



“It is Finished”

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 Wednesday.

Podcast Episode Descriptions:

Part 1:

Why was Jesus willing to endure trials, suffering, and death for you? Professor John “Jack” Welch examines the final hours of Jesus Christ’s mortal ministry.

Part 2:

Professor John “Jack” Welch explores the final seven statements Jesus made from the cross and discusses its connection to Psalms 22.

Timecodes:

Part 1

- 00:00 Part 1–Professor John “Jack” Welch
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- 02:55 Premortal Existence of Jesus
- 04:10 Trial of Jesus with four accounts
- 04:14 Mark may have been the youth mentioned
- 05:17 Basic differences in the four accounts
- 07:44 Parables tell Jesus knows what is to come
- 10:07 Why did the gospel author include this?
- 15:17 Jesus is taken to Pontius Pilate
- 18:39 Where was the Jewish trial?
- 20:13 What type of execution and who will execute Jesus?
- 21:13 Barabbas or Jesus?
- 23:11 What is happening in Matthew 27?
- 26:13 Jesus doesn’t answer Pilate
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- 31:49 Barabbas
- 34:49 Pilate washing his hands and Roman purification
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- 38:30 Pilate sends Jesus to Herod
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- 44:05 Jesus willingly submits
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- 1:00:20 Scourging and Crucifixion
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Part 2

- 00:00 Part II–Professor John “Jack” Welch
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- 09:04 Jesus forgives

- 12:31 Sister Kristen Yee’s story of forgiveness
- 15:08 What is Jesus teaching from the cross?
- 17:24 Jesus addresses his mother, Mary and John
- 20:25 Jesus thirsts
- 24:03 Professor Welch, Editor of article by Shon Hopkin
- 25:30 Jesus and the Determinate Council
- 27:10 Jesus’s final statement from the cross
- 29:23 Hymns as comfort through trials
- 31:50 Jesus does the will of the Father
- 32:55 It is finished (and perfect)
- 35:46 Jesus as model for love and patience through trials
- 38:59 End of Part II—Professor John “Jack” Welch

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Biographical Information:



John “Jack” W. Welch is the Robert K. Thomas Professor of Law and editor-in-chief of *BYU Studies*, the premier Latter-day Saint scholarly journal. He practiced law in Los Angeles with O’Melveny & Myers, at which time he founded the Foundation for Ancient Research and Mormon Studies. From 1988-91, he served as one of the editors for Macmillan’s *Encyclopedia of Mormonism*, and he has served as the General Editor of the *Collected Works of Hugh Nibley*. He organized the bicentennial conference for Joseph Smith at the Library of Congress, and has served on the executive committee of the Biblical Law Section of the Society of Biblical Literature. Welch is among the most prominent pupils of Hugh Nibley, having made several important discoveries and advances regarding biblical studies, LDS scholarship, history, culture, and thought. His publications cover a wide range of topics, including Roman and Jewish law in the trial of Jesus, the use of biblical laws in colonial America, chiasmus in antiquity, and commentaries on the Sermon on the Mount and King Benjamin’s Speech.

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Hank Smith: 00:00:03 Hello my friends. Welcome to another episode of followHIM. My name is Hank Smith and I'm your host and I'm here with my dignified co-host, John Bytheway.

00:00:14 John, as I was looking through this week's lesson that describes The Savior going through this very difficult process as dignified and though I know you don't like being compared to Jesus, I think you are a very dignified human being.

John Bytheway: 00:00:27 We don't spend enough time together. My kids would never use that adjective, but thank you.

Jack Welch: 00:00:31 Actually, if I can jump in, the word dignity comes from the Latin word dignitas, which has more to do with honor and respectability. Dignitas is a worthy individual.

Hank Smith: 00:00:48 Yep. I think that fits very well, John.

John Bytheway: 00:00:50 This has been a good day already.

Hank Smith: 00:00:54 Hey John, people are probably wondering who is this third voice with us? We needed an expert to join us to go through these chapters. They are long, difficult chapters, a lot of difficult stories. Who's joining us today?

John Bytheway: 00:01:06 Well, I am so excited to have Jack Welch with us. I've heard Jack Welch, John Welch, Professor Welch. I told him before we started recording that every semester in Book of Mormon, as I teach about Chiasmus, I show this little movie of Elder Welch being a missionary in Germany and we could go off on that whole thing for a while, but I'm just excited to have John W. Welch with us today.

00:01:33 I wanted to mention, it's not just a favorite book, it's a beautiful book. It's actually a book with art and commentary by John and his wife, Jeanie.

00:01:43 And the Art is by Jorge Coco Santangelo, just this beautiful art book and the book is called The Parables of Jesus: Revealing the

Plan of Salvation. You'll look at the parables in another level that teaches the plan. John W. or Jack and Jeannie Welch live in Provo, Utah where they've raised their four children.

00:02:06 He teaches at the BYU J. Reuben Clark Law School, served as editor of BYU studies for 27 years. Currently, chairman of bookofmormoncentral.org, one of the editors of the BYU New Testament Commentary series. Jeannie now retired, taught for many years in the BYU French department and worked as the director of its foreign language student residence. In talking beforehand, we discovered Brother Welch has been on a mission in Hawaii recently and even is here after being in Israel very recently.

00:02:40 He's been all over and we're just thrilled to have you. We hope you'll come back again.

Hank Smith: 00:02:46 Brother Welch, we have a lot to cover today. The manual has us in all four gospels. How do you want to go about this? Where do you want to start?

Jack Welch: 00:02:55 It really all begins in the preexistence, where as we know, thanks to Moses chapter four, and also thanks to a parable that Jesus gives about two sons, one wanted to do the will of the father and the other wanted the will of himself to be magnified.

00:03:14 It was in that premortal counsel that our Savior promised that he would come and do the will of the Father and that he would voluntarily complete the necessary sacrifice to make the atonement perfect and only he could do that. But I think that's an important perspective. We get all these details and we get kind of crosswise and tangled up in some of the terminology and who's on first base and what's going on and why are they doing these things and it is very complicated, especially when you begin looking at it from a Roman law perspective, a Jewish law perspective, psychological analyses, so many different ways to approach the trial of Jesus, which these chapters for this one lesson bring all together in four different ways.

00:04:06 We've got Matthew, Mark, Luke, and John, each one of them with their own personal interest and awareness at play here also. We know that for example, Matthew, one of the 12 apostles was there at least in the garden of Gethsemane, but we don't know that Matthew and the other apostles went with Jesus when he was taken to Pilate.

00:04:28 We know that John went into Caiaphas' palace when Jesus was arrested and then taken there for further interrogation. Peter stands outside and warms his hands, but John is in there. And Mark may have been that young man who in the garden of Gethsemane runs off so quickly that his clothes fall off.

Hank Smith: 00:04:50 They grab him.

Jack Welch: 00:04:51 Yeah, they did wear in those days clothes that were loose like that. We don't know for sure that that was Mark. It seems to work to think of him that way and if he's looking at it from a perspective of a young man with these astonishing events going on. Well, Mark is going to be the one who's going to tell us more about the action, the high drama of what's happening.

00:05:17 Matthew's going to tell us more about the legality. Matthew was probably a Levite. He was a tax collector. He's interested in money and so he's the one who tells us about the 30 shekels of silver that Judas, he goes and asks, "What will you give me if I turn Jesus over to you or help you find him?"

00:05:37 And they agree on that. John, I like to think of as a member of the first presidency. He outlives Matthew, Mark and Luke. Luke was one of Paul's companions and when Luke writes, he has a Greek audience in mind. We have these different vantage points and I think from the perspective of a trial lawyer, having four witnesses that give independent firsthand knowledge that you can trace to why they are telling this particular part of the story, to me that only enhances the credibility of it, but it also, as you might imagine, involves a lot more complication and in some cases apparent inconsistencies.

00:06:22 I think those inconsistencies can largely be reconciled. It takes a lot of work that goes far beyond what the normal reader of these chapters would not only be expected to know or do, but in their right mind would want to do. You've got to be a kind of crazy lawyer to worry about some of this stuff.

John Bytheway: 00:06:42 We don't mind crazy lawyers here. The manual says, "In every word and deed, Jesus Christ exemplified pure love, what the Apostle Paul called charity. At no time was this more evident than during the final hours of The Savior's mortal life. His dignified silence in the face of false accusations demonstrated that he 'is not easily provoked'. His willingness to submit to scourging, mocking and crucifixion while restraining his power to end his torments showed He 'suffereth long and beareth all things.'

00:07:17 His compassion toward His mother and His mercy toward His crucifiers, even during his own incomparable suffering revealed that he 'seeketh not his own'.

00:07:26 In his final moments on earth, Jesus was doing what he had done throughout his mortal ministry, teaching us by showing us. Indeed, charity is the 'pure love of Christ'." I really loved that paragraph and thought it would help us move forward now into the actual events themselves.

Jack Welch: 00:07:44 Yeah, absolutely. I think that Jesus knows what's happening. He knows what's going to happen. He will tell parables such as the parable of the wicked tenants in such a way that even the chief priests get the point and they realize that he is speaking of them, but he doesn't do it in an accusatory way.

00:08:08 He doesn't do it in an unkind way. He is warning, he is letting them know that he knows what's happening, which makes us kind of ponder because in reality, what is happening has to happen. It's supposed to happen and Jesus shows that he is well aware of this.

00:08:29 He's not panicking, he's not frustrated over and over again when he talks about even telling Peter at a very early stage, "I'm going to die. Three days later, I will rise from the dead." Jesus will more than five times tell the disciples, "This is going to happen and how do they respond?"

00:08:50 What do they say? Peter at one point says, "Not you. Not you, Lord. Don't let that happen." But Jesus isn't rattled by that. He knows what he is supposed to do, what he promised to do and why he is winning the cosmic battle over death, over Satan, over hate, over sin. You think of the infinite number of ways in which the atonement applies and works. And all of that is focused on Jesus' ability to conquer everything including death and go and unlock the gates of hell while his body hung on the cross.

00:09:35 We see such a small glimpse of the reality of what is really going on here, but Jesus saw it all and I think that can be a great point of reassurance. Yes, he loves us. Why is he doing this? He's doing it for a lot of reasons, to do the father's will, but also because it just comes perfectly natural to him to do what we need him to do for us and he's willing to do that at all cost.

00:10:07 Now, I love what you've read there. I think that's a beautiful way to begin this lesson and I hope that people diving into this

lesson will take the time to work through the questions that are asked here in the lesson manual. When you're reading something here and you wonder, "Why are we being told this? Why has Luke put this point in?"

00:10:29 We can make guesses, but I think more than that, if you ask the question, "Why does this show God's love? Why does this help me to know how I can respond to that love?"

00:10:45 I think then you're on the road to figuring out the answer to why that detail has been given to us.

Hank Smith:

00:10:51 There's another verse that's mentioned in the manual and it's just part of it. I want to read the whole thing because I remember Elder Neal A. Maxwell seemed to be fond of this verse. I can just remembering him using it more than once. 1 Nephi 19:9. What I love about it is it kind of gives the why that you've just expressed.

00:11:13 1 Nephi 19:9, "And the world because of their iniquity shall judge him to be a thing of not. Wherefore they scourge him and he suffereth it and they smite him and he suffereth it. Yea, they spit upon him and he suffereth it. Because..." And I love that, that word because is there, because we're asking the question, "Was it duty? Was it, 'I said I would do this.'" But listen to the very core, "Because of his loving kindness and his long-suffering towards the children of men."

00:11:46 It was love, it was patience and oh, that's a comforting verse to me that he loves us and he's patient and it wasn't mentioned a sense of duty. Maybe that was part of the mix but I think of Section 19 of the Doctrine and Covenants, "I, God, have suffered these things for all that they might not suffer." Which reminds me of this, his love and his long-suffering.

00:12:13 We started by talking about the Premortal existence. I love that when the Book of Mormon talks about the Atonement, the word is often followed by, "Which was prepared from the foundation of the world." That was always the plan, that this would happen in Jesus. He mentions it. As we said, he told the 12 this was going to happen. He set his face toward Jerusalem. Wow! The courage and determination knowing that was coming is always inspiring to me.

Jack Welch:

00:12:45 Absolutely. And that verse from 1 Nephi 19 comes in the beginning of Nephi's quoting of Zenos and Zenock and other people, ancient prophets who had seen and known of what was

going to happen. It's not just in the Book of Mormon, although we do get clearer information from people like King Benjamin who was told by the angel what's going to happen in great detail down to the point of what it is that they will actually be offended by, after he works all these mighty miracles.

00:13:22 The angel told King Benjamin that they would then assume that he must have an evil spirit if he's doing all of these miracles. It's either being done by a really good spirit or by a really bad spirit. And the only conclusion that some people could come up with, well how is he working all of these miracles? If you don't agree that he's doing it by the power of God, you must think that he's doing it by some other adverse supernatural power.

00:13:51 That's what the Book of Mormon tells us confirming what is exactly going on in this trial. For example, when the chief priests are finally asked by Pilate, what cause of action do you find against him? This is in John 18 and they say, "We would not have brought him to you, except he is..." And the word there is malefactor. It's not just saying he's a bad guy, Malus means evil, a maleficent guy.

00:14:19 He is doing evil and working by the power of they don't say Satan for example, when Jesus drives out the evil spirits, they're on the east side of Galilee and they go into the bodies of the swine and then they even bring lawyers up from Jerusalem to figure out by what power are you doing this? That's a question that they repeatedly ask him. And Jesus of course neutralizes that by saying, "Well, does the devil drive out devils? So I must not be working the wrong side of the street here."

00:14:56 Those kinds of questions really help us understand that Jesus knew what he was doing and he knew the power by which he was doing it, and then it just becomes a question, are you going to accept his powers? And that's what John especially emphasizes. We do not have power of the world but the power of God.

John Bytheway: 00:15:17 So on our last episode, Jesus comes out of the garden of Gethsemane. He is betrayed and arrested taken to Caiaphas's palace. We've talked about Peter outside of the building and it looks like Matthew jumps to these Jewish leaders taking Jesus to Pilate, the governor. Should we pick up there?

Jack Welch: 00:15:37 Yeah, I think that starting out by asking the question, where is the Jewish trial in this, especially from Matthew's perspective. There's very little mentioned in Matthew 27 about what

happens there after Jesus is taken to Caiaphas's palace. Now, we don't know how much time they had.

00:15:55 Personally, I believe that Caiaphas had already contacted Pilate maybe the day before, saying, "We plan to do the best we can to arrest Jesus and we will bring him to you. Can we have an appointment?" And I think Pilate would've said... Well, Romans usually get up pretty early. They did. They usually were at the office by about five in the morning. So maybe he said, "Why don't you bring him about six o'clock or something like that?"

John Bytheway: 00:16:21 So he had to get it done, had to get this trial done.

Jack Welch: 00:16:24 Well, especially because it was Passover the day before Passover. But more than that, I don't think Caiaphas would ever have dared to just imbarge on Pilate's time and calendar, especially at a time like this when Pilate has come up to Jerusalem hopefully to maintain the peace and to make a showing of good Roman presence there in Jerusalem.

00:16:49 Let's assume that they do have an early appointment to bring Jesus. We don't know how long it took them to finish the dinner the night before the last supper, but John tells us that Jesus gives five full chapters of instruction after he had already presented the beginning of the sacrament of the bread and the wine and then they've got to walk from wherever the upper room was, probably all the way from the west side of Jerusalem, somewhere over to the Mount of Olives. What time did they actually get to Gethsemane?

00:17:22 I don't know. Maybe midnight, maybe 11:00? How long does the Atonement take? Maybe it's an instantaneous kind of thing as far as we're concerned because it was an infinite thing, not bound by time, but it did take long enough for Jesus to separate, take Peter, James and John and ask them to just watch while he went to pray. And he comes back and they've fallen asleep and he wakes them up and asks them to keep watching and we often fall asleep too.

00:17:55 He wants us to stay awake just as much as he wanted them to. My point is if he's arrested, what would you think? 2:00 or 3:00 in the morning and then it's going to take half an hour for the soldiers to march from Garden of Gethsemane over to Caiaphas's Palace. We know exactly where that is on the south side of Jerusalem.

- 00:18:16 There isn't time there for much of a trial and it would've been illegal to try to convene a Jewish court. He does, I think, ask some of the senior members and influential members of the Sanhedrin to come but there's no way there's a full Sanhedrin trial going on in Caiaphas' home at that time of the night.
- 00:18:39 The question is, where was the Jewish trial? What I've worked on in the last oh seven or eight years is looking at what happened after Jesus raised Lazarus. You remember, when Jesus raises Lazarus, there are many people there from Jerusalem. There are Sadducees, there are Pharisees, people from the Sanhedrin are there and what they see, they're worried about because they see Jesus raising somebody from the dead and they run right back to Jerusalem and it's Sadducees and Pharisees. So both parties are now talking to Caiaphas and they're saying, "We need to hold some kind of a trial."
- 00:19:19 And Caiaphas does. They hold a trial there at the end of John 11, and it's there that Caiaphas issues not just a casual opinion, but he issues a legal decision that it is better that one man be put to death than that we lose the place, meaning the temple, and that the Romans take away from us our capacity to rule. Well, why isn't Jesus executed if that's a conviction? There are a couple of reasons. One is they don't have Jesus.
- John Bytheway: 00:19:53 Yeah, he's not present for that trial.
- Jack Welch: 00:19:55 And you didn't have to be present in the ancient world. You could be convicted in absentia, but Jesus has taken off. He knows that there will be trouble and he goes to a village up in Samaria called Ephrem, and then the Sanhedrin responds by issuing an all points bulletin.
- 00:20:13 "Anyone who knows where Jesus is, you must tell us so that we can arrest him." What remains is they still must decide, number one, who will actually carry out this execution, and number two, what should the manner of that execution be? But before they can do anything, they have to get Jesus.
- John Bytheway: 00:20:33 That's something I've never noticed before is the trial had really already taken place. So anything they do the night they arrest him is maybe just for show.
- Jack Welch: 00:20:42 It's more than show. Like I'm saying, they have a serious question here. Who will actually carry out the execution? They're hoping that maybe Pilate will absorb the heat on that

one. Pilate will answer according to Matthew, "I don't find any offenses against the Roman government here. I find no fault in him." Meaning as a Roman, he hasn't violated Roman law and he then says, "What do you want to do? I will let you do. You can go and do what you want with him."

00:21:13 That's when the chief priests now have him and they then determine what shall happen. After the Barabbas incident where Pilate offers, "Who shall I let go? Will it be Barabbas or will it be Jesus?" So there's a lot of jostling here for posture and responsibility. One last thing about the Lazarus affair, the role of Lazarus here is that if you read in the beginning of Chapter 12 of John, you'll notice that they also send out an arrest warrant for Lazarus. They want him.

Hank Smith: 00:21:48 They want to kill him too.

Jack Welch: 00:21:50 The reason may be that if it is some kind of improper use of power or magic or incantation or whatever, the best witness you want to have is you want Lazarus to say what happened. How did he do this to you? And it's at that point that some of Jesus's disciples go and find him up in that village in Samaria and they tell him, "This is what's happening back in Jerusalem."

00:22:19 It's at that point that Jesus says, "I will come back." I think it's partly because you don't know what they would've done to Lazarus.

Hank Smith: 00:22:27 Wow!

Jack Welch: 00:22:28 This is not a normal beginning for the analysis of the trial of Jesus. And you're right when Raymond E. Brown writes his two volume history of the trial of Jesus, he starts at the last Supper.

00:22:43 But I think you can't just start there. There's a lot more going on and has been going on that I think especially for Latter-day Saints, we can understand that this principle, that it's better that one should die than the whole nation dwindle in unbelief. That in fact is a solid part of ancient Israelite law going back into the books of Samuel and Kings.

00:23:11 How does that help our addressing this question of what's happening here in Matthew 27?

Hank Smith: 00:23:18 I would love to get your opinion because the first five verses of Matthew 27, "When the morning was come, I put my margin, where was he all night?" As I visited Caiaphas Palace, they show

you that dungeon and talk about maybe he was in there in that pit with the opening at the roof, but what you're saying is if this could have been 2:00 or 3:00 in the morning when they first came and then if they leave at five, maybe not as long as I'd imagined, I don't know. What do you think about that as a sight? Do you think he could have been kept in there that dungeon?

- Jack Welch: 00:23:53 They do have dungeons and perhaps they might have thought, "Well let's just hold him here." But the other gospel say that he was interrogated and he refuses to answer and that they do bring in witnesses who turn out to be false witnesses. They're trying to collect a little bit more information that might be useful for them.
- 00:24:14 Especially, they're trying to gather some supplemental charges that they might be able to interest Pilate in, that Jesus is somehow disturbing the peace, that he is upsetting the money changers in the temple. He came into the city and there was the triumphal entry and there was an unruly mob, you might say. They might be trying to somehow interest Pilate in saying that what the Romans want is the pax romana, the Roman peace. She wants stability and Jesus is not a friend of that, they're saying.
- John Bytheway: 00:24:55 And then hopefully they'll take care of the problem, right. That they'll take the heat for it and it won't be on us because they know Jesus is popular.
- Jack Welch: 00:25:03 We know that John went in to whatever proceedings were going on there and I don't think Jesus ever made any effort to escape. He's not calling on all my friends, "come rescue me." I'm in trouble. Even Peter outside is warming his hands and trying to distance himself from any association with the disciples and for good reasons. He's in hostile territory, you might say. I think that there's not any real evidence that Jesus was resisting his being there. It's not consistent with what we've opened with here, Jesus's loving kindness.
- 00:25:41 I think he's more likely overwhelmed them with his humility, with his concern and understanding. He's not threatening, he's not arguing or somehow trying to fight back. That's not happening. No. No one suggests that ever when they take him and he stands there before Pilate or Pilate takes him in and says, come on, let's talk about this. He is not a troublemaker, he is humble and he is kind of above the fray every step of the way.

John Bytheway: 00:26:14 Yeah, I'm noticing that in Matthew 27:13, Pilate says, "Hearst not thou how many things they witness against thee?" And he doesn't answer a word. And the governor marveled greatly. He's not fighting this.

Jack Welch: 00:26:29 Well, he's never seen an accused person act this way. But you have to also realize that in all ancient law, if you didn't defend yourself, that was taken as an admission of guilt. We have the Fifth Amendment in the United States that allows us to remain silent. We do not have to swear an oath against our own interest.

00:26:55 The Fifth Amendment wasn't even in existence in any legal system until the Cromwellian Revolution in British law back in the 1650s. Silence was an admission of guilt in their world. It's still left open. So what do we do? What happens next?

Hank Smith: 00:27:13 Yeah. I like that in verse 18, Pilate, I think it's referring to, "He knew that for envy, they had delivered him." He can tell some of the backstory of why Jesus is there.

John Bytheway: 00:27:26 Yeah. He's caught on to what the Jewish leaders are doing. It does seem that Pilate wants to get out of this if he can.

Hank Smith: 00:27:33 Yeah.

Jack Welch: 00:27:35 Pilate is not a high ranking official. He is what they call the procurator of Judea, but he is not a senator. He is of the equestrian class. We don't know exactly how he was appointed or why. There's some speculations and ancient suggestions. We don't know. We know very little about Pilate, but most of all, I think Pilate is quite insecure.

00:28:00 The year before, he had acted abruptly and he had killed some bandits, some revolutionaries, which he had perfect right to do. But it caused almost a revolution. There were riots and objections and this time, I think Pilate wants to play it very cool for a lot of reasons. But one of them, like you say, is he can tell that this is out of envy, you might say. Jesus has more popularity and power and Caiaphas admits that. "If we don't do something, all the people are going to follow him and we'll be left with nothing." That's John 11.

John Bytheway: 00:28:39 I have written by verse 19, "Listen to your wife."

Hank Smith: 00:28:42 No kidding.

John Bytheway: 00:28:46 Because Pilate's wife says, "Have thou nothing to do with this just man. I have suffered many things this day in a dream because of him." Listen to your wife. I've often said, if the Lord wants to talk to me, he'll tell my wife.

Jack Welch: 00:28:57 Yeah, that's right. In the Joseph Smith translation, if you check the footnote there, Joseph said that she had not just had a dream but had a vision. What that vision consisted of, we don't know, but apparently this wife who will become a saint later on in Christian tradition, she was a very influential person.

00:29:17 The women in these last hours of Jesus's life are very prominent and significant. And after all, Jesus appears to Mary Magdalene, the first person he appears to. And the women are there at the tomb and the women are well probably there on the way to the place of crucifixion. Certainly, Mary is there and Jesus will speak from the cross, "Behold thy son, behold thy mother." Pointing to the role of Pilate's wife is very consistent with what the New Testament writers want us to experience and learn here. Jesus is doing this for everyone. Men, women, children. It's not just a small group of politicians and influential people. It's for the whole world.

John Bytheway: 00:30:04 Pilate asked such a great question in verse 23. "The governor said, 'Why? What evil has he done?' But they cried out the more saying, let him be crucified."

Jack Welch: 00:30:12 Yeah. So what evil? The other word of evil is cacon. What wickedness and even what magic to speak with evil spirits. People in the ancient world cast spells and did things that they hope would draw these forces.

00:30:31 They believed that there were lots of spirits and forces and they hoped to mobilize those forces to help them in their causes in any way they could. And by the way, we talked about how that trial of Lazarus might have raised some red flags about the use of power and spirits. Deuteronomy 13:1, which I think is probably the concern that would've been raised throughout the trial of Jesus by the Jews. Deuteronomy 13:1 begins by saying, "If a person, a prophet, anyone comes working miracles or giving signs and wonders in order to get people to worship differently than they have been, that is a capital offense and he should be put to death."

00:31:21 That's the first law in the Torah because it's the way they understood, "Thou shalt love the Lord thy God with all thy heart, mind and strength and none other, you shall have no other gods before me." And if someone comes along and even

works miracles to try to get people to worship in another way, you're violating Deuteronomy 13. You can see how that could have been a factor when they say, "What cacon? I find no cacon here. I find no evil going on here."

- John Bytheway: 00:31:49 With Pilate wanting to release Jesus, but they asked for Barabbas. Is this just the custom of the Romans to give back a popular prisoner?
- Jack Welch: 00:32:00 Well, it certainly stated here in Matthew as if everyone knows that this is some kind of a Roman practice. It's unheard of anywhere else in the Roman Empire. And if it had been a kind of political move that had been adopted, there's a little bit of this that might have happened in Egypt, but it appears that this might just be a special case maybe once or twice before someone had done this on Passover saying, "I'll be happy to give you one of these convicted people you choose." As kind of a symbol of Passover where God allowed the Israelites to Passover and avoid death.
- 00:32:45 But we know almost nothing about this and although there's some very interesting articles written about this Barabbas incident, it still remains very vague on what's happening and why.
- John Bytheway: 00:32:56 Our friend, John Hilton III, has taught me that you can in a way see Barabbas as yourself, that you are being let free and Jesus is taking the punishment. Not sure that that's what Matthew intended, but I think it can be an interesting, can be a heartfelt lesson to see yourself allowed to go free when someone else takes that punishment for you.
- Jack Welch: 00:33:20 No, I agree with that though. I think anytime we can personalize any of these decisions or choices or actions or consequences, anytime we can see a personal benefit, that is certainly within the realm and the role of scripture to inspire us.
- 00:33:38 Now, there is one little twist here that might be of interest as well and that is that the word Barabbas, Bar in Hebrew means son and Abba means father. So literally Barabbas' name is the son of the father, or the son of his father, or the son of daddy. We don't know why Barabbas is called Barabbas. But Jesus is called the Son of God and that's what the centurion will say, "Surely this person was the Messiah, the Son of God." That's a little irony. The fact that Jesus as the Son of God helps us as children of God, I think can cement that.

Hank Smith: 00:34:18 I remember watching Ben-Hur growing up as a kid.

Jack Welch: 00:34:23 You can still watch it.

Hank Smith: 00:34:24 Yes. It takes about a week. It's like a three-hour movie, three and a half hours. But I can still remember that scene of Pilate washing his hands. It's all kind of from a distance and you don't hear all the dialogue and remember asking, "Wait, what's he doing?" And he is symbolically trying to say, "I have nothing to do with this type of a thing." Is there anything in the law that relates to that sort of an action?

Jack Welch: 00:34:49 Let me just say that Romans were very interested in purification, in bodily washing. They washed every day. They had a bath. They were concerned about disease. They wanted to be sure that we're kept clean. But I think in this case, when he is talking about I'm washing my hands, I have no responsibility for this. It's hard to know exactly what that might mean. Certainly Pilate can't be saying, I'll have nothing more to do with this because he then will detail some centurions. There will be some Roman soldiers that he will send to go to Golgotha, go to the place of the crucifixion and I think mainly, to be sure that peace and order are kept there.

00:35:32 He doesn't want a riot to break out. So he can't be turning his back completely on the situation. What he might be signaling though is I find nothing wrong from a Roman perspective and then he simply turns it over and says, "I will let you do what you want."

00:35:50 There's always this delicate dance between Pilate and Caiaphas. We know this went on for many years. Most of Pilate's time there. The question is how much Roman influence will there be in Judea? How much can the Jews have independence? It would make sense that what Pilate is saying is simply applicable to that one particular decision and not extending between the Jews and the Romans to any further extent.

Hank Smith: 00:36:16 I just look at verse 25. It's as if they are helping it along when they say, "His blood be on us and on our children." They're backing up Pilate saying, "You see to it." "Okay, yeah. It'll be on us. It won't be on you," it kind of sounds like.

Jack Welch: 00:36:32 It sounds like they are saying, "We'll take responsibility for this." But you're absolutely right that that verse which is not in Mark, Luke or John has been used improperly to then place the blame on all Jews for the death of Jesus. Now, there are a couple

problems with that, especially if you view it from the perspective of God and Jesus who are willingly submitting to this because they know that it needs to happen. And so if there is any consequence, if there is any legal ramification, they're saying, "We'll take that."

00:37:10 And this upon us and our children is a legal formula that says, "It's not just me but my heirs. I will bind my family to any consequences," Usually money, "damages that would come from my action." So it's a way of invoking a surety or a guarantor to stand behind and back up more than just the one person who's making the promise to take responsibility at whatever level that might be.

Hank Smith: 00:37:38 It's such an interesting thing because this was a small group at the time, a relatively small group of Jewish leaders who were saying that. But in another way, we want his blood to cleanse us and our children. You could-

Jack Welch: 00:37:53 Exactly. And he's offering his blood.

Hank Smith: 00:37:55 Yeah, and he tells it, "No man taketh my life from me." He says in John, as you said, this was what he came to do to this end, he was born. Anytime we're trying to look for, "Well, who is at fault here?" Well, this is what he voluntarily came to do and that changes the way we look at it, I think.

Jack Welch: 00:38:13 I think so and what you're saying ties right back into where we began to say, when these problems come up in trying to understand what's happening here, we have to take the more eternal perspective and step back and not just see it in some kind of technical legal manner.

Hank Smith: 00:38:30 Jack, it seems that Luke records something that the other gospel authors don't, that about this point, Pilate sends Jesus away for a moment. He sends him to Herod. Is Luke the only one to tell us about this?

Jack Welch: 00:38:45 Luke is the one who's interested in Galilee in Greek. Herod is not Greek, but he's not Roman either. And so he's more Gentile. There's been a lot written on this subject, but it seems that Pilate might be concerned about jurisdiction. At this time in the development of Roman law generally in the provinces, law was shifting from giving the jurisdiction over a crime to the government of the residence, wherever that person had come from and shifting it to giving jurisdiction to the governor of the place where the wrong occurred.

- 00:39:26 We call this in the law, in personum jurisdiction, jurisdiction over the person and in local jurisdiction, over the place. We still have this problem today. If you're a citizen of California and you commit a crime in New Mexico, can you be tried in New Mexico or do you have to go back to California?
- 00:39:45 Well, we have laws that sort out that. So it may simply be that the Pilate says, "Well, Jesus is a Galilean, shouldn't at least since Herod Antipas, the ruler of Galilee happens to be in town, he's just there in the Herodian palace, I don't want to offend anyone here." I think this is Pilate's main concern. He doesn't want to create enemies here. And if he takes one of a very popular Galilean and puts him to death in Jerusalem or allows him to be put to death in Jerusalem, when Herod Antipas was right there, that would be a political misstep. Now, Herod Antipas, he doesn't want to get in the middle of this. He's had enough trouble with John the Baptist. He's the one who chopped off John the Baptist's head.
- 00:40:31 He, of course, will mock Jesus and will have his soldiers put a crown of thorns on him and dress him up in a robe of royalty and beat him. The beating, the flogging was often used in Roman law and Jewish law. Not in Jewish law too much. There was a limit on 40 strikes under Jewish law. But in Roman law, particularly, you wanted to beat a person a little bit or maybe a lot in order to be sure that person was telling the truth.
- 00:41:03 It's kind of ironic that you think that that would happen that way, but that's what they believed, that if someone is not put under some kind of duress, his words wouldn't be as credible as if he has tried you. You whip him. And if he still stands by his story, that turns out to be a validation and a testimony a good thing if he withstands that. But if he caves in, obviously we're talking about a very different world 2000 years ago, thank goodness than what we do. But that's what Herod does and sends him back to Pilate.
- 00:41:35 And then there's one little statement that I've actually done quite a bit of research and speaking about in academic circles and that's when Luke says, "On that day, Pilate and Antipas became friends." Philo, they become friends. In a political context, that word friend, philos or amicus always refers to an ally. And so they become friends, not in the sense that they're going to go play golf together or send wedding announcements for their children, but what they're saying here is that they now have a political bond that they didn't have before.

- 00:42:12 Because Herod, what Herod is doing when he sends Jesus back to Pilate is he is recognizing Roman superiority when he says, "This case can be handled by Roman law, by Roman power." He's actually acknowledging the legitimacy of the Romans being there and Pilate likes that much. Now, this kind of dynamic between Romans and Greeks and Jews and so on, is very much the kind of thing that Luke is interested in. So he picks that up. I think it was an event that actually happened. Don't know how long it took, there's not a lot of time.
- John Bytheway: 00:42:47 It seems now, I'm looking at Luke, maybe Mark mentions it as well. We can't line these events up perfectly, but as Pilate is washing his hands of this, he is saying, "I'm going to scourge him and then let him go." It says in Luke 23:16, Pilate says, "I will therefore chastise him and release him." They don't want him just tortured or hurt. They want him gone.
- Jack Welch: 00:43:12 Well, but the chastising would be, "I will warn him." In other words, I will tell him, "I'm going to let you go, but I don't want to see you back here. So don't cause trouble."
- John Bytheway: 00:43:22 It's hard to get into Pilate's head here. He's a politician. He's trying to save his own skin. But he does seem to not want to go through it. He seems to be finding avenues, looking for avenues to not do this.
- Jack Welch: 00:43:36 I think you're right.
- Hank Smith: 00:43:36 Especially after his wife warned him. And as you said, Jesus wasn't resisting. He was just right there.
- Jack Welch: 00:43:44 And Jesus, he's not carrying a weapon. He never did. And he's not a revolutionary in the sense of a zealot or the kind of person that the Romans would've been concerned about.
- John Bytheway: 00:43:57 Next comes this Roman scourging. From what I've read, this is a horrible... I don't even know how to describe it.
- Jack Welch: 00:44:05 That's right. But the one thing we do know for sure is that what Jesus is going through, both spiritually in Gethsemane with the scourging, with the crucifixion, he is submitting to the most extreme forms of suffering, physical, mental, eternal, that we can even begin to even imagine or think about.
- 00:44:29 The lesson wants us to focus first of all on the fact that Jesus's willingness to suffer these things shows his love for His father and the father's plan and all that the plan of salvation requires

in order for the gospel and the administration of justice and mercy to work out eternally, for not only the father's will, but also for all of us. We do put ourselves often in the position of regretting and of mourning, and suffer with Jesus.

00:45:05 And of course, there in Jerusalem you walk the via Dola Rosa, the road or the way of sorrow. And it is sorrowful and people are weeping and they're looking at what's happening. The ironic thing here is that the way of sorrow turns out to be the way of happiness and the way of eternal victory. Jesus knows that every step of the way. And so with the scourging or any other part of this, the nails being driven into his hands and feet, the sword piercing his side, he is doing this without resistance and why?

00:45:44 Yes, he's overcome by love. He's also saying, "They are driving these nails into my hands just as Psalm 22 said they would. They pierced my hands and my feet." And who was it that told David to put that in his psalm? It was Jesus himself as Jehovah who would have given those words. And you can read in other places in the Psalms too, where the things that Jesus says from the cross are things that often were right there, that would have been a part of Jesus's knowledge, his faith, his upbringing.

00:46:22 I like to remember that according to the tradition, Mary, Jesus' mother, was raised and kept in the temple when her parents, Anna and Joakim died at a very old age. Being raised in the temple. Mary danced and sang, and what did she sing? The 150 Psalms, that's their hymn book. I think as Mary raised her son, knowing what his mission and role would be, can you imagine the poignancy of her singing? And Psalm 22, how does it begin? "My God, my God. Why hast thou forsaken me?"

00:47:02 I don't know what the tune was, but it's there that he says, "They pierced my hands and my feet. They also mock me to scorn. They part my arraignment. They wag their tongues and saying, 'If he had done these miracles for others, why doesn't he take himself off the cross?'" That's all in Psalm 22.

John Bytheway: 00:47:20 Yeah. So Jesus could, on the cross, could very well be quoting these psalms. And if you don't know the Psalms, you don't see it.

Jack Welch: 00:47:27 What we don't often realize that I love to think about here, I think as Jesus is walking, he's singing the Psalms. When you go through deep trouble, the things that can come to your mind is the wording of our Psalms.

00:47:42 I Know That My Redeemer Lives, How Great Thou Art. So many of our Psalms are reassuring. Come, Come Ye Saints, no toil nor labor fear. That song brought the pioneers across the plain. And why? Because they knew the fourth verse, "All is well and should we die before our journeys through?" And it's the same with Psalm 22. If Jesus is singing this song, if it's going through his head because these things are happening, because he was the author in a way of the words. Whatever, how does it end? You've got to read all the way to the end of the psalm. It ends with success. All the nations will know. So with your question, why he is suffering and allowing these things, I think the lesson really invites a lot of many, many avenues of realizing these things.

John Bytheway: 00:48:35 Yeah. The crown of thorns, the scarlet robe, all forms of mockery to this person who a week before came riding into Jerusalem as the king of the Jews. Look at you now, type.

Jack Welch: 00:48:47 That's right.

John Bytheway: 00:48:48 Type moments. Is there anything in the other gospels we've missed with Pilate before we talk about what's happening on the cross itself?

Hank Smith: 00:48:57 Isn't it true that he doesn't say a thing to Herod?

John Bytheway: 00:49:01 Yeah.

Hank Smith: 00:49:01 I don't know why. That's always interesting to me, but he doesn't even say a thing to him.

Jack Welch: 00:49:06 Well, that's the Herod Antipas thing, and I've wondered about that when he doesn't say anything. Jesus and John the Baptist were cousins and what would you say if all of a sudden you're brought before the person who had killed your cousin? I think silence in that kind of a setting is painful. But you don't cry out. Joseph Smith, is he crying out? Not so much. He does object to his treatment in Liberty jail. But he goes like a lamb to the slaughter, to Carthage, and he's not railing against his captors or his situations.

00:49:44 What does he do? He and Hyrum, they read the Book of Mormon, they testify to the guards of the Book of Mormon. And John Taylor also reports that they read something, we don't know what it is, out of Josephus. Which may be there is a paragraph in Josephus that mentions Jesus. This might be a good time for me to just mention a resource that people who

are asking the kinds of questions that you are and that we're talking about here might be interested in.

00:50:12 There is a book called Charting the New Testament, and it's a long book. It has several hundred charts in it about all kinds of subjects dealing with the New Testament. It's available for free on the Book of Mormon Central Archive. If you just go to that website and go to research and click on archive and put in Charting the New Testament, it comes up as a PDF. And there are charts, there are about a dozen of them that go through and give you the unique contributions of Matthew, the unique contributions of Mark, of Luke, of John, and help you to kind of formulate answers to these questions, what's different and why in each one of these. And then there are a lot of other charts that go into this.

00:51:00 For example, there's one that I really have used a lot because you start asking, "Well, why are these people doing what they're doing? It doesn't make any sense." And that's exactly the point. When people get scared, they do not act rationally.

00:51:16 What we find over and over again is the last days of Jesus is that people are afraid. Everyone here is afraid. Caiaphas is afraid. They're described this way. I think Pilate is afraid that he's going to make some big mistake. You go down the list and even at the very end, the disciples are afraid. A chart like that can help you to recognize that this is what I call a theater of fear, that everybody for their different reasons are really afraid of what's going to happen next.

00:51:47 I think that's in our own lives. When we get afraid of something, when you're afraid of taking a test or when you're afraid of some challenge that you have in your life, fear is not your friend. Fear wants to drive out rationality, it wants to drive out faith and hope. It leads to people feeling incapable of dealing with things. I think the very strong emphasis here in the gospels about the presence of fear, I call it the fear factor, really does explain a lot of the problems that each party, everyone has with what's happening here.

Hank Smith: 00:52:27 I've got the chart right in front of me. I went to Book of Mormon Central. I went up to research, went over to archive. One of these charts is called The Prevalent Factor of Fear. It's chart 10-12, and you've put together a great list here that people feared the miracles, that Herod Antipas feared John the Baptist, that Herod Antipas feared the people, Joseph of Arimathea feared the Jews. The apostles fled from Gethsemane.

- 00:52:57 Peter denied Jesus outside of Caiaphas' house. Chief priest feared the Romans. The chief priest feared the people. The chief priest feared Jesus. Pilate feared exceedingly. One robber on the cross feared God. Soldiers at Golgotha feared greatly. All the people left Golgotha fearful. Even the tomb guards, then fear the angel that comes for the resurrection. So you're right, this is a theater of fear and people just are acting irrationally when they are scared.
- Jack Welch: 00:53:27 Remember, how would you act if an angel appeared to you? Well, the shepherds in the field, what's the first thing the angel has to say?
- John Bytheway: 00:53:35 Fear not.
- Jack Welch: 00:53:36 "Don't be scared. We're good guys." Or something like that. And the word in Greek for fear, I fear, is phobeo. We get phobias from that. So it's not just talking about worrying, it's talking about deep psychological phobia that puts you into a paralyzed state in a way of depression or of anxiety or maybe just capitulation.
- Hank Smith: 00:54:03 I'm also looking at chart 10-10. We've got these unresolved differences that in this account of Jesus' trial and crucifixion, there are differences that you just can't reconcile because one gospel author puts it one way and one puts it the other.
- 00:54:20 It says, were there two meetings of the council of the Sanhedrin, one at night and one at day? Or was it just one meeting at daybreak or just one before the arrest of Jesus? It's impossible to know. Did the assembly all condemn Jesus like in Mark or did some abstain like in Luke? Did Jesus remain silent before Pilate? That's what Matthew says. Or did he speak much according to John? As we read these four accounts, we need to keep in mind that some of these differences are going to be left unresolved. There's going to be a scriptural silence there.
- Jack Welch: 00:54:53 That's right. Although you can develop possible scenarios that would make sense of these. So for example, the first one, did Judas actually kiss Jesus or only try to? Luke says he just tried to.
- 00:55:05 Well, maybe it was just a little peck on the cheek or something, but it was enough that that's what Judas had said, I will do this and enough to identify Jesus. And I think Luke is saying, well, it wasn't really a kiss, but it was somehow a point of identification. A lot of these differences, you can work them out in some cases. Not all of them though.

- 00:55:28 Did Jesus remain silent before Pilate? That's what Matthew says. Or did he speak much? And that's what John says. Now, it may be that Jesus remains silent before Pilate sent Jesus off to see Herod Antipas, but we know that when he comes back, Jesus will actually go in and converse with Pilate extensively and John will report that no one else will tell that conversation between Jesus and Pilate. They both may be right, but just talking about different times in the development or unfolding of these facts.
- Hank Smith: 00:56:02 We probably ought to look at that just briefly. This is the conversation in John 18. Pilate says, "Are you the king of the Jews?" And Jesus said, "Did someone tell you to ask me that or did you think of that question yourself?" And Pilate says, I think he says, "Well, of course someone told me. I'm not a Jew."
- 00:56:19 And then Jesus said, "My kingdom is not of this world. My kingdom were of this world, my servants would fight that I should not be delivered to the Jews. But now is my kingdom not from hence." Pilate says, "Oh, so you are a king then?" Jesus answered, "Thou sayest I'm a king." And then this beautiful phrase, "To this end was I born and for this cause came I into the world. Everyone that is of the truth heareth with my voice." So we're grateful that John recorded that conversation.
- Jack Welch: 00:56:48 We don't know. But I think the assumption would be that just as John was allowed to go in with Caiaphas at Caiaphas' Palace, that John would have also been allowed to go in with Jesus for the conversation with Pilate.
- Hank Smith: 00:57:05 And then it's fascinating. Pilate wants to have some sort of philosophical discussion. He says, "What is truth?" And almost like, "What? You want to talk about that right now?" Fascinating.
- Jack Welch: 00:57:17 He may just be saying, "How can we know the truth?" And isn't that the burning question for all of this? How do you know that Jesus is the Christ? There is a way that, it comes through the Spirit and you have to ask for it and you have to live in a way that will allow the spirit to manifest that to you. So Pilate I think is asking kind of Moroni's question, "How can I know the truth?"
- Hank Smith: 00:57:41 Yeah, what is the truth?
- Jack Welch: 00:57:43 I don't think he's saying it in despair and especially like you've mentioned, his wife has come in with a warning for him. Remember that Romans were very concerned about auspices,

about signs, omens. If Julius Caesar had only listened to his wife, his life would've ended differently. This is a Roman way of being concerned and recognizing that there are sources of truth that come through heavenly manifestations. I think Jesus welcomes that.

- John Bytheway: 00:58:20 I've always wondered, I'm glad we're talking about it. It was Pilate like, "Huh, what's truth?" Because I've heard a million things or there's a lot of philosophers around here. Or as you're saying, maybe it was more of a, "Wish I knew what the truth is."
- 00:58:35 And I just love that we have such a nice little definition in, is it Section 93. Knowledge of things as they are, as they were, as they are to come. And then I love what Jacob does with that. In the Book of Mormon, he adds one word, "Things as they really are." Which with so much in the world today-
- Jack Welch: 00:58:55 Oh, that's all very powerful.
- John Bytheway: 00:58:58 Can I know how things... The spirit speak of the things as they really are, and thank heaven for that. We can actually know the way things really are when there's so much out there.
- Jack Welch: 00:59:08 From the New Testament perspective, and it's particularly the Gospel of John. It's there that you will find Jesus himself saying, "I am the truth, the way and the life. He that believeth in me will never perish, but have eternal life."
- 00:59:24 These statements, the I am statements echo what Jesus, what Jehovah told Moses. "You should say, when people ask, 'Well, what's the name of the God that's given you these laws?' I am that I am."
- 00:59:38 That is something that Jesus will use often. "Fear not, I am." Is the way it actually reads. Not, "Fear not. It is." Though the I am expression there for people who want to say and want to embrace the truth that Jesus is Jehovah, the God of this world. He's giving people like Pilate an open invitation. "Are you a king?" "I am."
- John Bytheway: 01:00:05 We've walked through the arrest, the Jewish trial, his conversations with Pilate that sends him to Herod. Herod sends him back. Pilate seems to want to get out of this, but instead washes his hands of it and says, do what you want to do.
- 01:00:20 They send Jesus to be scourged. Josephus, we mentioned him earlier. He wrote this. He said, "They put on his head a crown of

thorns, a reed in his right hand. They put a robe on him," a scarlet robe in one account, a purple robe in another, "and mock him saying, 'Hail the king of the Jews.'" Now they lead him away to be crucified. Can you walk us through what happens next?

Jack Welch:

01:00:49

What happens after Jesus is then sent from Pilate, go out to the place of crucifixion, which is Golgatha. We don't know how far that was. We don't know where it actually began. If you go to Jerusalem, they will tell you, "This is station one of the cross, station two." And you can go through all of the different stations, all of which have some scriptural basis. What they all amount to, the first 10 stations are mostly the suffering that he's going through.

01:01:20

One form or another, he is obviously very exhausted and it's amazing that he can carry anything, let alone the cross beam that he will then be crucified on. I don't know whether he is carrying the whole cross put together. Usually, it was just the cross beam that he would carry and then that's then connected to the post out in the place of crucifixion.

01:01:41

We don't know that for sure, but can you imagine how weak anyone would be? Jesus was immortal. He had incredible powers, but still been a long time since he's had any sleep and he has gone through the agony of the Atonement and in the Atonement, when he talks about the suffering that he bore there and Section 19 of the Doctrine and Covenants is especially poignant in having Jesus try to explain to Joseph Smith the intensity of the suffering that he bore on that occasion.

01:02:17

At one place in Section 19, he breaks off mid-sentence. He can't even keep describing it and there's a dash there at the end of that sentence. And then he just says, "But I've done it so you don't have to bear this kind of suffering." But what did that involve? To absorb all of that pain and sorrow and agony and sin and rebelliousness and whatever kinds of worries and concerns and problems, everything that is being absorbed there by the Atonement.

01:02:47

If we will come and call upon that as our resource, how exhausting would that have been? Hard to even contemplate. We know that Jesus in his infinite hour would overcome that. In Luke, when Luke talks about Jesus being in an agony, that's the way the English reads, what the Greek says is a little different. It says, "He was in an agon." What's an agon? We get the word agony from it, but an agon is a battle or a struggle. What Jesus is doing there, I think he is fighting the powers of evil. He is

overcoming all of the wickedness and the problems. He has an angel there.

01:03:32 Not strengthening him, because that would be not be fair play. Jesus has to do this himself. But I think the angel and Elder McConkie said that was Michael, the Archangel, who was there to be sure that Lucifer didn't try to play unfair either.

01:03:49 Let Jesus do what he now needs to do. All of that is to say collapsing into that experience would've been so much pressure and so much agony and bleeding from every pore and whatever else you can imagine. That Jesus has the strength after that to walk from one of these places to another, to withstand the beating and the whipping and so on. It's just hard to put one foot ahead of the other, even imagining that there's any strength left there at all, except for the fact that we're talking about not a mere mortal.

01:04:26 They will say he was just a man, but he's more than that. But as people stop and try to wipe his face and to bear the cross for him, "Let me take a turn carrying this for you." There's a model for us. There's a lesson for us personally. It's not that that's going to make it any less of a load or less of an atoning sacrifice by Jesus. But it's a way in which we can say, "We thank you, we love you." And he will always be open to that kind of reciprocation, which we certainly would be delinquent if we didn't return to him.

Hank Smith: 01:05:05 Please join us for part two of this podcast.



John Bytheway:	00:00	Welcome to part two with Professor Jack Welch, Matthew 27, Mark 15, Luke 23, and John 19.
Hank Smith:	00:10	Jack, thank you so much for the tender way we're walking through. This can be graphic, difficult, heartbreaking scene. The Savior is now taken to Golgotha. He's nailed to a cross. He still has things to teach. Can you walk us through that? I know there's a part in the "Come, Follow Me" manual, towards the end. Talks about the Savior statements from the cross and it says, "Perhaps you could assign a family member, each family member to read one of the statements from the Savior made on the cross found in these verses." Talked about Matthew 27, Luke 23, and John 19, and we can talk about what we learned from these statements about the Savior and his mission. Is that something that we could do with you?
Jack Welch:	00:55	Yes. Be very happy to go through those. There are seven statements that Jesus makes from the cross. And like you said, chart 10-14 is an easy handout, that if you wanted to use this in a family setting so that people have all of them. And perhaps you could just open it up in your family and say, "Who would like to comment on the first one? Pick one that you'd like to comment on." But I'd say cover all seven, and what lessons can we learn, and what we learn about Jesus, what we learn about ourselves, and what we can do in receiving and accepting the gift that he has given us. No gift is complete until it's been accepted.
	01:37	You can try to give somebody something, but if they won't accept it's not a gift. It may sit on the doorstep. But he has tried to give us the gifts of eternal life and of so many blessings. What can we do to accept those gifts? I think that's what Jesus is trying to encourage in all of these on the cross. To the very end, he's a true teacher. That's something, there's a lesson in that isn't there? True Teachers don't give up. If there's any light on in that dark brain, we'll try to make that light shine.
Hank Smith:	02:12	That's true. Always teaching. My family gets tired of me teaching sometimes. The first statement that you have listed

here on your chart is about the ninth hour Jesus cried with a loud voice. Eli, Eli you guys will have to help me with this lama sabachthani. That is to say, my God, my God, why hast thou forsaken me? I think our listeners, if they didn't catch it earlier, you said that was actually from a psalm.

- Jack Welch: 02:40 That's the opening line of Psalm 22. It's interesting that he's crying this out with a loud voice, and that might be something that we might relate to. If you think of the pioneers coming across the plains just singing out, "Come, come, ye saints." You don't have to say any more than that and people then understand all four verses. But a point here it says about the ninth hour, the first hour of the day was at sunrise. They don't have a 24-hour clock with noon and midnight, but the ninth hour would be the ninth of 12 hours in the day. So we are three quarters through the day, so it's about three in the afternoon. And Jesus was probably taken to the place of crucifixion. We're not sure, but some people think about nine o'clock in the morning, because it's going to take a while to get out there and do all of the things that need to be done.
- Hank Smith: 03:37 By saying this line from the hymn, he very well could be calling out to God, why hast thou forsaken me. But in using the lines of the hymn, he might be telling anyone who knows the Psalms who's listening, I know who I am.
- Jack Welch: 03:52 Yeah. People there listening thought that when he was calling "Eli, Eli" that he was calling for Elias or Elijah. And that's an interesting thing in their language, that when had Jesus encountered Elijah, it was at the Mount of Transfiguration. And Elijah and Moses had appeared and had given Jesus eternal powers, or reported to him at least as Jesus is now being given all of the keys of the previous dispensations fulfilling the previous laws of Moses. So when he calls out, "My God, Eli, my God," at least some people in the audience, some people there at the cross thought he was referring to Elijah. Who of course had been taken up into heaven and promised that he would come again. So there's some similarities with the powers that Jesus had and the power that Elijah had. And both Elijah and Jesus were great miracles. Things to think about there as we realize, okay, but why have you left me alone?
- 05:08 When it says forsaken, I think that "why have you left me alone" doesn't mean that you're completely abandoned. I think you feel completely abandoned, but you're not really. Why have you left me alone? And I think Jesus is recognizing, I have been left alone because I have to fulfill this mission myself. So that's part of the 22nd Psalm. But I think we in our lives, when we're going

through really tough times, and we're wondering why are we being asked to go through this. We also can say, where can I turn for help? I've been left alone. And sometimes we even feel even Jesus isn't quite ready to just jump in and bail us out. It takes time. We have to work it through ourselves. Why have you left me alone? So that you can actually become who you are going to become. You will be glorified by descending below all things. And in our lives sometimes overcoming the toughest challenges are the places where we rise to the greatest heights.

06:36 He is asking the question, why have you done this? And I don't think it's a rhetorical question. I think there are real answers that he felt and maybe was reassured of. We aren't told what he then hears from the Father. Don't you imagine that there's a little cheering and encouragement going on but still saying, I'm still here, but you've got to finish this course. As Paul says, "I finished the course that I was given," and Jesus will do that too.

John Bytheway: 07:08 I believe Elder Holland has talked about that. He gave a talk about that he wanted to testify he was not left alone in that hour, that the father may never have been closer, but he did have to let him accomplish that alone. Does that ring a bell to you? Elder Holland's talk?

Jack Welch: 07:24 It certainly does, yes.

John Bytheway: 07:26 And he really emphasized the word that why hast thou forsaken me? I see that these others have, but why hast thou. The way Elder Holland read it was whoa. Yeah. You can see the question takes on more meaning that way.

Hank Smith: 07:41 Our friend Dr. Shon Hopkins wrote a wonderful article with BYU studies on Psalm 22 and the mission of Christ where he says, "Most Latter-day Saints and other Christians are either unaware that Christ was quoting Psalm 22 when he made this well-known statement from the cross, or they see it as simply as a fulfillment of an isolated prophecy from the Old Testament. When seen from a broader view, this verse introduces all of Psalm 22. The complete text of the Psalm follows a pattern found in other Psalms known as Psalms of Lament, moving from a sufferer's cries of anguish because of his trials, to a request for aid, and ending in a note of triumph as the sufferer anticipates the assistance he will receive from God, or expresses gratitude that the desired assistance will come." By referring just to this one verse, Dr. Hopkins is saying that Jesus might be referring to the entire Psalm and the story that's told there.

Jack Welch: 08:41 I certainly recommend that article very highly.

Hank Smith: 08:44 Let's move to this second statement made from the cross. This is from Luke 23:34. "Then said Jesus, father forgive them for they know not what they do." Very famous statement and a very loaded statement for him to make showing his character and then also teaching us.

Jack Welch: 09:04 Yeah. And what does he mean here when he says, they know not what they do? Don't they know perfectly well what they're doing? In a way. But if they really knew who Jesus was, would they be doing this? So they're not acting with full understanding, and therefore, they're not fully liable or culpable. Under Jewish law, there was an exception for if you do something unwittingly, unknowing. If you do something ignorantly you're not guilty because a crime has to be with what we call mens rea, a guilty mind. You have to know what you're doing and do it purposefully. Now, they were misguided. In a lot of ways they did not know what they were doing. And when you go to Peter, in Acts chapter two. When he talks about "ye men", he's dealing now in that chapter with a bunch of people who have witnessed these miracles, the speaking in tongues.

10:10 And Peter will reach out to them and said, "Yes, some people were involved in killing Jesus, but they did so ignorantly." There are two places there where Peter, who himself only 50 days earlier had been involved with this whole episode with the crucifixion. Peter is the one who also will acknowledge that they have done this ignorantly. I think Peter is echoing what Jesus said on the cross. They know not what they were doing. And Peter then absolves people, to some extent, of the liability. Because if they had known better or known more, they wouldn't have done it. And it's interesting here that Luke is the only one who mentions this saying from the cross, "Father, forgive them, for they don't know what they do." And Luke is the one, who only a few chapters later will write Acts chapter two. Because Acts chapter one follows right after Luke 24, because Luke Acts was originally a pair of scrolls that went together.

11:19 So anybody reading this on the cross and then reading Acts chapter two is going to put these two passages together. What about this father, forgive them part of it? Where do those words come from? Did Jesus ever use those words before? Our Father who art in heaven, forgive us our debts, forgive us our trespasses to the extent that we forgive others. Jesus was interested in promoting and encouraging forgiveness, and he forgave abundantly. Even someone who owed 10,000 talents was forgiven, but only so long as he was willing to forgive someone else. So forgive them. If you don't know what you're

doing, then you're not at the same level of responsibility as for those who do. But I think we can be encouraged. Most of the time when we do something wrong, we know what we're doing. A little point like that is a way of opening up a realization, but here, when they truly did not know what they were doing, they were worthy of being forgiven.

- Hank Smith: 12:31 This reminded me of Sister Kristen Yee speaking in General Conference last year. I bet you both will remember this. She says, "I have personally witnessed the miracle of Christ healing my warring heart. With permission of my father, I share that I grew up in a home where I didn't always feel safe because of emotional and verbal mistreatment. In my youth and young adult years I resented my father, and had anger in my heart from that hurt. Over the years, and in my efforts to find peace and healing on the path of forgiveness, I came to realize in a profound way that the same son of God who atoned for my sins, is the same Redeemer who will also save those who have deeply hurt me. I could not truly believe the first truth without believing the second." And then later on in the talk she says, "I testify that the greatest example of love and forgiveness is that of our Savior Jesus Christ, who in bitter agony said, Father, forgive them, for they know not what they do."
- Jack Welch: 13:36 Well, Joseph Smith said, on that point, that Jesus, when he says "forgive them, for they know not what they do", that he was only thinking at that point of the soldiers who were crucifying him. They were carrying out their orders, they were doing what they were commanded to do. They would've been less culpable because they were really responsible to someone else. They're not doing this of their own free will and choice, and that's where the problem of choice and choosing the wrong. As Lehi says, you have two choices, and you choose good or evil. This is not a case where they had chosen really in that realm or that way.
- Hank Smith: 14:26 President Monson used to love to quote George Herbert, an early 17th century poet, who wrote these lines. "He that cannot forgive others breaks the bridge over which he himself must pass if he would ever reach heaven, for everyone has need of forgiveness." I remember him using that poem a couple of times.
- John Bytheway: 14:48 Hugh Nibley, of all people, said, "None of us is very smart, none of us knows very much. But the things the angels envy us for is we can forgive and we can repent." Does that ring a bell?

Jack Welch: 15:01 Sure does. And he concluded by saying, "So let's get forgiving and repenting."

Hank Smith: 15:08 That's awesome. Let's move to this third statement, Jack. This is also from Luke. And Jesus said to the robber, "Verily I say unto thee today, shall thou be with me in paradise." I've often wondered, is Jesus trying to teach with this statement, and what is he trying to teach?

Jack Welch: 15:29 Well, you remember there were two robbers, one on the right and one on the left. I don't know which was on which side, but one of them said, "If you're really the son of God, why don't you get us out of this mess?" And the other one said, "When you get to your glory, remember me. Don't forget, we went through this together." And Jesus said, "Don't worry, thou shall be with me in paradise." Because of your willingness, because of you wanting me to remember you because you have remembered me. This word remember, of course, is a covenant word. And because that robber wanted to be remembered, that qualified him to be with the Savior in paradise and not in the spirit prison. Because everybody to that point who had died had gone to spirit prison, because the gates of hell had not yet been opened. Jesus will go in the time that his body is in the tomb, his spirit will go down into the underworld and he will then unlock the gates of hell for those who can then want to come out.

Hank Smith: 16:43 Section 138. Yeah.

Jack Welch: 16:45 And this robber was a good guy. He had the right heart and Jesus recognized that.

Hank Smith: 16:53 I've also thought that perhaps he's testifying to those listening of life after death. He's confident in the doctrine that he's taught that he will live after this upcoming death.

Jack Welch: 17:04 Of course Jesus says, "I am the resurrection and the life." And the Lazarus episode, which set this whole process in motion, was all because Jesus had power over death. And yes, I will be with you tomorrow. He's very clearly thinking along those terms.

Hank Smith: 17:24 Jack, let's move to the next statement. This is from John, chapter 19. "When Jesus therefore saw his mother and the disciple standing by, whom he loved, he saith unto his mother, woman, behold thy son. Then saith he to the disciple, behold thy mother." I know that often we take that as John take care of

my mother, but there's this other statement, "woman, behold thy son".

- John Bytheway: 17:52 I can see that both ways. I love what you introduced to us today that Mary had probably sung those psalms, and for a long time had known what was coming. Behold thy son this, it's happening, everything that you've known. It could have been that. Another school of thought, of course, is John's going to take care of you now. I know that's one that I'd been taught before. But I love the idea that Mary knew very early what was coming when they brought the baby Jesus to the temple, and she was told a sword will pierce thy soul also.
- Hank Smith: 18:34 Yeah, Simeon, right?
- John Bytheway: 18:35 Yeah, Simeon. So maybe that's what all of this is remembering. What do you guys think?
- Jack Welch: 18:42 I think linguistically there is a reciprocity here that's important. That might be paraphrased by saying, take care of each other. You now will go forward, life will go on. You're still my mother. John, you're still the son. Behold each other. Watch out for each other, take care of each other. There will be difficult times ahead. Jesus will encourage the disciples to leave Jerusalem because it's not safe for them to remain there. I think Jesus especially doesn't want to leave Mary without them. Joseph is dead. So Jesus as the oldest son would probably have been taking some care of her. But I think there's a great family message in this. That even in our most extreme concerns, our primary loyalties are to the family.
- 19:36 And John, don't worry about the church right now, worry about your mother. And mom, let's keep our family together. And I think that was an urgent and important message that is so easy to be distracted and discouraged and give up on a lot of things when things don't seem to be turning out the way you thought they would be. But this is saying, stay the path. Hold on. And you do that by caring for each other, recognizing each other, taking care of each other.
- Hank Smith: 20:11 Yeah. What a great way to teach that
- Jack Welch: 20:13 Jesus would pay that kind of respect to his mother when he should really be thinking more about himself.
- Hank Smith: 20:22 Yeah.

Jack Welch: 20:23 You'd expect.

Hank Smith: 20:24 It is.

John Bytheway: 20:25 In fact, I think I've heard people say that the only request, statement that Jesus made from the cross about himself, was that he thirsted. Everything else was about others. I think that's true as we look at these.

Hank Smith: 20:40 Yeah, that's actually the next one. Number five, from John. "Jesus knowing that all things were now accomplished, the scripture might be fulfilled. Saith, I thirst." And you told us earlier, that's from Psalms, right Jack?

Jack Welch: 20:55 Yeah. Psalm 22:15 says, "My strength is dried up like a potsherd." I'm just like a little broken piece of pottery. "And my tongue cleaveth to my jaws." So when Jesus is saying I thirst, in Psalm 22 itself it prepared any listener, any singer, to walk through the kind of agony that Jesus is experiencing. And when he expresses that he's affirming, yes, I thirst. He has also said, "I am the water, I am the bread, and the living water of life." That he would be thirsting when he is the living water is not actually irrational, because what he always does is gives out the living water. And now he's recognizing that even though he is pouring out all of his soul and all of the water of eternal life, he's giving everything he's got, every drop.

Hank Smith: 22:08 I love that. I really do. I've never thought of it that way.

Jack Welch: 22:11 What about number six? What do they do? They give him vinegar?

Hank Smith: 22:16 Yeah, that's John 19. "When Jesus therefore had received the vinegar, he said it is finished."

Jack Welch: 22:22 Yeah. Psalm 69, verse 21 says, "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink." That's Psalm 69, but it has some of the same elements in it in Psalm 22. And one that we haven't mentioned is Psalm 22:16, "For dogs have compassed me, the assembly of the wicked have enclosed me." The assembly, that's the Sanhedrin. "They pierced my hands and my feet." That's right in Psalm 22. And Shon Hopkins' article was motivated by the discovery of a little fragment of this psalm from the Dead Sea. And the reason that's important is that in some Hebrew manuscripts it doesn't say, "they pierced my hands and my feet."

- 23:24 It says, "like a lion." And you say, what's that got to do with piercing my hands and my feet? Well, it just changes one little letter in the Hebrew and you can change the whole meaning of that expression. We have in the Greek, the Septuagint, this version of the psalm, which reads, "They pierced my hands and my feet." But the Hebrew seemed to just say something else. The oldest Hebrew that we had, before the Dead Sea Scrolls, was the Masoretic Hebrew, which comes from around the ninth and 10th century AD. The Dead Sea Scrolls fragment-
- Hank Smith: 24:02 Yeah, much older.
- Jack Welch: 24:03 ... a thousand years earlier and comes from the time of Jesus. And it reads the same way as the Greek here in Psalm 22. And that's what Shon Hopkins wanted to be sure we understood. And out of that one important Dead Sea scrolls finding, and I was the editor for Shon on that. I said, "Well, let's cover all of the passages, all of Psalm 22, and be sure that there aren't any other textual differences." And there weren't. But putting the whole piece together shows how prophetically fulfilling, step-by-step, the atonement, the death, the resurrection of Jesus was.
- Hank Smith: 24:48 I've always thought of Isaiah 53 as the perfect Masoretic chapter, but now Psalm 22 has risen from my studies this year.
- John Bytheway: 24:58 And I think we talk a lot about the law and the prophets, that division of the Old Testament. But I love that Jesus includes, is it in Luke at the end? Luke 24:44. "He said unto them, these are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses and in the Prophets, and in the Psalms concerning me." I love that Jesus includes the Law, the Prophets and the Psalms right there.
- Jack Welch: 25:30 And when you go to Acts chapter two, where Peter is talking, start with verse 23. And it summarizes a lot of the things we've been talking about. 23 says, "Him, Jesus, being delivered by the determinate counsel and foreknowledge of God." What is the determinate counsel? The that word counsel should not be spelled the way it is here. It should be spelled C-O-U-N-C-I-L. It's the council in heaven, and it's determining what will happen in this world by the foreknowledge of God who knows what should and will happen. "Him, ye have taken, and by wicked hands have crucified and slain. Whom God hath raised up, having loosed the pains of death because it was not possible that he should be held by death."

26:28 And then this is relating to the Psalms, the next verse, 25. "For David, when did David speak concerning him? For David speaketh concerning him, I foresaw the Lord, all was before my face. And he is on my right hand that I should not be moved. Therefore, did my heart rejoice." Well, David is of course the one who gives us the Psalms. And if David foresaw what was going to happen, the Psalm is composed to make that point clear.

John Bytheway: 27:10 Yeah, great.

Hank Smith: 27:10 What a fantastic connection. Peter saw that too. Let's move to the last statement from the cross. This is from Luke 23. "Jesus had cried with a loud voice. He said, Father, into thy hands I commend my spirit." Let's add on to that final statement, the Matthew 27:54 JST, where Joseph Smith writes, "Jesus cried with a loud voice saying, Father, it is finished. Thy will is done, yielded up the ghost." His final words in mortality, "Father, into thy hands I commend my spirit, thy will is done." What a perfect statement to finish with.

Jack Welch: 27:52 Yes, of the utmost importance, we talked about the council in heaven where Jesus said, "I will go and do thy will." Lucifer said, "I will do it and I'll get all the glory." "Who shall enter into the kingdom of heaven?", Jesus asks toward the end of Matthew chapter seven, "he who doeth the will of the Father." And of course in the prayer in Gethsemane, not my will, but thy will be done. So for him to conclude, as Joseph Smith adds in there, thy will has been completed. And since we're talking about the Psalms, if you go to Psalm 31:5, here's what it says. "Into thine hand I commit my spirit. Thou hast redeemed me, oh Lord, God of truth." Once again, another element of the Psalms. As Jesus understands the spiritual underpinnings of life and what we are doing, and he has the ability to remember and bring into focus an immediate application these inspired words that will also give us those kind of benefits too.

29:23 Speaking of Elder Holland, don't you love his book on the Psalms? And I like CS Lewis' book called, Reflections on the Psalms. We don't spend as much time as we probably should understanding our own hymns, understanding the hymns of early Christianity. There's a hymn called the Hymn of the Pearl, beautiful Syriac hymn. That sounds a lot like, Oh, My Father. You can find that in BYU studies too. But these hymns, music. Music is deeper than just conversation. When you hear the Tabernacle Choir, when you sing the Hymns of Zion, you can be touched by deeper feelings that resonate with not just your mind, but your voice, your body, your whole soul, as you

embrace these truths and share them with other people. And I think that's what Jesus is modeling for us, encouraging us to do. These sustained him through his greatest trial and turmoil. And the scriptures, and especially the Psalms, will always do the same for us as well.

- John Bytheway: 30:47 They're like a prophecy. And I think it gives us comfort even when we know bad things are coming, just to know that they're coming. That we have prophecy about the last days and we can feel some comfort in, wow, yeah, this was supposed to happen. I don't know if comfort's the right word, but there's something about knowing the end of the story that gives us comfort, maybe I could say. And that footnote, Hank, that you referred to in Matthew 27, I had always thought before I came across that, that it is finished. I always thought it was his suffering, because that's what I would've been focusing on. And for him to say it is finished, thy will is done, shows that even in that kind of intense suffering he was focusing on doing the Father's will, as Jack just said. Which is amazing that thy will be done, became thy will is done.
- 31:50 And another thing that Elder Holland mentioned once, is that when Jesus appeared to the righteous in Third Nephi, that one of the first things out of his mouth was that I have done the will of the Father from the beginning. And he emphasized that what's the one thing the Savior wants us to know? It's that I have done the will of the Father from the beginning. And if you don't mind just one other little thing that has been important to me in Luke 23:46 there. "Into thy hands I commend my spirit. And having said thus, he gave up the ghost." And I just wanted to circle He in my scriptures. That once again we see they didn't really kill him, he gave his life. And even at this point he chose the time of his death. He gave up the ghost. Because I like my students to know, and it blesses me to know, he was a willing sacrifice. And he gave up the ghost in that moment.
- Hank Smith: 32:54 That's great, John.
- Jack Welch: 32:55 When Jesus says, "it is finished", the word that he uses therefore finished is tetelestai. And that word is the same root as the word teleios, which means perfect. Be therefore perfect, can also be, be therefore finished. And when he says "it is finished", he is also saying it is perfect. It goes both ways. And then of course in the Book of Mormon that perfect, it doesn't mean that it's perfect, it just means, okay, this is finished. Or he says be therefore perfect, or finished, even as I, or your Father which is in heaven is finished, or perfect. We believe in eternal progression, and so in a sense nothing is ever completely

perfect, it's always ongoing. We are always progressing. But when Jesus says it is finished, this step is now perfectly done.

- Hank Smith: 34:04 That's really good.
- John Bytheway: 34:06 And I love that both Paul and Moroni will use a title for Christ as the author and the finisher of our faith. And you probably both remember President Monson, had to be 50 years ago I guess, walking around in Salt Lake and seeing a sign in a furniture shop that said "Finishers wanted", and made a whole talk out of that idea of finishing. And I'd love to think of that when I think of the Savior, his work was complete and whole. Just reminded me of that.
- Hank Smith: 34:41 In 1999, Elder Jeffrey R. Holland said, "Even as he moved toward the crucifixion, Jesus restrained his apostles who would've intervened by saying, "The cup which my father has given me, shall I not drink it? When that unspeakable ordeal was finished, he uttered what must have been the most peaceful and deserved words of his mortal ministry. At the end of his agony, he whispered, 'It is finished. Father into thy hands I commend my spirit.' Finally, it was over," Elder Holland says. "Finally he could go home. I confess that I have reflected at length upon that moment, and the resurrection which would shortly follow it. I have wondered what that reunion must have been like, the Father that loved his son so much, the son that honored and revered his Father in every word and deed. For two who were one as these two were one, what must that embrace have been like?" Jack, Brother Welch, this has just been fantastic walking through these chapters with you, these very tender chapters. What do you hope our listeners take home from all this?
- Jack Welch: 35:46 Well, I have come to appreciate the goodness of the cross, the goodness of the gospel. And I hope that everyone can feel that Jesus understands us better than he did even in the spirit world. That we all learn things, that we can only learn in mortality, and we shouldn't be discouraged by these things. Jesus is our great model. He loves us, he will be there to do whatever He can, knowing that He can't do it all for us. We must also accept him and do his will, and keep his commandments. He says, "If you love me, you will keep my commandments." He will then be able to reciprocate that love even more than he already does.
- Hank Smith: 36:44 As we've been reading today, I've just been motivated to make it through my dark times. And I'm sure there's many listeners out there who say, because Jesus did this, I can walk my path. John, what a great day.

John Bytheway:	36:58	Yeah, so wonderful to spend this time with you. Thanks for being with us today.
Jack Welch:	37:03	Well, you're certainly welcome. Thank you. Thanks be to God for his goodness to all of us. It's been a privilege to be here. Thank you.
Hank Smith:	37:12	Thank you. We want to thank Brother Jack Welch for being with us today. We want to thank our executive producer, Shannon Sorensen, our sponsors David and Verla Sorensen, and we always remember our founder, Steve Sorensen. We hope you'll join us next week as we cover more of the New Testament on FollowHIM.
John Bytheway:	37:32	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.
Hank Smith:	37:59	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.

WHY WAS THE VEIL OF THE TEMPLE
DESTROYED WHEN JESUS DIED?



- Hank Smith: 00:02 Hello, my friends. Welcome to another followHIM Favorites. My name is Hank Smith. I'm here with the incredible John Bytheway. Welcome, John.
- John Bytheway: 00:09 It's good to be back, Hank.
- Hank Smith: 00:10 John, anyone who's been following followHIM Favorites this year knows that we do one thing. We answer a single question from this week's lesson. John, the question that comes up this week is from Matthew 27:51. Just after Jesus dies, gives up the ghost, it says, "And the veil of the temple is torn in two from the top to the bottom." The question is, John, why do you think that happened right after Jesus died?
- John Bytheway: 00:39 Yeah. I think that this is all symbolic, and who could go into the temple before this time?
- Hank Smith: 00:49 Right. Who could go into the Holy of Holies, what we would call the Celestial Room, one person, one day a year.
- John Bytheway: 00:56 Right. Maybe symbolically, now all of us can go, and that's available to all of us. As the veil was ripped, so Jesus was bruised, broken, torn, rent even, and He is our way to the Father. He's our Holy of Holies to the Father.
- Hank Smith: 01:20 Absolutely. The veil of the temple is a symbol of Christ. I didn't learn that until I read the book of Hebrews. In Hebrews 10, it says that Christ has made for us a way through the veil, that is to say, is flesh. So the veil of the temple represents the body of Christ, and those who have been endowed have special experiences where we get to approach the veil one at a time and thrust our hand into His side and feel the prints of His hands. It's a beautiful symbol, and I can see exactly why Matthew brought it up. I like what you said, that the Celestial Room, or the Celestial Kingdom, is now open to everyone. It's now open to everyone, not just one person, one day a year.

John Bytheway:	02:05	So that wasn't a bad thing. The veil of the temple was rent. That was actually a wonderful thing. Not just one person on a certain day, but it's available to all.
Hank Smith:	02:15	Yeah, almost a he did it moment. It's the grand opening of the Celestial Kingdom. Awesome. We hope you'll join us on our full podcast. It's called followHIM. We're with Dr. Jack Welch this week. We think you'd love what he has to say. So come join us on the podcast, and then come back here next week. We'll do another followHIM Favorites.