway:	00:18:30	That's a good point, Hank, because when I teach Book of Mormon that, "Oh, they had testimonies, they saw an angel." Oh, that was just the beginning. Other people saw angels too, that was just the beginning. But after that, what did they do? Oh, they fasted and prayed. They studied the scriptures. They really prepared themselves and the angel was just the beginning, but their testimony didn't come from that, it came from what came afterwards.
Dr. Jan Martin:	00:18:52	Mm-hmm. I was teaching about the Sons of Mosiah just a couple days ago, was the last part of my Book of Mormon class. But I had a student just mention, here comes Aaron and he's been imprisoned and beaten and starved, and he comes out of there and then he goes to teach King Lamoni's father without batting an eyelid. And the student just said, "Most people I know had they been imprisoned and beaten and starved would just have given up and gone home and said, 'I'm done.'" You have to stop and ask yourself how do you forgive all of that? And just mildly, go on to your next area, teach your next investigator.
Hank Smith:	00:19:26	You've been transferred out of prison.
Dr. Jan Martin:	00:19:28	But I would argue that this fasting and praying that they're doing is helping them put aside that natural tendency that we all have to be offended, to be hurt, to be unforgiving, to hold grudges, to give up and go home. When you think about King Lamoni's father, he was the one that was overseeing those laws of imprisoning those people. And so then Aaron goes over to teach him and you're just like, "How do you even turn the other cheek like that?" But as you said, they've been doing a lot of praying and fasting, and that enables us to do hard things and discipline ourselves and overcome that natural self. I just think, here's the Savior, He's going to have to put up with a lot of unkind things coming His way.
Hank Smith:	00:20:11	Seems like the understatement of the millennium here when it's like, "He fasted for 40 days and 40 nights. He was hungry."
Dr. Jan Martin:	00:20:19	He was hungry. Yeah, of course.
Hank Smith:	00:20:21	Yeah, He was hungry.
Dr. Jan Martin:	00:20:23	Another cool comment that Elder Matthew Cowley made about this moment too, again back in the 1950s, was during this fasting period, Jesus had been constantly aware, that not only does the body of man need bread, of course you're going to be

constantly aware of that over that length of a time, but that the spirit of man needs God. What a beautiful comment. What's Jesus doing out there, is letting His spirit commune with God and just get all that nourishment that comes from that kind of connection and disciplining that body that needs bread, of course, being aware that it does, to have it later and have it when it's appropriate to have it.

- Hank Smith: 00:21:04 What a fantastic insight that is. In fasting you're actually getting nourishment, where you would think, "No, I'm losing nourishment.", no-
- Dr. Jan Martin: 00:21:12 "I'm starving."
- Hank Smith: 00:21:13 Yeah, you're actually being nourished.
- Dr. Jan Martin: 00:21:16 Yes. And I think that helps us, so easy is to just kind of become this habitual faster, that fasts once a month because that's what you do and it loses its meaning. But if you can take that focus from Elder Cowley and just think, "What am I doing here? I'm allowing my spirit to feed on God, which it needs. And I'm focusing on that and not letting my body and its needs detract from my spirit and its needs." I think that's really powerful.
- John Bytheway: 00:21:45 It's interesting that he went into the wilderness. I've often wondered about Enos who goes hunting. And for some people, being out in nature is just, you feel a little closer to God and you go up in the mountains. And I've wondered if Enos went out there and suddenly lost all interest in hunting and put down his bow or whatever he was using and started to pray.
- Hank Smith: 00:22:08 Think about God, yeah.
- John Bytheway: 00:22:09 Yeah. Because he was out there in nature. I've always wondered that, we'll ask him one day but...
- Dr. Jan Martin: 00:22:14 One day, yeah. So, as we jump into these particular temptations, there's some interesting things to be looking at. But another comment that I came across as I was doing some of this background research was from Elder Hugh B. Brown. And it's worth just sharing this as we talk about the Savior's power, the ability, the talents that He has got. He says, "With every gift of power that comes to us, there comes a temptation to dishonor it, to abuse it. I repeat, with every gift of power comes the temptation to abuse it." So, we're going to jump in and watch Jesus being tempted to abuse His power in particular ways. But it's worth just starting off with that concept and

thinking about the power that we all have, our talents, our abilities, and this temptation to misuse those things and how we have to really guard against those temptations, because they're really prevalent and really easy to do.

- Hank Smith: 00:23:12 Man, you found some great thoughts here from the 1900s.
- Dr. Jan Martin: 00:23:16 Oh, I know. It was fun to go back, and everyone could do this, I just used the Scripture Citation Index BYU uses, but you can look up any verse.
- Hank Smith: 00:23:26 It's scriptures.byu.edu.
- Dr. Jan Martin: 00:23:28 And you can look up any verse you want and go all the way back in time and just see how different prophets have been interpreting it. And there's some real fun gems doing that, it was a fun exercise.
- Hank Smith: 00:23:39 I want to take note of that, that Jesus has these divine gifts and He is going to be now tempted to abuse them. We have all been given divine gifts, don't be surprised when you are also tempted to abuse them.
- John Bytheway: 00:23:50 That reminds me of Section 121 about, as soon as you get a little authority, they suppose-
- Hank Smith: 00:23:58 You immediately-
- John Bytheway: 00:23:58 ... don't abuse that.
- Dr. Jan Martin: 00:23:59 Yeah, that's what I was just going to say as you quote that, we've learned by sad experience that when you give people power, they immediately begin exercising unrighteous dominion. And how that looks can vary depending on the circumstance, but Satan is going to tempt Jesus to do that exact thing with His power, abuse it in different ways. So just be aware of that.
- Hank Smith: 00:24:20 I don't know, Jan, if you want to move in to Verse Three, but the first word of The Temptations is, "If", "If you're the Son of God...", which you just found out you were, right?
- John Bytheway: 00:24:29 Yeah.
- Dr. Jan Martin: 00:24:30 Yeah.
- John Bytheway: 00:24:30 It's a, prove it, type of a thing.

Dr. Jan Martin:	00:24:33	And again, it's that undermining of that previous spiritual experience that God has come and testified that, "This is my Beloved son", and Jesus has been part of that and had that confirmation and now we're going to undermine it with that, if. Elder Sean Douglas gave a great talk just in conference of last year, October 2021, and he just made this really important comment that I just wanted to share 'cause it was really powerful. He said, "Satan seeks to lead us to the breeding ground of doubt." What imagery, the breeding ground of doubt. Now Jesus goes out into the wilderness to find a breeding ground of communing with God, and here comes Satan trying to turn that place into the breeding ground of doubt. And here it is in every single temptation you can find the word, if, there. So, people who are marking their scriptures, you'll see.
John Bytheway:	00:25:30	Verse Three, Verse Six, Verse Nine. Yeah.
Dr. Jan Martin:	00:25:32	Yeah. It's there.
Hank Smith:	00:25:34	You called that undermining previous spiritual experiences.
Dr. Jan Martin:	00:25:39	Yes.
Hank Smith:	00:25:39	My goodness, that is applicable in so many different ways.
John Bytheway:	00:25:44	It's the high mountain, low valley thing again.
Dr. Jan Martin:	00:25:46	Yeah. And we love talking about some of the things Elder Holland has said, but he also gave another great devotional at BYU about self-doubt and discouragement and things. And he taught some really powerful principles about that. And I'll just want to read one more thing that he said about this. "We all have troubles, but the germ of discouragement, the self-doubt and discouragement that Satan's trying to use is not in the trouble, it is in us. Or to be more precise, I believe it is in Satan, the Prince of Darkness, the Father of Lies, and he would have it be in us."
	00:26:26	You watch Satan, even with the Son of God trying to plant that self disparagement or, "Who am I? And what am I doing? And can I do this?", and seeds of discouragement right in there. It's really damaging, it's worth watching the Savior handle that. For anyone who struggles with self-doubt and discouragement, this is a really great place to watch the Savior handling the attempt Satan's making to get Him to start questioning Himself and His power and what He came to do. And there's some powerful

lessons of how to handle self-doubt in here as we go through, we can watch.

- Hank Smith: 00:27:02 Wow. And Jesus has this power. "If thou wilt be the Son of God...", which He had just heard that, "this is my Beloved Son in whom I am well pleased", "command these stones to be made bread." So going right after a weakness, it says he was hungry. John, you'll know that reference in the Book of Mormon, "Let me attack the weakest city."
- John Bytheway: 00:27:20 Right. That's what the Council of War, "What's our weakest spot? Let's fortify the city of Noah.", I think it was, because that's our weakest spot. And reminds me of the Harold B. Lee, I think it was a group of missionaries, somebody asked him, "What's the most important commandment for me?" And President Lee thought about it for a long time and said, "The most important commandment for you is the one you're having the most trouble with". Which is such a great answer. He's attacking first His hunger, then what, His identity.
- Dr. Jan Martin: 00:27:53 Yeah, he attacks His identity very first. Obviously, "If thou be the Son of God..." And then he's going for the mortal flesh weakness, I know you're hungry, so let's jump in on your physical appetite and let's try to have you use your power to obtain food in an inappropriate manner when it's not the right way to do this. Elder Holland, Elder Howard W. Hunter, they've all given good talks about the inappropriate use of power in this moment to satisfy appetites of the flesh as a lesson for Verse Four.
- Hank Smith: 00:28:27 So, we know He has this power. There's plenty of examples of Jesus creating bread when it's needed for thousands of people. And yet I can't find once in the New Testament where He ever uses this power to feed Himself.
- Dr. Jan Martin: 00:28:41 Yeah.
- Hank Smith: 00:28:42 And I think what self-discipline you must have.
- Dr. Jan Martin: 00:28:45 Yeah, I don't know how many people out there have heard Elder Holland's talk, The Inconvenient Messiah from BYU Devotional of 1982. But I highly recommend that one as well, 'cause he goes through all of this. He says here that, "The temptation is not in the eating. Jesus has eaten before, He will soon eat again, and He must eat for the rest of His mortal life. The temptation, at least the part I wish to focus on, is to do it this way. To get His bread, His physical satisfaction, relief for His human appetite,

the easy way, by abuse of power and without a willingness to wait for the right time and the right way. It is the temptation to be the Convenient Messiah." So what a great insight there. "I'm hungry now, I don't have to go back to town? I can just have it right here." And the Savior refuses to do it that way, does everything the appropriate way.

Hank Smith: 00:29:42 Wow. You were probably going to talk about this Jan, so I hate to take it from you. But how often do we have similar type temptations where it's, who's in control, your body or your spirit? The body wants one thing, the spirit wants another. Not that the body is evil, but it does come with natural appetites and passions, and we have opportunities daily to decide who's in control here. I wrote my scriptures that, "Jesus's spirit rules His flesh." His spirit is in charge of His body.

Dr. Jan Martin: 00:30:13 And you look at His answer, obviously His answer is a scripture quotation, I think from the book of Deuteronomy is what we're looking at there. But He uses scripture, but that's a whole thing in and of itself. But you look at what the scripture says, is that, "Man shall not live by bread alone." And so Hank, there's that priority. When I'm tempted, what's the priority, is doing what I know to be right the priority? Or doing what I want that's easy in the moment the priority. And Jesus is clearly teaching, the spiritual priority takes precedence over the physical need, and He's quite happy to wait to eat until it's appropriate and not let that spiritual focus be overtaken.

Hank Smith: 00:30:57 And you are right. There's the lesson there in answering temptation with scripture.

Dr. Jan Martin: 00:31:01 Scriptures, yes. Absolutely. And He does it on every temptation, you'll see Him quoting scripture. They're all, I believe from Deuteronomy, as he goes through there. But a couple of our general authorities, Elder Packer, Elder Brockbank from the 1970s, they've all noticed that Jesus was using scriptures. But one thing I just wanted to share is Richard G. Scott. He's been an apostle that's had an enormous effect on me in some pretty important ways. But he said, "I suggest that you memorize scriptures that touch your heart and fill your soul with understanding. When scriptures are used as the Lord has caused them to be recorded, they have intrinsic power that is not communicated when they are paraphrased. Sometimes when there is a significant need in my life, I review mentally scriptures that have given me strength. There is great solace, direction and power that flows from the scriptures, especially the words of the Lord."

	00:32:00	So, I heard that talk back, he gave that talk in 1999 in General Conference in October. And that one really struck me personally. So, I did a little experiment to apply what he was teaching and to take his advice and memorize some favorite scriptures and start using them when I was struggling with personal challenges. And I did it, I memorized probably six or seven of them. And then when I was having these self-doubt moments or whatever, I'd literally just say them in my head or say them out loud if nobody was around. And there is real power in the word of God that isn't there when I would just, "Well, I know there was this one scripture somewhere that says this kind of a thing." which is better than nothing. But when I could actually quote God's words word for word, I felt and could see the power of Satan turning away from that. He doesn't like that. He doesn't want to hear that. And that power really sends him fleeing.
	00:33:03	And I just wanted to testify. I've personally done this in my own life and seen the power of having memorized scriptures to use at difficult moments. And Jesus has taught us a principle of doing that all the way through here. But I personally can testify that it works, I've done it.
Hank Smith:	00:33:20	He gave a similar talk, Elder Scott in October of 2011. And he says, "The scriptures provide the strength of authority to our declarations when they are cited correctly. They can become stalwart friends that are not limited by geography or the calendar." And he goes on to say it again, "Great power can come from memorizing scripture. To memorize the scripture is to forge a new friendship. It is like discovering a new individual who can help in a time of need, give inspiration and comfort and be a source of motivation for needed change." He goes on later in the talk, "The scriptures can form a foundation of support, they can provide incredibly large resource of willing friends who can help us. A memorized scripture becomes an enduring friend that is not weakened with the passage of time."
John Bytheway:	00:34:09	And why is that? It's because we have such confidence that this is absolute truth, it's not a story, it's not from a collection of quote. This is scripture. It just takes such a high level that we rely on that as absolute truth. But I think it has to be written on the fleshy tables of our hearts. Because as I've been thinking about our last couple of podcasts in the Christmas story, when Herod went to his priests to ask where the Messiah would be born, they knew their scriptures, but it wasn't written in their hearts, I guess. The Messiah was right in their midst and they didn't even know it. You did it in such a way, and what Elder Scott's talking about, is it becomes a part of us, part of our

heart, and then it gives us that added power. I've always felt there's something about the actual word, so I'm glad Elder Scott said that. It's, don't paraphrase it, use the actual words, there's another level of power in there, isn't there?

Dr. Jan Martin:

00:35:08

Yeah. And if I can just be a little more personal, I think sometimes listeners appreciate seeing how we're living the gospel in our real life, so we're just real people. But my background has some unfortunate experiences in it, one of which was being seriously bullied as a child. I unfortunately did not come across well to my peers and they made that very clear. And for all of junior high, most of high school, I was a target of unkind things and rejection. And that leaves a scar. That's not a fun thing.

00:35:43

And back in the 1980s when I was going through that, our society didn't really care about bullying like they do today. It wasn't a subject, it wasn't brought up. And if you approached it with adults, which I did on a few occasions, their response was always, "Well, that's just how kids are." Nobody ever intervened. Nobody helped me, nobody cared about it. It just went on for years. And that leaves a lot of damage. And so, you can imagine, when people say unkind things to you, you start to believe those things. And when they reject you and treat you as a social pariah, you come to accept that that might be true.

00:36:25

And so part of my developmental journey was overcoming that. And it is in that realm that I used scriptures. It's in that place of healing that I had to start saying, "Are you going to continue believing these things that all these horrible teenage kids in their developmental years, people can be really unkind because they're looking for themselves and they can be really impatient and unforgiving, but are you really going to let those people define you or are you going to let God define you?" And so, at a key moment listening to Elder Scott, that was the message to me from the Spirit was, "If you want to overcome this past, why don't you embrace truth, real truth, God's truth to help you reject things that were not true, but that I had been told so many times that you kind of come to believe them."

00:37:22

That is the personal element where I found the power of, in the Word of God, "Healing the wounded soul...", as Jacob talks about in the Book of Mormon, that the Word of God can really heal. And I use those scriptures to combat those past beliefs and have changed. Now I don't have those old beliefs anymore. The new beliefs are God's words about who I am and what I have to offer. So there's personally real power in utilizing those scriptures and they do become your friends. So, I would

recommend that to anyone who's struggling with any kind of hurt like that from the past, and I'm sure I'm not the only one that's had that. But I found incredibly powerful healing through the Word of God becoming part of me.

John Bytheway: 00:38:07 Stephen Covey did something once and he had a group, I believe of young adults, had them take a piece of paper, fold it in half and make two columns. And one column was, what others think of me. And my recollection is that he was surprised at how negative. "Well, they think I'm strange. They think I'm weird. They think I'm unattractive. They think I'm this. They think I'm that." Okay, next column, what does God think of me? The worth of souls is great in the sight of God. All of these things that you've been talking about, Jan, words of the prophets. And then he just said the coolest thing, they're looking at what others say, what God says. And Brother Covey just said, "Who are you going to believe?"

Dr. Jan Martin: 00:38:52 Yeah.

John Bytheway: 00:38:53 Just brilliant. And that sounds like what you did or what you were inspired to do.

Dr. Jan Martin: 00:38:58 Yes. Because you carry that around for a long time and you need healing from that. And the question is, how do I heal from hurtful things people have done or said? And for me, that was an answer through General Conference from a prophet, some small simple thing that I could do. And talking about that, it may sound like it was this instantaneous and miraculous healing in the moment. It wasn't. It took many, many months of me practicing this, of combating those habitual self-doubts and saying, "No, I don't believe that, I believe this." And then I'd say it and recite it, "This is what I believe." And after long enough, that actually became written on my heart, that's actually what I believe now. But it wasn't an instantaneous fix, I had to make an effort, I had to do my part. But as I was doing that, I could really feel the power of those words becoming and healing and fixing the damage from the past. So it was really powerful.

John Bytheway: 00:39:58 Reminds me of President Nelson, "You are a child of God. You are a child of the Covenant. You are a disciple of Christ, and don't let go of those identities."

Dr. Jan Martin: 00:40:09 Yeah. One other thing I'll offer to listeners too who are perking up and listening and saying, "Hey, maybe that's something I could do." I also incorporated memorizing statements from my patriarchal blessing and from other priesthood blessings I had received over the years and written down. And so, I didn't just

use scripture, I used statements that God had made directly to me through priesthood. And those were incredibly powerful too, they were scripture on my page. But blessing parts of it and the compliments the Lord paid me and some other compliments he paid me later on through other blessings, those were incorporated into my memorization and I used those too. There's real power in having your patriarchal blessing and having other blessings and writing those things down and cherishing them as we've talked about, and making sure we remember what the Lord has said to us and then using that to combat the false things that Satan's going to throw at us himself or through kindness of other people.

- Hank Smith: 00:41:08 Yeah. Jan, you're almost making me weep here. I want you to turn to them and be like, "You don't know who I'm going to... I'm going to be a King James scholar one day, you guys."
- Dr. Jan Martin: 00:41:18 That's right, I am. You have no idea.
- Hank Smith: 00:41:21 Yeah.
- John Bytheway: 00:41:23 I wrote a book years ago called, What I Wish I'd Known When I Was Single. In my Franklin Planner, remember those days, I called it a Hope page. I had scriptures, I had quotations for my patriarchal blessing. I got married a little later in life. One of the verses that was burned into my heart that helped me so much was, it's easy to remember, Section 111, Verse 11, 111:11, "Therefore, be as wise as serpents and yet without sin, and I...", this is God talking, "... I will order all things for your good as fast as you're able to receive them." And that was my rock. I'm like, "He's got this." And I'm trying to order things and make it happen, but He's saying, "I got this and I will judge when you're able to receive them." And it helped me tremendously. So sometimes I had to go to that Franklin page and my blessing says this, my blessing says this, and 111 Verse 11 says this. So that's a personal example of how knowing that scripture was a rock to rely on.
- Dr. Jan Martin: 00:42:29 I used to take the ones I chose, and that's what I'd start my scripture study out with as I go through all of them and I'd say to myself, "This is what I believe about myself." Or, "This is what I want to believe about myself". At the beginning that's kind of where I was, I want to believe this, and after a while it was what I believed. And then, anytime there was a low point during the day, which happens, I could then go back and say, "Right, I've already gone through this morning and I remember right where that is. Nope, this is what I believe." And so much power in making that choice, your agency is now involved in you choosing

		what you believe about yourself, but that word's coming from God.
John Bytheway:	00:43:10	Yeah. I love the practicality of this, Hank and Jan. This is how we use scriptures. It's not just something to read, but that actually gives you power to get through life.
Dr. Jan Martin:	00:43:20	So, as we've been on this, it's really interesting. You look at the temptation to use His power for physical appetite in Verse Four. And then, you look at Verse Five, and of course, we have a JST there that you absolutely have to have. It's not the Devil taking Jesus to the Holy City and putting Him on a temple. It's the Spirit doing that, but Satan of course is going to come along and try and twist that moment. But I found another really great comment from Elder Sterling W. Sill back from the 1960s about this moment, that goes along with what we're talking about with people who maybe don't feel that great about themselves and are looking for a way to overcome that and actually believe the truth about ourselves.
	00:44:03	But anyway, he says, "From the pinnacle of the temple, Satan said to Jesus, 'Cast thyself down.'" And then Elder Sill says, "We are all aware that there are powerful influences in the world inviting us to look down." Then he says, "It has been said that one may not always look where he is going, but he will always go where he is looking. If we merely look down long enough, many will be sure to fall."
	00:44:35	I had been taught as a kid from my peers that I wasn't worth anything and that I should always just look down and hang my head. And that really happened when I'd go into a room where there were people, I'd always look at the floor. I wouldn't look at anyone when I talked to them, I always felt less than or not welcome or whatever. And so, you watch this, what Satan's doing here too, of trying to get Christ focused on worldly things. But I think Elder Sill's comments help us with this concept of feeling bad about ourselves, of just looking down. And that's what Satan wants us to do, is always look down, look down and never, never look up.
John Bytheway:	00:45:14	It's better to look up.
Dr. Jan Martin:	00:45:16	Yes. And that's what the Holy Ghost will do. That's what Jesus will do. That's what God will do. When They come into our lives, They invite us to look up, They invite us to look where They are and to come up where They are and They're inviting us to come up. This pinnacle of the temple is a really fascinating moment. Of course, we're going to tempt Jesus to jump off there and

misuse His power, but the concept of bringing myself down and looking down and not remembering who I am is very real and I really appreciate Elder Sill for kind of pointing that out.

- John Bytheway: 00:45:48 Can you repeat that again? I'm sorry, I really want to write that down.
- Dr. Jan Martin: 00:45:51 Yeah, I'll read that part. "It has been said that one may not always look where he is going, but he will always go where he is looking. If we merely look down long enough, many will be sure to fall." Wow, that's from April, 1961 General Conference. What a beautiful segue into this next temptation, we've been talking about overcoming self-doubt. And here it is again with, if, and then look down and look at the wrong things. And Jesus is having none of it. He just has none of it. And His response is, again, scripture, "We're not going here. You're not tempting me with this."
- Hank Smith: 00:46:30 "Thou shalt not tempt the Lord thy God." And I doubt Jesus was like, "Let me look it up. Let me go through my scrolls here, see if I can find it." He's got it memorized.
- Dr. Jan Martin: 00:46:40 He knows it. Now, one other thing I just want to throw in here is another comment from Elder Holland. He brings up this self-concept thing into this temptation again. And he says here that, "This temptation is even more subtle than the first one. It's a temptation of the spirit of a private hunger more real than the need for bread. Would God save Jesus? Would He? Why not get spiritual confirmation, a loyal congregation and an answer to this imp who heckles all with one appeal to God's power, right now the easy way off the temple spire. But Jesus refuses." Elder Holland then goes on to say that he personally, he says, "I've had to struggle to know my standing before God. As a teenager I found it hard to pray and harder to fast." His mission was not easy, "I struggled as a student to find out that I had to struggle afterwards too. In this present assignment as an apostle, I have wept and ached for guidance."
- 00:47:44 He talks about this need. We have to be known of God and to be recognized by God. And then he says here, "It is ordained that we come to know our worth as children of God without something as dramatic as a leap from the pinnacle of the temple. All but a prophetic few must go about God's work in very quiet, very unspectacular ways. And as you labor to know Him and to know that He knows you, as you invest your time and your convenience in quiet, unassuming service, you will indeed find that He shall give His angels charge concerning thee, and in their hands they shall bear thee up. It may not come

quickly, it probably won't come quickly, but there's purpose in the time it takes. Cherish your spiritual burdens because God will converse with you through them."

	00:48:38	And you just have to love that. That's the journey I've made, is to come to know that God knows me and that I know Him and that He loves me and that I'm of worth. And boy is it taking some time. But I've done it through a very similar process of what you're reading here in Matthew, of using the Word of God, coming to know the Word of God, and having that witness that I am indeed valuable through that Word of God. And you watch Jesus just brilliantly doing this for us so we can learn to do it too.
Hank Smith:	00:49:10	I wonder what kind of following He could get too if He just did His magic tricks. Jump off the temple, everyone will follow you.
John Bytheway:	00:49:17	And you guys have probably both been there, that would be the spot, if that's the southwest corner of the temple-
Hank Smith:	00:49:24	That's a long ways.
John Bytheway:	00:49:25	... there's a lot of people around, you'd have a big audience, that would be quite spectacular. You could see why He would choose that spot.
Hank Smith:	00:49:35	That's not why He wants followers. And we're going to learn that in John 6, that when people come just for the free food He says, "That's not why I want you here."
John Bytheway:	00:49:45	"You came because you were filled. I could give you bread..."
Dr. Jan Martin:	00:49:50	And some of us really, really desire that. We just want people to like us. We want people to love us. We want the end to that aching on the inside. And some of us will do anything to get it, even drop our standards or drop what we believe. And you see those messages here, that Jesus is going to have followers, definitely going to have them, but not this way. And they aren't real followers if they're following Him for the free food. He wants ones who love Him and follow Him for who He is and what He's teaching.
John Bytheway:	00:50:20	And later on in that same thing as when some walk no more with Him, in that same chapter, "And will you also go away? You were following me for the wrong reason." "Well, this is a hard doctrine, so we're leaving."

Dr. Jan Martin:	00:50:33	Exactly.
Hank Smith:	00:50:35	And when Herod wants to see a miracle, He won't do it.
Dr. Jan Martin:	00:50:38	Yeah. Some really great stuff there for people and their identity and for how they feel loved and how the Savior's working with those temptations Himself. And I just have really found personal inspiration and help in overcoming my challenges with that, in sharing that, hoping to touch anyone out there who feels that way too or have had that experience of being rejected. It's tough.
Hank Smith:	00:51:01	And don't be surprised when the adversary wants you to question your worth.
Dr. Jan Martin:	00:51:08	Yeah.
John Bytheway:	00:51:08	That's his strategy.
Hank Smith:	00:51:10	That's a go-to move, is question your worth as a son of God, as a daughter of God. Don't be shocked when that comes, and look how the Savior responds.
Dr. Jan Martin:	00:51:20	Mm-hmm.
John Bytheway:	00:51:20	And look at these phrases which you've brought to light for me, Jan, in Verse Six and Verse Nine, "Cast thyself down, fall down..." It's all the down, down, down stuff, that's what he wants us to do.
Dr. Jan Martin:	00:51:32	Yeah. And you watch this progression, it's interesting that the temptation for the bread just happens on earth, you're on a normal, you're out in the wilderness somewhere. Then you're led by the Spirit to a higher plane, which will be the pinnacle of the temple, which is what the Spirit does, he takes you up higher. And next we're going to go up to the mountain, or we're going to even go higher than the pinnacle of the temple. So as we follow the Holy Ghost, we're always going to be led up. And as we saw, Satan wants you to come down. There's those again, the pinnacles and the valleys being taught here. But as I come unto Christ, He's going to lead me upward. And any of those horrible negative thoughts I'm having that bring me down are not coming from God. God does not talk to His children like that. And that's a helpful thing to remember.
John Bytheway:	00:52:18	So good. And it's come unto Christ and be perfected in Him. It's not, be perfect before you come.

Dr. Jan Martin:	00:52:26	Exactly.
John Bytheway:	00:52:27	We get the sequence mixed up. It's a, come as you are invitation. Wherever you are, just come as you are and be perfected in Him, and then we'll work together and I'll help you become something even more. But Satan gets us to mix that sequence up.
Dr. Jan Martin:	00:52:42	Yeah. And anytime we see that happening in our mind, that's a really good clue to say, "This is not of God. God doesn't work this way. This negativity, no, He doesn't do these things, he doesn't say these things. He doesn't feel this way about me, and I can immediately identify Satan's influence when I feel those things. That's not coming from God."
Hank Smith:	00:53:02	Yeah.
John Bytheway:	00:53:03	I just thought it was so cool, and we looked at the story of Jonah. When Jonah was asked to go to Nineveh, he went down to Joppa and went down into a ship, and then went down into the water, and then the fish vomited him up on the land and he went up to Nineveh. And when we're going away from God, we're down, down, down, when we're going toward God, we're up, up, up. Just, I'm a fan of prepositions.
Dr. Jan Martin:	00:53:27	Yeah, it's cool. But those directions, they matter, where we're headed. And Satan always leads us down, God will always lead us up. And we can judge what we're doing and choosing very easily if we just stop and look, "Where am I going? Down or up?" Okay.
John Bytheway:	00:53:44	"One may not always look where he is going, but he will always go where he is looking."
Dr. Jan Martin:	00:53:49	Yeah. Such a great thing. So then we hit the mountain, we hit this temptation of the power, have all these kingdoms, have all this stuff, which Jesus already is going to have in the future anyway. That's what's so interesting about this temptation. And the other interesting thing about it is, that Satan doesn't actually own any of these things, he can't actually give any of these things, but he pretends to be able to give them. That's what he does to us, is he offers things that he pretends he has the power to give when in reality he doesn't have that power and you won't end up with it if you follow Satan. We got to be careful of being able to discern with Satan's lies and promises. There's always something dishonest in everything that he offers.

John Bytheway:	00:54:35	It reminds me of, what is it, 2 Nephi 28, "Thus the devil cheateth their souls...", and he totally cheats. You couldn't have given me that anyway.
Dr. Jan Martin:	00:54:44	He's the father of all lies, at least for our planet anyway. And anytime he's saying, "This is what you're going to get...", you just have to know that there's something twisted and evil and lying about it. Jesus is going to have all these kingdoms and have all these things, but He'll have them later on and He'll have them in the appropriate way, and He's not abusing His power to get them.
Hank Smith:	00:55:05	If you read in the Book of Mormon, there's Giddianhi promising Lachoneus, "If you yield yourselves up unto us and unite with us and become acquainted with our secret works..."
John Bytheway:	00:55:16	We'll just be best buds.
Hank Smith:	00:55:17	Yeah. "... you'll become our brethren and our partners of all our substance." There's these false promises, it reminds me of, "I will give you all of these things...", which he can't give.
Dr. Jan Martin:	00:55:27	No. And I just wanted to share a fun little comment, because I love C.S. Lewis's Screwtape Letters. I love reading that book, it's really inspiring. One comment that he makes there when Screwtape's talking to his nephew, he says, "The belief of ignorant humans is that there is no hope of getting rid of us except by yielding." That's one of the things Satan offers is, "Well just give in, just capitulate and then you can be part of my little group." But there is no group. There's no society of love and support from Satan. There's nothing to offer there, but you think you're going to have it if you'll just yield. But yielding just ends up having you be alone.
Hank Smith:	00:56:08	And once again, He answers with scripture.
Dr. Jan Martin:	00:56:11	Scripture, yeah.
Hank Smith:	00:56:13	His friends come to his aid every time, as Elder Scott would say, "Thou shalt worship the Lord thy God and Him only shalt thou serve."
Dr. Jan Martin:	00:56:21	Yes. Now then we move to Verse 11, that the Devil leave with Him for now, obviously Satan isn't going to be permanently gone, he'll be back to tempt Him later. But one of the things that I discovered as I was doing some research for this, and I really thought this was so powerful to share. We've got two of

our previous leaders of the church talking about resisting temptation until it no longer is a temptation. Eldred G. Smith said, "As you resist Satan, you have power over him and he loses his power over you. And to that degree, he is bound. So he gives some examples. He says, "If you've learned to pay tithing until it is no burden or real temptation anymore, then to that extent you have bound Satan." The same is true in keeping the word of wisdom or living law of chastity or other laws of the gospel. Satan then becomes powerless to you in that field.

00:57:17 Then he says, "Step by step, you may bind Satan now, you don't have to wait for the millennial reign". Which I thought was really powerful. And then just a few years later, you have Spencer W. Kimball teaching the similar idea. And he says, "It should be our desire and design to strive to bind Satan in our lives." And then this is one of my very favorite quotes, I've actually memorized it because it was so powerful. He said, "When Satan is bound in a single home, when Satan is bound in a single life, the millennium has already begun in that home, in that life."

00:57:59 So what do you see here? Jesus bound Satan every time He resisted temptation and off He goes into his ministry, at least for this point, having bound Satan and Satan will continue to be bound for Christ. But what a motive for us as we resist Satan. This actually is happening to us, and maybe we never thought about it this way, but I love what these leaders have taught. And to get to the point with the laws of God that we want to do them and Satan can't actually tempt us through them anymore, because we know them, we love them, we see the value of living them. And then, as we've done that, Satan literally has no power over us in those areas anymore and he is bound. And the millennium for us can start in those areas right now. And what a beautiful thing to be thinking about.

Hank Smith: 00:58:48 John, you brought up Stephen Covey earlier. I have to paraphrase here. But the idea is that Jesus goes through these temptations and then is able to then go public. And he talks about this private victory coming before-

John Bytheway: 00:59:02 Proceeds the public victory.

Hank Smith: 00:59:03 ... public victory.

John Bytheway: 00:59:04 Yeah.

Dr. Jan Martin: 00:59:04 Mm-hmm.

Hank Smith:	00:59:04	That He's able to then go out and have this incredible ministry because He overcame, as Jan would say, He bound Satan in His life.
John Bytheway:	00:59:16	Listen to this from Elder Maxwell. "How is it that you and I do not see, that while initially we are stronger and that temptation's weaker, dalliance..." I think it's the only time I've ever heard that word in my life.
Dr. Jan Martin:	00:59:28	Dalliance.
John Bytheway:	00:59:29	Being dallying in something, right? "... while initially we are stronger and the temptation's weaker, dalliance turns things upside down." You entertain it, you think about it, and all of a sudden the temptation becomes stronger than our power to resist. April '89, General Conference.
Dr. Jan Martin:	00:59:46	Yeah. And I don't remember who it was because I've read lots of quotes over the last few weeks preparing for this. But somebody else said that, he said, the problem is that you watch Jesus and He never once entertains any of these temptations. He doesn't mull over them, He doesn't, I think the word the person used was process. He doesn't process them, He just rejects them. And He doesn't entertain them at all. He doesn't dally with them. And that's a powerful teaching as well for us is, of course we're going to have temptations, of course, we're going to have thoughts come in from somewhere, but we don't need to entertain them. We don't need to keep thinking about them, we can just reject them and move on.
Hank Smith:	01:00:27	Good thing that only took us an hour-
Dr. Jan Martin:	01:00:30	I know.
Hank Smith:	01:00:31	... to get through the temptation. Jan, you hit so many home runs. Have you ever seen Steph Curry play basketball? Because you are just draining everything.
Dr. Jan Martin:	01:00:42	This is such good stuff. You just could spend so much time in here learning from the Savior. It's great. And we did, we spent an hour.
Hank Smith:	01:00:48	Yeah.
Dr. Jan Martin:	01:00:48	But yeah.
Hank Smith:	01:00:49	So touched by this.

John Bytheway:

01:00:53

Please join us for part two of this podcast.



Hank Smith:	00:01	Welcome to Part 2 with Dr. Jan Martin, Matthew Chapter 4 and Luke Chapters 4 and 5.
Dr. Jan Martin:	00:09	Let's jump over to Luke Chapter 4 just so we can have a look. We've already looked at the Temptations. You'll see those at the beginning of Luke. When he comes out of the Temptations, we have this return. Now, you look at Verse 14 of Luke Chapter 4 is where we'll pick it up. Jesus returns in the power of the spirit, but that was the whole point. He went into the wilderness, was to come out with this increased spiritual power. And he does. He's going to go public now. He's going to go announce his ministry officially to people now, and he does it from his hometown, so he goes back to Nazareth where he's brought up. I love Verse 16 where he goes and does something and this phrase, "As his custom was."
John Bytheway:	00:52	He did this all the time.
Dr. Jan Martin:	00:53	Yeah. He went to the synagogue on the Sabbath day, first of all, so that tells you something about his obedience to the laws of things, of going to where he needs to be when he needs to be there. Then he stood up for it to read. Now, whether his custom was to go there and read every time he went there, I don't know, but very possibly he was someone who would be handed a scroll, that's what you do, in their synagogues. If you can read it, you're handed a scroll and you stand up and read it and then explain it to the group. So it sounds like he maybe did that frequently.
Hank Smith:	01:26	Kind of like a gospel doctrine/fast and testimony meeting together.
Dr. Jan Martin:	01:33	They seem to at least be comfortable enough with him being there, first of all, and then handing him scrolls to read, so maybe he's been reading them in the past and this is not his first time reading. But he stands up to read. Then we get this book from the prophet Isaiah. For those of you wondering about the word Isaias in Verse 17, that is the Greek version of Isaiah's name, so you're not confused. Like, "Who's this prophet

Isaias?" Well, prophet Isaiah. He opens up the scroll. We have scrolls. This is one of the fun things about reading a KJV New Testament, for example. They often anglicize concepts: opening the book. They don't have books in those days. They have scrolls. So you just need to be aware. He's got a scroll, not a book that we're familiar with. He unrolls the scroll and will be reading that aloud. Then we have these powerful verses of Isaiah to deal with. So here we are.

Hank Smith:	02:29	That's interesting. With the KJV, they're like, "He unrolled the scroll". Well, he opened a book.
Dr. Jan Martin:	02:34	You'll see that a lot in the KJV Bible all the way through the Old Testament and New Testament. They'll take words that English people are more comfortable with and put them in there instead of using a more literal translation. But that should be a scroll.
John Bytheway:	02:47	I love when the Book of Mormon says, "He unfolded the scripture." It's like, whoa.
Dr. Jan Martin:	02:54	What?
John Bytheway:	02:54	We'll save that for next year-
Dr. Jan Martin:	02:56	What is that?
John Bytheway:	02:56	... what that could possibly mean.
Dr. Jan Martin:	03:00	We have a lot to think about here with Jesus standing up to read, standing up to teach. He doesn't have any official credentials as far as the typical education system goes for doing what he is doing. But people obviously are touched by the way that he teaches, the power that he teaches. Then he causes a ruckus right here with this verse.
Hank Smith:	03:21	Luke is quick to point out, this is where he was brought up. This is his hometown.
Dr. Jan Martin:	03:25	As he announces, "The spirit of the Lord is upon me. He's anointed me to preach the gospel to the poor. He sent me to heal the brokenhearted, to preach deliverance to the captives." These verses, from what I understand from Old Testament scholars, that people in that day interpreted them as millennial, that these verses are going to take place when the Messiah comes later. So they're familiar with them. They recognize them. But to have somebody saying, "This is now and this is

about me," you can see why that would be controversial, cause a bit of a ruckus, because the typical understanding of these is millennial, not now. To have them applied to somebody that's standing in front of them would be unusual. Then their response, "Is not this Joseph's son?" in Verse 22. Like, "We know this guy. We grew up with this guy. How can he possibly apply these verses in this way to himself?" You can just imagine the whisperings and the offended feelings going on with verses that they understand in a particular way.

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| John Bytheway: | 04:31 | When we did Isaiah 61, I think I mentioned this before, but I love to think of this as well. I ask my students, "Choose your favorite Old Testament Verse that you think perfectly describes the Savior," and that sends them on a search. But then I'm like, we don't need to choose it. Jesus chose the one, and he used this verse to describe his mission and look at what he says. "The spirit of the Lord is upon me. He has anointed me to what? Get those commandment breakers, to punish those people, to tell them they're all disobedient-" |
| Dr. Jan Martin: | 05:04 | That's right. |
| John Bytheway: | 05:05 | ... the way we sometimes, "Look, actually, I came to preach the Gospel to the poor, to heal the brokenhearted," like you've talked about so beautifully, Jen, today. "I came to heal broken hearts. I came to preach deliverance to the captives, recovering of sight to the blind, set at liberty them that are bruised." The manual this week asks us, "Do you know anyone who is brokenhearted or who needs to be set at liberty to them that are bruised?" To have Jesus choose the verse, to have it be about healing broken hearts is another window into how he sees his mission, I think. "I've come to heal people and to bless people." It wasn't a big obedience commandments thing, which are all important, but how does he characterize it? He chose the verse. That's a question I've always had, maybe you know, Jan and Hank, but did they hand him the scroll or did he say, "Give me that one"? Did Jesus say, "Give me the Isaiah scroll"? |
| Dr. Jan Martin: | 06:02 | Now, you look at Verse 17, it doesn't tell you they're delivering him this scroll, but there's no information at all about how that- |
| John Bytheway: | 06:10 | Whether he asked for it or- |
| Dr. Jan Martin: | 06:12 | Did he ask for it, or did someone just bring it? |
| John Bytheway: | 06:15 | Or maybe Jesus was so good: "No matter what scroll they hand me, I know where I'm going to go." |

Dr. Jan Martin:	06:19	He could just do it.
John Bytheway:	06:21	But they handed him this one. I just love that. You want to know how the Savior described his mission, announced who he was? Well, that's Isaiah 61, and it's about healing broken hearts. I think it's awesome.
Dr. Jan Martin:	06:33	You look at Verse 21, how bold he is. "This day, is this scripture fulfilled in your ears." Like, what? Like, "Right now, today you're taking this millennial scripture and you're moving it up." Really?
John Bytheway:	06:46	That's a mic drop moment, isn't it?
Dr. Jan Martin:	06:48	Yes. I love Verse 22 because after he says that, "And all bear him witness and wondered at the gracious words which proceeded out of his mouth." So they're feeling the spirit of it. They're seeing the light of it. There's something different about this claim, but they're having a hard time getting their head around it. "Is this not this Joseph's son?" Let's have this conversation. As the interaction goes on, you look at Verse 23, and he starts into trying to help them understand who he is and what's going on here. So I'd be interested in what you guys make of that conversation as he starts looking at people who are not Israelites and the miracles that have happened for non-Israelites and how you connect that to this conversation about his identity. I have some ideas obviously, but it's fun to just talk about it.
Hank Smith:	07:43	I've been impressed. He says, "I know what you're going to say. You're going to say, 'Do some miracles. We've heard of some miracles being done. Do some miracles.'" He says, "It's almost like you have to believe first. Don't you remember these stories from the Old Testament? Don't you remember the story of Elijah and the story of Elijah and how they were rejected by Israel, their own people, but accepted by Gentiles, accepted by people you wouldn't think who would accept them?"
Dr. Jan Martin:	08:15	You have Naaman, the Assyrian, being mentioned as being healed of his leprosy. I just find it really fascinating is they're struggling to get past what they think they know about Jesus, what he's doing here to kind of help them a little bit.
Hank Smith:	08:31	I find it fascinating, to me, they're going to say, "Okay, do a miracle. Do a miracle then if you are really who you are." It's like, that's not how it works.

Dr. Jan Martin:	08:40	Then you look at 28 after this conversation, here comes all the anger. Verse 22, they're feeling the graciousness and recognizing the spirit. Then he does this, "I'm not going to do what you're wanting me to do, and here's my reasons." Now the anger comes, and then they try and take his life.
Hank Smith:	08:59	"How dare you compare us to those ancient Israelites who rejected prophets. Let's reject him." It's-
John Bytheway:	09:09	"You can't be you because you're from just down the street, and you're Joseph's son." My students have asked me, "Hey, wait a minute. I thought that the reason they took Jesus to Pilate was because they couldn't do capital punishment." I remember I asked one of my professors, I think it was Kelly Ogden, "Wait a minute. I thought they couldn't do that." He said, "This is more like mob behavior in Verse 29."
Dr. Jan Martin:	09:34	This is mob behavior, yes.
John Bytheway:	09:36	So that's a different thing than an official state capital punishment. So they just wanted to, all of them, throw him off the brow of the hill.
Dr. Jan Martin:	09:44	They're just mad. This is a rage moment, isn't it, a mob mentality of, "You've made me angry." Again, as we are talking about in the Temptations, notice this, they want to cast him down. They take him to this point up on a hill, and then they're going to bring him down. Again, the spirit of contention, the spirit of anger, the spirit of rejection, and it always leads to going down. It doesn't make things better. If they had just stopped and started recognizing what spirit was leading this show here, then they could have said, "Wait a second. We're not actually being filled with a happy spirit."
John Bytheway:	10:21	He's right in their midst, and they don't get it. He's right there in front of them.
Hank Smith:	10:27	Isaiah says that the Savior would be a man of sorrows and acquainted with grief. This has to be one of those moments where his own hometown decides they'd rather have him dead than be taught by him. It says, "He passing through the midst of them went his way," but I wonder if his head was down.
John Bytheway:	10:45	That didn't go well. But as soon as he leaves there, Verse 31, and goes down to Capernaum, then, oh. Then we have a very Book of Mormon sounding type verse: "They were astonished at his doctrine. His word was with power."

Dr. Jan Martin:	11:03	Which, again, is what he was in the wilderness for. Here he comes out, and you see him being able to, with power and authority, teach unlike anyone else. Now, this is one of the common themes through the Gospel is people are just repeatedly astonished at his way of teaching, the power of his teaching, that he's got this authority that their other scribes that they're used to hearing from don't have, and clearly they're recognizing something, even if they can't always figure out what.
John Bytheway:	11:31	When somebody says, "Astonished at his doctrine, his word was..." was that a feeling? Because I think we've felt that before. Somebody's teaching and we go, "Whoa." Is it a feeling? Is it a spirit that carries it to them? Is it both? I guess it's all of that. Because I'm sure there were other people who could teach scriptures and stuff, but when Jesus taught, it was different.
Hank Smith:	11:57	It sounds like he had a way with it.
John Bytheway:	11:57	Where does it say elsewhere, "He taught with authority and not as the scribes"? Then the JST says, "He taught with authority from God and not with authority from the scribes." It makes it even better. He taught with authority from God.
Dr. Jan Martin:	12:09	I was, again, doing some background research on teaching credentials and what this means for Jesus because he doesn't come through the typical scribal education process. The Jews have several levels of education that you can go through. If you're going to become a rabbi or a teacher or a scribe like this, you follow someone who's well known for that. You become a disciple. You sit there in their school for years and years. Then when you come out of it, everybody knows who you have followed. When you learn about Saul, he says, "I follow Gamaliel."
John Bytheway:	12:43	Who's your rabbi?
Dr. Jan Martin:	12:44	Jesus doesn't have any of that. So I was looking just into some of that and found a great article by Matt Richardson on the Religious Studies website, and you can find it. The title of the article is Jesus: The Unorthodox Teacher, so if anybody wants to go and have a read of it, it was pretty helpful. One thing he said was, "What is astonishing is not that Jesus was without proper credentials, but that the people even cared. Most teachers without proper training would be dismissed without a second thought. But this uncredentialed teacher astonished the people to the point that they not only recognized him as an outstanding teacher, but they actually addressed him by the

title "teacher. Some even went so far as to call him a teacher 'come from God.'" That's in John 3. So as we're talking about this, clearly he doesn't have the typical worldly credentials, but people are being touched to the point that they're caring and interacting and calling him a teacher anyway. What does that say about what he's doing here?

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| John Bytheway: | 13:51 | Could you please display your degree so that we know? I like that, is it in John 7, "Where'd you get this doctrine?" and "My doctrine is not mine. It's him that sent me." Because that seems to be a common question. "Wait, wait. Who did you study under? Where'd you get your degree from? Who's your rabbi?" |
| Dr. Jan Martin: | 14:10 | We get those kind of questions today. Where'd you do your degrees? Where'd you come from? But Jesus actually just is like, "From God. |
| Hank Smith: | 14:16 | From God. |
| Dr. Jan Martin: | 14:18 | Where else will I get it from? If you know who I am, where do you think I'm getting this from?" |
| John Bytheway: | 14:24 | Is that an accredited school? |
| Dr. Jan Martin: | 14:27 | Exactly. As we pointed out, he's been rejected by his own people. One thing that I just wanted to mention is that that is sometimes the most painful type of rejection that we have in this life is to be rejected by the people that are closest to you and that should know you the best. Sometimes the people that we know the best kind of limit what we can be and do. Sometimes they don't want to let us be seen differently. You watch that prophet that has no honor in his own country. "I can't get past your preconceived notions of me, so I'm now going to go somewhere else," where they don't know him from a child, they don't know him from a teenager, and he has some really powerful experiences elsewhere because they aren't limiting what Jesus can do by their preconceived understanding. That's kind of important to think about for us when we're dealing with our own families and friends or people that are our families and friends, and let's try and maybe not limit them to their past or limit them to what we know about them. |
| John Bytheway: | 15:31 | Especially when they get a calling or something. We're like, "Whoa, they called me." |
| Dr. Jan Martin: | 15:39 | Really? "Yeah, I know him or her." |

John Bytheway:	15:40	But isn't that wonderful? Look what the Lord can do with an Amulek.
Dr. Jan Martin:	15:45	Then we head over to Capernaum. I think it's worth just helping people with Capernaum, if you aren't familiar. This is up on the northwest shore of the Sea of Galilee. It's a fishing village. From what I understand, it had about 1,500 inhabitants at the time. It's also located on the famous Roman Road, the Via Maris, the way of the sea. You're going to have lots of people from different towns and nations coming through here. You just have to get the background for the population and the visitors and the tourists and the travelers and different nations that will be coming through here because the road linked Egypt with Syria and Mesopotamia. So it's a big long road, and it's highly traveled. It's Peter and Andrew's hometown, as you'll find out.
	16:30	Then from what I have found, there's more recorded miracles in Capernaum than any other town. Maybe because it's such a melting pot, they just have an ability to allow the spirit to work without restraining it or something. But this is quite a place where we have a lot of powerful things happening. For anyone who wants to know, Capernaum has been abandoned. It was abandoned in the 11th century. There's nothing there but ruins today. But at one time, it seems to have been a bustling pass-through spot where you'd come through as you're on your way somewhere. So a good place for Jesus to be.
Hank Smith:	17:03	Excellent.
John Bytheway:	17:04	This is great. I'm excited to get to Luke Chapter 5 where Jesus actually starts calling his apostles. Can we go into Luke 5?
Dr. Jan Martin:	17:13	Yeah, let's do it. One of the things about Jesus that I appreciate as a teacher is that he was willing to teach anyone anywhere in any way. Here's an example. He's not in a synagogue. He's not sitting comfortably somewhere. He's at the side of the lake, and he gets out in a boat. He goes out there, and he thrusts out from the land, and he sits out there, and he teaches anyone who's willing to come and listen. So we have this beautiful example of teaching. But then we move to this interesting interaction with Simon Peter, calling him. The backstory is here that they've been fishing all night and weren't able to get any kind of a catch. Then we have this miraculous, "Oh, just put your net in here." You got to love Simon for being willing to put the net in. He does say that, "We didn't catch anything," but he does it anyway.

Hank Smith:	18:13	It sounds like they're all done for the day. They were washing their nets. They were putting everything away.
Dr. Jan Martin:	18:21	Yeah, they're coming in.
John Bytheway:	18:21	I saw Michael Wilcox reenact this once that I thought was so funny because he was like Simon answering, he said, "Master, we've toiled all the night and have taken nothing. Nevertheless, at thy word..." He talks about the nevertheless, like, you're looking at the Savior. "Nevertheless, okay."
Hank Smith:	18:40	Sure.
John Bytheway:	18:42	Who are you arguing with?
Dr. Jan Martin:	18:45	Well, you have to wonder what the Savior's facial expression was right there as he's listening to this explanation, "We've toiled all night." You just wonder what body language is going on there for him to go, "Nevertheless, okay."
Hank Smith:	19:00	Jesus is like, "I don't remember asking."
John Bytheway:	19:03	There's this big pause in there. I have a question though. Why would they call him master? Is this the first time they met? Did they know him?
Dr. Jan Martin:	19:11	Now, I did some looking into that word, again, because that's a King James thing. The word that's under there in the Greek is <i>didáskalos</i> , which would be translated as teacher. Now, the interesting thing about the King James Version is, mostly it uses the word master, but most other modern translations will use teacher or rabbi here. Yes, this is kind of a KJV thing. Why would they be doing that? Well, back in their culture, they have that social hierarchy. They have a way of using that word master. That's a very anglicized viewpoint for the 16th century, 17th century, so that's them. But a normal, modern translation would either have teacher here or rabbi here. We just need to remember what Peter's going after is this kind of links us to our conversation about, why did they see Jesus as a rabbi or a teacher when he didn't have any credentials? But by this point, they've seen him teach and heard his doctrines at least enough to be giving him that title.
John Bytheway:	20:13	Interesting. They knew something different about him, enough to call him master.
Dr. Jan Martin:	20:21	Yeah.

John Bytheway:	20:21	What was the Greek? Di-
Dr. Jan Martin:	20:23	Didáskalos, that's the word. But, like I said, most of the other translations will either put teacher there or rabbi there. They don't use master. KJV keeps that to itself. That's a very 16th, 17th century word. I don't know if anybody's read the Lord of the Rings or done any of those kind of things. But if you have, you'll see Samwise, the character, calling his master, Frodo, master all the way through there. Just a very English, very English way of showing respect to somebody and conveying that they're on a higher plane than you. But that's not really... I think teacher or rabbi would be closer to what the Greek has in there.
Hank Smith:	21:02	I think Verse 5 lets us in a little bit on the personality of Peter, that he's like, "What? We've just been fishing. We just did that. We just cleaned up. But okay."
John Bytheway:	21:15	I know. I love the pause, "Uh, nevertheless." The depiction of this in The Chosen I just thought was so delightful, how excited they were when they pulled those nets up and all the others came running. That's when I... "Okay, I got to watch this show." That was so well done.
Dr. Jan Martin:	21:39	To me, you see in this explanation... I don't know if any of you've had this experience with your students. You've asked them to do something, and they haven't done it. Then the first thing they do is give you all the reasons why they haven't done it.
John Bytheway:	21:52	Good point.
Dr. Jan Martin:	21:55	I can imagine, the look I give them usually is, "And? I realize that you have-
John Bytheway:	22:00	Therefore?
Dr. Jan Martin:	22:02	... all of those, but I still need you to do the following." So what a fun student/teacher interaction here. It's just very typical. Peter, you almost feel like he feels a little defensive a little bit: "But we really did try to do this, so we've done our best. We've worked all night. There's nothing out there. I promise. There's no fish out there." Then that look from the superior rabbi of, "Oh, okay, I'll do it."
Hank Smith:	22:30	"You got to trust me on this."

Dr. Jan Martin:	22:30	"You got to trust me on this."
Hank Smith:	22:33	"You got to trust me. Go, go do it again."
John Bytheway:	22:35	"I'm the fisherman. So what do you know about fishing?"
Hank Smith:	22:40	I wonder if that's why he calls him teacher, John. He's like, "Teacher, not fisherman."
John Bytheway:	22:44	"You're a teacher.
Dr. Jan Martin:	22:45	Exactly.
John Bytheway:	22:45	I'm a fisherman."
Dr. Jan Martin:	22:46	"I'm the fisherman. I'm the expert on this part at least, and I've been out here all night." Just the amount of fish that they get, you just got to love that imagery. They filled both ships, and they both began to sink.
Hank Smith:	23:02	Boats are sinking.
John Bytheway:	23:03	With all that tilapia.
Dr. Jan Martin:	23:06	Yes, exactly. Then you look at this reaction, especially since we've been having fun with that first interaction of, "I know what I'm talking about, but I'll do it anyway." Then you look at Simon Peter. He falls down at Jesus's knees: "Depart from me, for I am a sinful man, O Lord."
Hank Smith:	23:27	You almost get the feeling he knows what's coming. He knows you're calling... I know that some people get a sense that a calling is coming and their first reaction is, "No, not me. I am not the guy, I am not the woman you're looking for, I promise."
John Bytheway:	23:42	Can I read something from Elder Holland about this?
Dr. Jan Martin:	23:45	Sure.
John Bytheway:	23:46	This beautiful phrase in Verse 4, "Launch out into the deep." This is what Elder Holland said about that. "Peter could not have known the ever-widening circles that single command would make in the stream of his plain and simple life. He was launching out into the expense of godliness, into the eternal possibilities of redeemed and celestial life. He would be learning the mysteries of the Kingdom. He would be hearing unspeakable things to launch out into that limitless sea of the

Gospel of Jesus Christ. Peter brought his craft ashore, turned his back on the most spectacular single catch ever taken from Galilee, forsook all and followed him. From that moment on, Jesus taught and trained Peter at every opportunity." That's September, 1975, Ensign.

Dr. Jan Martin:	24:35	Brilliant.
Hank Smith:	24:36	We'll make sure to link all of these quotes in our show notes on followhim.co , so you can come to one place to get all of these great quotes we've been using today.
John Bytheway:	24:46	There's something else, too, that I think is true. Verse 6 says, "Their net break." But when Jesus comes again post-resurrection, the net doesn't break. I've always wondered if there's a symbolic meaning there or something. So I'll throw it to you guys.
Dr. Jan Martin:	25:03	Well, there's lots you could do with that, of the life that you've lived is going to be different now. Those nets that you're going to be using-
John Bytheway:	25:13	To catch men.
Dr. Jan Martin:	25:15	"I'm going to have you catching men. You're not going to be doing this anymore. I need you to be willing to separate from your old life," which would be really hard to give up. I've always tried to help my students see that this is very much a First Nephi 37. Because if Simon has a wife and kids and this is their only means of livelihood, how do you take the main provider out of the house and not have him providing fish anymore? So this moment allows them financially to leave. This is a windfall, a financial windfall. So how does the Lord help us fulfill callings that he asked us to do? He does help us, and we got to look at that enabling. Here's the enabling power of the atonement into Peter's life and James and John's life because they're these major breadwinners. How are you going to have those families survive without the money from the fishing? Look at this, there's a preparation and help financially to do what they need to do, so the way's been provided.
Hank Smith:	26:21	Me too. I love what Peter sees in himself and what Jesus sees: two totally different things. "I'm a sinful man, and Jesus sees a fisher of men."
John Bytheway:	26:30	I think Jesus knows about Peter.

Hank Smith:	26:34	What do you see in you versus what does he see in you?
Dr. Jan Martin:	26:37	11 Verse 10, too, that he starts it off with, "Fear not." Of course you're going to be nervous. "I'm a fisherman. I'm not a missionary. I'm not a leader of something. I don't know. I've never done this. I don't work with people." "Fear not, I am going to tutor," as Elder Holland said, "I'm going to tutor and train you into catching men," which is going to be a steep learning curve, a difficult time. Everything's going to be different for Peter, James, and John from henceforth. They have every reason to be insecure and to be anxious and afraid. "But I need you to not be afraid. I'm going to help you."
Hank Smith:	27:18	We can all take comfort in that with any new calling. Getting the calling to be the Gospel doctrine teacher or the Relief Society president or the Young Women's president. "Fear not. You can do this."
Dr. Jan Martin:	27:31	Then you have that lovely verse, Verse 11: "They forsook all and followed him." Now, one of the interesting things that, when I was reading about teachers and disciples and the education system in the Jewish times to just understand why Jesus was so unusual, one of the things I read was that teachers and people you wanted to go study under, they didn't invite you to come study with them. You went and asked if you could study with them. But Jesus is always inviting people to come study with him, "Come and see. Come and follow me. Come and forsake everything and come, come, come." Again, that makes him an unusual rabbi is he's always inviting disciples, and that's not normally what you did. You had people coming and asking to study under you, which is the typical academic way.
	28:23	Even today when you do PhDs, you have to go and approach a doctor of something. You find a tutor, and you ask if you should apply, and you get support. You don't just apply for a PhD program. You find someone you want to study under and ask if you can. This is, again, just really fascinating where he's inviting them to come and study under him, and they are. They're willing to leave everything behind.
John Bytheway:	28:49	"Hey, follow him." It's right in there, isn't it, Hank?
Hank Smith:	28:51	Yeah. We kind of like that phrase. You got to think that maybe part of Peter is like, "Let's stay here and do this. Let's stay here and catch all these fish and get really rich." But it's, "No, I gave you enough," Like you said, Jan, "I've given you enough to where now you can walk away and go full-time to the ministry."

John Bytheway:	29:17	It's like Elder Holland said, "If I want fish, I can get fish." He's saying that the Savior's saying this. "If I want fish, I can get fish. I need you to be a fisher of men." There's another quotation that I like with this. Elder John Longden, we're talking in the 1960s before you and Hank were born, he said something like, and he was quoting, it's kind of an old saying type thing, "Satan chooses his disciples when they are idle. Jesus chose his when they were busy at their work." I thought, what an interesting idea is that they were busy at their work and Jesus chose them. Satan chooses people when they're idle. That's a whole interesting topic. The Doctrine and Covenants and the Book of Mormon talk about people that are full of idleness. I guess you get in trouble when you have nothing to do type of a thing. But Jesus chose people who were already working. I thought, oh, that's an interesting insight.
Dr. Jan Martin:	30:12	And what that says about their work ethic because preaching the Gospel, all of this, is work-oriented. We have to wear the garments of the laborer. You want to pick people who already have a work ethic and invite them to then transfer their good work ethic to something of more eternal value than maybe what they were doing. So Peter, James, and John clearly are hard workers. They've been up all night. They've been fishing. They've been trying to earn a living. It's not like they're sitting around waiting for the fish to just come to them. They're out there looking. But now we're going to take all that talent and hard work, and we're going to have to put it in a realm where they're not used to working and see if we can transfer the skills over to do something new. But you're working with people who are already used to hard labor, and this is going to be hard.
John Bytheway:	30:59	When Nephi says that "We got to separate from the Lamanites," Lehi dies in the Second Nephi 4 and in Second Nephi 5, he takes his people, they call it the Land of Nephite. Nephi says, "And I did cause my people to be industrious and to labor with their hands." There was a lot of things he could have done. "All right, we're gone. Let's party." But he says, "Okay, let's get to work." And they did. They built a temple.
Dr. Jan Martin:	31:24	Then you're looking at what they were asked to give up. They forsook all or left their families behind to whatever extent. They left their jobs. They changed their focus. They went traveling around instead of staying at home. That's something to think about, too, is that sacrifice is part of the Gospel. It's one of the first principles of the Gospel that we learn to sacrifice. You watch a massive sacrifice happening here, but then you think about all the things that Peter, James, and John are going to get

to receive in return for their sacrifice that they could never have had any other way.

- John Bytheway: 32:01 Doesn't Peter bring that up later? "Hey, we've forsaken all."
- Dr. Jan Martin: 32:05 Well, that's when he is asking about the rich people who can get into the kingdom, isn't it, when he says, "The rich people can't get in"? He's like, "Well, we've given up everything. If those people can't get in, who can get in?" It's interesting watching what it costs us to become a disciple of Christ, the things that we get. It's that Doctrine and Covenants verse that, "Neither eye nor ear hath comprehended," or whatever word they use, "the things that God has in store for them that love him."
- John Bytheway: 32:33 1 Corinthians 2:9.
- Dr. Jan Martin: 32:36 Is that where it is?
- John Bytheway: 32:38 "Eye have not seen, nor ear heard, neither have entered into the heart of man." Well, it's in the manual, too. This was quoted recently in General Conference, Page 22, in the manual, "Men and women who turn their lives over to God will discover he can make a lot more out of their lives than they can. Know how this happened to Simon Peter and his fellow fisherman, Jesus saw something greater in them than they saw in themselves. He wanted to make them fishers of men."
- Hank Smith: 33:03 Fascinating who he chooses. He doesn't choose these students of the scriptures in Jerusalem. He chooses fishermen from Galilee. Then over in Verse 27, he chooses a publican. That's got to be hard for some in the group. This is Matthew in Verse 27, this publican named Levi. "And he left all." There's that word again. "He left all, rose up, and followed him." He's putting together quite an odd team.
- Dr. Jan Martin: 33:29 An odd team. He is. That's something we have to remember, too, is, and I remember Elder Ballard saying this. He came to BYU a couple of years ago and did a question/answer session. One of the things he said to the students was, "Sometimes you misunderstand what it means to be a general authority. I'm not an authority on every subject. My job is to bring you to Christ and to teach you how to come unto Christ, and I'm an expert in that. I'm not an expert in every Biblical subject or every scriptural topic or every Church history subject. We need to remember what our leaders do and what they don't do." None of these people were scribes. He doesn't call anybody who's been studying under a scribe or who's got an education.

Everybody has to learn the Scriptures from the ground up. And our leaders are very similar to that. Some of them have had a seminary teaching background or something, but a large majority of them come from whatever walk of life.

John Bytheway:	34:24	Business, law, medicine, whatever.
Hank Smith:	34:26	You look at the First Presidency right now. You got medicine, law, and education.
Dr. Jan Martin:	34:31	So we need to be reasonable about what we're expecting them to be able to teach us and remember that they're learning and studying and getting revelation the same way.
John Bytheway:	34:41	Hank has heard me talk about an interesting experience in my life. I was 17 years old and called to be what they used to call the junior Sunday school chorister. I was a primary chorister, basically, and I was 17 and a boy. I love telling this story. We don't have time for it here. There were other teachers watching me struggle to teach the kids. There were other primary teachers going, "Who called him?"
Dr. Jan Martin:	35:10	Who called him?
John Bytheway:	35:11	I'm sure that was happening. It's a fun story to tell because suddenly I found myself opening an area in the Philippines and been alone and having a bunch of people show up to our branch and a lot of kids, and I knew exactly what to do. It was a really interesting moment for me to go, "I know what to do." I knew the songs. They were in my head. So we may have those moments, "Who called him?"
Hank Smith:	35:36	Or, "Who called her?"
John Bytheway:	35:40	"Who called her?" The Lord is smarter than we are, and he might call a publican and a fisherman and say, "I'm going to make you apostles."
Dr. Jan Martin:	35:49	Yeah, and he does, and he's perfectly capable of transforming us all into things that we've maybe never imagined. We were joking around earlier. I'm this little picked on, bullied nobody who's ostracized socially and a loner basically to see a future of being able to be a teacher and be in front of people and be able to do stuff like this. Wow, what a transformation from the person that hid in the corner and never wanted to be noticed and did everything to avoid any attention because it was usually

		negative to being comfortable teaching and interacting with large populations of people.
John Bytheway:	36:27	You are a personification of that idea. Men and women who turn their lives over to God will discover he can make more out of their lives than they can. You didn't see it in yourself, but he saw it in you all along. You taught physical education for a while, too.
Dr. Jan Martin:	36:41	Yeah, I did a degree in that. I did little student teaching and things, but it was just one of those realizations that, though I wanted to be a teacher, I hadn't quite discovered the field that felt exactly right. I had a journey to figure that out, and I'm so grateful that I'm here, but it didn't start there. So all of us have this adventure figuring out who we are and what our purpose is in life and what the Lord has for us to do. For me, it wasn't remaining in that.
John Bytheway:	37:11	I think for all of us that teach young adults sometimes, they're, "Well, should I major in this, or should I major in that?" You're like, for a lot of people, it really doesn't matter. The Lord's going to find something he wants you to do, so you might work in the same degree you studied and you might not.
Dr. Jan Martin:	37:26	You might not, and I certainly don't. It was an adventure. It was just line upon line, learning piece by piece, gathering the preparation for certain things, and you just let the Lord lead you. But he's got it. He can get you where he needs you to be.
John Bytheway:	37:40	I will order all things for your good.
Dr. Jan Martin:	37:42	Yes.
Hank Smith:	37:44	It's fascinating to me that he calls this fisherman and he calls this publican, and then he throws a dinner party. That's going to be our first order of events is we're going to have a dinner party. He gets highly criticized for it, that he's eating with sinners and publicans.
John Bytheway:	38:00	What a great answer he gives. Oh my goodness.
Hank Smith:	38:04	That's Verse 31, right, John?
John Bytheway:	38:05	Yeah.
Dr. Jan Martin:	38:05	31. "They that are whole need not a physician, but they that are sick."

John Bytheway:	38:11	How do you argue with that?
Hank Smith:	38:13	"I came not to call the righteous, but sinners to repentance." So he's got them all called and he's like, "All right, let's get started."
Dr. Jan Martin:	38:20	"Let's get started. Let's get to work."
John Bytheway:	38:22	I like how Elder Holland says, "The church is not a monastery for perfect people, although all of us ought to be striving to become better." He said, "It's more like a hospital for those who are ill and want to get well."
Dr. Jan Martin:	38:34	This is an important thing to remember because I think it's Elder Maxwell that said, "We are each other's clinical material." We're all running around in this clinic together of the Church being a clinic, and we're all imperfect people. We all do and say things that are not helpful sometimes. It can be really difficult to be a member of an organization with imperfect people, but this is where we have to apply the Gospel and say, "We're all disciples. I can forgive. We can work things out." Just because something unkind happens, which happens, it doesn't mean I have to leave the organization and be offended by it. I need to expect that people are going to do things that aren't great, and I need to find a way to work it out and continue being a disciple instead of leaving the clinic and going elsewhere because I was bothered that somebody didn't do the right thing.
John Bytheway:	39:26	Elder D. Todd Christofferson gave this talk called Why the Church? I took that apart and just made a bullet point for everything that he said. There are so many good reasons, but one of them was to experience the application of divine doctrine. Then he said, "We have to put up with each other's idiosyncrasies..." and then he said, "or as President Packer called them, our idiotsyncrasies." Where do we learn love and forgiveness and mercy? Sometimes in our own church. We're learning to get along. Like you said, we say things that are hurtful or didn't mean to be hurtful, or sometimes maybe somebody did mean to be hurtful. Well, what are we going to do? Well, where else are you going to go? This is still the Lord's Church, and we're all doing the best we can. So I like that you've brought that up.
Dr. Jan Martin:	40:13	It's tough. I've lived long enough to have had many a difficult experience with various church members, but the ultimate question you ask every time something happens that's hurtful or disappointing or didn't go the way that you hoped it would is, "Why am I here and who am I following?" I'm following Jesus. I'm here for the Savior, and that makes everything else go to the

sidelines and be put in their proper place. I'm not here following that particular leader, or I'm not here following that particular member who hurt my feelings. I'm here because I love Jesus Christ and I'm a disciple of Christ. So I'm going to stick with Christ, and then I'm going to learn, as painful as it is, to apply his teachings to help me deal with everyone else who's following Christ. And it can be hard.

John Bytheway: 41:03

Elder Christofferson, in that talk about, "Who am I following?" he said that "We are striving not for conversion to the Church, but to Christ and his gospel." I thought I have used that language myself. My dad was a convert, but I noticed the Book of Mormon never calls it that they were converted to the Church. It always says, "Converted unto the Lord." There's one Verse, I want to say Third Nephi 28:23 I think, where it says, "And they were converted unto the Lord and united with the Church." You see the object of our conversion is Christ, not the members, not the Church. If we're converted to the right thing, then we can have that perspective and stay in. We're experiencing application of doctrine.

Dr. Jan Martin: 41:46

Yes, we are. It could be so painful, and it really pushes us right where we are, right in that core sometimes to have to work with forgiving other members of the church for things they either did or didn't do. But it's important to remember this concept of, "Who am I following?" I'm studying under the Lord Jesus Christ, and he can handle everything that's going on in the clinic. He's aware of all of those little things. In fact, later on when the Savior talks about his disciples and how he's aware that on occasion they were fault finding and having contention amongst themselves, it's not like he was blind to that. He knew about all of that, but his teachings are there to help us to handle all of that and still be a disciple.

Hank Smith: 42:36

We belong in this group even as sinners. He's saying, "They belong right next to me." Right in the manual it says, "Sometimes people feel guilty when they are tempted to sin, but even the Savior, who lived without sin, was tempted. Jesus knows the temptations we face and how to help us overcome them." So anybody listening who's saying, "Well, I'm not a fisherman or publican, I'm a sinner," well, you are invited to the party as well.

Dr. Jan Martin: 43:03

Do you know what's so funny about this comment? The richness of it and the all-encompassingness of it is amazing because the scribes and Pharisees are murmuring because they think they're better spiritually than everyone else because the way they live their lives. Here's the Savior saying, "They that are whole need

not a physician, but that are sick." But the people he's addressing that comment to are sick as well because of their judgment of others, their rejection of others. They're sick too. It's kind of this invitation here of, "Well, I am going to hang out with these people, but I actually need you to come and be part of these people because you're kind of part of these people." All of us are sinners in one way or another.

Hank Smith:	43:44	All have fallen short of the glory of God.
John Bytheway:	43:47	It seems like the Savior is harder on people who think they have no sin. How would you even say it? He seems to be harder on hypocrites than on sinners, and hypocrisy is not willing to admit that you're a sinner. "Why are you eating and drinking with publicans and sinners?" Well, who else am I going to find on planet Earth to eat with?
Dr. Jan Martin:	44:10	Exactly.
John Bytheway:	44:12	"All the Lord's ever had to work with is imperfect people," Elder Holland, that famous thing. "It must be incredibly frustrating to him but he deals with it, and so should we." This is all there is. I couldn't find a perfect person, so I chose this guy to be the bishop. That's what my ward said.
Dr. Jan Martin:	44:30	That's such an important thing for us to do when we're tempted to point fingers at the weaknesses and sins of others is to really just stop and say, "Well, maybe I don't do that particular thing, but there's other things that I do." The minute you start doing that, you can be humbled and then get off the judgment pedestal and be like, "Maybe I didn't like that that person did that, but these are my weaknesses. I want someone to be merciful for mine, so how can I find it in my heart to be merciful to someone else's problems?" That then allows that unity you were talking about to happen. Humility is a major component of being able to be unified. We all have to just be humble, and then it's easier to connect. So I love that he's saying something like that, that he's coming to heal the sick, but sending a message to the people he's talking to, that they're included in the group. "As good as you are..."
John Bytheway:	45:31	What was the joke? It was Zig Ziglar or somebody that said, "Oh, I'm not coming to your church. There's just a bunch of hypocrites." He said, "Well, we got room for one more."
Hank Smith:	45:45	That's funny. I want to read this paragraph to both of you out of the manual and get your thoughts on it. It kind of sums up the

entire lesson. It says, "From his youth, Jesus seemed to be aware that he had a unique sacred mission, but as Jesus prepared to begin his earthly ministry, the adversary sought to plant doubt in the Savior's mind, 'If thou be the son of God,' Satan said. But the Savior had communed with his Father in heaven. He knew the scriptures and he knew who he was. To him, Satan's offer, 'All this, will I give thee,' was a hollow one, for the Savior's lifelong preparation allowed him to receive the power of the spirit." That's that reference to Luke 4. "So despite temptation, trials, and rejection, Jesus Christ never wavered from his appointed work, quote, 'I must preach the kingdom of God for therefore am I sent.'" Then we could add that he called others in that same way. Jan and John, both of you, what do you hope our listeners walk away with from these three chapters we've studied today?

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| Dr. Jan Martin: | 46:47 | I would hope that they would walk away with a love for what's here and a practical way to apply it to that common problem of self-doubt and not maybe feeling comfortable with me or my mission and what I'm here on Earth to do and to really be able to connect with a Savior who's shown us a way to handle that. As we said with the Temptation section, we spent so much time looking at that, but every single verse is incredibly rich about, how do I deal with Satan? How do I deal with the weakness of mortality? How do I deal with temptations and still remain faithful and true to the fact that I'm a daughter or son of God and I was sent here to do some specific things? I would hope that the audience out there would just be really touched at here's some tools I can use to discover that and remain faithful to who I am and what I came here to do. |
| Hank Smith: | 47:54 | And to see that in others as well. It seems that he sees that in himself. Then he goes and finds these fishermen and publicans and even sinners, and he sees something in them. He sees a greatness in them as well. |
| John Bytheway: | 48:05 | I love that idea. I love it when we can find a way not just to see what's here and to try to be scholarly and to be able to say, "What do I do with this?" I think, Jen, you helped us find a beautiful way to apply how Jesus answered those temptations and that all of us can think that God sees more in us maybe than we see in ourselves. I liked what you said about practical ways that we can take these passages and to help us go through this life. I really like that. |
| Dr. Jan Martin: | 48:39 | I love that he has those experiences, and then just even announcing who he is and the pushback he gets from announcing who he is. It's not just Satan who keeps questioning |

"If, if, if." It's other people, even that last incident that we're looking at with the scribes and Pharisees saying, "Why are you eating with publicans and sinners?" There's an "if" in that: "If you were who you said you were, you would not be doing this."

49:05 That's one of our biggest pieces of adversity and mortality is forgetting who we are and what we came here to do. So I appreciate President Nelson's reminders of those identities and that we need to really cling to those eternal identities and not apologize for who we are and what we came here to do, and push through the adversity that comes against those things and not let them dissuade us from that. It's so easy.

49:32 I've had so many times in my life where unkind things have been said or people have complained about something. It can really devastate you and make you question, "Why am I even doing this? Why am I even trying to teach the Gospel? How come I'm even up in front of those people?" when sometimes it just feels like you're a target for the complaining or the misunderstanding or the whatever, and that can really undermine you. Every time that happens, it's a real temptation to cave in to self-doubt and to say, "Well, maybe I am in the wrong place. Maybe I do need to find another job." But when you come back to those spiritual moments and you're like, "No, this is what the Lord has asked me to do, and as I focus on that, I can overcome any of the pushback," and we're all going to get it. So it just gives us the strength to be comfortable and confident that, like the Savior is, he's so confident, and he never deviates from his purpose.

Hank Smith: 50:32 So well said. Wow, what a fantastic, fantastic day, John. How did we get this job to sit at the feet of people like Jan Martin and to learn today? It's just been an absolute treat. My Scriptures are well marked after today.

John Bytheway: 50:47 I've got a whole bunch of to-dos. Go find this, go find this, go find this, some of the things you shared. Cherish your personal burdens. Whoa, wow, go find that. Thank you, Jan.

Dr. Jan Martin: 50:59 You're welcome. It's been fun. Thanks for having me.

Hank Smith: 51:02 Absolutely. We want to thank Dr. Jan Martin for being with us today. We want to thank all of our listeners. Of course, we want to thank our executive producer, Shannon Sorensen, our sponsors, David and Verla Sorensen. We want to remember our founder, the late Steve Sorensen. We hope all of you will join us next week. We're going to come back. We're studying more of the New Testament on followHIM.

51:24

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HOW DOES THE SAVIOR DESCRIBE HIMSELF?



Hank Smith:	00:04	Hello my friends. Welcome to another followHIM Favorites. My name is Hank Smith. I'm here with the amazing John Bytheway. Welcome, John.
John Bytheway:	00:11	Thanks, Hank.
Hank Smith:	00:12	Yeah. We take apart just one question from this week's Come Follow Me lesson and the part we're going to take this week is the Savior in Nazareth. How does he describe himself? John, you want to take this one?
John Bytheway:	00:25	I love this because they had heard rumors, they didn't know, they had heard about healings. We've got Luke 1 is what? Zacharias, Elisabeth, John the Baptist. Luke 2: the Christmas story. Luke 3: the baptism of Jesus. Luke 4: He goes back home and I love the wording, "As his custom was, he went to the synagogue and he stood up for to read," and I guess the way they did it was you read a scripture and then you sat down and made a comment. What I love about this is of all the verses that we might think of to describe the Savior in the Old Testament, and maybe we'd even try to pick the best one, well, we don't have to. Jesus chose the one.
Hank Smith:	01:01	Yeah, he chose it for us.
John Bytheway:	01:03	Yeah. So it says, "The minister gave him the scroll and then he stood up and read." This is verse 18 of Luke 4, "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor. He hath sent me to heal the brokenhearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book, gave it again to the minister, and sat down. The eyes of all them that were in the synagogue were fastened on him. Then he began to say unto them, 'This day, is this scripture fulfilled in your ears.'" And how did they react at that, Hank?
Hank Smith:	01:42	These are his friends and neighbors, the people he had grown up with. This was back in Nazareth where he had been brought

up according to verse 16. So you would think they would be so excited and just shocked that the Messiah is from their own little town, but instead he's almost entirely rejected by these people.

- John Bytheway: 02:01 Yeah. When he says, "This day" it's like, "This is me and He hath anointed me." Anointed one is Messiah in Hebrew or Christ in Greek, and he's saying this is me, and what could have been a more beautiful message, but what I love here, to answer the question, is notice his emphasis on healing. "To preach the gospel to the poor, heal broken hearts, preach deliverance to captives," and that could be all sorts of captivity. Emotional, addiction. "Recovering sight to the blind." Spiritual blindness, physical blindness, and so I love how positive that way of characterizing what did Jesus come to do? I came to heal broken hearts. That's a verse that I love and I love that Jesus chose it.
- Hank Smith: 02:43 Yeah. I think of the Savior's mission and how he says, "I'm here to preach the gospel to the poor." Poor in spirit perhaps, afflicted, those who are meek, to preach glad tidings to the poor. It's been translated that way. The good news to the meek. Good news to those who are suffering. So I think that's exactly what he did. He went and He preached the Good News to the meek. I don't know if there's a better way to describe the Lord than Isaiah got there in Isaiah 61.
- John Bytheway: 03:16 Yeah. He knew exactly where to go. I don't know if they handed him the book or if he chose the one, but I love that that's how it's characterized. I like to say to the teenagers, if Jesus came to your high school, who would He go see? I don't know the answer to that, Hank, but it might be those that feel lonely and are sad. I mean, I guess that's where He'd go and so if we want to carry His light to others, we ought to be those who lift each other up as well.
- Hank Smith: 03:39 Yeah. We can look for the brokenhearted, for the poor, brokenhearted, the captives, the blind, and the pained. We can go look for them just like He would.
- John Bytheway: 03:48 Yeah.
- Hank Smith: 03:49 We want to thank you for joining us on followHIM Favorites. We hope you join us on our full podcast. It's called followHIM. You can get it wherever you get your podcasts. We're with Dr. Jan Martin this week and she does a fantastic job. We think you're going to love her, so come join us there and then come back next week for another followHIM Favorites.