



“O Grave, Where is Thy Victory”

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 does understanding Holy Week help us to understand the Savior's love? Dr. Anthony Sweat examines the last week of Jesus's life and the efficacy and power of the Atonement can have in our lives.

Part 2:

Dr. Anthony Sweat continues to examine the power, love, and triumphs of Jesus Christ's last week and the knowledge that the day we will be reunited with our loved ones will come due to the life and sacrifice of Jesus Christ.

Timecodes:

Part 1

- 00:00 Part 1–Dr. Anthony Sweat
- 02:13 Introduction of Dr. Anthony Sweat
- 06:01 Celebrating Holy Week
- 08:52 Passover and deliverance
- 10:58 Dr. Anthony Sweat and painters as prophets
- 11:36 the Triumphal Entry
- 12:37 Who is Jesus?
- 20:53 Faith in Jesus, not outcomes
- 23:06 The women seemed to understand Jesus would die
- 23:44 Hank and John both share personal stories of difficulties and faith
- 27:17 Triumphal Entry moments in our lives
- 30:39 Learning the character and mission of Jesus
- 34:58 Last Supper, the Sacrament, and covenants
- 37:14 Joseph Smith’s revelation Doctrine and Covenants 27
- 39:38 Jesus in Gethsemane
- 43:35 “It is finished”
- 46:37 Dr. Anthony Sweat shares personal experience serving as a Bishop
- 48:27 Story of a difficult decision
- 52:47 End of Part I- Dr. Anthony Sweat

Part 2

- 00:00 Part II– Dr. Anthony Sweat
- 00:10 Who is Jesus (Jesus’s arrest)?
- 03:28 Jesus willingly goes before Pilate
- 06:46 Jesus faces pain, humiliation, and death
- 07:41 Holy envy and the suffering Christ
- 10:20 First person account in Doctrine and Covenants 19
- 13:02 “None Were with Him” by Elder Jeffrey Holland
- 16:11 Sit in our Fridays and Saturdays but Sunday will come
- 17:53 Mary Magdalene, Mary the mother of Jesus, and Salome go to the tomb
- 19:57 A physical resurrection
- 22:04 Mary Magdalene is a first witness to the resurrected Jesus
- 24:26 Jesus’s greatest miracle
- 27:26 Bodily resurrection is glorious for all
- 28:54 Witnesses of the Resurrection
- 31:23 The temple as a symbol of the Resurrection
- 34:38 Jesus Christ gives us joy
- 39:10 Jesus heals the effects of the Fall
- 42:07 Transforming Power

- 45:16 How Jesus gives us hope during this season
- 56 36 End of Part II–Dr. Anthony Sweat

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Anthony Sweat is an Associate Professor of Church History and Doctrine at Brigham Young University. He received his bachelor's degree in painting and drawing and his Ph.D. in curriculum and instruction. He is the author of several articles and books dealing with the teachings and history of the Church of Jesus Christ of Latter-day Saints. His most recent book is *The Holy Covenants: Living our Sacred Temple Promises*. Anthony is a regular speaker at Latter-day Saint events and conferences. As a practicing artist his paintings center on religious themes, including underrepresented events in Church history. He and his wife, Cindy, are the parents of seven children.

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Hank Smith:	00:01	Welcome to Follow Him. A weekly podcast dedicated to helping individuals and families with their Come Follow Me study. I'm Hank Smith.
John Bytheway:	00:09	And I'm John Bytheway.
Hank Smith:	00:11	We love to learn.
John Bytheway:	00:11	We love to laugh.
Hank Smith:	00:13	We want to learn and laugh with you.
John Bytheway:	00:15	As together, we follow him.
Hank Smith:	00:20	Hello my friends, it is Easter at Follow Him. My name is Hank Smith and I'm your host and I'm here with my victorious co-host, John Bytheway. Hello John. Welcome to Follow Him.
John Bytheway:	00:32	That phrase never came up in track and field in high school for me, so thank you.
Hank Smith:	00:37	You're welcome. We're victorious. The reason I bring up that word, John, is because we're studying Easter this week. It's our Easter lesson and the title of this week's lesson is O Grave, Where is Thy Victory? And when I read that I thought that's John. John is a victorious person.
John Bytheway:	00:55	You're the only one, but thank you. I'll take it.
Hank Smith:	00:58	You got it. John, I have some news. Over on our website, followhim.co , up on the right-hand side there's a link called video submissions and if you go there and you click video submissions, you can upload a video. We want to hear how the Come Follow Me curriculum has made a difference in your life. You may even make it on the show or onto our social media accounts. So we would love to have these videos. They need to be less than 60 seconds. You come on, you fill out a little form, you select a file. Those of you who were maybe born in the 1900s, you might need a child or a grandchild to help you out

with this. But we would love to hear from you, so go to followhim.co, click on video submissions and we will be sorting through the videos we get. Also, if you're one of the first 20 people to upload a video, we're going to send you a Follow Him hat. John, do you have a Follow Him hat? I don't know if you-

- John Bytheway: 01:50 I do. I'll show you one.
- Hank Smith: 01:52 You have a Follow Him hat?
- John Bytheway: 01:54 Here's my Follow Him hat right here.
- Hank Smith: 01:55 I have a couple Follow Him hats. Go over to followhim.co and upload your video. We want to hear from you. John, studying Easter this week, we needed a scriptural expert and we needed someone we could have a lot of fun with because it's Easter. We need to have a lot of fun on Easter. So tell everyone who's joining us.
- John Bytheway: 02:13 Well we're glad to have Dr. Anthony Sweat back with us again. He's been on the program before and we always have a good time with our friend Anthony. Let me just briefly reintroduce him to some of you. He received a BFA in painting and drawing from the University of Utah and his master's and PhD in curriculum and instruction from Utah State University. And before joining the religion faculty at BYU, he taught for 13 years in seminaries and institutes. He's the author of several books and articles related to the teachings of the Church of Jesus Christ of Latter-day Saints. His research centers on factors that influence effective religious education. And I'd love to talk about this with Anthony. As a practicing artist, his paintings center on previously under presented important aspects of church history to promote visual learning. Anthony and his wife Cindy are the parents of seven children. They reside in Springville, Utah. So if you want to see some of Anthony's art, there's a book he wrote called Repicturing the Restoration. Also, he's been very helpful in my family. My kids that have gone to the temple, I got this for them, The Holy Invitation, and recently he just wrote a followup called The Holy Covenants. And another one we've got, Christ in Every Hour. So he's a great author and a good friend and we're glad to have Anthony back. Thanks for being with us again.
- Dr. Anthony Sweat: 03:37 Hey, thanks so much John and Hank. It's just a blessing to be on your show, a blessing to be with your audience and your guests, but above all, just grateful to be with two friends like you that I love dearly with my whole heart and soul. And even if this weren't being recorded or filmed, I couldn't think of anything

better to sit down and just talk about Jesus and scriptures with you two. I just love you both.

- Hank Smith: 03:58 This is going to be a lot of fun. I have a couple things to say. Anthony didn't ask us to do this. As John was giving the bio, I looked up anthonysweat.com. There's some paintings there you can look through. You can even order some. There's some books you can look through. So we'd encourage everybody to go over to anthonysweat.com. Anthony's probably shaking his head saying, didn't want you to do that.
- Dr. Anthony Sweat: 04:18 I am. I'm nervous because my website will probably crash because it's not that good.
- Hank Smith: 04:23 It's never had that many visitors. The other thing I wanted to talk about was a book that Anthony is a part of. This book is really special to me. It's called *Look Unto Him*. Those of you who are watching on YouTube, you can see it right here. I was working with the incredible Eva Timothy who was doing the art for this book and Lisa was doing some of the writing too. I think it's on the third page, Lisa. This book is dedicated to my assistant Lisa Spice. It would never have seen the light of day without you. In the middle of writing this book, I went through some really difficult times. It was right during the pandemic. My brother passed away from COVID in December and then my father passed away just 90 days later and I found myself unable to write. I was dealing with a lot of things as you do when loved ones pass away and I wasn't going to reach the deadline. So I called on my friends John Bytheway, Al Carraway, Jody Moore and Anthony Sweat, and they came to the rescue and helped me finish the chapters in this book and we got it out on time. And you can see the great art by Eva Timothy. So to both of you, I don't know if I've ever said thank you from the bottom of my heart for saving me on this project.
- Dr. Anthony Sweat: 05:35 Well thanks for inviting us to be a part of it. That was fun to write and be with. Eva's art is amazing and just fun to be with you too. Connected with you in there.
- Hank Smith: 05:43 Yeah. Shout out to Al Carraway and Jody Moore for coming to the rescue as well. *Look Unto Him: Finding the Love of Christ in Our Lives*. Anthony, we are going to be talking Easter this week. As we were talking before we recorded, how many chapters could we read for?
- Dr. Anthony Sweat: 05:59 I think the exact count was 531.

Hank Smith: 06:01 Yeah. There's 531 chapters we could read about the Savior and his life and his resurrection. So we're going to hand it over to you and say, what do you want to do? Where do you want to go with this wonderful week, this Easter lesson?

Dr. Anthony Sweat: 06:15 I mean obviously we need to center in on Jesus' death and his resurrection. His conquering of the grave and of death. And that's what we're celebrating as you said. I mean this is a joyful week. This is a wonderful week. And I think maybe upfront too, I love that the First Presidency sent out these letters of making Easter Sunday really special. I don't know about you guys, but it seems like growing up Christmas was always a big deal and Easter was just kind of like, oh yeah, you get a little Easter basket, we go to church like normal. I love that it seems to be a greater emphasis, a growing emphasis, if I can say it that way, to make really Easter is our triumphal celebratory, it is the great Hosanna, it's the great victory over death and sin. That we're making it or trying to make it as great as emphasis as Christmas and his birth, that we celebrate his death and his resurrection and his triumph in our Sunday services and our sacrament and with our families that day. So I hope upfront that every listener in their own way can really praise the Lord. In my own personal scripture study was who can glory too much in the Lord? Who can say too much in his name?

Hank Smith: 07:28 That's Ammon, right?

Dr. Anthony Sweat: 07:29 That's Ammon, yeah. On their missions. And I just hope individuals and families can gather together with their loved ones and on Easter Sunday, just glory in the Lord and talk about his name. Praise him, celebrate him, rejoice in him, prophesy of him, teach of him unabashedly, unashamed, without reservation and turn Easter Sunday into a celebratory just great day of celebrating our Savior. That's my biggest hope upfront.

Hank Smith: 07:58 Beautiful. In the manual there's a link. Well not in the paper manual. If you have a book copy, don't try to click on the link. But on my phone here, there's a link to easter.comeuntochrist.org. And so I just clicked on it here and there's all sorts of resources to celebrate. Like you said, to praise the Lord.

Dr. Anthony Sweat: 08:17 In prepping for this I did the same and being totally honest, I wasn't aware of that website. It's great. There is great stuff on there. So again, it's easter.comeuntochrist.org. They have some wonderful things that are laid out about Holy Week that we'll talk about. So there's some really cool things from the church to

help you in your individual lives try to make this a great special week too.

Hank Smith: 08:38 Anthony, I'm excited for that Easter Sunday that's been kind of set as we're sacrament meeting only and we're going to come and focus in on the Lord's life. I don't remember that when I was a kid.

Dr. Anthony Sweat: 08:49 I don't remember that either, but it's exciting. I love it.

Hank Smith: 08:52 Hey, to get us rolling here, I love this opening paragraph in the Come Follow Me manual. Says, "During the last week of the Savior's life, many Jews around him were participating in the traditions of Passover. They prepared meals, sang songs, and gathered together to remember the deliverance of the house of Israel from slavery to the Egyptians. Families listened to the story of the destroying angel passing over the homes of their ancestors who had marked their doors with the lamb's blood. Amid all these celebrations so rich with the symbolism of deliverance, relatively few were aware that Jesus Christ, the Lamb of God, was about to deliver them from the slavery of sin and death through his suffering, his death and his resurrection. Even so, there were those who recognized Jesus as their promised Messiah, their eternal deliverer. From that time onward disciples of Jesus Christ have borne witness to the world that Christ died for our sins, that he was buried and he rose again the third day." Anthony, how do you want to start focusing in on the scriptures here?

Dr. Anthony Sweat: 09:49 That's a beautiful intro because it is so rich in symbolism. This deliverance. The last week of his life is on this Passover celebration when everybody gathered. I want to kick off when he comes into Jerusalem for Passover. I think there's also something really symbolic when all the people rush to meet him, to see him as he's riding in prophesied on the colt or the donkey, depending on how you want to phrase it. And everybody spreads out the palm leaves, puts clothes down. You've seen the great Harry Anderson painting that was in our manuals. But go to Matthew 21 for those who are listening.

Hank Smith: 10:32 Anthony, do you do that as an artist? I could never name the artist, but do you name them every time?

Dr. Anthony Sweat: 10:37 Oh man, every time. I can't help but the second I picture the triumphal entry, I picture Harry Anderson, I picture Walter Rain's great painting. Kirk Richards has a great painting. So grateful for these masterful artists that bring it to life for us visually as well.

Hank Smith: 10:56 Yeah. As you said that I thought, I've never said that before.

Dr. Anthony Sweat: 10:58 My first prophets were painters. By prophets, I mean little P prophets that taught me the word. Because when the Ensign would come to my home every month I'd sit down and devour it. And I didn't devour the words, I devoured the images. I learned the gospel visually before I ever learned it written. And it was Harry Anderson and Carl Bloch, Simon Dewey, all the great ... C. C. A. Christensen with church history, Tom Lovell, Arnold Frieberg, of course. Minerva Teichert. These were the artists that really, they opened up Jesus' world to me visually before I ever did spiritually and with the written word.

Hank Smith: 11:36 It's fun. It's fun to get into your head. Yeah.

Dr. Anthony Sweat: 11:38 Let's just read Matthew's version, Matthew 21. And go to verse eight. "And a very great multitude spread their garments in the way. Others cut down branches from the trees and strawed them in the way and the multitudes that went before and that followed cried saying, 'Hosanna to the son of David.'" This recognized that phrase, the son of David that you've talked about on this show. "Blessed is he that cometh in the name of the Lord, Hosanna in the highest." I mean, can you just imagine this scene and what a scene that would've been. But to me, the phrase that I want to center in on as a theme as we talk through this Easter is verse 10. "And when he was come into Jerusalem, all the city was moved saying, 'Who is this? Who is this?'" And I think that's a great question to ask ourselves personally right upfront. Who is this to me?

12:37 Who is Jesus to me? And as you look even in verse 11, "And the multitude said, 'This is Jesus, the prophet of Nazareth of Galilee.'" I think there's a fundamental human question that we all have to ask ourself. Is Jesus a superhero? Is he someone who comforts? The grand comforter. Is he a great moral teacher? Is he a myth? Is he a legend? Is he prophet? Is he a philosopher? Or is he the son of the highest? Is he my redeemer? Is he my Lord? Is he my God? And I just love that question. Who is this to me? Speaking of art a little bit, I had a really fun experience where I was blessed to have a painting of mine that I did that was shown in the church's recent international art competition at the Church History Museum downtown. And when I went to take it there to drop it off ... The painting that I did was in collaboration with a few of my ancient scripture colleagues that we work with.

13:43 I was really indebted to Matt Gray for giving me a bunch of historical insight into maybe what would've a first century

Galilean Jew from Nazareth have dressed like and typically looked like. I'm the first to say that I have no idea what mortal Jesus would've looked like. But I did this painting based off what he and then our colleague Daniel Beccera modeled for me and it got accepted into the show and when I dropped it off, I took it in and the missionaries who were doing the intake ... I carried it in and this missionary says, "Oh, let me see it." And I turned it around and showed it to her. And her first question was, she said, "Who's that?"

14:19 And I said, "Oh, that's Jesus." And she goes, "That's not what Jesus looks like." And I couldn't help but tease her. I said, "Oh, I didn't know you knew what he looked like." Reminds me of a great story too of there was this girl one time in a class and she was drawing a picture and her teacher said, "Who are you drawing?" And she said, "I'm drawing a picture of God." And the teacher said, "Oh, well honey, nobody knows what God looks like." And she looked at her paper and looked at the teacher and said, "Well they do now."

14:54 But when that happened at the Church History Museum, it was kind of a metaphor to me of how people see Jesus differently. And some people, they see him one way and some another way. And I'm not claiming that my way of depicting him or seeing him is right. But one of my favorite books that I've read outside of the LDS canon is by a Christian author, his name's Philip Yancey. And he wrote a beautiful book called The Jesus I Never Knew. He grew up as a Christian and if I could summarize his book, he said, "If I had to just forget all of the myths or the felt board stories that I grew up hearing about Jesus, and if I just read Jesus from the scriptures, what would I learn about him? Who is he?" And he approached it as a journalist that way and the conclusions and the way he writes, it's just so beautiful.

15:49 And again, it's just this idea of who is this to me? Who really is Jesus? Is that who he is? And the reason why I think it's so powerful on this last week as we celebrate his life is because he's going to go into this last week with throngs celebrating him and he's going to go out of this last week with nobody standing by him. Even his own apostles will run away from him. Listen to what Elder Holland said about this. "A very great multitude throng to meet him saying, 'Hosanna to the son of David. Blessed is he that come in the name of the Lord.'" And then at the end of the week Elder Holland says, "Where were all those people now? Can one lose that many friends in seven days?" And I think one of the reasons why is because people imagine Jesus or they want him to be one thing, but he turns out to not be what they want him to be.

16:47 For example, on the first week ... And on the church's website, if we want to start getting into the last week of his life, one of the very first things Jesus does is he cleanses the temple. And Jesus could have come into Jerusalem, gone over to the Antonia Fortress and wiped out the Romans. And he doesn't do that. The very first thing he does is he cleanses the temple. And it shows that Jesus ... He's not going to be the kind of Messiah that the people necessarily wanted him to be. He's going to be the kind of Messiah that his father told him to be. He's here to cleanse hearts, not to cleanse Romans out of the city. He's here to make God's house a holy house, not to make our houses perfectly comfortable. And I think this is really important for us as we reflect on who Jesus is around Easter is again we say, who is he to me?

17:41 Who is this? And I was even commenting to somebody recently, when we say our prayers in simplistic prayers, it's like, man, are we really praying for God's will or are we just praying to be in the garden of Eden? Everything is bless me to be safe, bless no bad things to ever happen, bless nobody to ever get sick, bless nobody to ever get hurt, bless me to get A's on all my exams, bless me to succeed at my job, bless everything to be fine all the time. Even my own kids when they say their prayers, I think the phrase blessed that we can all be happy and all be safe is said about a hundred times per prayer. And it makes me wonder where I'm like the point of life isn't to be back in Eden. The point of life is to learn to be celestial. I'm probably soapboxing a little bit too much here right now up front, but I think people might lose their faith when Jesus doesn't turn out to be who they want him to be, which is a deliverer from metaphorical Rome or making the external life perfect. And what he wants to do is make our internal life holy through his holiness. That's so crucial for us.

Hank Smith: 18:54 Elder Neal A. Maxwell said, "How can you and I really expect to glide naively through life as if to say, 'Lord, give me experience but not grief, not sorrow, not pain, not opposition, not betrayal, and certainly not to be forsaken. Keep from me Lord all those experiences which make thee what thou art. Then let me come and dwell with thee and fully share thy joy.'" And he says later in that same talk, "We plead for exemption more than we do for sanctification, don't we brothers and sisters?"

Dr. Anthony Sweat: 19:26 Yes. Spot on. It's like he was a prophet there.

Hank Smith: 19:31 Here comes Jesus into Jerusalem. I'm ready for him to be crowned king. Give me a wonderful life. And he comes in and starts cleansing the temple. Which that's a great point, Anthony,

that we're going to find out later, he doesn't meet a lot of what they'd hoped or expected.

Dr. Anthony Sweat: 19:46

Yeah. And Philip Yancey in that book that I mentioned, he says, "Jesus seems to have a different set of priorities than we do."

John Bytheway: 19:54

When we see the artwork of the triumphal entry, I've always wondered about that when I've seen movies depicted, if the actor portraying Jesus in those movies, sometimes I feel like I can see that he's gracious and he's smiling, but he knows they're cheering for a Messiah that's different than what I'm really coming to do. And it's kind of like he knows this fickle crowd is expecting one thing, and as you said Anthony, but at the end of this week you will all have left. I don't know. That triumphal entry kind of has a sad note to it because he knows, well you feel this way now, but wait because I'm not the Messiah that you're expecting me to be. I love what you've said here about the road to Emmaus and the disciples. Well, we had expected that it would be him who would deliver Israel and Jesus has to tell them ought not Christ to have suffered for sins and tries to ... No, your expectations were wrong again.

Dr. Anthony Sweat: 20:53

Yeah. There's that great general conference story with the family that had the child that was sick and they said, "Our faith is in Jesus Christ, not in outcomes." I think as we progress in our own spirituality and really coming unto Christ and really hearing his voice, our prayers go from make everything in my life perfect to help me internally to become more holy, help me to become more like thee, help to change my heart, help to mold my character, help not deliver me from the difficulties of life but deliver me from sin. We shift from this is everything I want to, what is it that you want for me? And I think those who stay with Christ, the disciples who do testify of him and are there with him and rejoice in him and love him, they've made that shift from the external, deliver me from the Romans and the automatic meal maker, bread deliverer, heal my broken bones. They've had an experience with the Lord where he's healed their hearts and changed their lives and made them more God-like people that they can therefore testify of his divine grace and of his divine sonship, not just as an external miracle worker.

John Bytheway: 22:12

I can't remember who said this but I've just latched onto this phrase because I find it to be instructive, is that God is more interested in our growth than he is in our comfort and kind of prayers you're talking about are all make us comfortable, but he's like, "No, I'm more interested in your growth than I am in your comfort." And that growing can be uncomfortable.

Hank Smith: 22:35 As they're, they're crying out, "Hosanna, save now," and he's saying ... I think he's probably thinking, "I am going to save you now. I am going to be crowned king. It's just not going to be the way you think it's going to be. It's going to be better."

John Bytheway: 22:50 Is this true you guys? Right up until the end, even Peter getting out his sword. All right, here we go. He's going to redeem Israel right now and let's start this battle. And Jesus is like, "Put up your sword. That's not the kind of Messiah I am."

Dr. Anthony Sweat: 23:06 Yeah.

John Bytheway: 23:06 And it seems that all these gospels were written after the fact after and when they're, "Oh, okay. Yeah, he did say that, didn't he? He did say he was going to suffer and die. Yeah, he did say that." But at the time they seemed to not get it. Except for some of the women. They got it. She has done this for my burial. They seemed to hear that part.

Hank Smith: 23:27 And John the Baptist too. Behold the Lamb of God. There seems to be some people who understand.

Dr. Anthony Sweat: 23:33 I don't want to turn interviewer, but I would love to ask you two how that shift has happened from make my life comfortable to make my life holy.

Hank Smith: 23:44 You're assuming that it has happened, which is still work in progress. When my brother and my father passed away and dealing with, I don't want to say permanence, but with the mortal permanence of this. Something I would love to not have happened and then yet it here it happened and there's nothing you can do about it. But those are the moments where you can either turn and be upset and be angry or you can submit and you can say, I believe in the plan. I believe in what do you want from me at this point, not necessarily why did you do this to me. That seems to me to be at least a point in my life where I had to make a decision if I was going to align myself with the Lord and his will or we were going to butt heads and I was going to say, no, this is what I want to have happen. And that was a good shift. It was a good shift for me. It wasn't necessarily pleasant. I wouldn't call it the most pleasant of experiences. But it was sanctifying as Elder Maxwell would say.

John Bytheway: 24:57 You guys have probably heard me talk about donating a kidney to my oldest brother. And up until a moment just before that surgery, David is a brilliant electrical engineer, totally different skillset than I have, and he had invented this device which

would digitally separate the volume level of a general conference speaker from the translator and digitize it and shoot it to a satellite. And the church wanted these things yesterday. Elder Rex Pinegar came to give us both a blessing and we thought he's going to heal David because they want this. And my dad was going to give him a blessing and we thought Dad's going to heal him and then nope, here comes Elder Rex Pinegar. He's going to heal him because they want this thing so urgently. And he put his hands on my brother's head and he said, "Your body will not reject the new element." Among other things.

25:54 I just remember that phrase. And I thought, oh, I guess we're doing it. And then he blessed me and said, "You will be perfectly all right." Now you guys can look and judge about that. But anyway, what a blessing for my family to go through that. It's a great lesson for me that the first principle of the gospel is not faith in what you want. The first principle of the gospel is faith in the Lord Jesus Christ. I had heard that before guys, but this time I really got it and the closeness that brought to my family going through that might not have happened in the same way and it really helped me to think there's a difference between faith in what I want and faith in the Lord Jesus Christ. So that's where I would say that was an event that helped me say he's got this and you can either have what you want or you can have something better if you'll put your faith in him.

Dr. Anthony Sweat: 26:46 Yeah. Thank you guys. I mean just back to that phrase, who is this? Who is this in my life?

John Bytheway: 26:54 You know what that reminded me too of, Anthony, is the Christmas Carol. What child is this? I mean, that same ... What? Angels? A wise man? Who is this? What child is this? And now here he comes, who is this? We all have to answer that question, so I'm glad you're emphasizing it today.

Hank Smith: 27:17 Anthony, I'm so glad you brought this up because we all have these moments in our life, these triumphal entry moments I think where we're so excited, the future looks so good and we think I know exactly what's going to happen and how perfect this is going to be. And then the Savior dies and how devastating that must have been for a lot of these people. I wonder if they're after his death thinking, "A week ago, a week ago, just a week ago, I was cheering and I was ready to be free and here it's all changed." And we all have moments where everything changes. Elder Bednar tells a story about a ... and both of you'll remember this. He tells a story about a young couple who had been married for three whole weeks.

Approximately three weeks after their temple marriage ... The names are John and Heather.

28:02 John was diagnosed with bone cancer. Can you imagine that turn of marriage and how wonderful and how great the future's going to be and then just three weeks later this turns. Well you can look this up anybody. We can put it in our show notes. It's called Accepting the Lord's Will and Timing. And he talks about John and Heather. I won't tell the whole story here, but I do want to read one part that everyone will probably recognize. It's when Elder Bednar goes to give John a blessing and he says, "I asked him a question I had not planned to ask him, nor have I ever previously considered the question." That's a cool moment right there where Elder Bednar says, "The spirit gave me this question. John, do you have the faith not to be healed? If it is the will of our heavenly Father that you are transferred by death in your youth to the spirit world to continue your ministry, do you have the faith to submit to His will and not be healed?"

28:57 And it goes on to talk about John and Heather's response to that. That's not what they were hoping for. They were hoping for Elder Bednar to come and heal John. But they ponder the question and he said, "John said to me," I think this is at a later point, "'Elder Bednar, I do not want to die. I do not want to leave Heather. But if the will of the Lord is to transfer me to the spirit world, then I guess I am good with that.'" Later on John writes in his journal going through the chemotherapy and having the cancer go away and then come back.

29:34 He talks about the Savior calming the waters and he says, "In that moment as I read that story, I asked myself, do I really believe this? Do I really believe he calmed the waters that day? The answer is I do believe. And because I know he calmed the waters, I instantly knew he could heal me. Up until this point I had a hard time reconciling the need for my faith in Christ with the inevitability of his will. I saw these as two separate things and sometimes I felt the one contradicted the other. Why should I have faith if His will ultimately is what will prevail? After this experience, I knew that having faith, at least in my circumstance, was not necessarily knowing that he would heal me but that he could heal me. I had to believe that he could and that whether it happened was up to him. As I allowed these two ideas to coexist in my life, focused faith in Jesus Christ and complete submission to his will, I found greater comfort and peace." Just a fantastic story and I hope everyone can get a chance to go read the whole article if you haven't ever read it.

Dr. Anthony Sweat: 30:39 Thank you both for sharing your personal stories and those other stories. Everybody listening right now has their own stories, their own tensions right now on levels that probably we can't even understand, but there's always this tension of what is my will and what is God's will and who do I want Jesus to be and who is Jesus? Who is this? And learning to come to know him and submit ourselves to his divine will and ways. Even right now I'm teaching a really fun Doctrine and Covenants class at BYU. And teaching the Doctrine and Covenants, there's nothing new in that. We've been doing that for decades. But what we're doing that's a little different is we're just studying the text only in the whole semester. And I've set it up with my students. I've taken Doctrine and Covenants section 19 verse 23 as kind of our foundational verse where the Lord says in that verse, "Learn of me, listen to my words, walk in the meekness of my spirit and ye shall have peace in me."

31:47 And I tell them your challenge is as you're reading this text is to really learn who is Jesus, what is his divine character and nature and mission. Learn of me. Really learn of who he is saying he is, not who we want him and making him up to be. Listen to my words. What's he teaching? What's he saying? What does he want us to understand? Walk in the meekness. What is he wanting us to therefore do? How does he want us to behave? And then what's he promising? And then you can have peace in me. That's been a great fourfold approach to study the Doctrine and Covenants and in my own personal family, my wife and I, we're using that to study the New Testament right now as we go through these chapters. And maybe on this Easter lesson, as you go through the last week of Jesus' life and you look at holy week, ask yourself those four questions. What am I learning about who he is, what his mission is? What does he really want me to understand? What does he want me to do? And what is he really promising that I need to hear and submit myself to?

Hank Smith: 32:56 Fantastic. What do you want to do next, Anthony, as we continue on with our Easter lesson?

Dr. Anthony Sweat: 33:02 I'm grateful that the curriculum manual has a really good breakdown of Holy Week. And we were joking around before we turn the camera on that some people might break these days down differently and that's fine. I think what we do know is Jesus had a last week of his life.

Hank Smith: 33:16 Yep. That's the important part.

Dr. Anthony Sweat: 33:18 That's the important part. So let's not get lost in the weeds here. And they break down some of the things he does. Like on

Monday he cleanses the temple as we've been talking about. On Tuesday he teaches in Jerusalem and that's when he curses the fig tree and he tells the disciples if they can have faith, they'll move mountains as is Matthew 21 to 23. And he gives some of the parables about the two sons and the servants and the king's son. Kind of like, are you accepting me, back to this question, or are you rejecting me and rejecting my invitation?

Hank Smith: 33:50

A lot of people call this day the day of debate because he's going back and forth with Pharisees and Sadducees and Herodians.

Dr. Anthony Sweat: 33:58

Yes. On Wednesday, as the manual says, continue teaching Matthew 24 and 25. This is when he gives all of that discourse, you can call it. All the signs of his second coming. These ones seem to shift like you want my kingship, are you preparing for when I will return to come and deliver us from all the effects of the fall in the millennial reign? So this is where he gives sheep and the goats, the parable of the talents. And I really do like the parable of the 10 virgins as well because in there, back to this who is he and do we know him. We've all read when the five foolish virgins who come and bang on the door and he says I know you not, that the Joseph Smith translation changes it to ye know me not. So there almost seems to be this continued teaching in Matthew 24 to 25 is all on second coming and have you come to know me, are you ready to receive me as your king when I do come in that form.

34:58

Let's just go to Thursday, which is when they will celebrate the Passover and it's Christ suffering in the garden of Gethsemane and let's read the Matthew version there in Matthew 26. We'll start in verse 26. Matthew 26:26. So they're gathered obviously to celebrate the Passover, the feast of unleavened bread as they call it, remembering their flight from Egypt and their deliverance. So symbolic. And as they're eating that unleavened Passover bread, verse 26, "As they were eating, Jesus took bread and blessed it and break it and gave it to the disciples and said, 'Take. Eat. This is my body.' And he took the cup and gave thanks and gave it to them. They would've passed this cup around saying, 'Drink ye all of it for this is my blood of the New Testament, which is shed for many for the remission of sins.'" Which is one thing that I want to call attention to here is I love as we're celebrating Easter and he's instituting this, remember what I'm going to do for you. In the Book of Mormon version of this when he institutes a sacrament, I love that he emphasizes that they should remember his body, which I have shown unto you. Almost like we're not just celebrating his death when we're remembering his body and his blood.

- 36:23 We're remembering his resurrection. When we partake of this sacrament, we're celebrating his sacrifice for us but also his conquering and triumph for us. I just love how the Book of Mormon in a subtle little phrase ... To remember this body which I have shown unto you. Remember my resurrection. Remember that I have conquered sin and death, not just that I'm suffering and dying but that I've suffered for you to cleanse you and that I've conquered death for you to resurrect you. I just love that emphasis that the Book of Mormon puts on the sacrament there.
- Hank Smith: 37:01 What a great insight that during the sacrament I can be thinking of the Savior's torn flesh, yes, but also his resurrected body. Doesn't the Doctrine and Covenants point towards a future feast as well?
- Dr. Anthony Sweat: 37:14 Oh yeah. In Doctrine and Covenants section 27 when Joseph Smith is preparing this sacrament for when some people are being confirmed and he goes off on this revelatory soliloquy that the time is going to come when the Lord says, "I will drink of the fruit of the vine with you again on the earth." Then he lists with all these people and he says, "And with all those whom the father hath given me out of the world." Now that's us. We can imagine on this last week of Jesus' life being one of the apostles with him as he institutes the sacrament, but can we imagine for one moment being when he comes this great last supper, this great last sacrament with all those whom the father given him out of the world and that we partake of the bread and remember his body and blood with him right there? I can't even imagine that day. So beautiful.
- John Bytheway: 38:12 To have someone over for dinner when we extend an invitation like that, we love them, we accept them, we want them in our home, and I know that in the New Testament, the same sort of thing was true to sit and eat with someone meant something and I always think of the sacrament that way. This is remembering the last supper and the Lord is saying, "Come and eat this with me. I want you here."
- Dr. Anthony Sweat: 38:36 Yeah. I want you with me.
- John Bytheway: 38:38 You know how the Pharisees just say, "This man eats with publicans and sinners and Jesus wanted them to eat with him too and he wants us to eat with him." And the sacrament is an invitation that way. Come and sit at my table. And for him to come again like you said, Anthony, that's hard to imagine, isn't it?

Dr. Anthony Sweat: 38:57 Yeah, but it will happen. I have faith that that day will happen. It's going to be marvelous.

Hank Smith: 39:01 So Anthony, what I'm seeing here is this sacrament can be looking at the past, looking at the Savior's sacrifice, looking at the present. He is resurrected. He's a resurrected being. We can remember that during the sacrament and then also looking to the future. This future feast that we'll have with him. Literally with him.

Dr. Anthony Sweat: 39:19 I love that. Past, present and future.

John Bytheway: 39:21 I love that he says in there and with Moroni. That just touches me that he got that job to take over for his father, finish the Book of Mormon and that the Lord says, and with Moroni. What that-

Hank Smith: 39:35 Moroni's going to be there too.

John Bytheway: 39:36 Must have done for him.

Dr. Anthony Sweat: 39:38 After Jesus institutes the sacrament, we know he prophesized that one will betray him and then he is going to go into Gethsemane, this garden that's just across the Kidron Valley on the other side of the temple there onto the Mount of Olives. And there is an oil press there where they likely are pressing oil, maybe even likely for the temple. And Jesus is going to go into this garden area. By garden, it's likely this garden of olive trees. So symbolic of the press as we've seen. Gethsemane, which literally means the place of the press. And there he's going to pray and suffer. One of the things that I want to focus on is in his prayer back to who is he? I'm going to read the Luke version. Luke 22, start in verse 39. "And he came out and went as he was want to the Mount of Olives and his disciples also followed him. And when he was at the place, he said unto them, 'Pray that ye enter not into temptation.' And he was withdrawn from them about a stone's cast and kneeled down and prayed saying, 'Father, if thou be willing, remove this cup from me. Nevertheless, not my will but thine be done.'"

41:02 That prayer is so powerful because even our Lord who is perfect and who did no sin and who did no wrong ... I think as we're talking about this idea up front of who is this, as I was saying, we pray to have everything be basically back in Eden. Fix me from all the external difficulties. It's easy to say that. It's hard to experience it. And we all know this. I actually find comfort in Jesus' most trying moment as he's preparing to give his life for

us that he's even saying, "I don't want to have to do this. Is there another way? Can you remove this? Can you stop this?" He even feels those feelings. So in mortality, when we're going through this and we're saying things like, I don't want to suffer this or experience this or lose this person-

Hank Smith: 41:53

Please take it away, right?

Dr. Anthony Sweat: 41:55

Please take it away. Even Jesus feels that way. But I think the key that we can learn from him here as we celebrate Easter and as we ask ourself who is this, is that he caps his prayer off with not my will but thine be done. That is Jesus from the beginning, from the premortal life. Father thy will be done and the glory be thine forever. All the way up to the end of his life, that phrase, thy will be done seems to be the phrase that defines him. So much so that when Jesus resurrects and appears to the people of Nephi in the Book of Mormon, listen to his introduction in Third Nephi 11:11. I mean this is a curious introduction. He could have said almost anything for his bio line to them, but this is what he says.

42:45

"Behold, I am Jesus Christ whom the prophets testified shall come into the world. I have drunk out of that bitter cup which the Father hath given me and have glorified the Father in taking upon me the sins of the world in the which I have suffered the will of the Father in all things from the beginning." That's so fascinating to me that that's his introduction to the Nephites is what defines me is that I am willing to drink the bitter cup. I am willing to do the will of the Father from the beginning to the end. And as you and I are learning to be Christlike, I think that might be the greatest definition of being Christlike is learning how to submit to the will of the Father in our own personal bitter cups.

John Bytheway: 43:35

You mentioned, Anthony, the thy will be done from the premortal existence and now right here in Gethsemane, I want to share with our audience, if you go to Matthew 27:50, "Jesus, when he had cried again with a loud voice yielded up the ghost." In other of the gospels, he says, "It is finished." And for years I thought his last words it is finished, I just figured I guess it was my suffering. Was focused on his own suffering. That's what I would've been focusing on. And the footnote, the JST on Matthew 27:50, "He cried with a loud voice saying, 'Father, it is finished. Thy will is done.'" It sounds like it refers to doing the father's will. So I just wanted to mention what you just said there because even then he was not thinking about his suffering. He was thinking about, I'm doing the father's will. And

it, thy will is done. So that's a great little footnote. 50A on Matthew 27 there.

- Dr. Anthony Sweat: 44:40 I love it. Thanks for sharing that. And we'll talk a little bit maybe later on in the show about when it is finished because I think Easter is also a microcosm of a macro work that God is going to finish through Jesus.
- John Bytheway: 44:56 I love too, just the idea of that word. I mean President Monson walking around downtown probably 60, 70, 80 years ago saw a sign that said finishers wanted. Do you remember that story? About furniture. And saw another meaning in that and gave that wonderful talk and conference about finishers wanted and here's Jesus saying ... He's the author and the finisher of our faith, Moroni and Paul call him. And here he just said, "It is finished. Thy will is done. I finished doing what I said I would do."
- Hank Smith: 45:35 In his October 2020 general conference talk Let God Prevail, which I think all of us are familiar with, President Nelson says, "The question for each of us is the same. Are you willing to let God prevail in your life? Are you willing to let God be the most important influence in your life? Will you allow his words, his commandments, and his covenants to influence what you do each day? Will you allow his voice to take priority over any other? Are you willing to let whatever he needs you to do ..." That's this moment right in Gethsemane. "Are you willing to let whatever he needs you to do to take precedence over every other ambition? Are you willing to have your will swallowed up in his?"
- John Bytheway: 46:21 I loved that talk and I loved the idea of missionaries going out to gather Israel. To find others who are willing to let God prevail I thought was such a wonderful idea.
- Hank Smith: 46:33 So well said, so hard to do. It's so difficult to do.
- Dr. Anthony Sweat: 46:37 It is. Even in my own personal life right now, I've mentioned that I'm serving as a bishop right now and it is challenging, if I can use that word. It is challenging. I find myself sometimes on Sundays waking up and just going like, "All right, here we go." I made the comment to somebody that they said something about putting in this long, full day on Sundays, and to be totally honest, at first I resisted it. It was difficult and I might even say that I had some hard or difficult feelings because of it. But what I've been working on lately, just back to this learning to submit, I'm trying to learn this lesson myself to say, hey, I'm happy to put a eight to 10 hour day in of long meetings and work and

dealing with difficult issues and trying to help people and point them to Christ and not having my will be done on a Sunday or lots of other days, but to having God's will be done and to learn to quit resisting and instead try to be more accepting and just to be a better servant of the Lord.

47:47 Just even recently, one of my kids said something to me as I was saying something, I'll be home at three or four or whatever time I was going to be home. And they're like, "Okay." And I had to make sure that I said to my son when he asked me this, I just said, "And Dad's happy to serve Jesus this way, just so you know." But it's taken me a while to get there and I'm still trying to get there. These aren't easy lessons. They're easy to say. They're hard to do. And the story I'm sharing is, again, I recognize nothing compared to the difficulties of what a lot of listeners are working through trying to submit their will to God's and to do so even when it's difficult. Even when we say, take this away from me. This is hard.

Hank Smith: 48:29 It makes me want to tell the I am the gardener here, right? Hugh B. Brown.

John Bytheway: 48:35 God is the gardener.

Hank Smith: 48:37 Franklin D. Richards says, "As a young man, I was offered an appointment to the United States Naval Academy. This was an honor and a real temptation. However, in my early life, I had decided that I would go on a mission. I could see now, if I accepted the Naval Academy appointment, I probably would not be able to serve as a missionary." So there's this moment. What are you going to do? He said, "After prayerful consideration, I declined the appointment and I received a call to serve in the Eastern states mission. I will be eternally grateful for the call I received because it was in the mission field that I learned to love the gospel, learned the power of faith, and felt the happiness and peace that come when one is responsive to the whisperings of the Holy Spirit. It has been a guide to me throughout my life." Just another story. We could probably sit here for a couple of hours and just tell stories of people giving their will over to God. Something they love, something they want and letting it go.

Dr. Anthony Sweat: 49:34 But maybe that's just a great thing as we're on this subject for every listener. And this is a lesson we all have to learn, is how do we, in President Nelson's words, let God prevail? How do we submit our will to his? It's been said that everything we have in this life is a gift. King Benjamin says, "Down to our very breath."

John Bytheway:	49:56	Lending you breath. You're borrowing it.
Dr. Anthony Sweat:	49:59	Yeah. And the interesting thing about consecration is we're dedicating our lives to God. In essence, we're saying, thy will be done in my whole life. And Elder Maxwell again said that perhaps the only thing we have that's truly ours is our will. That really is one of the mortal tests of life, is learning to know God and then learning to submit our will to His. As Jesus is exemplifying and as we're celebrating Easter here, I think it's a great celebration of Jesus showing us how that's done despite the difficulty of it.
John Bytheway:	50:36	Well put. He's showing us. He let God prevail there. Showed us how to do it. Please join us for part two of this podcast.



- John Bytheway: 00:01 Welcome to part two with Dr. Sweat. Easter.
- Hank Smith: 00:07 Where should we go next, Anthony? What do you want to do?
- Dr. Anthony Sweat: 00:10 Let's just look at his arrest, back to this theme of who are you? Who is this? We can go to the Mark version. I want to try to touch on different gospels here. In Mark 14, arrest Jesus, take him to Caiaphas' palace. They're going to hold the trial in the night and bring in false witnesses. But I just love this in Mark 14:60, and the high priest stood up in the midst and asked Jesus saying, "Answerest thou nothing. What is it which these witness against thee?" But he held his peace and answered nothing. Again, the high priest asked him and said to him, "Art thou the Christ, the son of the blessed?" And Jesus said, "I am. And you shall see the son of man sitting on the right hand of power and coming in the clouds of heaven."
- 01:05 Can you imagine that answer in that moment, by the way? When he finally just... I don't know how you visualize it, but looks it right in the eyes and gives that I am statement which is so loaded with meaning of being Jehovah and says, "And you're going to see me sitting on the right hand of power." And he finally answers them directly the question that they want to hear right from his mouth. Then the high priest rent his clothes and says, "What need we any further witness? You have heard the blasphemy. What think ye?" And they all condemned him to be guilty of death.
- 01:42 Now again, right there, Jesus reveals who he is. He says it plainly, "This is who I am" and some people won't receive it. They don't want to receive him. Pontius Pilate, the Roman governor, he senses that these chief priests and leaders of the Jews have delivered him for envy. Again, they're protecting their will. They want their will, their way and their understanding, not the divine will, the divine way according to God's understanding.
- 02:13 So even though it doesn't seem like it, again, it's a submission of will. My way versus thy way here, even though Jesus tells them

plainly to their face who he is. And then back to knowing him, we jump to Peter when Jesus tells Peter, "Hey, be careful. Before the night is over, you're going to deny me thrice." We know the story where he's outside the trial and the people say, "Hey, I recognize your speech. You talk like him. You're a Galilean and also you're with him."

02:42 I'm just going to jump on the third time in verse 71 since we're in Mark 14, "But he began to curse and to swear saying, "I know not this man of whom you speak." And the second time the cock crew and Peter called to mind the word that Jesus said to him before the cock crow twice, "thou shall deny me thrice." And when he thought thereon, he wept or in another version that says he wept bitterly. And maybe again it's Peter sitting there saying, "I don't know him. I don't know him." We want to be careful here and we don't know all the factors that are going on, but there also seems to be this, "I'm refusing to acknowledge who the Lord really is that leads to ultimately these bitter tears."

Hank Smith: 03:25 John, did you have anything for the trial or Peter?

John Bytheway: 03:28 I just like verse 62 that you read and Jesus said, "I am." I know that in the institute manual it says this is as plain as it ever got. In other places it was translated, "I that speak unto thee am he" or something, but just to have those two words, like you said, Anthony, with levels of power and meaning in them is very plain here and that's why the high priest had such a reaction to it.

Dr. Anthony Sweat: 03:54 Yeah.

John Bytheway: 03:54 For Jesus to say that too helps us to realize that... And should help any reader to know this is not just another great moral teacher, but right here he is saying, "No, I am and you'll see the son of man, me sitting on the right hand of power."

Dr. Anthony Sweat: 04:09 Yeah. I do think it's important as we get to Jesus giving his life. It is important that we recognize that he gave his life. Nobody took his life from him. He voluntarily is going to give it. He's going to let this trial and arrest happen even when Peter smites the ear off the servant of the high priest and Jesus has to remind Peter, "Don't you know that I could have called down 12 legions of angels right now? I don't need you busting out your sword. You need to let me submit." And here is Caiaphas and eventually Pilate and all these others feeling like they have power over Jesus.

- 04:54 Jesus is going to say when he is talking to Pontius Pilate, I'm here reading in John 19:10 to 11, then saith Pilate unto him, "Speakest thou not unto me." Don't you know who I am? And you can almost picture Jesus going like, "Well, don't you know who I am?" Pilate says, "Knowest thou not that I have power to crucify thee and have power to release thee. Jesus answered, "Thou couldest have no power at all against me, except if it were given thee from above."
- 05:29 It's almost like he gives a reminder here of like, "Hey, let's not forget who's in charge here." I just think that's an important point to recognize that if Jesus had wanted to, he could have stopped this at any moment. He could have called down these legions of angels. He could have performed miracles. He could have walked through their midst and not let them take them like he did on the mound of precipice. But he is going to voluntarily submit and let them take his life from him for us. That's just something we should never overlook and forget this Easter as we're talking about the crucifixion and his death.
- John Bytheway: 06:05 I'm glad you said that. I like to emphasize with my students that he said, "No man taketh my life from me." This was a willing sacrifice. It also helps us not to try to play some sort of a who's really at fault or a blame game or something like that because we needed him to die for us too. And in one of the gospels it says *He* gave up the ghost and I've always thought that's significant. It's not, *they* separated his spirit from his body. It's like he even chose that time of when his spirit gave up the ghost and so this is something he offered as a willing sacrifice.
- Dr. Anthony Sweat: 06:42 Yes. Well said. I love that *He* gave up the ghost.
- Hank Smith: 06:46 I can't imagine the steps as he goes through facing his own death. I mean, we read it and it's black and white, but I mean we have listeners who have been given a diagnosis that the end of their life is near and I think only people like that can relate to this moment of he knows what he's stepping towards. With each step he's getting closer and how difficult and how scary that would be.
- Dr. Anthony Sweat: 07:15 Unimaginable.
- John Bytheway: 07:16 There's a couple of glimpses in that new series, The Chosen where Jesus is walking and he sees a victim of crucifixion and he gives a look over there. And yet you'll see him say, "Okay, guys, the son of man is going to be betrayed into the hand of sinners and scourged and crucified." And he set his face towards Jerusalem, let's go and just think, "Wow."

Hank Smith:	07:39	Faced it, yeah.
John Bytheway:	07:40	Yeah.
Dr. Anthony Sweat:	07:41	Sometimes in Latter-day Saint culture, we don't like to focus on the difficult. I think it's good to see how difficult this was. I love the restoration with my whole soul and know the divinity of this Latter-day work, but I don't think that means that we can't have... As it's been said holy envy for other faiths in some of their aspects that they have. Listeners might see this different than I do, and that's okay. I really admire particularly the Catholic focus on the suffering Christ. Coming from the perspective of an artist, we don't have a lot of Latter-day Saint iconography and images that we celebrate of the death of Jesus Christ, of his suffering and of his pain, of this difficulty, of these steps after Pilate condemns him to death. The scourging alone, it can kill people. This being whipped and with pieces of bone and tearing the flesh.
John Bytheway:	08:43	It's horrible.
Dr. Anthony Sweat:	08:44	Horrible, horrible and Jesus willingly submits to it. And then to carry his cross and have to have help carrying his cross from Simon and to go to Golgotha of the place of the skull and know what's coming, we would do well to remember that as Isaiah prophesied, he is a man of sorrow. He knows deep, deep pain and he suffered grief and pain, and in life I even did a painting one time, a little painting and I just called it Man of Sorrows.
	09:20	Jesus has his head down and I did it a little more abstractly where the paint is peeled off and every one of us in this life are going to face deep pain and deep sorrow, and deep anguish, and fear, and dread. To know that our Savior himself faced that and felt that on levels unimaginable, I actually think makes it so that he becomes... This is part of what makes him a God, not just of sympathy but a God of empathy.
	09:48	There's a great poem that I am trying to remember off the top of my head by Edward Sillitoe and it says, "The other gods, they were strong, but thou did stumble to a throne and no other God has scars, but thou alone. Our Savior is a God of scars." He knows what it's like to suffer deeply and painfully. And I think as we think on Easter again, but let's not forget Friday and jump right to Sunday because we all go through our Fridays and Saturdays before we get to the Sundays.

John Bytheway: 10:20 One of the things that I appreciate so much about a section that you've already mentioned, Section 19 is King Benjamin mentions that Jesus bled from every pore in Gethsemane. Luke does, but in Section 19 we have the first person account. As I've pondered what you're talking about, the scourging, just the humiliation of all of those things, I've thought what gets him through this? And there's in that first person account in Section 19, he says, "For behold, I God have suffered these things for all that they might not suffer." And I go, "Whoa, look at the motive. I love people and I would prefer suffering myself than to have them suffer."

11:09 I think it's also in first Nephi, I want to say 19:9. They spit upon him and he suffereth, they scourge him and he suffereth. And then it says, because, and here's an answer to that question, what was going through his mind because of his long suffering and his loving kindness towards the children of man, the power of his love for us, I feel like is what helped him endure that. At least that's what I see in those verses.

Dr. Anthony Sweat: 11:39 Yeah, absolutely. I love that. What is it? That's a great question to ask us. We're talking about difficult pain here, but what is it that carried him forward? And it was his deep love for God and his deep love for God's children that carried him forward. We would call that charity by the way. Charity is the love of God and the love of his children. Maybe that's why it is the greatest gift of all is because it's the one that makes it so that we can bear all things as well and have hope despite our difficulties. Beareth all things, hopeth all things, believeth all things. Even if all things are less than hopeful and seem less than bearable.

Hank Smith: 12:23 In Mark 15:31, they're looking at him on the cross, the chief priests and they're mocking him. He saved others. Himself he cannot save. And if you just change that he saved others, himself he will not save or he chooses not to save. It's a really true statement. He is saving others by not saving himself.

John Bytheway: 12:44 Wow.

Dr. Anthony Sweat: 12:45 Yeah.

John Bytheway: 12:46 It reminds me of what we learned about Jonah last year. Throw me off the boat so that all of you can live.

Hank Smith: 12:53 Can be safe, yeah.

John Bytheway:	12:55	The Savior put me through this and then all of you can live and I will voluntarily do that for you.
Hank Smith:	13:02	There's a moment on the cross that Elder Holland talks about in a talk called None Were with Him and he says, "I speak very carefully even reverently of what may have been the most difficult moment in all this solitary journey to atonement. I speak of those final moments for which Jesus must have been prepared intellectually and physically, but which he may not have fully anticipated emotionally and spiritually that concluding dissent into the paralyzing despair of divine withdrawal when he cries in ultimate loneliness, 'My God, my God, why hast thou forsaken me?'"
	13:44	He says, "The loss of moral support he had anticipated, but apparently he had not comprehended this. Had he not said to his disciples, 'Behold the hour has come that ye shall be scattered every man to his own, yet I am alone because the Father is with me. The Father has not left me alone for I do always those things which please him.'"
	14:06	Elder Holland goes on to talk about, "With all the conviction of my soul, I testify that he did please his father perfectly and that a perfect father did not forsake his son in that hour."
John Bytheway:	14:20	But he goes on to say that he had to know what it would be like for us when we felt spiritual death. He had to know what spiritual death felt like being separated from God. And doctrinally, I think, "Oh, okay, because we will feel that and he descended below all things so that he would know everything we have felt." I mean, that's the Alma 7:11-12 thing too. Our pains, our affliction, our temptation.
Dr. Anthony Sweat:	14:46	I'm looking right as you say that. I just pulled up Section 88 verse 6, he that ascended up on high and also he descended below all things, in that he comprehendeth all things. This is part of his divine comprehension. As you're saying, Alma 7:11, Doctrine & Covenants 88:6, so that he knows how to succor us in all of our difficulties. He's descended below it all that we can imagine.
John Bytheway:	15:16	I love that. The wrong way to look at it is see, don't complain. I've been through it all. But another way to look at it is, "Oh my goodness, he knows. He knows everything we've been through," which gives us such great hope and comfort. No, there's nothing that I felt that he hasn't also felt, and therefore he can succor, he can help me.

Dr. Anthony Sweat: 15:38 That's what Elder David A. Bednar said in his talk when he said, "Sometimes we might be tempted..." I'm paraphrasing him here but, "We might be tempted to say nobody understands me or nobody knows what I'm going through, but there is one who knows because Jesus has suffered it all for us. And not only has he suffered it all, he overcame it all, and so he knows how to help us overcome and carry our difficulties because he's carried them before."

John Bytheway: 16:04 That's the Easter thing. I mean I have overcome the world. That's the joy and happiness of all of this.

Dr. Anthony Sweat: 16:10 That is.

Hank Smith: 16:11 I like what you said, Anthony, about letting there be a Friday and a Saturday, and how devastating those days are for these people. What they thought, what they'd hoped would be their future, all comes crashing down on them. Yes, Sunday is coming. Yes, the resurrection is coming, but sit for a minute with people in their Friday, in their Saturday where the great conclusion hasn't come yet.

Dr. Anthony Sweat: 16:38 Yeah. Well, should we get to Sunday now? Have we sat on Friday and Saturday long enough?

Hank Smith: 16:43 I think so. Yeah, I hope so. Are you speaking metaphorically or are you speaking about just the... Many of our listeners will remember way back in 2006. I know we're going way back here. Elder Joseph B. Wirthlin gave a kind of a landmark talk called Sunday Will Come. He talks about the Fridays of our lives. "Each of us will have our own Fridays. Those days when the universe itself seems shattered and the shards of our world lie littered about us in pieces. We will all experience those broken times when it seems we can never be put together again. We will all have our Fridays, but I test testify to you in the name of the one who conquered death, Sunday will come. In the darkness of our sorrow, Sunday will come. No matter our desperation, no matter our grief, Sunday will come. In this life or the next, Sunday will come. I testify to you the resurrection is not a fable." Are we ready, you guys? Let's talk about Jesus' resurrection. Where do you want to go?

Dr. Anthony Sweat: 17:53 So Mark chapter 16, as we know, they're waiting for the Sabbath to be over so that they can finish his hasty burial, that they have to put him in the tomb. And when the Sabbath was passed, Mary Magdalene and Mary, the mother of James and Salome had brought sweet spices that they might come and anoint him. And very early in the morning, the first day of the

week, they came unto the sepulcher at the rising of the sun and they said among themselves, "Who shall roll away the stone from the door of the sepulcher?"

18:23 And when they looked, they saw that the stone was rolled away for it was great. And entering into the sepulcher, they saw a young man sitting on the right side clothed in a long white garment and they were affrighted. And he saith unto them, "Be not affrighted. Ye seek Jesus of Nazareth, which was crucified. He is risen. He is not here. Behold the place where they laid him. But go your way. Tell the disciples and Peter that he goeth before you into Galilee. There shall ye see him as he said unto you." And they went out quickly and fled from the sepulcher for they were trembled and were amazed. Neither said they anything to any man for they were afraid.

19:15 Now, I just love that moment. You've been to the holy land and we've been fortunate enough to have been there at that garden tomb. They have that sign that says, "He is not here. He has risen." Wherever you fall on the debate of the authentic tomb, I don't care. When you're in that tomb that represents, and you see that sign, oh, those words are so powerful because it does testify to you that the resurrection is real. The resurrection is not a myth. It's not a fable. We are beings bound for eternity, eternal life in bodily form with bodies of flesh and bone.

19:57 I love when he appears to the apostles in Luke 24:36 to 39, he says, "Handle me and see for a spirit hath not flesh and bone as you see me have." We don't believe in resurrection in the sense of your influence or your essence, or your consciousness, or any other form of eternal life in that sense. We believe in a bodily physical, tangible, glorified resurrection. And that is powerful to me. That should be powerful to us all. I love when the Apostle Paul just... And maybe we can talk about 1 Corinthians chapter 15, the great chapter on resurrection, but I just love when Paul says, "If Christ be not risen, then our preaching vain, and your faith is also vain."

20:53 Ultimately, it's the resurrection that is our testament, that Jesus is the son of God, that he is the Messiah, the Savior of the world. Other people perform miracles. Other people walked on water. Other people healed. Other people taught marvelous truths. No one else has conquered death. No one else has risen from the grave. The resurrection is the symbol of his divine sonship. There is something in 3 Nephi that him saying again to those people when they handle his body that he says, "Feel these prints. Thrust your hands into my side that ye may know that I am the God of Israel."

- 21:40 It's the resurrection. I'm paraphrasing Elder Bruce McConkie, but he said, "How do we know that Jesus was the son of God? It's the resurrection. And how do we know he was resurrected? Because of witnesses? And then he went on to bear his witness." One of the things I just love is all the witnesses of his resurrection. Here's just some that I put together.
- 22:04 Obviously, the very first will be Mary Magdalene and we can talk more about her being the very first witness if you'd like. Then Peter is going to see the Lord. Luke 24:34 says that. Then the two disciples on the road to Emmaus will see him. Then the apostles minus Thomas. Then eight days later, Thomas and the apostles and Paul will tell us in 1 Corinthians that there's some sort of meeting where 500 people see him at once.
- 22:37 Now, that's 1 Corinthians 15:6 to 8. About 2,500 people in the Americas see him. In 1 Corinthians 15, Paul says, "I have seen him." In the Book of Mormon 1:15, Mormon says that he was visited of the Lord and even Moroni, Ether 12:39. Moroni says that he saw Jesus. Obviously Joseph Smith in the sacred grove, but above all in Section 76 when Joseph Smith and Sidney Rigdon in Section 76 says, "And this is the testimony last of all that we give." Last of all means we're adding to this list.
- 23:14 It doesn't mean it's the last one. Most recent of all, that he lives for we saw him even on the right hand of God. And then I grabbed this from President Henry B. Eyring, one of our current special witnesses of Jesus Christ. Quote, this is May 2013, Ensign, so coming from his April talk, Come Unto Me, quote, "I am a witness of the resurrection of the Lord. As surely as if I had been there in the evening with the two disciples in the house on Emmaus road." That's powerful. He goes on to say, "I know that he lives as surely as did Joseph Smith when he saw the Father and the Son in the light of the brilliant morning in a grove of trees in Palmyra.
- 24:06 Just one testimony of many of our current special witnesses of Jesus Christ as well. There's special witnesses of a lot of things, but in my belief they're special witnesses of his resurrection. In their own way, I'm not pretending to know how, but it's the resurrection that shows us his divine sonship.
- Hank Smith: 24:26 In the Bible dictionary, if you read under the heading of Miracles, there's a statement right in the beginning, first paragraph, Christianity, the world's largest religion is founded on the greatest of all miracles, the resurrection of our Lord. And in this statement, if that be admitted, meaning if you and I

believe in the resurrection, other miracles cease to be improbable.

- 24:50 If we believe in this, if he is resurrected the way we believe he is, which all three of us are both feet in on the resurrection, then what else can he do?
- Dr. Anthony Sweat: 25:00 I love that.
- John Bytheway: 25:03 If you can't figure out water to wine, well, what about coming back to life after?
- Hank Smith: 25:09 Yeah. I've had people say, "Do you really believe this? The Joseph Smith story seems a little far-fetched or Jonah or the great flood, whatever. Do you really believe that?" And they'll say, "Do you believe in the resurrection?" And they'll say, "Well, yeah." I'm like, "Well, then everything else is..."
- Dr. Anthony Sweat: 25:24 Everything else. Everything else is on the table.
- Hank Smith: 25:26 Yeah. Once you believe in the resurrection of Jesus Christ, every other miracle becomes small potatoes at that point.
- Dr. Anthony Sweat: 25:33 Yeah. I'm just momentarily going to jump over to 1 Corinthians 15 where Paul is preaching on this. 1 Corinthians 15:19. If in this life only we have hope in Christ, we are of all men most miserable. Paul wants us to see that we're eternal beings and that we're meant to rise with the Lord because of his resurrection, but now, I'm in verse 20, but now is Christ risen from the dead and become the first fruits of them that slept.
- 26:07 For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. Now, I want to pause there for a moment and I can't help. This is the church history and doctrine teacher in me with the Doctrine and Covenants. I think sometimes as Latter-day Saints, we don't emphasize enough the power and beauty of our doctrine that all will resurrect, all. And that all will inherit a kingdom of heavenly glory because of the grace of Jesus Christ and his conquering of sin and death, we believe that all, all mankind who have been on this earth with the small exception of the sons of perdition that I'm not even going to talk about, all your friends, all your neighbors, all your loved ones, all your children, all your parents and grandparents, everybody is going to be delivered from the grave and bodily resurrect into a kingdom of heavenly glory. They will receive an immortal body that surpasses all understanding.

27:26 I'm not sure so much when Joseph saw the vision of the three degrees of heavenly glory. Let's not forget that Paul says there are celestial bodies, terrestrial bodies, telestial bodies, so also is the resurrection of the dead. Whether you want to call them kingdoms, but when Joseph says it surpasses all understanding, I think it means that our bodily resurrection, even a telestial body in immortal, eternal glory is going to surpass all understanding, let alone a celestial body.

28:00 Elder James E. Talmage said, "Mortal mind cannot comprehend the beauty, glory and majesty of a righteous woman." He was talking in context of women, of a righteous woman made perfect in the celestial kingdom of God. I hope that applies to righteous men as well. I assume it does. I just don't think we can celebrate that enough and praise that enough that in Section 76 of the Doctrine & Covenants, three times, it literally says, "He saves all the works of his hands." All. That's our doctrine. That's what we believe. That's what we're celebrating in resurrection. All will rise. All will have immortal immortality. All will go to a kingdom of heavenly glory because of what Jesus did this Easter season.

Hank Smith: 28:52 Well, said, Anthony.

Dr. Anthony Sweat: 28:54 I think it would be fun if we can to go to John chapter 20 because I mentioned all these witnesses of his resurrection. As we know, Thomas wasn't there when he appeared to the apostles at first, so go to John chapter 24, but Thomas, one of the 12 called Didymus was not with them when Jesus came. By the way, talk about missing out. Could you imagine that?

Hank Smith: 29:21 Where were you?

John Bytheway: 29:22 Thomas had FOMO forevermore.

Dr. Anthony Sweat: 29:26 Oh no, I had to stop at the store. What happened? Oh, man.

Hank Smith: 29:29 Oh, man.

Dr. Anthony Sweat: 29:31 That should be a lesson to not miss a meeting right there.

Hank Smith: 29:34 Yeah. The Lord will probably come back at like a stake conference, Saturday, adult session.

Dr. Anthony Sweat: 29:41 That's right.

Hank Smith: 29:42 Oh, man.

- Dr. Anthony Sweat: 29:45 Verse 25. The other disciples therefore said unto him, "We have seen the Lord." But he said unto them, "Except I shall see in his hands the print of the nails and put my finger into the print of the nails and thrust my hand into his side. I will not believe." And after eight days again, his disciples were with them. So Thomas does make it to this meeting. Then came Jesus, the doors being shut and stood in the midst and said, "Peace be unto you." Then saith he to Thomas, "Reach hither thy finger and behold my hands and reach hither thy hand and thrust it into my side and be not faithless, but believing."
- 30:33 And Thomas answered and said unto him, "My Lord and my God." Jesus saith unto him, "Thomas, because thou hast seen me, thou hast believed. Blessed are they that have not seen and yet have believed." And I don't want to go off on doubting Thomas because we know he's believing Thomas when he is ready to go to Jerusalem and die with all the apostles. I don't want to cast any dispersions on Thomas here, but I do love this idea that we are grateful that there are literal witnesses of his resurrection, but I love this teaching from the Lord that blessed are those that have not seen and yet have believed because that's probably the case for the vast majority of us.
- 31:23 That being said though, I think as we're celebrating Easter, keep bringing back this theme in who is this. Who is this? Who is this? That really what we're trying to do through the restored gospel of Jesus Christ is to come to know him, submit our will to him and become witnesses of him and know him. This really is the metaphor of the temple, of the holy temple that you guys know I love to talk about.
- 31:53 The holy temple is inviting us in a dramatization and a sacred ordinance to come to know the Lord and to be able to have our own witnesses of him. I love that Joseph Smith taught this in 1839. Joseph said, quote, "For the day must come when no man need to say to his neighbor, know ye the Lord for all shall know him from the least to the greatest. How is this to be done is to be done by this sealing power and other comforter which will be manifest by revelation."
- 32:31 I'm not going to go into this other comforter right now, but I think the point of it is we can be our own witnesses. Section 93 verse 1 promises us that, "Every soul, every soul who forsaketh their sins, calleth on my name, obeyeth my voice and keepeth my commandments shall see my face and know that I am." I love that promise and I want to emphasize in Section 88, the Lord tells the same things to the school of the prophets that

their goal is to sanctify themselves and the day will come that he will reveal his face unto you.

33:18 Now, here's the key. It shall be in his own time and his own way, and according to his own will. We don't dictate it. Back to our will and his will. We don't control it and there is more than one way to see the face of God, but it's my deep testimony that if we will live the gospel of Jesus Christ, if we'll come to know him, if we'll submit ourselves to his will, if we'll strive to be aligned with his teachings and his commandments and to live them and implement them out of love for him, not out of trying to earn heaven, but to learn heaven as it's been said, I really think he will reveal himself to us and in our own way this Easter season, let's all be witnesses.

34:02 We'll all be able to say, "I've come to know the Lord." And when somebody says, "Who is this?" We'll be able to say, "I'll tell you exactly who this is. This is the son of God. This is the Messiah." And just like Peter in Matthew 16, if somebody says, "How do you know this?" And you'll say, "Flesh and blood has not revealed it to me. I know this by revelation and by experience because the things of God are only understood by the spirit of God." So even though we have witnesses of his bodily resurrection, we can all be witnesses of his divinity and to know him, to truly know him.

John Bytheway: 34:38 There's a part in the manual that I just... The more I read the scriptures, the more I keep noticing and loving this word, and that's just the word joy. The Christmas story is glad tidings, great joy. And this little section in the manual says, "Jesus Christ gives me hope and joy." And then this statement from Elder Gerrit W. Gong, he testified that the resurrection gives hope to those who have lost limbs, those who have lost ability to see, hear, or walk, or those thought lost to relentless disease, mental illness or other diminished capacity.

35:14 He finds us. He makes us whole also because God himself atones for the sins of the world. He can with mercy succor us according to our infirmities. We repent and do all we can. He encircles us eternally in the arms of his love. I love that he said, "He finds us. He wants us to find him, but he'll come and find us as well."

Dr. Anthony Sweat: 35:39 I love what Elder Gong is saying there, "In my own life as I've tried to come to know the Lord for myself, as I've said, who is this?" We talk a lot about how Christ can help us. Christ understands us. Christ can heal us. He cleanses us from sin. In some of my teaching and writing, I've put together this acrostic

that's been helpful for me of six things to remember as we celebrate his grace this Easter, his atonement, his redemption, and the acrostic is I use his title of Christ.

- 36:15 As we know Christ is not a last name, Christ is a title. It means the anointed one. The anointed one to save. What's he anointed to do? Well, he's anointed to cleanse us, heal us, restore us, identify with us, strengthen us, and transform us. Let me say those again and you can see the word Christ in there if you take the first letter of each. Cleanse us, heal us, restore us, identify with us, strengthen us, and transform us.
- 36:53 Those powers are real. We've experienced them. If somebody says to me, how do I know that Jesus is the Christ? I would probably take those six things and start to tell stories about how Christ has done those and maybe a brief definition of each to help. If people didn't understand by cleanse us, it means that Jesus has the power to cleanse us spiritually and to make us pure. He can justify us and sanctify us. He can forgive all of our sins perfectly, purely.
- 37:25 There is no Carfax report with an asterisk next to our name that there was an accident in 2007. He wipes our record clean. He cleanses our soul. I'm so grateful for that. He heals us and we know that Jesus has the power to heal physically, but Jesus heals our souls. He heals us mentally, spiritually, soulfully. Sometimes by the way, this is important with the healing power of Christ. I think it's Wendy Ulrich who has written, there's a difference between healing and cure. Cure returns us back to where we were before.
- 38:03 Healing involves a reweaving of our life into a more mature and accepting position. Christ is the healer. He's not the cure. And often when we speak of healing, I don't diminish that he can heal limbs and legs and eyes and ears. We know that. But eventually all of us are going to debilitate and we're all going to suffer pain. The woman with the issue of blood surely suffered other issues in her life later. Lazarus, even though he was brought back, died again.
- 38:35 Mortality is going to take over all of us, but it's my testimony that Christ can heal our soul as we're learning to deal with the difficulties of mortality and help us learn how to handle those with grace and still have joy amidst the difficulty. The restoring power, I don't think we emphasize this enough. The restoring power is that Jesus has the power. When I say he can restore us, he has the power to make all the wrongs of life right.

- 39:10 NT Wright is a great Anglican scholar. He said that one day Jesus will enlarge Easter on a cosmic scale or that Easter is a glimpse into the grand work of what God is going to do overall. When we say that Christ is the atoning one, Christ is going to recompense us from all the effects of the fall. He is going to make all wrongs right, all injustices just. He'll not only conquer sin and death, he's going to conquer unfairness. He's going to conquer sickness and pain and ignorance, and fracture, and everything that's effect of the fall. Even the things that we didn't choose. And he is going to do that through his great atoning work, which continues. That work continues in the spirit world with taking the gospel to all his children to give everyone the opportunity to accept him.
- 40:06 It's not going to conclude at his second coming, by the way. His second coming will be the beginning of really his triumphal, atoning work in the sense of making everything whole, everything healed. And for a millennium that long period of time, that thousand years, Christ is going to work to overcome all the effects of the fall until at the end of them he has trampled all enemies under his feet, including the enemies of injustice and unfairness and ignorance, and sin, and death, and the devil. And he'll make this world heaven.
- 40:41 Then he will present it to the Father, and really then he'll say the work is done. That's exciting meaning that you and I need to have faith in the power of Jesus to be the restoring one. His promise is he'll restore us. He'll identify with us. We've already talked on this and touched on this, but this means that Christ because of his divinity in his life, he has the power to understand and empathize and guide us in mortality, strengthen us.
- 41:11 I testify that Christ has the power to strengthen us beyond our own natural capacities. He can give us strength to overcome sin. He can give us strength to bear our burdens, and he can give us strength to do and become greater than we could become on our own. That is just a truth. I think we've all tasted that. Even when I did my PhD, by the way, I remember my PhD dissertation chair said to me, "You have your five chapters of your dissertation. All of that needs to be very factual, very data and driven." He said, "The only place where you can say whatever you want and you don't have to justify it at all is your dedication at the very beginning." So on my dissertation, I wrote Alma 26:12 that through his strength, I can do all things.

Hank Smith: 42:05 You can do whatever you want. Yeah, that's great.

Dr. Anthony Sweat: 42:07 Yeah, and I'm like, "I can say whatever I want. Then I'm saying this." And then last, "The T is the transforming power. And I'm using transforming, but what that means is that Jesus has the power to change us. He can change our very natures and our very dispositions. Hank and John, you probably remember when we were growing up, I don't know if wherever you guys grew up, but there was the trend around mine where people would say, "Don't ever change." I would write that in our yearbooks like, "Sweat, bro, man, don't ever change buddy." And that's the worst teenage advice I've ever heard in my entire life.

42:42 If anybody needs a change, it's a teenage Anthony Sweat. That's for sure. And I like to joke that if Jesus had written in my yearbook, he would say, "Sweat, bro, for all of our sakes, please change."

Hank Smith: 42:55 Change, yeah.

Dr. Anthony Sweat: 42:57 And then he would write, "PS, I'll help you."

Hank Smith: 43:00 Yeah.

Dr. Anthony Sweat: 43:02 I'm grateful that Jesus has changed me and continues to change me in my very nature into be hopefully becoming a better person. He can take bad to good. He can take good to great and he can take great to making somebody like God. That's his divinity. So as we're celebrating the resurrection this Easter, his conquering of sin and death, I hope that we can also see how his atonement, his at-one-ment, these powers cleansing, healing, restoring, identifying, strengthening, transforming. He is the Christ in our lives. This is the Christ and I just testify that these powers are real. That's how I personally know of his divine sonship and his divine nature is because I've seen these at work in my own personal life.

Hank Smith: 43:50 Beautiful. That was fun. Thanks for doing that, Tony. That was really good.

John Bytheway: 43:54 Yeah, I think if anybody wants to hear Anthony talk more about that, these are basically the chapters of his book, Christ in Every Hour. And so I love that. Particularly, if you don't mind, just to restore us coming, because you used this word and I'm so glad you did because sometimes if we think, let's see, God is a God of justice and also of mercy, pick one, we would say, "I think mercy." But what you emphasize so beautifully is that things happen to all of us that are so unjust through no fault of our own.

44:31 Things happen to children that are so unjust through no fault of their own, and a God of justice will not let that stand. That is so wonderful to know. I've become more of a fan of the God of justice when I think of it that way, that so many have suffered things through no fault of their own, and God of justice will reverse that and restore us. And so thank you for emphasizing that today, Anthony.

Dr. Anthony Sweat: 44:58 You're welcome.

Hank Smith: 45:00 Anthony, we have had such a great day today. Thank you for all of this. I'm sure we've got listeners everywhere in their cars or folding laundry, or I had one guy in my ward said I listened to the podcast when I snowboard.

Dr. Anthony Sweat: 45:16 Oh, that's awesome.

Hank Smith: 45:16 Yeah. Just a shout-out to my friend Ryan in my ward who listens to us while he snowboards. Don't get hurt, Ryan.

Dr. Anthony Sweat: 45:24 Two celestial things, snowboarding and listening to followHim.

John Bytheway: 45:26 There you go.

Hank Smith: 45:26 How crazy would that be?

John Bytheway: 45:32 How does it get better? I ran into a woman who told me, I think they've called them the winter wanderers that walk during the winter go out and they all listen together. And I just thought, wow, isn't that wonderful.

Hank Smith: 45:43 We're grateful.

John Bytheway: 45:44 So many things you could listen to, but we hope we're giving you some hope and some faith in Christ as you walk around.

Hank Smith: 45:51 Yeah. As you walk around your neighborhood. Thank you. We have listeners out there who Easter can be tender for them. Those who have lost loved ones who just miss them so much. I know that experience. You both know that experience. What could we offer as a gift to them? What could we say that would be helpful to them from what we've talked about today?

Dr. Anthony Sweat: 46:14 I think you set it up right there, Hank, the gift is the gift of his Son. That's the gift. Isn't that the gift of Easter is that God so loved the world that he gave his only begotten son, that whoso believeth in him shall not perish but shall have everlasting life.

That's the gift that we're celebrating and it's not diminishing the difficulties of mortality, but I think this is what the gift of hope is.

46:41 When we read in the scriptures, Elder Dieter F. Uchtdorf talked about how hope is not a wish. The gift of hope in scripture is to know of Jesus' promises and then to have a personal assurance that those promises can be ours. I love that definition of hope. It's the difference between God answers prayers. That might be faith, but hope is God answers my prayers. The gift of faith might be God loves his children, but the gift of hope is God loves me.

47:16 I just think this Easter, the gift has already been given through his Son. He is the way. He is the truth. He is the life. I just would invite us all to continue to learn of him, to get to know him, who is He. To do, to walk in the ways that he tells us to walk, because then we will have peace. That's his promise. Then you can have peace in me. "Not as the world giveth," as he said in the Book of John, "but I give unto you a different kind of peace." I hope that we can get that peace, we can have that hope, that personal assurance that the resurrection will be for my loved ones.

47:58 For me, redemption will be for me and my loved ones, that these promises can be mine regardless, black, white, bond, free, male, female, Jew, Gentile, all are alike unto God. These promises are extended to us all and I hope this Easter we can just go grab them to get that hope and that peace that can only be found in Christ.

Hank Smith: 48:22 Beautiful. I remember Joseph Smith saying... I don't remember it. I wasn't there, but I remember reading that Joseph Smith said, "We mourn our losses, but we do not mourn as those without hope."

Dr. Anthony Sweat: 48:36 Without hope.

Hank Smith: 48:38 Yeah. We do not mourn as those without hope. And I hope everybody listening can say, "Yes, I can mourn my losses." But we do not mourn as those without hope because all we've talked about today.

Dr. Anthony Sweat: 48:48 Share that hope this Easter. Share it with your friends, with your family, with your loved ones because as we talk of Christ and preach of him and prophesy of him, and rejoice in him, the spirit of God will testify of him and of these promises. So I hope this

Easter, I said it before, I'll say it again, I hope we unabashedly celebrate Jesus Christ and celebrate him and these promises.

- John Bytheway: 49:22 The sacrament changed for me when I started experiencing deaths in my family. When I was a little boy and I had trouble paying attention and the prayer said in remembrance of the body of thy son, "How am I supposed to remember Jesus's body?" And when I lost my father and my mother, when my brother lost an infant baby, and I used to think, "What can I remember about Jesus' body?" And it turned out that I just think that it was not there, that he had risen. And that means I get my mom and dad again and my brother gets his baby boy again.
- 50:04 And that makes me not only willing to take upon me the name of his son, but I'm eager and anxious and honored to take upon me the name of Christ and wear that. And that's why this is such a joyous time to remember that that tomb was empty.
- Dr. Anthony Sweat: 50:28 I love it. You did make me think of one more Joseph Smith quote related to that because, John, you just preached the gospel. We talk about a lot of things and there's a lot of things connected to the church and its programs, maybe its history, doctrinal things, interesting teachings, mysteries. There's a lot, but I love when Joseph Smith just reemphasizes, points us right back to the gospel, to Easter.
- 50:55 The fundamental principles of our religion are the testimony of the apostles and prophets concerning Jesus Christ that he died was buried and rose again the third day and ascended into heaven. All other things which pertain to our religion are only appendages to it because what you just preach right there, that's the gospel. That's the good news. That's the core. That's the essence that we should never lose sight of and get lost. And if we are losing sight of it, let's refocus on that central message of the gospel.
- Hank Smith: 51:36 A personal story here just as we close. I was invited once to write an article for a book called His Majesty and Mission, and I decided to write on that quote of Joseph Smith, Mourning with Hope. So I wrote this article on mourning. It's free. You can find it on rsc.byu.edu. I wrote this long article on Mourning with Hope and what the sting of death is like, and dealing with death and how other cultures deal with death.
- 52:05 I wrote on the resurrection. This week as we've been preparing, I went back and just kind of read my own article here, not realizing that the Lord in giving me a chance to write this,

prepped me for the death of my own family members because I wrote this before that happened. Here I am reading this with totally different eyes now than when I wrote it. To me, just that little personal experience of writing something and feeling that little tender mercy of, "Hey, I wrote this in preparation."

- 52:38 The Lord saw what was coming in my life, all these deaths that would be coming just I think a year or two after I wrote it is a testament to me of his individual love. What did you say, Tony? He identifies with us. And I wrote... Can I quote myself here? Is this weird?
- Dr. Anthony Sweat: 52:58 No. Read what you wrote. I think that's awesome.
- Hank Smith: 53:01 Yeah. So I told the story, you guys know it, of my wonderful father-in-law, Rod and losing his wife. And then I just wrote this, "Mourning with hope means celebrating the time spent in mortality with those we love. It means we're looking forward with anticipation to joyful reunions." I do. I look forward to the day I get to sit down with my brother or my father, my mother-in-law. Oh, just pondering those reunions brings just floods of joy.
- Dr. Anthony Sweat: 53:37 I had a friend of mine one time, when talking about the second coming, people were talking about what their thoughts on the second coming, and all he said was very humbly and quietly and so sincerely. He said, "I'm excited for the second coming because I'm excited to see my mother again."
- Hank Smith: 53:55 Or golf with my dad. Right? I continued, "It means we look forward to with anticipation, to joyful reunions both in the spirit world and in the resurrection. Mourning with hope means placing all your hope in the power of the Lord Jesus Christ to return you and those you love to your heavenly home. It means acting in faith upon his commandments until you regain the presence and behold the face of your Heavenly Father. And I love him. When I leave this frail existence, when I lay this mortal body, father, mother, may I meet you in your royal courts on high. Then at length when I've completed all you sent me forth to do with your mutual approbation, let me come and dwell with you. And we might add because of the power of the Lord, because of our Savior." Anthony, thanks for being here today.
- Dr. Anthony Sweat: 54:53 Thank you, brother. So good to be with you. Just again, nothing better than to sit down with dear friends that I just love and respect and to talk about the Savior. I mean, it just doesn't get much better than this. So thanks for giving me the privilege to be with you and even though I don't see your audience, grateful

to spend a few hours with your audience as well and I hope something was beneficial and helpful for them as they worship and celebrate the Savior this Easter season.

- Hank Smith: 55:21 Beautiful. Now, wherever you are, like we said in your car driving or snowboarding, just know that we're grateful that you would spend time with us. John, what a great day.
- John Bytheway: 55:33 Yeah. There is hope smiling brightly before us because of Christ.
- Hank Smith: 55:38 Well said. Well said. We want to thank Dr. Anthony Sweat for being with us today, and we want to wish him and all of you a Happy Easter. We want to thank our executive producer, the wonderful, Shannon Sorensen. We want to thank our sponsors, David and Verla Sorensen. We always remember our founder, the late Steve Sorensen. We hope all of you will join us next week. We're going to be back in the New Testament on followHim.
- 56:07 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.
- 56:34 We have an amazing production crew, we want you to know about, David Perry, Lisa Spice, Jamie Nielson, Will Stoughton, Krystal Roberts, and Ariel Cuadra. Thank you to our amazing production team.

EASTER



- Hank Smith: 00:04 Hello, my friends. Welcome to Follow Him Favorites. My name is Hank Smith and I'm here with the incredible John Bytheway. Welcome, John.
- John Bytheway: 00:11 Thanks, Hank.
- Hank Smith: 00:12 John, for Follow Him Favorites, it's Easter this week. We're going to take a look at this week's lesson and just maybe mention one thing from the lesson of Easter. So when you think of Easter, John, what comes to mind?
- John Bytheway: 00:28 It was different for me when I was a kid, of course. And then as you get older and, Hank, as we both have lost people, I think of that empty tomb. And because that tomb was empty, those people that we've lost, aunts, uncles, grandparents, parents, friends, brothers, sisters, children, it's a temporary separation. We'll have them again, all because that tomb was empty. So it's just like the happiest possible message ever.
- Hank Smith: 00:56 Yeah. The Bible Dictionary said Christianity is founded on that miracle, the resurrection of Jesus Christ. Without that, Christianity doesn't become what it is. And with it, all other miracles are small potatoes, right? All other miracles cease to be impossible.
- 01:15 I love John 20 where Mary Magdalene is outside the sepulcher. She's weeping. I've done that same thing. And many of those listening have done that same thing, where they've stood by the grave of someone and weep. And Jesus is standing there, she doesn't know it's him. And verse 15 of John 20, he says, "Woman, why weepest thou? Whom do you seek?" And he knows. And then in verse 16, Jesus says her name, Mary, and I would guess that changes everything for Mary. Her whole world changes at that moment as the Lord is resurrected.
- 01:53 I look forward, like you said, John, to those moments where I get to talk to my dad again, and he calls me by name. And I get to talk to my brother again, and he calls me by name and we

laugh and talk with each other. So I testify that we're all going to have John 20:16 moments that change everything.

- John Bytheway: 02:12 Well, I love it, that John 20. The church made a movie a few years ago called Lamb of God. And I always loved this scene because Mary Magdalene went and told the other disciples the tomb was empty. And it talks about Peter and John running. This has always made me smile a little bit. "Peter therefore went forth and the other disciple that came to the sepulcher, so they both ran together and the other disciple that outran Peter." I don't know why John wants to let us know, "I'm faster than Peter.
- Hank Smith: 02:43 Yeah, faster.
- John Bytheway: 02:44 "And came first to the sepulcher and he, stooping down and looking in, saw the linen clothes lying, yet he went not in." If you watch the movie, maybe it's a respect for the senior apostle John stops and lets Peter go in. Verse six. "Then cometh Simon Peter following him, went into the sepulcher and seeth the linen clothes lie." This is my favorite part, verse seven. "The napkin that was about his head not lying with the linen clothes, but wrapped together in a place by itself." And when you see that moment in the movie, the clothes are just neatly folded as if to say he wasn't dragged out of here. He took those off and he folded them up and left there. And it's the greatest moment to just think he was conscious when he folded those clothes and left then as that follows up with what you told. So yeah, we'll have those moments again.
- Hank Smith: 03:37 Beautiful. Well, from the team at Follow Him, we want to wish you all a happy Easter. We'd love for you to join us on our full podcast. It's called Follow Him and you can get it wherever you get your podcast. And then come back here next week and we'll do another Follow Him Favorites.