



*“These Twelve Jesus Sent Forth”*

## **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 can sharing personal testimony of healings, blessings, and testimony bless others? Dr. Ryan Sharp explores the many miracles of Jesus and the value of personal testimony amidst tribulation and persecution.

#### **Part 2:**

Dr. Sharp continues to examine Jesus Christ’s healing of Jews, Gentiles, men, and women and Jesus sending Apostles to teach and minister.

## Timecodes:

### Part 1

- 00:00 Part 1–Dr. Ryan Sharp
- 00:56 Introduction of Dr. Ryan Sharp
- 02:34 Unique approaches of each gospel author
- 04:11 Matthew’s POV
- 06:40 *Inclusio*
- 14:35 Why miracles are shown
- 18:01 Jesus heals man with leprosy
- 19:29 Miracles in Matthew 9
- 21:01 Elder Wirthlin story of friendship
- 24:44 John story “Where Will Your Friends Take You?”
- 27:27 Brother Arnold story “Strengthen Your Brethren”
- 31:05 Matthew’s call
- 35:19 Jesus eats with sinners
- 36:50 Fasting and joy
- 39:10 Characteristics of Mark
- 41:34 Messianic Secret
- 46:59 Dr. Sharp shares a personal story about teaching and studying the New Testament
- 49:25 Markan sandwich of Jairus and woman with issue of blood
- 54:37 Hem of Jesus’s garment
- 1:01:11 End of Part 1–Dr. Ryan Sharp

### Part 2

- 00:00 Part II– Dr. Ryan Sharp
- 00:07 Woman made whole
- 02:33 Jairus and his daughter
- 05:46 Be not afraid
- 09:32 Story about firefighters during a meeting
- 11:40 Elder McConkie story about the woman with blood disease
- 16:25 Did people faint in Matthew?
- 19:25 Jesus commands his disciples to teach and perform miracles
- 21:45 Apostles struggle to heal as Jesus did
- 23:59 Fallibility of the Apostles
- 28:25 The Apostles constantly get corrected
- 29:19 Dr. Sharp shares a personal story about a baptism
- 37:34 The Apostles ask who is the greatest
- 41:47 Dr. Sharp shares a story about his Mission Leaders
- 52:32 Jesus with a sword

- 54:54 John shares a personal story about his mission
- 56:17 Dr. Sharp shares his journey as a scholar and a disciple
- 1:02:47 End of Part II—Dr. Ryan Sharp

## References:

Belnap, Daniel L. “‘A Wise Man Built His House upon a Rock’: Religious Studies Center.” “A Wise Man Built His House upon a Rock” | Religious Studies Center. Religious Studies Center of Brigham Young University. Accessed February 15, 2023. <https://rsc.byu.edu/sermon-mount-latter-day-scripture/wise-man-built-his-house-upon-rock>.

Brooks, Kent R. “John the Beloved: Religious Studies Center.” John the Beloved | Religious Studies Center. Religious Studies Center of Brigham Young University. Accessed February 15, 2023. <https://rsc.byu.edu/sperry-symposium-classics-new-testament/john-beloved>.

Brown, S. Kent. “Apostle: Religious Studies Center.” Apostle | Religious Studies Center. Religious Studies Center of Brigham Young University. Accessed February 15, 2023. <https://rsc.byu.edu/latter-day-saint-essentials/apostle>.

Combs, Jason R. “‘Christ’ after the Apostles: The Humanity and Divinity of the Savior in the Second Century: Religious Studies Center.” “Christ” after the Apostles: The Humanity and Divinity of the Savior in the Second Century | Religious Studies Center. Religious Studies Center of Brigham Young University. Accessed February 15, 2023. <https://rsc.byu.edu/thou-art-christ-son-living-god/christ-after-apostles-humanity-divinity-savior-second-century>.

Elder D. Todd Christofferson Of the Quorum of the Twelve Apostles Image Christofferson, D. Todd. “Finding Your Life.” The Church of Jesus Christ of Latter-day Saints, March 1, 2016. <https://www.churchofjesuschrist.org/study/ensign/2016/03/finding-your-life.29?lang=eng#29>.

Farnes, Alan Taylor. “The Synoptic Gospels: Religious Studies Center.” The Synoptic Gospels | Religious Studies Center. Religious Studies Center of Brigham Young University. Accessed February 15, 2023. <https://rsc.byu.edu/new-testament-history-culture-society/synoptic-gospels>.

Grey, Matthew J. “Simon Peter in Capernaum: An Archaeological Survey of the First-Century Village: Religious Studies Center.” Simon Peter in Capernaum: An Archaeological Survey of the First-Century Village | Religious Studies Center. Religious Studies Center of Brigham Young University. Accessed February 15, 2023. <https://rsc.byu.edu/ministry-peter-chief-apostle/simon-peter-capernaum-archaeological-survey-first-century-village>.

Griffin, Tyler J. “Matthew's Portrayal of Jesus: Son of David, a New Moses, and Son of God: Religious Studies Center.” Matthew's Portrayal of Jesus: Son of David, a New Moses, and Son of God | Religious Studies Center. Religious Studies Center of Brigham Young University. Accessed February 15, 2023. <https://rsc.byu.edu/thou-art-christ-son-living-god/matthews-portrayal-jesus-son-david-new-moses-son-god>.

Hilton, John. “Seeking Jesus.” John Hilton III, January 9, 2023. <https://johnhiltoniii.com/seekingjesus/>.

Hopkin, Shon D. "Peter, Stones, and Seers: Religious Studies Center." Peter, Stones, and Seers | Religious Studies Center. Religious Studies Center of Brigham Young University. Accessed February 15, 2023. <https://rsc.byu.edu/ministry-peter-chief-apostle/peter-stones-seers>.

Huntsman, Eric D. "The Gospel of John: Religious Studies Center." The Gospel of John | Religious Studies Center. Religious Studies Center of Brigham Young University. Accessed February 15, 2023. <https://rsc.byu.edu/new-testament-history-culture-society/gospel-john>.

Huntsman, Eric D. "The Petrine KĒRYGMA and the Gospel According to Mark: Religious Studies Center." The Petrine Kērygma and the Gospel according to Mark | Religious Studies Center. Religious Studies Center of Brigham Young University. Accessed February 15, 2023. <https://rsc.byu.edu/ministry-peter-chief-apostle/petrine-kerygma-gospel-according-mark>.

"March 6–12. Matthew 9–10; Mark 5; Luke 9: 'These Twelve Jesus Sent Forth.'" March 6–12. Matthew 9–10; Mark 5; Luke 9: "These Twelve Jesus Sent Forth", January 1, 2022. <https://www.churchofjesuschrist.org/study/manual/come-follow-me-for-individuals-and-families-new-testament-2023/11?lang=eng>.

Millet, Robert L. "How Miracles Are Wrought: Reflections on Faith, Prayer, and Priesthood: Religious Studies Center." How Miracles Are Wrought: Reflections on Faith, Prayer, and Priesthood | Religious Studies Center. Religious Studies Center of Brigham Young University. Accessed February 15, 2023. <https://rsc.byu.edu/vol-14-no-2-2013/how-miracles-are-wrought-reflections-faith-prayer-priesthood>.

President Russell M. Nelson President of the Quorum of the Twelve Apostles Image Nelson, Russell M. "Drawing the Power of Jesus Christ into Our Lives." The Church of Jesus Christ of Latter-day Saints, April 1, 2017. <https://www.churchofjesuschrist.org/study/general-conference/2017/04/drawing-the-power-of-jesus-christ-into-our-lives?lang=eng>.

Sharp, Ryan H. "Helping Students Rely on the Redeemer: Religious Studies Center." Helping Students Rely on the Redeemer | Religious Studies Center. Religious Studies Center of Brigham Young University. Accessed February 15, 2023. <https://rsc.byu.edu/vol-13-no-1-2012/helping-students-rely-redeemer>.

Sharp, Ryan H. "Meeting Christ in The Book of Mormon - Kindle Edition by Sharp, Ryan H ..." amazon. Accessed February 15, 2023. <https://www.amazon.com/Meeting-Christ-Book-Mormon-Sharp-ebook/dp/B0172NFJT4>.

Skinner, Andrew C. "Peter-the Chief Apostle: Religious Studies Center." Peter-the Chief Apostle | Religious Studies Center. Religious Studies Center of Brigham Young University. Accessed February 15, 2023. <https://rsc.byu.edu/go-ye-all-world/peter-chief-apostle>.

Strathearn, Gaye. "Matthew as an Editor of the Life and Teachings of Jesus: Religious Studies Center." Matthew as an Editor of the Life and Teachings of Jesus | Religious Studies Center. Religious Studies Center of Brigham Young University. Accessed February 15, 2023. <https://rsc.byu.edu/how-new-testament-came-be/matthew-editor-life-teachings-jesus>.

"When Faith Endures." The Church of Jesus Christ of Latter-day Saints. Accessed February 15, 2023. <https://www.churchofjesuschrist.org/study/manual/hymns/when-faith-endures?lang=eng>.

## Biographical Information:



Ryan Sharp has lived in Idaho, Oregon, and Utah. He is a full-time seminary teacher, a speaker at Especially for Youth, Best of EFY, and at Brigham Young University Education Week. He served in the Auckland New Zealand Mission, and is a counselor in his ward's bishopric. He earned a bachelor's degree in American studies from Brigham Young University and a master's in educational leadership from the University of Utah, where he is a doctoral candidate in health promotion and education. He is married to Jessica Sharp, the girl of his dreams, and they are the proud parents of the four craziest little boys on earth! He loves sports, reading and writing, hanging out with his family, wrestling his boys, and studying and teaching the restored gospel.

## Fair Use Notice:

*The Follow Him Podcast with Hank Smith and John Bytheway* may make use of copyrighted material, the use of which has not always been specifically authorized by the copyright holder. This constitutes a "fair use" and any such copyrighted material as provided for in section 107 of the US Copyright Law. In accordance with Title 17 U.S.C. Section 107, the material on this podcast is offered publicly and without profit, to the public uses or the internet for comment and nonprofit educational and informational purposes. Copyright Disclaimer under Section 107 of the Copyright Act of 1976, allowance is made for "fair use" for purposes such as criticism, comment, news reporting, teaching, scholarship, and research. In such cases, fair use is permitted.

No copyright(s) is/are claimed.

The content is broadcasted for study, research, and educational purposes.

The broadcaster gains no profit from broadcasted content. This falls under “Fair Use” guidelines:  
[www.copyright.gov/fls/fl102.html](http://www.copyright.gov/fls/fl102.html).

**Note:**

The *Follow Him Podcast with Hank Smith and John Bytheway* is not affiliated with The Church of Jesus Christ of Latter-day Saints nor Brigham Young University. The opinions expressed on episodes represent the views of the guest and podcasters alone. While the ideas presented may vary from traditional understandings or teachings, they in no way reflect criticism of The Church of Jesus Christ of Latter-day leaders, policies, or practices.



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 another episode of followHIM. My name is Hank Smith. I'm your host and I'm here with my apostle like co-host John G. Bytheway.
John Bytheway:	00:00:31	My apocalyptic like.
Hank Smith:	00:00:34	Did I get that right? I got that... Did I get that middle initial right? I did, didn't I?
John Bytheway:	00:00:37	John Glenn was the astronaut that went into orbit in February of '62. I was born several months later and my parents thought I had that space cadet look.
Hank Smith:	00:00:48	John, we are going to talk about Jesus and his apostles today and we needed a Bible expert and we got one. Who is joining us?
John Bytheway:	00:00:56	We did. We're excited to welcome to followHIM for the first time, Dr. Ryan Sharp. And Ryan Sharp is currently an assistant professor of ancient scripture at Brigham Young University. Prior to coming to BYU, he worked for 10 years in the seminaries and institutes and we talked about all the different places he's been was at Spanish Fork, Pleasant Grove. His passion is helping others engage deeply in their study of the scriptures. His other research interests include religious

pedagogy. Did I say that word right? You're going to tell us what that means. Pedagogy, positive organizational behavior and organizational psychology. He served a mission to Auckland. I love saying Oakland because it looks like Oakland, but it's Auckland. Auckland, New Zealand. He and his wife Jessica are the parents of five rambunctious, energetic, and wonderful boys. Welcome Dr. Sharp. Thanks for being with us today.

- Dr. Ryan Sharp: 00:01:51 Thank you so much. So in addition to that, we need to add another child there. Another boy. What does a family of five crazy boys need? A sixth boy.
- John Bytheway: 00:01:59 Yes.
- Dr. Ryan Sharp: 00:01:59 So we now have a one-year-old. They keep our lives interesting.
- Hank Smith: 00:02:03 Yeah. Six boys.
- Dr. Ryan Sharp: 00:02:05 Six boys ages 16 to one. Pray for us.
- Hank Smith: 00:02:09 16 down to one. And you're serving in your stake presidency, isn't that right?
- Dr. Ryan Sharp: 00:02:13 Yeah.
- Hank Smith: 00:02:14 All right. Six boys, 16 to one and a member of the stake presidency. I bet you're not busy at all. It's my guess. You're sitting around doing not much.
- Dr. Ryan Sharp: 00:02:23 Exactly.
- Hank Smith: 00:02:24 Ryan, we are in, Come, Follow Me. Luke 9, Mark 5, and Matthew 9 and 10. So we have a lot of scriptures to cover. Where do you want to start?
- Dr. Ryan Sharp: 00:02:34 So because we have four chapters, three different books, I want to actually spend some time setting up how I want to approach each of these. And I know previously guests have talked about the value of studying each individual gospel and looking at the gospel author's perspective. And so I want to build on that a little bit because we are going to approach each of these individually. As a disclaimer from the beginning, we're going to pop around a little bit, so probably start in Matthew and then jump over to Mark, back to Matthew and over to Luke. But in the process I hope also to underscore some of the unique approaches of these gospel authors.

John Bytheway: 00:03:12 This sounds great.

Dr. Ryan Sharp: 00:03:13 A book that's been helpful for me is, and it's written by a New Testament scholar, not a member of the church. His name is Dr. Mark L. Strauss and he wrote a book called Four Portraits One Jesus. What he articulates is a helpful way of looking at each of these gospel authors is recognizing that each one of them are painting a unique portrait of the Savior and highlighting different aspects of his life, of his ministry, of his teachings. In this same book, he talks about various ways of approaching the gospels. One way is horizontally, one way is vertically, and another is in harmony. In harmony, you're studying the life at a glance as one large story. Vertically, you're isolating each individual gospel author and the perspective they bring. And then horizontally you're engaging with each of them individually, but then comparing and contrasting them with some of the other gospel authors and their unique perspective.

00:04:11 I want to start with the unique testimony of Matthew. I know previously on the podcast you guys have highlighted that the Joseph Smith translation in Matthew changes it from the gospel according to St. Matthew, to the testimony of St. Matthew, recognizing that each of these gospel authors are drawing upon other sources, experiences, miracle sermons, et cetera, and then presumably prayerfully considering what is it that we include kind of like Mormon does. And just like in the Book of Mormon, he gives the disclaimer, I can't even include a hundredth of these things. We could probably say the same thing with these gospel authors. It's John in John 21 who says, and there are also many other things which Jesus did, the which, if they should be written, every one I suppose even the world itself could not contain the books that should be written. And the reason I say that is Matthew is going to bear a unique testimony of the Savior and paint a unique portrait. To underscore that I want to share a parable that President Packer once wrote and then maybe try to find application here for what we're doing.

00:05:15 He said this, a merchant man seeking precious jewels found at last the perfect pearl. He had the finest craftsman carve a superb jewel box and line it with blue velvet. He put his pearl of great price on display so others could share his treasure. He watched as people came to see it, soon he turned away in sorrow. It was the box they admired, not the pearl. So while we'll spend some time today looking at each of the individual witnesses, literary styles, approaches of these gospel authors, I want to make sure that center in all of this discussion is Christ for our purpose is the pearl. I hope that we can appreciate the

box and the individual witnesses, but I want to make sure our attention is focused on the pearl. Does that make sense?

- Hank Smith: 00:06:03 Absolutely. That's great.
- John Bytheway: 00:06:04 I think that parable, correct me if I'm wrong, was when they were first started using the conference center and he didn't want us to be so enamored with the conference center that we forgot the things that we're taught within and the prophets that were there. That's my memory. That was-
- Dr. Ryan Sharp: 00:06:20 Your memory's better than me, so we'll just say that's it.
- John Bytheway: 00:06:22 I think that was it.
- Dr. Ryan Sharp: 00:06:23 Yeah, thank you.
- Hank Smith: 00:06:24 Usually when it comes to the ancient past, John usually-
- Dr. Ryan Sharp: 00:06:28 John is our guy. Yeah, John's our guy.
- Hank Smith: 00:06:29 Because he was there. He was there for most of it.
- John Bytheway: 00:06:32 Yeah, I knew Lorenzo Snow, we were friends.
- Hank Smith: 00:06:34 Yeah, he didn't talk like that.
- Dr. Ryan Sharp: 00:06:40 Our block that we're going to be looking at is going to be Matthew 9 and 10, but in the spirit of analyzing the unique voice of Matthew and his unique testimony, I actually want to go back and make sure that we link what happens in Matthew 9 and 10 to what Matthew was doing previously. Because I think for us to really understand what's happening in Matthew 9 and 10, it has to be understood in connection with what he was doing in the previous chapters. When you had Dr. Gaye Strathearn, she introduced the literary device in inclusio, where you have an idea or a concept on one book end and then you have that similar idea repeated later on as the backside of that bookend. And then everything in between is making the case for whatever that bookend message is. I think the example that she shared was in Matthew 1, they called his name Emmanuel, which is being interpreted God with us. And then Matthew 28, lo I am with you always even until the end. And that the great-
- Hank Smith: 00:07:36 The bookend verses.

Dr. Ryan Sharp: 00:07:38 Exactly. So you have the bookend verses. So Matthew does something similar that has application for the chapters that we're going to be studying here. So we'll be in Matthew 9, but if you want to first go with me to Matthew chapter 4, we will see the setup of this.

John Bytheway: 00:07:53 It's like verse 23.

Dr. Ryan Sharp: 00:07:55 Exactly. So Matthew 4:23, Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom and healing all manner of sickness and all manner of disease among the people. So you get this message, teaching, preaching, healing. And then what do we find in the next three chapters? The sermon on the Mount, Jesus is teaching and preaching, and then we jump over to chapters 8 and 9 and that's where we get the healing and the miracles. Matthew isn't suggesting that all of these miracles happen back to back, to back, to back to back. Rather the portrait that he's painting, he's underscoring Jesus is going about teaching and preaching.

00:08:37 And again, we have that in Matthew 5 through 7. And then he's healing and we look at the power of the Savior that's captured in Matthew 8 and 9. And then in Matthew 9, the chapter that we'll be settling into here in just a minute, we get this phrase, so Matthew 9:35, "And Jesus went about all the cities and villages teaching in their synagogues and preaching the gospel of the kingdom and healing every sickness and every disease among the people."

Hank Smith: 00:09:06 Your three actions, teaching, preaching and healing.

Dr. Ryan Sharp: 00:09:10 Yep. Exactly. And in fact, at BYU, there is a professor named Cecilia M. Peek in the Department of Comparative Arts and Letters. And she gave a really interesting insight looking back at Matthew 4:23. I'm going to read Matthew 4:23 through 25 again, but I'm going to highlight something that she brought up. So it says, "And Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom and healing all manner of sickness and all manner of diseases among the people. And his fame went throughout all Syria and they brought unto him all sick people that were taken with diverse diseases and torments and those which were possessed with devils and those which were lunatic and those that had the palsy and he healed them and there followed him, great multitudes of people from Galilee and from Decapolis and from Jerusalem and from Judea and from beyond Jordan."

00:10:08 Now that's probably annoying as I read it that way, but what she says is the repeated use of these terms persuades readers, that they are hearing a long and all-inclusive list of the places Jesus goes, the activities he engages in, the sicknesses he heals, and of the areas from which potential followers are drawn, the rhetoric of the passage underscores the universal reach of Jesus's message and blessing. I love that. I love that idea. So right from the beginning again, Matthew is capturing, Jesus can heal all of these sicknesses, perform all of these miracles, and he can do it anywhere and for anyone.

Hank Smith: 00:10:43 I've noticed that in Matthew 8 and 9 that he heals men, women, children, Gentile and Jew. It covers the full spectrum of the type of people there are around him, that it is really anyone. He can heal anyone.

Dr. Ryan Sharp: 00:10:59 And that's a message that I hope to underscore here today, especially. We'll get to Matthew 10 where we get the call of the 12, but before we do, I just love this message. The invitation of Matthew's gospel here is Christ has power to heal and help anyone regardless of the ailment, disease, challenge, struggle, any of those things. He can heal.

Hank Smith: 00:11:20 He can heal man, woman, child, Gentile and Jew from anything. And he controls death, devils, disease and the weather.

John Bytheway: 00:11:31 Nature.

Hank Smith: 00:11:33 Yeah, yeah. D elements. Because that has to start with a D. Disease, death, devils and D weather.

Dr. Ryan Sharp: 00:11:42 D weather. Yeah, nailed it. But with that, I do think that there's an important point there that you're making and keeping in mind that Matthew's primary audience is likely a Jewish audience and more specifically a Jewish Christian audience. In many ways, he is demonstrating that Jesus is the new Moses, Jesus is the new lawgiver. And so some have suggested that what we find in Matthew 8 and 9 are 10 miracles that are designed to be reminiscent of the 10 miracles of Moses. And I'll just walk through these. The first miracle at the beginning of Matthew 8, healing the leper, cleansing the leper. And then you have the centurion servant, healed of palsy, and then the third healing Peter's mother-in-law. Fourth is stilling the storm. Five, casting out devils. Six, healing one inflicted with palsy. The seventh and this is now in Matthew 9, healing the woman with the issue of blood, which we'll talk about a little bit later.

00:12:38 And then 8, raising the daughter of Jairus, 9, healing of the two blind men, and then 10 healing a man who is mute. So again, we find these 10 miracles back to back to back to back to back. And again, I don't think that we interpret that meaning all of these happened in one... It was a busy day for Jesus. He just went about healing all these people in this day, but rather Matthew's trying to articulate what you were alluding to there, Hank that Christ can heal anyone and perform these miracles. And when you had Dr. Huntsman on, he talked about the Greek word that is translated as miracle in John's gospel could be translated as sign. And he articulated that the miracles that John's articulating is he's trying to signal that Jesus is indeed the Messiah. And in Matthew's gospel, I think we can make the same case, especially as we look at Matthew 11, where in Matthew 11:1, it says, "And it came to pass, the Jesus had made an end of commanding his 12 disciples and he departed then to teach and to preach in their cities."

00:13:37 Now, when John had heard in the prison the works of Christ that he sent two of his disciples and he said, "Art thou he that should come, are you the Messiah?" And Jesus answered and said unto them, "Go and show John again those things which you do hear and see." And then pay attention to the examples that he gives. The blind receive their sight, check. We just read about that in Matthew 8 and 9. The lame walk, check. The lepers are cleansed. Matthew just told that story. The deaf here and the dead are raised up, and we'll get that with the daughter of Jairus and the poor have the gospel preached to them. So again, one of the messages is Jesus is the Messiah and he is fulfilling the expectation that John and others would've had.

Hank Smith: 00:14:22 Those are all examples that Matthew gave us.

John Bytheway: 00:14:24 What else I see right there. We talked about Matthew 4:23, teaching and preaching and healing. Look at chapter 11 to teach and to preach in verse 5, and healing. Here's a list of all those.

Dr. Ryan Sharp: 00:14:35 Yeah, it's a consistent theme. He's highlighting the power of the Savior. One of our colleagues, Dr. Lincoln Blumell suggested other reasons why these miracles are included. One of them was to show he had power over all things, including those things that you just mentioned, Hank. Another reason is to reveal his character full of love and compassion. Jesus has compassion upon them and he heals them. Another is to motivate people to recognize and cast off their spiritual infirmities even if he's cast off their physical infirmities. And we're going to read about that in Matthew 9 with the man with palsy and Jesus forgives sin. Another reason for these miracles

to create teaching opportunities for the presentation of sacred gospel truths.

00:15:17 So think of the blind man receiving sight, and one of the things that Jesus says is for a judgment, I'm coming to this world that they would see, not might see, and that they would see might be made blind. So we pedagogically, there's your word again John, is articulating this connection between the miracle he performed and this important gospel truth. Another reason for these miracles to prevent people in their ignorance from frustrating the purposes of God. Another, to reward and strengthen the faith of believers. How many times do we hear, thy faith hath made thee whole? And then one that we'll look at in greater detail a little bit later to set an example for his apostles and followers saying, go and do the things that you've just seen me do.

John Bytheway: 00:15:56 What I like about this too is we can't just talk about Jesus as a great moral teacher when we have all these healings. There were lots of people that could probably teach and preach, but this is Jesus that didn't just teach and preach. In fact, his teaching and preaching was different because of what we talked about in an earlier episode about the thesis antithesis. You've heard it said of old time this, but I say this pretty audacious. Moses said this, but I say this. So his teaching and preaching, but then the healing says, no, he was more than a moral teacher. He was doing this over and over and over again. And I don't know of any other philosopher or moral teacher that was healing like this and had power over disease and death and devils and the weather, as Hank said.

Hank Smith: 00:16:41 Yeah. There's a great verse in John 7. Some people are arguing that Jesus is the Messiah and he says, when Christ cometh or they said, when Christ cometh, will he do more miracles than these, which this man had done? Come on.

John Bytheway: 00:16:55 Good point.

Dr. Ryan Sharp: 00:16:56 What more do you want?

John Bytheway: 00:16:57 Yeah, where's that? John 7?

Hank Smith: 00:16:59 That's John 7:31. When Christ cometh, will he do more miracles than these, which this man had done? Come on. So I think you're right on there, John.

Dr. Ryan Sharp: 00:17:08 One of the things that I think is helpful when talking about these miracle stories, and again, Matthew has them really lumped together here in chapters 8 and 9, the phrase from the introduction to the Doctrine and Covenants comes to mind. Do you remember when it says, "These sacred revelations were received in answer to prayer, in time of need, and came out of real life situations involving real people." When we look at these examples, we're talking from a broader macro level, here are some of the patterns, these are the things Jesus heals. These really are individual exchanges and experiences with Christ. Looking at the text, what do we know about this person? And then what do we not know about this person? What do we not know about this story? What questions do you have? And maybe just one example will be instructive, and then I think all of us can keep that in mind as we look at some of these other examples.

00:18:01 So again, the teaching, preaching, healing. Just after Jesus comes down the mountain and from the Sermon on the Mount, immediately we find the story of him healing the man who has leprosy. What do we know of this man had leprosy? He was a man and he was healed. We don't know a lot from that. What types of questions could we ask to try to better understand the reality of this person's situation? When did they get leprosy? How did they get leprosy? How long have they had leprosy? If it were later on, were they pulled from their home? Is this person married? Do they have children? Was the wife there when all of this happened?

00:18:38 If he is married again, does he ever get to see his wife? Did he get to say goodbye to his kids? How about the family? How are they holding up? Is this person the primary breadwinner? And if so, who's taking care of the family? How are they being impacted by this? Are they being shamed by the community? How did he know about Jesus? What gave him the faith to say, "If thou wilt thou canst make me clean?" Did somebody talk to him? Did he see someone else healed? Anyway, I've just found that this approach helps us to remember that these people are real individuals whose lives were impacted and dramatically changed because of the touch of the master's hand.

Hank Smith: 00:19:16 That's beautiful. I have written in my scriptures, he's among the crowd. He is not scared to be among the unclean it seems at all in Matthew 8 and 9, they don't come to him. He goes to them.

Dr. Ryan Sharp: 00:19:29 Yeah, exactly. Well, should we settle in now to Matthew 9? I promised we would get there and now I think it's time.

Hank Smith: 00:19:35 Let's do it. Yeah.

Dr. Ryan Sharp: 00:19:37 Remembering this is on the heels of Matthew's recounting of all of these other miracles. In Matthew 9:1, he entered into a ship and passed over and came into his own city. And behold, they brought him a man sick of the palsy. And they, in Mark's account, suggests four people, four of his friends presumably lying on a bed and Jesus seeing their faith. And I want to come back to that in just a minute, set into the sick of the palsy, "Son, be of good cheer. Thy sins be forgiven thee. And behold, certain of the scribes said within themselves, this man blasphemeth.

00:20:11 And Jesus knowing their thoughts said, "Wherefore think ye evil in your hearts? For whether it is easier to say, thy sins be forgiven thee, or to say, arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, then saith he to the sick of the palsy, arise take up thy bed and go unto thine house." And he arose and departed into is house. And when the multitude saw it, they marveled and glorified God, which had given such power unto men. I think there are a lot of lessons that we could learn. And in fact, in this past general conference, Elder McConkie highlighted this and some listener somewhere like, wait, Elder McConkie spoke. I really got to pay attention in conference more often.

Hank Smith: 00:20:48 But I was about to say, wow. The last conference?

Dr. Ryan Sharp: 00:20:54 Yeah,

Hank Smith: 00:20:55 Someone must have quoted him.

Dr. Ryan Sharp: 00:20:57 Well, I don't know. A different Elder McConkie.

Hank Smith: 00:20:58 Oh, got it. Okay.

Dr. Ryan Sharp: 00:21:01 And he actually drew from Mark chapter 2, and he really beautifully told this story of his family when they entered the mission field, they took with them some counsel that Joseph B. Wirthlin had given in a talk he gave called The Great Commandment. And in it, Elder Wirthlin asks, "Do you love the Lord?" His counsel to those of us who would answer yes, was simple and profound, then spend time with him, meditate on his words, take his yoke upon you, seek to understand and obey. And then he goes on and reads this story and unpacks it a little bit, and I'll just quote from this talk. He says, "Homes at the time in Capernaum were flat roofed single-story dwellings grouped together. The roof and walls were a mixture of stone,

timber, clay, and thatch accessed by a set of simple steps on the side of the home. The crowd grew quickly at the house, filled the room where Jesus was teaching and spread out into the street."

00:21:57 The story focuses on a man "sick of the palsy" and his four friends. Palsy is a form of paralysis, often accompanied by weakness and tremors. I imagine one of the four saying to the others, "Jesus is in our village. We all know about the miracles he's performed and those he has healed. If we can just get our friend to Jesus, perhaps he too can be whole." So they each took a corner of the friend's mat or bed and begin carrying him through the crooked, narrow unpaved streets of Capernaum. Muscles aching, they turn the last corner only to find that the crowd or as the scripture calls it, the press of people gathered to listen is so great that getting to Jesus is impossible.

00:22:35 With love and faith, the four do not give up. Rather they scramble up the steps onto the flat roof, carefully lift their friend and his bed up with them, break open the roof over the room where Jesus is teaching and let their friend down. And then we have this experience where this man is healed. Again, there's I think a number of things that we could highlight, but I want to go back to that. When Jesus saw their faith, I would assume that, I mean, I know I certainly do. I assume you guys do, and probably our listeners have people in their lives who they love and they care about and who are struggling in some way. Struggling with challenges, with sickness, with faith struggles.

00:23:12 And I think this is an interesting place where we can draw the principle that my faith can have an impact in their experience. When Jesus saw their faith, he was able to perform the miracle. It actually reminds me, do you remember in Ether 12 when Moroni is giving the highlight reel of the Book of Mormon? It was by faith that this happened. It was by faith. He says it was the faith of Nephi and Lehi that wrought the change upon the Lamanites. It was the faith of Nephi and Lehi that wrought the faith. I just love this place where I can hold strong even when others that I care about are struggling and my faith can be impactful in helping them to be healed.

Hank Smith: 00:23:56 Fantastic. I've often thought about the four of them and what it must have been like to work together as well, to get this man to Jesus. And I've related that to parents and youth leaders and Sunday school teachers and Bishop and everybody who's trying to help someone else come closer to Jesus, the four people on each end of this bed, they're going to have to all work together.

And sometimes one's going to have a heavier weight than others. Sometimes one's going to have to lift higher and lift lower and not give up. All four of them have to keep going. So there's a element of teamwork. I think that's part of their faith that brings this man to Jesus.

- Dr. Ryan Sharp: 00:24:35 And I think that's a great point because it's not just they had faith, it's they had faith and then they're working. They're acting. They're doing everything within their power to help.
- Hank Smith: 00:24:44 I happen to remember an article written in the new era, if anybody remembers the new era, it's now the old new era. We once had a new era. It's now the old era.
- John Bytheway: 00:24:56 The mid-range era.
- Hank Smith: 00:24:58 Yeah. And it's called Where Will Your Friends Take You by John Glenn Bytheway.
- John Bytheway: 00:25:05 I don't think they stuck the Glenn in there, but yeah.
- Hank Smith: 00:25:08 Yeah. You talked about this story in that article, right?
- John Bytheway: 00:25:10 I did. And the Luke 5 adds the idea, the Luke 5 account is that they tried to get their friend in there, but there were too many people. And these four friends, we learned something else about them that they didn't give up. They could have said, well, nevermind. Let's just go home. Well, maybe we'll try another time. And then they get this idea, let's go up to the roof and make a hole in it and lower him through the ceiling. So yeah, I wrote a little article with a couple of just ways of applying it. Number one was, where will your friends take you? Maybe there comes a time in your life when you are spiritually weak.
- 00:25:47 Well, where will the people that you have chosen to surround yourself with, where will they take you if you had no say in it or little say in it? And another one is to be the kind of friend who will take people to Christ when there's, what are we going to do tonight? When there are options, be the kind that goes to higher ground. And the story's very personal to me in another way because as you know, Hank, I love to talk about my dad in the Navy. And as an 18, 19-year-old in World War II, not a member of the church, he said in his autobiography that his friends literally dragged him off his bunk when they heard the announcement over the public address on the aircraft carrier, on the Saratoga, Church Services, Mormon Church Services, they called it in the library.

00:26:36 And he said, they often cruelly, he said, they dragged me off my bunk. They weren't going to give up. And a man named Keith Crawford, a man named Cal Miller, another guy, I have a picture of these guys all together, and when I see it, I think of those friends and my dad that is introduced to the gospel on an aircraft carrier who literally carried him to church. He had surrounded himself with decent friends at South High School in the '40s, and these guys, I might not be here, had not these friends taken him to Christ. So I love the story and I feel like I relate to it personally because of my dad.

Hank Smith: 00:27:15 I love it. Thanks, John. Do you both remember in April of 2004, Ryan, you might have been 12. You have a 16-year-old, so I'm guessing.

Dr. Ryan Sharp: 00:27:29 I do. Yeah. The math-

Hank Smith: 00:27:30 Yeah, the math doesn't quite add up there.

Dr. Ryan Sharp: 00:27:33 I'm not a mathematician, but I don't think that one works.

Hank Smith: 00:27:37 Strengthen the brethren was the talk by Mervyn Arnold. Brother Arnold told the story of a brother Marques. He said, as a member of the branch presidency in Brazil, brother Marques with the other priesthood leaders developed a plan to reactivate those who are less active in his branch. One of those who was less active was a young man by the name of Fernando, I think it's Arujo. Arujo. Recently I spoke to Fernando and he told me of his experience. He said, "I became involved in a surfing competition on Sunday mornings and stopped going to my church meetings. One Sunday morning, Brother Marques knocked on my door and asked my non-member mother if he could talk to me.

00:28:16 When she told him I was sleeping, he asked permission to wake me. He said to me, Fernando, you are late for church. Not listening to my excuses, he took me to church. The next Sunday, the same thing happened. So on the third Sunday, I decided to leave early to avoid him. As I opened the gate, I found him sitting on his car reading his scriptures. When he said to me, good, you are up early today. We will go and find another young man. I appealed to my agency, but he said, we can talk about that later. After 8 Sundays, I could not get rid of him. So I decided to sleep at a friend's house. I was at the beach the next morning when I saw a man dressed in a suit and tie walking towards me. When I saw that it was Brother Marques, I ran into the water.

- 00:28:55 All of a sudden I felt someone's hand on my shoulder. It was Brother Marques in water up to his chest. He took me by the hand and said, you are late. Let's go. When I argued that I didn't have any clothes to wear, he replied, they are in the car. That day as we walked out of the ocean, I was touched by Brother Marques' sincere love and worry for me. He truly understood the Savior's words. I will seek that which is lost and bring again that which was driven away and bind up that which was broken and will strengthen that which was sick. That's Ezekiel 34. Brother Marques didn't just give me a ride to church. The Quorum made sure I remained active. They planned activities that made me feel needed and wanted. I received a calling and the Quorum members became my friends." Goes on to say that Brother Arujo went on to serve a full-time mission, served as a bishop, stake president, mission president and regional representative.
- 00:29:42 His widowed mother, three sisters and several cousins have also entered the waters of baptism. When speaking about the work of quorums in his ward, brother Arujo, who once again is serving as Bishop stated, our rescue work is the focus of all three quorums of the Aaronic priesthood. We have a list of each one of our lost sheep. The quorum presidencies, advisors, Bishopric, divide up and go visit them on a regular basis. We visit not only the less active members, but we also visit the non-members in less active or part member families. All that happened because of this Brother Marques does not give up. So as we were talking about these friends not giving up, being like, I'm going to go through the roof, I thought of Brother Marques going up into the ocean.
- John Bytheway: 00:30:24 But I want to go back to what Ryan said because it is so cool to me. It's so wonderful that the Savior said he saw their faith that the friends, and then he looked at the man with the palsy and tells him to be healed. And it was not just his faith, but the friends had an impact too. It's got to be significant that he would see them and say that and then take up your bed and walk, which he did. It's a great story.
- Dr. Ryan Sharp: 00:30:50 Yeah, and what's interesting is that word shows up in each of the gospel accounts. It's their faith in each of the accounts.
- John Bytheway: 00:30:56 Yeah. It was a bunch of friends together and taking care of their buddy and saying, we're going to get you help.
- Hank Smith: 00:31:02 That's beautiful. All right, Ryan, what do you want to do next?

Dr. Ryan Sharp: 00:31:05 Let's push forward here in chapter 9 still. So that's verses 1 through 8. And then we come to verse 9 and it says, and as Jesus passed forth from thence, he saw a man named Matthew sitting at the receipt of custom and he saith then to him follow me, and he arose and followed him. Now in the other accounts, his name is Levi and some have suggested that is that a tribal designation? Is this Matthew of the tribe of Levi? Is it Matthew the Levi? Because there were more Levites than were needed to work in the temple. Did some of them have to go and have other jobs? And in this case, Matthew becomes a publican. Speaking of publican, oftentimes we say a publican is a tax collector. Doctors Richard Holzapfel and Tom Wayment added a really interesting insight into this. They wrote, Levi was a publican, a toll and tax collector, a member of Herod Antipas royal bureaucracy.

00:31:57 There had always been ill feelings between peasants, common laborers, including fishermen, keep that in mind, and members of the bureaucracy, especially those individuals sent to bully and in some cases illegally seize goods and coins as part of their efforts to collect revenue, to maintain Antipas's lifestyle, to keep his government in business and to pay tribute to Rome. So sometimes we're like, yeah, they didn't like publicans because I mean they were like the IRS. And who wants the IRS giving them a call? And that may be part of it, but it was even more. In some cases, his role is working for the government and charging these tolls for people bringing goods into these areas. Considering, and I highlighted fishermen, consider Peter, James and John, and now Matthew gets called-

Hank Smith: 00:32:44 They're like the club.

Dr. Ryan Sharp: 00:32:46 Yeah. Are we sure about this one? Think of Matthew's anxiety, think of how he's been treated, how he feels when he's in conversation with some of these other groups. And what I find particularly compelling is remember this verse. Matthew is painting this portrait and Matthew is lining these miracles up one after the other. In Matthew 8 and 9, there are what? 10 miracles that we've talked about. And in the middle of all of this is this call for Matthew. What I've thought is what does that tell us? Why would Matthew choose to include this passage right in the middle of all of these miracles?

00:33:22 Is it possible that he sees this as another miracle? This calling for him? Jesus saw me. Jesus saw past the social stigma. He saw past what I was being asked to do for the bureaucracy. He saw me and he saw potential and he called me. It almost feels like Matthew views this as his own personal miracle. What I think is

important is look at the last phrase in verse 9. And he arose and followed him. And then jump up to verse 7, speaking of the man of palsy, and he arose and departed. So even the language seems to connect this call to the apostleship, this call for Matthew is a miracle.

- Hank Smith: 00:34:06 Yeah. The fact that a publican would follow Jesus, sounds like he's saying this is a miraculous turn of events.
- John Bytheway: 00:34:14 I think I've read in a commentary somewhere that if a publicans, they had forfeited their house of Israel ness or that they weren't Jewish enough if you became a publican, does that sound familiar to either of you two?
- Dr. Ryan Sharp: 00:34:25 Sometimes because of these tensions they were kicked out of the synagogues. I don't think that's the case every time, but certainly there are examples of that.
- Hank Smith: 00:34:34 Yeah, I have from Gerald Lund with the coming of the Caesars had come the idea that the emperor was divine, one of the gods, therefore the Jews saw taxation as a direct support of idolatry. Publicans were contracted to collect the taxes near indirect support of idolatry, another God by serving as a publican. I bet it was a high paying job because I can't imagine a lot of people wanted it. A lot of people like friends.
- Dr. Ryan Sharp: 00:35:02 Yeah. What I love is from Holzapfel and Wayment, this is how they concluded that section. It says, "In an instant, he, Matthew left the employee of Antipas who thought he was the king of the Jews to become Jesus's disciple, the true king of Israel. And he makes this decision."
- Hank Smith: 00:35:18 That's great.
- Dr. Ryan Sharp: 00:35:19 The next verses obviously would be important to Matthew. Verse 10. It came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, "Why eateth your master with publicans and sinners?" Again, think of Matthew at how he feels in this dialogue. But when Jesus heard that, he said unto them, "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth." And then he references Hosea 6:6, "I will have mercy and not sacrifice. For I am not come to call the righteous but sinners to repentance."

00:35:57 I love this insight by a New Testament scholar, N.T. Wright. He says, why does Jesus seat with tax collectors and sinners? Because while other religious leaders of the day saw their task as being to keep themselves in quarantine away from possible sources of moral and spiritual infection, Jesus saw himself as a doctor who'd come to heal the sick. There's no point in a doctor staying in quarantine. He'll never do his job. And this goes back to what Hank was saying earlier, where Jesus always seems to be in the midst of the people ministering, healing, teaching, et cetera.

John Bytheway: 00:36:30 Everything Jesus did was astonishing. We talked a week or two ago about the beatitudes and the blessed are the unblessed, it seemed to sound like. Happy are the unhappy. And here we are again doing something so different than everybody else was doing, and for the best reasons as you just explained.

Dr. Ryan Sharp: 00:36:50 And to that point, I love what comes next. So in verse 14 of Matthew 9. Then came to him, the disciples of John saying, "Why do we and the Pharisees fast oft, but the disciples fast not?" And Jesus said to them, "Can the children of the bride chamber mourn as long as the bridegroom is with them, but the days will come when the bridegroom shall be taken from them and then shall they fast?" And again, N.T. Wright in that same book says, why do Jesus and his disciples not keep the regular fast days, which in Israel in those days commemorated all the tragic things that had happened in their history, not least the destruction of the temple? Because while other movements including that of John the Baptist, were waiting for the new day to dawn, Jesus believed that the sun had risen. And then he goes on and unpacks that a little bit more.

00:37:34 But this idea of why are we not fasting? So fasting is connected with sadness, with this really somber feeling for them and in some cases mourning. It's almost like Jesus is saying, no, no, no, they're not going to fast here. What's the opposite of fast? We're going to feast. This is a banquet. We are rejoicing, we are celebrating. The kingdom is here. I am here and I am bringing with me the kingdom. It's arrived. When I'm gone, you can go back to fasting, but why would we fast and mourn? This is an exciting day. And then detailing, John, what you were alluding to, things are being done in a new way. Verse 16. No man, put the piece of new cloth into an old garment. We're going to have to change things. Some things are going to be done differently. But Jesus brings with him this excitement and this message that the time is here. John has been talking about it. It's here now. Why would we fast and mourn? We're here to celebrate and have a banquet.

John Bytheway: 00:38:32 So I'm hoping that means when he comes again, we'll put an end to fast days.

Dr. Ryan Sharp: 00:38:39 Maybe. Maybe.

John Bytheway: 00:38:42 That's another reason to look forward to the second coming.

Dr. Ryan Sharp: 00:38:47 That's what John's hanging on to. Do you think that maybe... It'll be great that he's here. No more mourning, no more crying. But think about it, no more fasting.

John Bytheway: 00:38:56 Yeah, put the letter E after the F there. We're going to have feast day on Sunday.

Hank Smith: 00:39:04 Feast and testimony.

John Bytheway: 00:39:07 Okay. Where do you want to go next, Ryan?

Dr. Ryan Sharp: 00:39:10 So now I actually want to jump over to Mark's account. So one of the chapters that we're assigned this week is Mark chapter 5. And before diving into Mark 5, kind of like we did with Matthew, I want to talk through a couple of unique approaches that Mark takes.

Hank Smith: 00:39:23 So Matthew is a groupie. He was grouping everything together. But are you saying Mark's going to be different than that?

Dr. Ryan Sharp: 00:39:30 Kind of. Mark, the language that he uses is fast-paced. In fact, the old institute manual says, Marks is the shortest gospel and presents a picture of Jesus that is moving full of action and stresses the miraculous power of the master. Because of this dynamic portrait, many scholars have thought Mark was writing with Roman readers in mind, keeping in mind that the early Christian audience likely were illiterate. This gospel is assumed to have been written with the intent to be read aloud or even performed. And look at the language that Mark uses. I'm just going to fly through the first couple of chapters. So it says things like, this is verse 10, straightway coming up out of the water. Verse 12, immediately the spirit driveth him into the wilderness.

00:40:12 Straightway, verse 18, they forsook their nets. Verse 20, straightway, he called them. Verse 21, straightway on the Sabbath day he entered. Verse 28, immediately his fame spread abroad. Verse 29, forthwith when they would come out of the synagogue. Verse 31, immediately the fever left her. Verse 42, immediately the leprosy departed. Chapter two, you get the same thing, immediately, immediately, straight away,

immediately. And then when we get into Mark chapter 5, where we're looking today, verse 2, and when he was come out of the ship, immediately they're met. And again, you get the feeling that like, man, that was a busy day that Jesus had.

- 00:40:50 Mark is just trying to walk you through the story of Jesus in an engaging way, helping them see that Jesus is on the move working. And again, to go back to what you mentioned earlier, Hank, whether it's teaching, preaching or healing.
- Hank Smith: 00:41:03 So this is a keep you on the edge of your seat type gospel. Jesus is on rollerblades, he is flying, so you got to pay attention.
- John Bytheway: 00:41:10 Mark reminds me of the tone of the Book of Mormon, where people are amazed and astonished a lot, and I'm underlining those in Mark chapter 1. They were amazed at and they were astonished because he taught them as one having authority. Yeah. So it's an action book.
- Hank Smith: 00:41:25 They were astonished beyond all measure.
- John Bytheway: 00:41:28 Yeah, that's my favorite.
- Hank Smith: 00:41:29 Right, John?
- John Bytheway: 00:41:30 That's the Rameumptom. We can't even measure. It's off the charts.
- Dr. Ryan Sharp: 00:41:34 One of the other unique elements of Mark's gospel is this concept of the Messianic secret where Jesus performs a miracle and then it says he charged them that they should tell no man and another, as they came down from the mountain, he charged them that they tell no man the things they had seen. He charged them tell no man. It says that phrase over and over again. Which begs the question like, why would he do that? Doesn't he want people to know he is the Messiah? And there have been different theories that have thrown out different possible reasons why Jesus would do that. One of them is, and these come from the New Testament Institute manual as well is fame. His fame grew so great that it created difficulties. And we talked about that already with the healing of the man with palsy. There were so many people there, he couldn't-
- Hank Smith: 00:42:14 Yeah, they had to go through the roof.
- Dr. Ryan Sharp: 00:42:15 Exactly. And he had to take other paths, practical reasons. Another was timing. The manual suggests the Savior may also

have asked for silence in order to forestall the opposition that would lead to his crucifixion until the time was right. Third, some of the times when he tells them to not share that it was directed at devils who vocally acknowledged Jesus as the son of God. Elder Bruce R. McConkie taught Jesus consistently refused to permit devils to bear record of his divinity. And then a fourth, and I want to spend a minute on this one, it's clear Jesus wanted to avoid presenting himself as the Messiah of popular expectation. So you have this messianic expectation, when the Messiah comes, he's going to free us from political bondage, captivity. He's going to be powerful and put an end to all of this injustice.

00:43:04 But as we read the gospel accounts, Jesus is obviously the Messiah, but he's not the type of Messiah that they're anticipating. Perhaps he needs time to help them understand what it means when he is claiming to be the Messiah, to be the Christ. We have an example of that with Peter. In the very same chapter that Peter says, "Thou art the Christ, the son of the living God." In that same chapter, remember Jesus tells them, I'm going to be taken to Jerusalem, I'm going to be killed and I'm going to rise again the third day. And Peter's response, it says, he takes him and rebukes him, which I think we can all agree probably isn't a great move to rebuke Jesus. But he takes Jesus and he rebukes him and he says, be it far from thee Lord. And then Jesus' response, "Get behind me, Satan."

00:43:49 And that word an offense, he doesn't get it. He knows Jesus is the Christ, but he does not yet understand what that means and may still have the idea of the traditional Messianic expectation in mind. Interestingly and set against this idea of the don't go and tell anybody is this story in Mark chapter five, and we're not going to read this story today, but this is the story where Jesus casts out a legion of devils and they go into the swine and then the swine then go into the sea. What I want to focus on is actually in Mark 5, jump over to verse 17 and it says, "They began to pray him to depart out of their coasts. And when he was coming to the ship, he that had been possessed with the devil prayed him that he might be with him."

00:44:37 Verse 19, "Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." And he departed" Jesus, sorry, the man who had been healed after Jesus left "and began to publish in Decapolis how great things Jesus had done for him. And all men did marvel." So that doesn't seem to align with all of these other times where he is saying, don't tell anyone, don't tell anyone. But some scholars

have suggested perhaps it's because this city is a Gentile city and they didn't have the same traditional messianic expectation that Jesus is needing to push back against. He can come out and say, tell them what has happened. Tell them the experience you had. And to his credit, that's exactly what this man does.

- John Bytheway: 00:45:23 Yeah. I like to show the map of the Decapolis because what's that? Well, Deca 10 and Polis like metropolitan, 10 cities and show them a picture of... And maybe that's why there were pigs there. I don't think you were supposed to raise pigs in Jewish lands.
- Dr. Ryan Sharp: 00:45:39 Exactly.
- John Bytheway: 00:45:39 And so the Decapolis, maybe he's saying go tell them in Decapolis how great things instead of here, where all of those reasons you said before would be a reason to say not to tell.
- Dr. Ryan Sharp: 00:45:52 One of the things that I like to talk through with my students is the other side of the Messianic secret coin. And that is this, regardless of how many times it says, and here's an example, and he charged them that they should tell no man of him. But the more he charged them, so much the more a great deal they published it. Sometimes we're saying, well wait, he just told them not to and they're doing that. Is that bad? Should they not be doing that? These are real people like we talked about. They had real challenges and their lives really were changed. Elder Holland once said, "We have a life of devoted discipleship in demonstrating our love for the Lord. We can't quit and we can't go back. After an encounter with the living son of the living God, nothing is ever again to be as it was before. So how do I not share this? How do I not go and tell these great things that have happened to me?"
- John Bytheway: 00:46:43 What if you were one of those that was healed? How did that happen? No, I'm not supposed to tell you. Can't tell you.
- Dr. Ryan Sharp: 00:46:47 You were blind, but now you're not blind. In fact, can I share just a quick anecdotal story with this?
- Hank Smith: 00:46:58 Please do.
- John Bytheway: 00:46:59 Yeah.
- Dr. Ryan Sharp: 00:46:59 Several years ago I was teaching a seminary class and I had challenged the students to read the entire New Testament in one semester. Now they had the whole year to read it, but I

wanted them to just get in and really immerse themselves in the New Testament. And I had this student who was clearly not interested in the class and obviously not all that impressed with me, which I mean to be fair, that's common. But she didn't really want to engage, head on the desk. I mean it looked like she had been going through some pretty difficult things. And for whatever reason she took this challenge and she started to read the New Testament later. She said, at first I was like, whatever, I'm going to do this.

00:47:41 And so she read 10 minutes and then 20 minutes and that turned to 30 minutes, which turned into an hour, which turned into two hours. Every day she would go into the New Testament and immerse herself in these stories and in the ministry of Christ. I don't want to be dramatic, but I watched one of the most significant changes happen in the life of this young lady. I saw it in her eyes. She had this light come into her eyes. Over the next several days and weeks, she began engaging in class, sharing these brilliant insights and stories. I watched this change happen in a matter of three weeks or something like that. She's almost 18 years old, she's a senior in high school and her dad says, "What do you want for your 18th birthday?" And the family was pretty well off. Maybe he was assuming like this amazing senior trip or something like that.

00:48:30 And she looks at her dad and she says, "Dad, more than anything else, I would love to go to the temple and do baptisms for the dead with you." We're thinking, well that's adorable. A lovely father daughter temple trip. What a wonderful thing. But what adds more to the story is dad hadn't been engaged in the gospel in years. She was doing much of this on her own. And so really what she's saying is, "Dad, I want you to experience what I've experienced." And to his credit, he meets with his bishop, he gets some things in line and about six months later gives his daughter this belated birthday present and they go to the temple together. More than anything else, she wanted to share what it was that she experienced and have him experience it as well. And I just have to think it's the same with these people in the scriptures that they knew it, they felt it, they lived it and they wanted others to feel it as well.

John Bytheway: 00:49:22 Yeah, that's beautiful. Thanks, Ryan.

Dr. Ryan Sharp: 00:49:25 Another feature in Mark's gospel that's a unique literary approach, keeping in mind this is the box, Christ is the pearl, back to our parable earlier, but Mark takes this literary approach that's actually similar to some kind of popular authors in our day. In fact, I'll put up a slide in class, a picture of

Malcolm Gladwell. I don't know if you guys have read any of his stuff or Dan and Chip Heath. And I'll ask the students, how many of you have read anything from them? And if hands go up and I'll say, what's their style? And almost inevitably they get it. And in fact, Malcolm Gladwell gave a masterclass on writing and in it he describes how his style depends on an excellent, I'm just going to quote from here, an excellent sense of pacing paired with the deliberate and calculated withholding of information to keep the reader guessing until the very last word.

00:50:14 This is a literary technique known as suspense. In Mark's gospel, biblical scholars have called it an interpolation or a markan sandwich. And that's where Mark will start a story and you'll be engaged in that story. And then he pauses it and shifts gears to a completely different story or teaching or example. And then you're left saying, well, what happened with this one? But then you become engaged in this new story and then he takes you back to the first story again. So you have story A interrupted with story B, and then you go back to story A. This is an incredibly engaging way similar to those other authors that I had mentioned that keeps the reader engaged. He does that here with the example of the story of Jairus and his daughter and then the woman with the issue of blood. And that Holzapfel commentary pointed out that these two stories are interrelated and have a number of common features.

00:51:11 For example, each has to do with a woman, one is older with a longstanding illness, the other younger, and she actually dies. Under Jewish law, both were impure and coming in contact with either would make a person ritually unclean. The older woman had the issue of blood 12 years. This young woman is 12 years old. In one story, the older woman touches Jesus. And in the second story, Jesus touches the young woman. And so Mark is going to use these two stories and obviously we're reading them together and there are lessons that we can learn as we read it this way. So let's start then in verse 21. "When Jesus was passed over again by ship unto the other side, much people gathered unto him. And he was nigh unto the sea. And behold, there cometh one of the rulers of the synagogue, Jairus by name, and when he saw him, he fell at his feet."

00:52:01 Jairus means, by the way, whom God enlightens. The name Jairus means whom God enlightened. So keep that in mind as we move forward with this story. So he sees him, falls at his feet and besought him greatly, saying, my little daughter lieth at the point of death. I pray thee, come and lay thy hands on her, that she may be healed and she shall live. And Jesus went with him; and much people followed him, and thronged him." President

Howard W. Hunter said the tremor we hear in Jairus's voice as he speaks of my little daughter, stirs our souls with sympathy as we think of this man of high position in the synagogue on his knees before the Savior.

00:52:40 Then comes a great acknowledgement of faith. I pray thee come and lay hands on her and she may be healed and live. So we're immersed in this story reading about Jesus' compassion. He's going with Jairus to heal his daughter. And then that's interrupted with verse 25. And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." She spent all of her money on doctors, trying to be healed. And not only was she not better but her situation is even worse. We think of 12 years as easy to read. A certain woman, which had an issue of blood 12 years. It's easy to just glance over that, but goodness. 12 years.

John Bytheway: 00:53:25 It's a lot.

Dr. Ryan Sharp: 00:53:25 It's a good portion of life.

John Bytheway: 00:53:27 It's such a big portion of life. That what you said, Ryan, she's ritually unclean. You can't touch her. She can't touch anyone else. She might not have had anyone touch her for 12 years. Did her husband leave? Did he divorce? We don't even know. It's a horrible situation to be in for those 12 years. And maybe you're going to bring this up, but if she touches someone, they become unclean. Isn't that true? And the courage that she had to have to do this as this story unfolds. I'm glad you said that, Hank, it's easy to read that. But imagine 12 years.

Dr. Ryan Sharp: 00:54:02 So important and in addition to the physical challenges that come with it, and as you're alluding to John, the spiritual-

John Bytheway: 00:54:10 Emotional.

Dr. Ryan Sharp: 00:54:10 Just think socially. Yeah, socially, emotionally. The difficulty of her situation. You mentioned, was she married? And if so, did this cause divorce or did this keep her from getting married? We don't know.

John Bytheway: 00:54:21 Or from having children? All of that. Yeah.

Dr. Ryan Sharp: 00:54:23 Yeah, exactly. We don't know a lot of that information, but her situation grows worse. Verse 27, "When she heard of Jesus

came in the press behind and touched his garment."  
Interestingly, Matthew says the hem of his garment.

- John Bytheway: 00:54:37 Hem.
- Dr. Ryan Sharp: 00:54:37 Matthew's audience is a Jewish audience, which the hem of his garment becomes significant culturally and religiously for them. For Mark's audience, presumably a Gentile audience, they probably don't care what part of the garment she touched, just the fact that she touched his garment. And because of that, she says in verse 28, "If I may touch but his clothes, I shall be whole."
- John Bytheway: 00:54:58 Talk to us more about why that's significant, the hem. I mean it's, there's a Bible dictionary entry on hem that's interest... Tell us why that would be significant to Matthew and the Jewish audience.
- Dr. Ryan Sharp: 00:55:09 Yeah. Do you have the Bible dictionary entry pulled up?
- John Bytheway: 00:55:12 I can. The idea of the hem of the garment, I'm glad you said that. This is the Bible dictionary entry, page 700 of our Bible dictionary. This is the entry. Hem of garment, an important part of an Israelites dress owing to the regulation in Numbers 15, 38, 39. It was really a tassel at each wing or corner of the tallith or mantle. The law required that it should be bound with a thread of blue, the color of heaven. The strict Jews to this day wear these tassels though they are usually concealed, Pharisees made them conspicuously large. Remember Matthew 23, Jesus condemning that. It would be the tassel that hung over the shoulder at the back that the woman with the issue of blood came and touched. So there's a significant cultural meaning to the hem of the garment. It's a law of Moses. It's a covenant thing.
- Dr. Ryan Sharp: 00:56:04 Exactly. And I think again, that's why Matthew recognizing his audience is going to call it the hem of his garment. Now, Mark in verse 27, it just says she touched his garment. Ultimately it's her faith. If I may touch but his clothes, I shall be whole. And in verse 29, and straightway, there's that word again, the fountain of her blood was dried up. And she felt in her body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue or power, is another alternate translation there from the Greek, had gone out of him, turned him about in the press, and said, who touched my clothes? And his disciples said unto him, thou seest the multitude thronging thee, and sayest thou, who touched me?" It's like, who touched me? And they're saying-

John Bytheway:	00:56:47	Everyone.
Dr. Ryan Sharp:	00:56:48	<p>... everybody. Everybody touched you. What do you mean? And then in verse 32, "And he looked round about to see her that had done this thing." And this language I think is significant, "But the woman fearing and trembling." Imagine her in this moment against the backdrop of what Hank mentioned earlier, 12 years, against the backdrop of 12 years physically, emotionally, spiritually, socially. And now she thought maybe just quietly she could hang back and just secretly touch the hem of his garment and experience this miracle. And the reality is it's that faith that allows for this miracle to take place, but it doesn't go the way she's assuming. Jesus stops and turns and she's probably thinking, oh no, I'm about to be found out here. I'm going to somehow get in trouble. I'm not supposed to touch anyone. And so she's fearing and trembling, knowing what was done in her, came and fell down before him and told him all the truth.</p>
	00:57:46	<p>Jesus beautifully and mercifully says, "Daughter, thy faith hath made thee whole, go in peace, and be whole of thy plague." I'm not sure if you guys have read that. I know you've had Mike Wilcox on a few times, but he has a really powerful commentary on this. And I just wanted to read part of this. He says, "Why doesn't the woman come out of the crowd and raise her hand and say, I did. I'm healed. Thank you so much. I'm better?" Picture yourself in that crowd. You are the woman and Christ is looking for you. He's scanning everyone's faces. He wants to discover the person who pulled healing strength out of him. And what are you thinking. From Luke's account, when the woman saw that she was not hid, that's the verb that Luke uses is hid. She's hiding back in the crowd. Can you see her looking nervously at the Savior, trying not to meet his eyes?</p>
	00:58:32	<p>Why is she hiding? Why doesn't she confess the miracle? I sense it's because she feels she's done something wrong. Her particular problem and issue of blood made her unclean under the law of Moses. She's had it 12 years. She's been unclean for 12 years. Leviticus detailed certain restrictions for one who had had this ailment. Back to Mark's account. He looked round about to see her that had done this thing. Finally, the time comes when Jesus finds whom he was searching for. Can you see that moment when their eyes met? He's looking at her right into her eyes. She still tries to withdraw, but the master now sees her. He knows and she knows that he knows. We read, but the woman fearing and trembling, knowing what was done, came and fell down. Two words that have always resonated me, Michael Wilcox says, in my heart, have helped me in different</p>

moments of my life. And those are the words fearing and trembling.

00:59:25

Many times in our lives, we may find ourselves before the Savior, before our Lord fearing and trembling, thinking that we've done something with which he's not pleased. Maybe we judge ourselves a little too harshly. We feel guilt when we need not. I love that, especially as we look at anxieties that all of us face. I think all of us at some point in our lives have felt this imposter syndrome like, oh, but if they really knew, then they would probably treat me differently. And this is just such a powerful example that Jesus has the capacity and the ability to see us where we're at, to love us, where we're at, to heal, and then to free us and give us that confidence to move forward. I love that example.

John Bytheway:

01:00:10

Please join us for part two of this podcast.



- John Bytheway: 00:00:00 Welcome to part two with Dr. Ryan Sharp, Matthew 9 and 10, Mark 5, and Luke 9.
- Hank Smith: 00:00:07 I have a thought from S. Kent Brown that I want to share. He said, "This is exactly where Jesus wanted her, this woman, in the open, in the public square, in full view of others. After all, He understood that almost everyone in town knew of her condition, and because customarily people in that society thought that those who carried some abnormality were cursed of God, as in the case of Elisabeth, the previous barren mother of John, Jesus wanted the woman's new whole status to be known in the wider community."
- 00:00:37 "She was no longer to be avoided, and worse scorned. In an instant, she was restored to her waiting family, to her patient friends, her lost synagogue, and her beloved temple. The lesson? The driving force beneath her actions had been her hope. Her hope filled faith in Jesus' powers, and He affirmed, 'Daughter, be of good comfort. Thy faith hath made thee whole.' That's in the Luke account. More lies beneath the verb rendered, 'Hath made thee whole,' than meets the eye. The verb means to save. It has to do with her salvation. Her faith had brought her to that divine door, now open to her." Beautiful thought there from Dr. Brown.
- John Bytheway: 00:01:16 The idea of suffered much from physicians. I don't know what first century medicine, where they were at. It's kind of, she had done everything she could think of. I have a beautiful commentary by John B. Weaver called Behold the Lamb of God, and he just said something that I thought, that is a good point, about Jesus saying, "Who touched me."
- 00:01:36 And Brother Weaver says, "Whenever an omniscient being asks a question, it is designed to further some moral purpose, or cause for the one being asked. Jesus knew who touched him. It seems that he wanted to highlight this good woman's faith, although technically unclean, and let the witness of the miracle come from her lips, and not His, so as not to be self-promoting."

00:01:59 So yeah, I like what you've said there, Hank, and what Michael Wilcox said. "Jesus knew who touched Him, but he wanted it to come from her." As you said, Ryan, a known member of the community with this malady, and everything. So this is a great story. It's such a hard story, 12 years like that, but what a beautiful ending.

Dr. Ryan Sharp: 00:02:19 Yeah. With that, here we have, "For thy faith hath made thee whole. Go in peace, be whole of thy plague." Think of what that must have meant for her, given those circumstances. We get so caught up in this that we forget who's standing by.

Hank Smith: 00:02:33 Yeah, just watching.

Dr. Ryan Sharp: 00:02:35 Back behind is Jairus.

John Bytheway: 00:02:37 That's the other side of the story. Yeah.

Dr. Ryan Sharp: 00:02:40 Exactly. We forgot that he also has a significant challenge, an urgent challenge. His daughter is dying, at the point of death. He's probably feeling this sense of urgency, as was mentioned. I have six boys and zero daughters, but I assume I would like my daughters as much as I like my boys, and to know one of them is sick, and possibly dying, and I have the answer here with me, but then we have to pause.

00:03:07 Now, I'll just kind of put myself out there with my own sort of imperfections, and this'll tell you more about me than anything else. But if that's me, if I'm Jairus, I mean I'm seeing this woman and I'm thinking, "Okay, you've had this issue for 12 years, can you give us an hour? Just hang tight. He'll come back. I promise He'll help you. We've got to go help my daughter right now." Or, "You're already healed? Okay, okay, Jesus, are we good to keep going now?"

00:03:32 But here he remains, and standing. And to make it even more difficult, look at verse 35. "While He yet spake, there came from the ruler of the synagogue's house, certain which said, 'Thy daughter is dead. Why troublest thou the master any further?'" Could you imagine that moment, that feeling, and getting that news?

00:03:51 But then Jesus now shifts his focus back to Jairus. "As soon as he heard the word that had been spoken," verse 36, "He said unto the ruler of the synagogue, 'Be not afraid. Only believe.'" And I just wonder if part of this connection with this woman, obviously it was primarily for her, but I wonder if he's also

recognizing that there's a secondary audience, and this experience is bolstering the faith of Jairus. "Be not afraid. Only believe. You've seen what I've done here. Now take me to your daughter."

- John Bytheway: 00:04:23 Sometimes we can paint with a broad brush, every scribe, Pharisee, ruler, but here's Jairus, he's in a point where I just... Verse 23, as President Hunter said, "This is my little daughter, when it comes to your little daughter, I'll do anything." Even if a ruler of the synagogue comes to Jesus. And it reminds me of what Nicodemus, Joseph of Arimathea, some who were rulers, but not all of them. Some of them softened towards Jesus, and here's one of those, and what softened him up? "It's my little girl." You can sense that.
- Dr. Ryan Sharp: 00:04:57 Everything else goes out the window, like this is family, "I love her." Yeah.
- Hank Smith: 00:05:00 So this is what you call the Marken sandwich?
- John Bytheway: 00:05:03 Yeah, it's like an Oreo or something, because it says something in the middle.
- Hank Smith: 00:05:07 Starts a story, goes to another story, and brings us back.
- John Bytheway: 00:05:10 Ryan, I love that, because the idea of Jairus, "Hey, we've got to hurry," and then this person comes and gives the report. And here's a question I have for both of you in verse 35, "Oh, thy daughter is dead. Why troublest the master any further?" So it's like, "Well, he can heal the sick, but raise the dead? I don't know about that." Chronologically, has he raised anyone from the dead to this point?
- Hank Smith: 00:05:32 I think it's hard to know, isn't it?
- Dr. Ryan Sharp: 00:05:34 Yeah. I think it's a tricky question, just because as we mentioned with each of these Gospel accounts, none of them are really saying, "Chronologically, this is how everything happened."
- John Bytheway: 00:05:42 We can do harmonies, but we're not really certain about the chronology.
- Dr. Ryan Sharp: 00:05:46 But certainly this person, it seems like, wasn't familiar with any examples. He's saying, "It's over. She's gone." But then again, that beautiful phrase by Jesus, "Be not afraid, only believe." And then it continues, verse 37, "He suffered no men to follow Him save Peter, and James, and John, the brother of James. And he

cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when He was come in, He saith unto them, 'Why make ye this ado and weep? The damsel is not dead, but sleepeth.' And they laughed Him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying."

00:06:25 Now verse 41. "And he took the damsel by the hand, and said to her, 'Talitha cumi,' which is being interpreted, 'Damsel, I say unto thee, arise.' And straightway the damsel arose, and walked, for she was the age of 12 years. And they were astonished." There's your word again, John, "With a great astonishment."

00:06:44 We don't get any more from Jairus, but think if we had sort of the unabridged version, or had his journal entry for the day, and what that meant for him, and his wife, and this little girl. I love how practical Jesus is in verse 43. "And He charged them straightly that no man should know it, and commanded that something should be given her to eat." Like, "Guys, she's probably hungry. She's been dead. Somebody go and get her some food." And then the sensitivity, and it's a beautiful ending to this. And again, that Marken sandwich, I think just accentuates the connection between these two.

00:07:14 One principle that I wanted to highlight from this, and I think there are a number of lessons to learn, but reading these two together, the way that it's presented in the Gospel of Mark, and incidentally, which is kind of borrowed from Matthew and Luke, one of my favorite attributes about Jesus, and I love a lot of things about Jesus, but one of my favorite attributes about Jesus, is Jesus is never rushed. He's never rushed.

00:07:40 We've talked about how Mark captures this, that He's always coming and going, but in terms of Christ and His ministry, He's never rushed. He has a pretty urgent assignment, go and save this little girl's life. And yet in this moment, He connects with this woman who has had this issue of blood for 12 years.

00:08:01 And it reminds me of in 3 Nephi 17, you'll recall Jesus is going to go to the Father, and to the other house of Israel, but He looks upon that multitude in Bountiful, and their eyes said, "No, stay with us."

John Bytheway: 00:08:13 "Tarry with us." Yeah.

Dr. Ryan Sharp: 00:08:15 "Tarry with us." And He has compassion on them and He says, I perceive that you want to experience the same thing. Obviously I'm paraphrasing, that they in Jerusalem did, and what does He do? He connects with them, and heals them. I have to imagine going to the father, and the other house of Israel, that's a pretty urgent appointment, and probably an important appointment that He would need to keep. And yet Jesus always finds time to connect with the right person at the right time.

00:08:42 I think that matters so much to me because I feel like I'm always rushed. Whether it's going to work, or going to games, or practices, or church responsibilities, trying to squeeze in a date with my wife, I'm constantly rushing from place to place, and this is just a beautiful reminder to take a deep breath, be wherever you're at. Jesus is never rushed, and I really love and admire that about Him and his ministering.

John Bytheway: 00:09:08 I heard, I think it was Elder Holland said, "He may not be on time, but he is never late." Something like that.

Dr. Ryan Sharp: 00:09:13 Yeah.

John Bytheway: 00:09:15 Ryan, this reminds me, because if you're like me, you can get really focused on your to-do list. "I have to do this next," and just this idea of Jesus was on his way to do something else, when this opportunity came up for this woman, He was on his way to Jairus, and as we've talked about.

00:09:32 Well on November 14th, of 2017, I copied this story off ksl.com. The headline is, "LDS Church Leaders Interrupt Meeting to Save Girls in Submerged Car." So there's 15 men at the Rexburg South Stake, and they're having a young men's meeting, or something, and then one of the leaders who's an on-call volunteer for the Madison Fire Department said something at 6:10 PM, "Hey, I just got a notification. Something's going on down the road." Joe Palmer says, "It sounds like somebody's pinned under a car."

00:10:05 So everybody in the group jumps up from their seats, runs to their cars, Joe Palmer, Corey Wilcox, Joe Campbell led the way in a pickup truck. They got to the scene, and found a vehicle upside down in a canal full of water. Two teenage girls trapped inside the car. One teenage boy got out. They jumped in the water, people are hollering, "There's people in there."

00:10:28 Wilcox, who was six foot eight, said the water was high enough to cover his waist, and they jumped into the water, ripped the

first girl out, and someone said, "No, there's another person in there." They got her out too. Then they got back in Palmer's truck, and with wet pants, and water squishing in their shoes, went back to the church meeting. On the way to the church, they passed the ambulance, and the sheriff deputies going the other way.

00:10:54 So, the other young men leaders had no idea where those guys had been until they saw their wet clothing back at the meeting house. So, the leaders finished up their meeting, Wilcox went home, and his wife said, "Hey, how come you got wet shoes and pants?"

00:11:08 And I just thought this was such a great story, because they're in a meeting and somebody says, "Somebody needs help." They're there to do something else. But they left. "Hey, wait, we can't go do that because we're supposed to sit here talking about serving others." They jump up, and they took off, and they did this. And I don't know, that story just reminded me of chances to do some service when we were actually on our way to do something else, and how hard that can be sometimes. I love that these guys just went right back to their meeting.

00:11:40 I had a professor, you guys probably remember Joseph Fielding McConkie. Well, he wrote a story. We got a lot of McConkies today on our podcast, but he wrote a book about his father called the Bruce R. McConkie Story, and apparently Elder McConkie got this letter from this woman, and so part of this is paraphrased.

00:11:58 "A woman, a mother of two had contracted a rare blood disease. Though not fatal, it prohibited her from having more children. An administration at the hands of her husband, she received the promise her body would heal itself, yet all medical efforts proved painful, frustrating, and ineffectual. At a stake conference attended by a member of the 12, she experienced the impression that if her faith were great enough, she could be healed. She labored to increase her faith, and six months later, Elder Bruce R. McConkie was sent to that stake."

00:12:27 "Her children were ill that Sunday, and though she usually would've been the one to stay home with them, she and her husband decided that she should attend the conference. 'I took a seat in the middle of the auditorium,' She wrote to Elder McConkie later, 'And I watched as you shook hands with many before the meeting. I was delighted as I watched the smiles of many, I recognized, enjoying your touch and smile.'"

- 00:12:48        "Throughout the meeting, I found it difficult to concentrate. As it came to a close, I could hardly remain seated. As the closing prayer was said, I felt very calm,' and then she continued. 'The Spirit whispered to me, 'Go up on that stage and be healed by Brother McConkie.' I replied to the Spirit, 'I don't want to bother him. Look at all those people who want to talk to him. I'm just thrilled to be able to have heard him.'"
- 00:13:10        "Then the Spirit reminded me, 'Just touch the edge of his jacket.' As I recalled the story of the woman who had touched the hem of the Savior's garment, I'm sure I literally shook my head and said, 'I can't possibly do that.' She said the Spirit and her continued their debate. Finally, she went. 'As I made my way through the crowd,' she wrote, 'I felt very anxious and wanted to turn around, but I edged forward until finally I was right behind you, and you were engaged in conversation.'"
- 00:13:38        "I fixed my eyes upon your jacket edge, and held my breath. You were so tall. I reached out, and quickly touched with my index finger, the hem of your jacket. Suddenly you spun around, extended your hand to me. I shook it, and tearfully uttered, 'thank you.' You simply nodded, and returned to your conversation. I went to my car practically dancing.'"
- 00:14:03        "When she entered her home, she announced to her husband that she was healed. They knelt together in a prayer of thanksgiving. The doctor was baffled. At the time of her writing this letter to Elder McConkie, she'd become the mother of three more children. Her faith had made her whole."
- Hank Smith:     00:14:20        That's absolutely beautiful, John. It reminds me of what President Howard W. Hunter said. He quotes Jairus, "'My little daughter lieth at the point of death.' This is typical of what happens frequently when a man comes to Christ, not so much for his own need, but because of the desperate need of a loved one."
- 00:14:36        "The tremor", Ryan talked about this earlier, "we hear in Jairus' voice as he speaks of, 'My little daughter,' stirs our souls with sympathy, as we think of this man of high position in the synagogue, on his knees before the Savior. Then comes this great acknowledgement of faith. 'I pray Thee, come and lay your hands on her that she may be healed, and she shall live.' These are not only the words of faith of a father torn with grief, but also a reminder to us that whatever Jesus lays his hands upon lives."

- 00:15:04 "If Jesus lays His hands upon a marriage, it lives. If he's allowed to lay his hands on a family, it lives. The words, 'And Jesus went with him,' follow. We would not suppose that this event had been within the plans of the day. The master had come back from the sea where the multitude was waiting on the shore to teach them, and behold, suddenly, and unexpectedly, he was interrupted by the plea of a father."
- 00:15:26 "He could have ignored the request, because many others were waiting. He could have said to Jairus that he would come see his daughter tomorrow, but Jesus went with him. If we were to follow in the footsteps of the master, would we ever be too busy to ignore the needs of our fellow men?" That's from Howard W. Hunter.
- John Bytheway: 00:15:43 Whenever I've heard that quotation with this story, it always makes me want to ask the question, "Okay, how do I get Jesus to touch my marriage? How do I get Jesus to touch my family?" And I like how he said if He is allowed, and we have to allow Him to touch our families, and how can we make that happen? I mean, it's a good question to ponder.
- Hank Smith: 00:16:01 Yeah, these acts of faith, this woman reaches out to touch Him. I think of that as anything I do to exercise faith in him, for that kneeling down to say prayers, or reading my Scriptures, or going to the temple, going to church, all of these things are acts of faith, I think, that are reaching out to touch the hem of the garment of Jesus. All right. Should we jump back into Matthew now? Is that what you wanted to do?
- Dr. Ryan Sharp: 00:16:25 Yeah, let's go back to Matthew. So, in Matthew chapter nine, we get that same story with both Jairus and the woman with the issue of blood. And then immediately after that, we get the story of two blind men who are healed. That's verses 27 through 31. And then in Matthew 9:32 through 34, we get him healing a man possessed of the devil. And then we come to that back bookend of our inclusio from earlier. "And Jesus went about all the cities and villages teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness, and every disease among the people."
- 00:16:58 Part of the reason why I wanted to start the way that we did, looking at both Matthew four, and then the teaching and preaching in five through seven, and then the healing in eight and nine is, all of that sets up what he's going to do next in verse 36.

- 00:17:12 "But when He, Jesus saw the multitude, he was moved with compassion on them, because they fainted." Now alternate words from that, the Greek word translated as fainted are harassed, or vexed, or grieved. So that they fainted and were scattered abroad, or dejected, troubled as sheep having no shepherd. There's no protection here, right? So, they fainted. They were scattered abroad as sheep having no shepherd. "Then saith He unto his disciples," here they're all disciples. "The harvest truly is plentiful, but the laborers are few. Pray ye therefore, the Lord of the Harvest, that he will send forth laborers into the harvest."
- 00:17:52 And then what comes next? "And when He had called unto them," this is chapter 10, "He called them 12 disciples." So remember all of these followers are called disciples, and of that group of disciples, He's going to call 12. "And he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease." Like we were talking about before.
- 00:18:14 And in verses two through four, we get the names of these apostles. And then in verse five, "These 12, Jesus sent forth," apostle, taken from the Greek word apostolos means one sent. So these 12 apostles are going to be sent forth, "And commanded them, saying, 'Go not into the way of the Gentiles and into any city of the Samaritans, enter ye not, but go rather to the lost sheep of the house of Israel.'"
- 00:18:37 And now I think verses seven and eight are incredibly important against the backdrop of what we've just been looking at. "And as ye go, preach saying, 'The kingdom of Heaven is at hand.'" Exactly what Christ was just saying, "Heal the sick." Exactly what Jesus just did. "Cleanse the leper, raise the dead, cast out devils, freely ye have received, freely give."
- 00:19:00 One of the reasons why I wanted to look at it through this perspective is, in Matthew chapter 10, part of the apostolic charge is, "Go, and do the things that you just saw me do, teach, preach, heal." And do all of these things with His power. And I love verse 19, "When they deliver you up, take no thought how, or what you shall speak, for it shall be given you in that same hour what you shall speak. For it is not ye that speak, but the spirit of your father which speaketh in you."
- 00:19:27 There's obviously a number of other directives and encouragement within this chapter, but the point that I feel like is so important here is, at the heart of this apostolic charge, Jesus is saying, "Go and do what you've seen me do, teaching,

preaching, healing, perform these miracles. Freely ye have received, freely give. The Kingdom of Heaven is at hand."

- 00:19:46 We are enjoying the banquet, to go back to the previous day, we're enjoying the banquet right now. It's time, now take this message out to the people. You're sent forth to deliver this message, and in that process heal those who stand in need.
- John Bytheway: 00:20:00 That's great. The teaching, preaching, healing thing keeps coming back, and looks like Matthew crafted it that way on purpose.
- Dr. Ryan Sharp: 00:20:08 Yeah, exactly. And again, going back to what we said at the beginning of our conversation, you really get the feel that Matthew is bearing this beautiful, unique testimony, and doing it in a brilliant way, and a sincere way, and I hope that that testimony resonates with us as we look at his words.
- Hank Smith: 00:20:25 This is something to look for, as we discuss this chapter 10, right out of the Come Follow Me Manual. The instructions Jesus gives in Matthew 10 to his apostles can apply to us as well, because we all have part in the Lord's work. What power did Christ give His apostles to help them fulfill their mission? How can you access His power in the work you have been called to do? As you read the commission Christ gave to His apostles, you might receive impressions about the work the Lord wants you to do. So, I think that's something we can watch for as we continue on through this chapter.
- Dr. Ryan Sharp: 00:20:56 Yeah, absolutely. And let's just jump ahead to verse 37. Again, there's a lot in here, verse 37. "He that loveth father or mother more than me is not worthy of me. And he that loveth son or daughter more than me is not worthy of me. He that taketh not his cross and followeth after me is not worthy of me. He that findeth his life shall lose it, he that loseth his life for my sake shall find it."
- 00:21:18 Do you remember when, was it Lynn G. Robbins who talked about the caution of not inverting the two Great Commandments? The Great Commandments are love God, and love others, and we just have to be careful that we're not inverting those, and worrying more about others, and perception of others, than we are about God. And I think that that's at the heart of this charge, as well.
- John Bytheway: 00:21:38 That's not multiple choice. Love God, love your neighbor. "Pick one." No, it's both.

Dr. Ryan Sharp: 00:21:45 Yeah, exactly. And I want to actually jump over to Luke's account for a minute here, as we talk about the charge to the apostles, and Hank, to that great point that you brought up from the manual, this idea of all of us being called as disciples, and there's relevance, and application for all of us.

00:22:02 I want to look at a couple of examples from Luke's Gospel. In this chapter, there are a number of things that I'm guessing will come up in future discussions on this podcast. So, I want to maybe just isolate two. One of them is, and it's interesting that it's in the same chapter in Luke's Gospel, where the 12 are called. So in Luke nine verse one, "Then He called His 12 disciples together and gave them power and authority over all devils and to cure diseases and sent them to preach the Gospel and heal the sick." And then it goes on from there.

00:22:30 But in that same chapter, I want to just highlight a few experiences that we see from these apostles. So, you can imagine these apostles, they've been called all of 10 minutes, I don't know how long it really was, but a short time, and they're sent forth to do this work that is way bigger than any of them.

00:22:47 And we have this experience in Luke nine verse 38, where this man cries out, "Master I beseech thee, look upon my son, he's mine only child. Lo, a spirit taketh him, and suddenly he crieth out, and it teareth him that he foameth again, bruising him, hardly parteth from him." And then he says, "And I besought Thy disciples to cast him out, and they could not."

00:23:08 They go forth with this charge. I am sure that they were feeling excited and on fire with this. "Yes, let's go do this." And we know from earlier in the account that they did see miracles, and they did see healings. But for whatever reason, they struggled with this experience. And in verse 51, "Jesus answering said, 'Oh, faithless and perverse generation, how long shall I be with you and suffer you? Bring thy son hither.'" And then Jesus performs the miracle.

00:23:33 So right here we have an example where the apostles don't quite live up to what they were hoping to do in that one moment. And then, look in verse 44, "Let these sayings sink down into your ears, for the Son of Man shall be delivered into the hands of men." But they understood not this saying, and it was hid from them, that they perceived it not, and they feared to ask Him." So they're not quite getting what it is that He's teaching them.

00:23:59 And then verse 46, what comes next? "Then there arose a reasoning among them, which of them should be greatest?" Right? Who's Jesus' favorite, or which of us is going to be greater here or in the next life? And then jump down to verse 52, "He sent messengers before His face, and they went, and entered into a village of the Samaritans to make ready for Him. And they did not receive Him, because His face was as though He would go to Jerusalem. And when His disciples James and John saw this, they said, 'Lord, wilt Thou that we command fire to come down from heaven, and consume them even as Elias did?' But He turned and rebuked them," like you almost picture Him patting them on their head, like, "Thanks guys, you know not of what manner you are."

John Bytheway: 00:24:37 Not the right way to go.

Dr. Ryan Sharp: 00:24:39 Yeah, yeah. "No, we're not doing that guys. But thank you for throwing that out." One New Testament scholar, Julie Smith highlights particularly in Mark's account, we are introduced to the fallibility of these apostles. I mean, a lot of these that I'm going to read here are found in others, including what we just looked at in Luke, but this is what Julie Smith wrote.

00:24:57 She said, "We see Jesus' disciples making significant mistakes. They don't understand the parables, they don't understand what Jesus teaches. Peter rebukes Jesus for His teachings. They fail when they try to perform miracles. They argue about who's best. They ask for positions of honor. Judas turns Jesus into the authorities. The disciples fall asleep when Jesus asks them to watch. Peter denies that he knows Jesus. The disciples all flee when He's arrested, and the women leave the tomb in silence."

00:25:25 And then she says, "In the Gospel of Mark, but again, I would suggest it's present in all of the gospels, Jesus' disciples are far from flawless. Instead, they are learners who repeatedly stumble." So a couple of implications that I just wanted to highlight. One is, just as we're asked to believe in, sustain, and learn from infallible, ancient apostles, we're also being asked to sustain and follow living prophets and apostles, even in their own fallibility. None of them are claiming to be perfect.

00:25:51 And then implication number two, recognizing that the Lord is willing, and able to use fallible disciples anciently. And again, going back to Hank's point, I sure hope that that means He can use us. Obviously not in an apostolic capacity, but as disciples, as ministers within our respective callings.

- 00:26:09 There's that great Elder Holland quote where he says, "Be kind regarding human frailty, your own as well as those who serve with you, in a church led by volunteer, mortal men and women, except in the case of His only perfect begotten Son, imperfect people are all God has ever had to work with. That must be terribly frustrating to Him, but He deals with it, and so should we."
- 00:26:29 "And so" he says, "When you see imperfections, remember the limitation is not in the divinity of the work. As one gifted writer has suggested, 'When the infinite fullness is poured forth, it is not the oil's fault if there is some loss because finite vessels can't quite contain it all.' Those finite vessels include you and me, so be patient, and be kind, and be forgiving."
- 00:26:51 One of the passages we're familiar with, Moses 1:39 where He says, "This is my work, and my glory." And then in the Book of Mormon, Second Nephi, "I am able to do mine own work." And then I love in the Doctrine and Covenants, when the Lord is speaking to David Whitmer, He says, "And thou art David, and thou art called to assist." Like, "You're the assister, that's your job. You're going to be my helper."
- 00:27:12 And it reminds me of this from Elder Christofferson. He says... And this is taken from a leadership enrichment series talk that, it's so good, he says, "I like to say sometimes when I'm talking to leaders that in a way, as weak and imperfect as we are, it's a wonder that the Lord lets us touch anything, but He does. And Him letting us help is what helps us grow. I think sometimes we're a little like a three-year-old, he sees his dad painting a door and it looks like a lot of fun. So he runs up, 'Dad, let me help, let me help.' And dad's thinking, 'Well, I know what kind of help this will be,' but he loves him, and so he gives him a brush, and we're there if we're this little child painting, as long as our attention span lasts, and then off we go, and dad is left to fix the help."
- 00:27:53 "Sometimes I think that's kind of how the Lord mops up after us in a way, when we make mistakes, because he is always looking to build us as the word goes on, and in the end, of course, we are the work." I love that idea, that as we read what starts with this apostolic charge, "Go and do the things that I've asked you to do, preach, do the things that I've done, preach the gospel, heal all them that are sick," and they go out, and they see miracles. But along the way, they also stumble, and the fallen nature, mortality, all of this plays in, and how grateful we are that it is God's work.

John Bytheway: 00:28:25 That reminds me of, "My servant, your eyes have been upon Joseph, instead of your eyes have been upon me." Right? "Your eyes have been upon Joseph, his imperfections you have known, and his language you have known." And it's like, you're looking at the wrong thing. Joseph was constantly getting corrected. Peter was constantly getting corrected. I'm glad you brought that up. They're learning. And one of the things that I've noticed in this study is that John the Baptist seemed to hit the ground running. He had the Spirit from the womb, but the 12 really went through a learning process. Where's that Julie Smith paragraph? Was that a Sperry?

Dr. Ryan Sharp: 00:28:59 No, it's a New Testament Commentary Series. So, she wrote the volume on the Gospel of Mark. And in fact, can I share a little kind of anecdotal story to underscore this, that maybe we will connect back to again, what Hank mentioned regarding all of us have these responsibilities, but how grateful we are that God is in charge of it all?

John Bytheway: 00:29:16 He lets us. He has to fix the help.

Dr. Ryan Sharp: 00:29:19 Exactly. We're this little kid and He is like patting us on the head, "Hey, do you want to be my helper?" And we say, "Yeah," and He lets us do our thing, and then He cleans up after us. But, as a missionary, I had been out for about nine months, and we were invited to work with a single mom who had three children who had gone less active. And we started teaching her, and it didn't take long, she and her family started coming back to church and experiencing the blessings of the Gospel.

00:29:41 And then we later find out that there's another woman living there who is a single mom as well, in her early 30s, and her name is Veronica, and she had a little two-year-old daughter named Josie. So, we learned that Veronica is living there, she has quite a bit of anxiety. She was really uncomfortable. When we would show up, she would go back into the back room. She didn't want to talk to anyone. She really was anxious, and avoided talking to really anyone.

00:30:09 So, one of the days when we were visiting this other family, Veronica actually comes to the door. And so, we start talking to her, and she says, "Elders, would it be okay if I had the rest of the lessons?" Now, I'm not the brightest person in the world, but I thought, "The rest of the lessons presupposes you've had a lesson, and we haven't had any."

00:30:27 And so it turns out that when she was supposedly going to the back, she was sort of going around the corner, and listening in

on our discussions, as we met with this other family. We start teaching Veronica, and she commits to be baptized. She changes some things in her lives, and she commits to be baptized. And so when we're making the plans for the baptism, she says, "Is it okay if it's just us at the baptism, and nobody else?"

00:30:50 "We can do it, but the ward is here, they want to be there, they want to support you." And she says, "But they'll be looking at me." And I was like, "Fact, they will be, but in a supportive way. They want to support you in this incredible covenant that you're making." And she says, "Okay."

00:31:06 And I said, "Veronica, I promise everything's going to be okay. I've got this. We'll go. We'll set it up early, everything's going to be just fine." And she's like, "You promise?" And I said, "I promise. We're going to make sure that things are ready." Because again, she has this anxiety.

00:31:18 So we go early, we had to get a key because this particular chapel was newer. You and our audience probably remembers, a lot of baptismal fonts are a big bathtub. You turn on the hot and cold water, and it takes seven hours to fill up these baptismal fonts. So, in this one it had a key, and it was automated, so you turn the key, and it just automatically fills the font to where it would need to go.

00:31:41 But only one person had the key, and that was the high counselor, and he wouldn't give it to us. He came down and filled up the font, and we got there early, and we're talking to Veronica and everything is good. So, as we're getting ready to go to our seat, this man comes up to us, this older gentleman, and he says in his kind of broken English, "Elders, this is my granddaughter," and there's this cute little eight-year-old girl in a white dress. And he is like, "Maybe you could baptize her today too." And I was like, "I mean, that's not exactly how it works. Is your bishop here?" And he points to the corner and there's this guy going this, "That's my bishop."

00:32:14 And we're like, "Okay." So we go talk to him and he says, "Yes, I've interviewed her. Yeah, we can baptize her." And I thought, "Sure, wonderful. We would love to baptize your granddaughter today."

00:32:23 So, the meeting begins, we sing the opening hymn, have an opening prayer. There are two talks that are wonderful. And in the middle of the second talk, one of the counselors in our bishopric, he's sitting on the opposite side of the room, and he

starts whispering across the room, "Elders, psst, elders." And we look and we're like, "This guy's giving a talk. What are you doing?" And he is like, "No, elders." And he is sort of signaling with his hand down at his ankles and saying, "The water." And I was like, "Yeah, there's water. It's a baptism. What do you mean?" And he is like, "No, the water, it's gone."

00:32:58 Now, I don't know if you have a lot of experience with baptism, but water's a pretty significant part of the whole thing. So, we're like, "What do you mean the water's gone?" So the person giving the talk just kind of uncomfortably closes. We go and look, and sure enough, the water is drained. And so now there's this much water, and we believe in baptism by immersion. So, unless you're flat Stanley, that's just not going to cut it.

00:33:21 So we start talking and what are we going to do? Remember the only way we can fill this up is with this key. So, we go to this guy who has the key, the high counselor, and we're like, "Hey, can you come and do this?" So he shows up, but he's nervous. So he turns the key, and he is like, "I don't know if it worked." And so he turned it again, and he turned it again, and he turns this key five times. Every time he turns the key, it's telling this system, "New cycle of water, new cycle of water, new cycle of water."

00:33:50 So water starts coming in from all of these jets in this font, and the font just fills up really quickly. It's about to overflow. I go in, pull the plug, and we're able to maintain kind of a status quo, but the jets are continuing to blast water in this whole time. So, I lean over to Veronica, and she's like, "What's going on?" I was like, "Hey, it's fine. Totally fine. I'm just wondering though, would you be interested in doing this tomorrow maybe?"

00:34:18 And then she says, "No, we're here. Let's just get it over with." That's what every missionary wants their new convert to say, "Let's just get this baptism over with."

John Bytheway: 00:34:26 Get it over with.

Dr. Ryan Sharp: 00:34:26 So we go and we open the double doors. Okay, so picture this, hot water's blasting, there's glass, the double doors have been shut. We open them, and it's completely fogged over. And so I have to get up and squeegee the glass, that witnesses have to be in the font in order to see us, because they can't see in the glass.

00:34:45 Remember that little eight-year-old girl? See here's my own little Marken sandwich. That little eight-year-old girl comes in, the water's like up to here on this little girl. It was the easiest baptism ever, I just took her head and kind of dipped it to the side, and she goes off, Veronica comes in, the jets are blasting, nobody can see us, or hear us, except the witnesses. She goes that way. I go this way.

00:35:07 So, we come back out, change, and we have one more talk, and another hymn in prayer. And I'm thinking, "That has to have been the worst baptism in the history of the church of Jesus Christ of Latter-day Saints, and it's been around for a long time." And I just felt like a complete failure.

00:35:24 And I got into the parking lot and I see Veronica walking toward me, and she's smiling, and I'm thinking to myself, "That's got to be an evil smile. She has to be angry at me right now, because I assured her everything's going to be fine." And she comes up to me with this smile, and I didn't know what to say. And so just kind of uncomfortably, I was like, "Well Veronica, how was it?"

00:35:46 And she looks at me and I'll never forget this moment, she looks me in the eyes with this smile and she says, "Elder Sharp, I finally feel clean." And I thought, "Wow, God is really good at what He does." I messed up pretty much everything that could have been messed up in that experience, and yet He did His work. And so as we talk about fallibility, apostles, fallibility of disciples, I am so grateful that this really is God's work, and we are called to assist, and we get to help, but He really does come in and mop up after us, as the work goes on.

John Bytheway: 00:36:22 Wow, that's great.

Hank Smith: 00:36:24 That is. I read this calling in chapter 10, and I just think, who would want this calling? The things that the Savior says.

John Bytheway: 00:36:35 Oh man, I know.

Hank Smith: 00:36:37 "You're going as sheep in the midst of wolves." Verse 19, "When they arrest you, don't worry about it. Don't worry about what you're going to say." Verse 22, "You'll be hated of all men for my name's sake. And when they persecute you, not if, when they persecute you in one city, run," like run "to another. Fear not them," This is verse 28, "Fear not them which kill the body." And it reminded me of a quote from a Prayer for the Children from Elder Holland. He says, "Do our children know we love and sustain local and general leaders, imperfect as they are, for their

willingness to accept callings they did not seek in order to preserve a standard of righteousness they did not create."

- Dr. Ryan Sharp: 00:37:20 I love that.
- Hank Smith: 00:37:21 I love your story that, oh, no one wants to be in charge of that, because no one wants to mess it up. And yet, He still calls imperfect people.
- John Bytheway: 00:37:31 That's all He's got.
- Dr. Ryan Sharp: 00:37:34 Can I go back to Luke nine?
- Hank Smith: 00:37:36 Please.
- Dr. Ryan Sharp: 00:37:38 So in Luke nine, we find some passages after the encounter where the apostles are saying, "Who's the greatest?" And then he takes the little child, and then He says, "He that is least among you all, the same shall be great." That's Luke 9:48. And then in verse 51, it says, "And it came to pass when the time was come that He should be received up, He steadfastly set his face to go to Jerusalem."
- 00:38:00 In Luke's gospel, this is the common theme. He is slowly from this point on, making His way to Jerusalem. I just love that phrase. "He steadfastly set His face to go to Jerusalem." He has His own responsibility, His own sacred mission, and He is fixed. And there is nothing that's going to keep Him from fulfilling that. It probably shouldn't come as a surprise then that earlier in this chapter, back in verse 23, this is similar to the language we found in Matthew 10.
- 00:38:30 So, this is Luke 9:23. "He saith to them all, 'If any man will come after me, let him deny himself, and take up his cross daily and follow me. For whosoever will save his life shall lose it, but whosoever will lose his life for my sake, the same shall find it.'" And then jumping over now to the last part of Luke nine, in verse 57, "And it came to pass that as they went in the way, a certain man said unto Him, 'Lord, I will follow thee withersoever Thou goest.'"
- 00:39:00 I love that phrase. I think all of us have felt that at some point. We have an experience, we have an impression, and we think, "Here's my heart, O take and seal it." Like I will do anything that you want me to do. I will follow thee withersoever Thou goest."

- 00:39:13 "And Jesus said unto him, 'Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head.' And He said unto another, 'Follow me, but,'" and I circled that, "'But,' he said, 'Lord, suffer me first to go and bury my father.' And Jesus said unto him, "Let the dead bury their dead, but go thou, and preach the Kingdom of God."
- 00:39:35 Now that sounds pretty harsh, and it may be that it is exactly like it reads here, but some scholars have suggested that perhaps what we're talking about here is what's known as the second burial, where a year after a person dies, they move their bones, and so maybe it's not quite as painful of a process, where, "My dad just died, do I really have to go now, or can I stay here to be with my family?" It might be that that's what we're talking about here, is this second burial.
- 00:40:00 But again, "Follow me," "But let me first go and," and then verse 61. "And another also said, Lord, I will follow thee, but let me first go bid them farewell which are at home at my house." And Jesus said unto him, "No man, having put his hand to the plow and looking back is fit for the Kingdom of God."
- 00:40:17 So this idea of, "Lord, I will follow thee whithersoever Thou goest." It's like, "I will do anything you want me to do, but let me first do this." And the call of the Savior is to a call of consecration. President Nelson just recently reiterated the teachings from President Benson. "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."
- 00:40:39 Elder Maxwell once said, "It would change the entire church." By the way, when an apostle says that I perk up, "It would change the entire church, if in every ward we could have just three or four more families who became truly consecrated disciples of Jesus Christ instead of just being active in the church."
- 00:40:57 We sometimes differentiate between less active, and active. Elder Maxwell is saying the goal is not just to be active in the church. The goal is to be a consecrated disciple of Christ. "Lord, I will follow Thee whithersoever Thou goest." I love that commitment. Just as Jesus steadfastly set His face to go to Jerusalem, He invites us, steadfastly fix your face toward whatever it is that He's asking us to do at a given time.
- 00:41:25 So this passage ends in verse 62, "No man, having put his hand to the plow and looking back is fit for the Kingdom of God." And just this idea of, "Lord, I will follow Thee whithersoever Thou

goest." It's a consecrated heart. It's a recognition that God can make more out of my life than I can, and so I am going to give him everything. Everything that I am, recognizing that He will make me who He needs me to be.

00:41:47 So I love that idea, and it reminds me of one of my heroes, my mission president and his wife, president Dirk and Carrie Smibert, they're from Australia. I served in New Zealand, I had a mission president for six months, and then President Smibert, and Sister Smibert and their family came to the mission field. And he was relatively young, in his, I think early 40s, and was sort of told and cautioned and said, "Look, when you go, get the lay of the land."

00:42:11 He was an entrepreneur, he was a marketer, he was kind of a mover and shaker. And someone sort of wisely gave him the caution. "Now, don't make a whole bunch of changes right away. Just settle in, get a feel for things, and then do what you feel to do." And I'm sure he thought, "Thank you, that's great counsel." But within three months, the entire mission was changed.

00:42:28 Areas were open, some areas were shifted. Zone leaders were now companions. We had fewer missionaries in some of the islands that were part of our mission. He came in and just changed everything. And when he would come to these zone conferences, he just had this ability to speak, and testify and just light the room on fire. It was powerful, and transformative for all of us, especially for me.

00:42:52 At the end of my mission, we have our exit interview, and I sit down with him, and we're sitting, and he pulls his chair closer, so now we're knee to knee, and his face is almost uncomfortably close to my face at this point. And he sits down and he says, "Elder Sharp, before you go, I want to give you some counsel."

00:43:09 And I just thought, "President, anything. Whatever you tell me to do, I'm going to do." And the first piece of advice was something about marriage, and then the second piece of advice, he said this, he said, "Elder sharp, always make yourself available to serve the Lord."

00:43:26 And at the time I thought, "Thanks president. That's that's really good counsel, and I appreciate it." And it wasn't until later that I realized how impactful that phrase has been in my life. Always make yourself available to serve the Lord. Since that day, that phrase has been the primary filter through which I've made

almost every decision in my life, beginning with who I chose to marry.

00:43:51 I chose to marry my wife because she was somebody who was as committed, and consecrated as I hoped to be, and she inspired me. I knew that if we were married, we collectively, together, would build a family, making ourselves available to serve the Lord. And then every decision we've made as a couple since that day has been made through that filter. "Is this going to help us be more available to serve the Lord?"

00:44:14 It's impacted us physically. We try to stay active, and fit, because we want to make sure that if God wants us serving with the young men, or young women, that we can go on these hikes, and camp outs, and things like that. It impacts us spiritually, certainly, we strive to be worthy, so that we can serve when and where He wants us to serve.

00:44:34 Financially, we try to make smart financial decisions, so that doesn't get in the way. Even intellectually. One of the primary motivators in pursuing graduate school, and a PhD was we thought this may put us in conversation with some people that we may not otherwise be able to be in conversation with, and may have opportunity to build the Kingdom, and to be available to do some good. All of these things.

00:44:57 So, that was impactful. Really what has meant the most to me is as I look over the life of my mission leaders, President, Sister Smibert, they lived exactly what Luke nine is talking about, and exactly what the end of Matthew 10 is talking about. Not saving my life, giving my life to the Lord, and trusting that he can make more of it than we can.

00:45:23 And so I mentioned earlier, he was called to be mission president in his early 40s, and that's a three year calling. At the end of that time, my wife and I were actually getting married, and it was the night of our reception, and he and his wife were still serving as mission presidents in New Zealand. And it was the end of March, March 29th, and we're at our reception, and my mission president shows up at the reception, and I'm thinking, "President, you're a little bit out of your boundaries. Utah is not within the Auckland New Zealand mission boundaries."

00:45:53 And it turned out he was there because he was called to serve as an Area 70 in the Pacific. He served for five years, faithfully. That calling assumes that you still have a job, and that you can give whatever extra time you can to the calling. And for he and

his wife, they had positioned themselves to where he did some things for work, but I mean by and large, he was full-time in this calling, ministering, and blessing the lives of the Saints in Australia, New Zealand, Papua New Guinea, and other areas there.

00:46:21 In fact, he was doing so much that at the end of the five years they said, "Typically this is a five-year assignment anyway, you could extend for another year." He and his wife, "Yeah, of course, absolutely. Where do you want us?" And they gave him other assignments and he continued doing some incredible work in Papua New Guinea. In fact, when a temple was recently announced in Papua New Guinea, I just had to smile, recognizing that it was a lot of the work that they did down there that helped pave the way for that.

00:46:47 At the end of that time, he was still in the middle of some projects there. So they said, "We know that you've served for six years now. Can you serve a little longer? Keep doing this." "Yeah, absolutely, of course. Where do you need us?" And then they continued that conversation.

00:47:02 So after that time, they go back, they have a little condo across from the temple in Australia, they get settled in, and then they get a phone call from Salt Lake saying, "Well, there's a mission president in one of the other missions on the other side of Australia who's become really sick. We're still training their replacement."

00:47:18 This is November or December. And the new mission president's coming in July. "I know we're asking a lot, but is there any way, any way that you could go and serve as mission president for the next six, seven months over in this mission?" I mean you know the answer at this point. "Yeah, for sure. When do you need us there?" "Tomorrow." "Yeah, we'll be there. Absolutely. We'll pack up." And off they go, and they serve faithfully again.

00:47:41 Sometime after that they're called to serve in the temple together, and then he is called to be the temple president of the Brisbane temple. During that time, he is diagnosed with cancer, and this cancer comes, and just wipes him out. He was the most fit, active person that I knew, but cancer just doesn't care. And so, this cancer comes and just wipes him out. And I get a phone call from his daughter one day, as my wife and I are driving on the freeway, and his daughter calls, and tells me that the doctors aren't giving him much time left, I think they said four months, or something like that.

- 00:48:14 And I just begin to weep, as I'm talking to her, and we hang up, and my wife, while we're driving, she says, "I think you need to go and see him before he passes away." And I just looked at her and I said, "I love you." And so we booked a flight. And the only way we could pull it off, because it's a day there, and a day back travel wise, so it really gave me a day and a half with work to be able to be down there.
- 00:48:37 And so I called him and I just said, "Look, I don't want to impose on the family. I recognize that this is a really sensitive time for everyone." And I'm close with the family, but I just wanted to be respectful. And I said, "If I could even just get one hour with him at some point in this period, it's worth the trip."
- 00:48:55 And they said, "Of course, but we can do better than that." So they picked me up at the airport, take me to the hospital, and here is this man who's one of my spiritual heroes, sitting in a wheelchair, and his physical body, just failing. His spirits are bright, he's smiling, and I give him a hug, and just start talking to him.
- 00:49:14 He kept this same fire, this same determination through the end. In fact, he was supposed to perform a sealing for some of his former missionaries, and the doctor said, "You're not going to be able to do that." And he's just like, "Whatever." And he sort of wheels himself out of the door, and out of the hospital and goes and performs this sealing for this couple.
- 00:49:35 So after the hospital, we end up going over to their condo after that and just visiting for a few minutes, and there were some others there as well. And then it was the next day where some of the others who were there went to take a nap, and I was just there with my mission president. And he said, "Should we go to my office?" And I said, "I'd love to, president."
- 00:49:52 And so we go into his office, and I sit down, and he wheels himself close to me, knee to knee again, for almost like another exit interview. And I said, "President, you probably don't remember this, but in my exit interview as a missionary, you said something that has changed my life." And I said, "You told me, 'Elder Sharp, always make yourself available to serve the Lord.'" And I said, "I have to tell you, that has impacted everything that I've done since that day."
- 00:50:22 And then he said, "I do remember that." And he said, "And that's it." He said, "That is the message. If we make ourselves available to serve the Lord." And then he said, "There is nothing more thrilling than being a part of the work of the Kingdom of

God. There's nothing like it in this world." And he just bore this sweet testimony.

00:50:40 And then he said, "Can I give you a blessing?" And I'm thinking, "Here I am with my mission president, who's weeks from passing away, and he's going to give me a blessing." And so he puts his hand, one hand on my head, and he can't quite get... He's not strong enough to get the other hand on my head, and so he just puts it on my shoulder, and then he proceeds to give me one of the most beautiful, personal, and powerful blessings that I've received. And in it, he just reiterated, "Make yourself available to serve the Lord. God is going to make more out of your life than you possibly can." And he just emphasized that there's nothing as thrilling as the work of the kingdom of God.

00:51:21 And it was powerful. And I was talking to his wife, Sister Carrie Smibert, awhile later, and she said, "Just watching him at the end," he ended up passing away within weeks of that visit. But she just said, watching him at the end of his life, she just looked at him and she said, "Do you think I've done enough? Do you think I've done enough?" And she said, "Sweetie, yes, of course, yes. I think you have done enough."

00:51:47 And this is true to his personality. He said, "Is it bad that I'm excited to find out what my next calling is going to be?" After he enters the spirit world. And that's his heart. He is just so consecrated, and faithful to the kingdom. So, when I think of these passages, "Lord, I will follow Thee whithersoever Thou goest." I just think of that. If I make myself available to serve God, He really can do whatever it is that He wants with me. And in that process, we can become the men and women of Christ that He knows that we can be. I love this message, and I love that example from my mission president.

Hank Smith: 00:52:23 Wow, what a guy.

John Bytheway: 00:52:25 I heard somebody say once, "The best ability is availability."

Dr. Ryan Sharp: 00:52:30 Yeah, powerful idea.

John Bytheway: 00:52:32 Thanks for sharing that.

Hank Smith: 00:52:33 I had a question for both of you. Jesus says these same things in Matthew 10 that He was saying in Luke nine, about making yourself available. But then He says something interesting in Matthew 10. He says, "Think not that I'm come to send peace on earth, I came not to send peace but a sword. For I come to

set a man at variance against his father, and daughter, against her mother and the daughter-in-law against her mother-in-law. And a man's foe shall be of his own household." And then He goes on to talk about being available, "If you love your father and mother more than me, you're not worthy of me." What do you think the Savior means here, both of you?

- John Bytheway: 00:53:10 That is a verse that, here's Jesus who is the Prince of Peace, and then He's saying, "I'm not come to bring peace." And I always think about what's right now, and what's eventually, eventually that will... It's like all of the beatitudes are, "Blessed are the, present tense, because there's a future."
- 00:53:29 And I think, yeah, right now He is the Prince of Peace, but that's an ultimate outcome, and destination. And in fact, in the Come Follow Me Manual, there's a quotation from Elder D. Todd Christofferson, and he commented on this verse, he said, "I'm confident that a number of you have been rejected, and ostracized by father and mother, brothers and sisters, as you accepted the Gospel of Jesus Christ and entered into his covenant. In one way or another, your superior love of Christ has required the sacrifice of relationships that were dear to you, and you have shed many tears. Yet with your own love undiminished, you hold steady under this cross, showing yourselves unashamed of the son of God."
- 00:54:13 And I think there's so many reasons to hang on, and to hope on that ultimately this title of the Prince of Peace, that will come. But boy, in the meantime, and this must have been hard for them to hear, as we've talked about. What do you think, Ryan?
- Dr. Ryan Sharp: 00:54:29 I think that's spot on, and I think that's really insightful. Ultimately, the blessing for the individual, and for the family is going to come in following Christ. And He knows that. And I think that's at the heart of the invitation to come. And then the passage, "He that findeth his life shall lose it. He that loseth his life for my sake shall find it." And in that process, we become who it is that He's helping us become.
- John Bytheway: 00:54:54 I remember going to Angeles in my mission, and my zone leader there, who later became my companion, but he pulled me aside, and said... Mentioned his companion. I won't mention his name, but he just got a letter from his family that they were against him joining the church, and everything, and they took all of his possessions outside, and burned them. And I was just stunned, and the contrast of having a mom and dad that's supportive, and brothers and sisters writing me letters, and what this elder was going through, he had nothing but what he

was wearing, and in his room. And it was quite a humbling lesson for me to say, "And look, he's here."

00:55:35 And his attitude was, because my zone leader told me, he says like, "Are you okay?" And he said, "Let's go to work." I was just like, "Wow." It helped me to see that sometimes people will say religion is a crutch for the weak, but I like what Paul said. It's a sword, and sometimes you have to lean on it, but it's a weapon to get through tough times like that, because he had to lean on it, but it gave him strength, and power. His Testimony of Christ was not a crutch. It gave him strength and power to go on. And it blessed me too, because he had nothing, and this was one of those experiences like yours, Ryan. It just was so humbling, and changed me.

Hank Smith: 00:56:17 Wow. Ryan, before we let you go, I think our listeners would be interested in your journey as both a scholar, and as an active member of the church. So, what's that journey been like for you?

Dr. Ryan Sharp: 00:56:30 Thank you for asking that question, because I feel strongly about this. Elder Maxwell coined the term a disciple scholar. He talked about how we have our residency and citizenship in the Kingdom of God, and then our scholarship allows us, like a passport, to visit other places, ultimately, it's a disciple scholar.

00:56:49 And for me, again, I guess to draw from Elder Maxwell, he once referred to the Gospel as the inexhaustible Gospel. And I'm sure you've all experienced the same thing, where once you dive into something you realize just how little we actually know, and that leads to more questions, and more searching, and then an article about this, and then that leads to you researching a number of other topics, and insights, trying to understand, especially when we're talking about ancient Scripture. My training is not in ancient languages, and ancient Scripture, and so I've had to spend a lot of time immersed in scholarship, and immersed in the words of those who are fluent in original Greek, and Hebrew and things like that.

00:57:29 And it's been incredible for me. It's been faith bolstering. The more I've studied intellectually, and academically, the stronger my faith has become spiritually. It really is this symbiotic relationship, and as my testimony is deepened, and my faith is deepened, that leads to more questions, and that leads to more searching, and more research, and more writing. It's an incredible journey.

00:57:53 I'm grateful for the work of so many, and then the small contributions that I get to make, particularly when we talk about studying scripture. One of the points of emphasis in my scholarship is looking at a pedagogical angle to some of these things. Looking at a block of Scripture and saying, "Okay, well what do we do with this? Obviously there are important lessons to be learned here."

00:58:14 So I've found great value, and hope, and peace, and healing as I've tried to understand, exegetically, what did these things mean to these writers, and their original audience, back in, for our purposes here, first century. Now moving forward for us, what does that do for me?

00:58:32 Think of the examples we've looked at today. Think of the man with palsy. Think about the woman with the issue of blood. Think about Jairus, and his experience, and his daughter's experience, and some of these other miracles that we've been discussing today. These are transformative. After an encounter with the living Son of the Living God, nothing is ever again to be as it was before. My experience has been that immersing myself in scripture, and scholarship provides me more of those experiences with the Savior, and that's been transformative in my own personal journey of faith.

Hank Smith: 00:59:04 Beautiful. Well said, Ryan, thank you so much for being here today. We loved having you on followHIM, and we look forward to having you back someday on followHIM. So, we're definitely big fans. FollowHIM are big fans of Dr. Ryan Sharp. We're grateful for you.

00:59:20 We want to thank all of you for listening today. We want to thank our executive producer Shannon Sorensen. We want to thank our sponsors, David and Verla Sorensen, and our founder, the late Steve Sorensen. And we hope all of you'll join us next week. We have more New Testament coming up on followHIM.

00:59:37 Today's transcripts, show notes, and additional references are available on our website. Followhim.co, followhim.co. And you can watch the podcast on YouTube with additional videos on Facebook, and Instagram. All of this is absolutely free, so be sure to share with your family and friends. To reach those who are searching for help with their Come Follow Me study, please subscribe, rate, review, or comment on the podcast, which makes the podcast easier to find. Thank you. We have an amazing production crew we want you to know about. David Perry, Lisa Spice, Jamie Neilsen, Will Stoughten, Krystal Roberts, and Ariel Cuadra. Thank you to our amazing production team.

## WHAT IS IT LIKE TO BE AN APOSTLE OF THE LORD?



- Hank Smith: 00:04 Hello, my friends. Welcome to another followHIM Favorites. You know the drill, me and the incredible John Bytheway. Welcome, John.
- John Bytheway: 00:12 Thanks, Hank.
- Hank Smith: 00:13 We answer just a single question from this week's Come, Follow Me lesson, hoping to just give you the frosting from the lesson. Today, we're going to be in Matthew chapter 10. And John, our question is, what do you think it's like to be an apostle? In Matthew chapter 10, Jesus calls his 12 apostles, and then gives them their commission, what they're supposed to do. What do you think?
- John Bytheway: 00:33 I have no idea. What I do think is they were willing to try. They weren't perfect. I love that he has them do the same things that he would do. Verse seven, "Go preach and go heal the sick and everything." And I guess they had to learn as they went. And I'm so glad the Lord is patient with us that way. Because we're not called to be apostles, but we're called to be disciples. And we're all learning, but we just keep trying. What do you think?
- Hank Smith: 00:59 I think it'd be just overwhelming to hear the words like, "I send you forth as sheep in the midst of wolves." That was not in my mission call. Or verse 22, "You will be hated of all men for my name's sake. And fear not them, which can kill the body."
- John Bytheway: 01:16 This is not the best two years, yeah.
- Hank Smith: 01:18 Yeah. This sounds really difficult, really hard. So whenever I read Matthew chapter 10, I think of modern-day apostles and how they must feel with that weight of, "I send you forth as sheep in the midst of wolves. You'll be hated by people. Don't fear them, which can kill the body, but can kill the soul." And I think, oh goodness, what a blessing apostles are for us. Every six months, we get to hear from these apostles who have literally given their lives. We watched President Monson give his whole life. We just watched him go from wiggling his ears down to he can barely stand up. And we've seen that with so many other apostles and

prophets. How wonderful it is that we have men like this and their spouses who dedicate their entire lives to the Lord.

- John Bytheway: 02:03 Yeah. And their spouses and their families who see them go off every week, it seems, and to have dedicated their lives. Yeah. No release date in sight for the 12. So we love them and sustain them, don't we?
- Hank Smith: 02:16 Yeah, absolutely. When I read Matthew chapter 10, I learn a lot for me, but I just gain a great appreciation for what it must be like to be an apostle.
- John Bytheway: 02:25 Really good way to look at it.
- Hank Smith: 02:27 Thank you for joining us on followHIM Favorites. We hope you'll join us on our full podcast, it's called followHIM. You can get it wherever you get your podcast. And then join us back here next week for another followHIM Favorites.