



“He is Risen”

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:

Which is the greatest of all miracles? Dr. Ross Baron examines the crucifixion and resurrection of Jesus Christ, making all other miracles probable.

Part 2:

Dr. Ross Baron explores how to find faith in Jesus Christ and the power of the Savior’s greatest miracle.

Timecodes:

Part 1

- 00:00 Part 1–Dr. Ross Baron
- 00:35 Introduction of Dr. Ross Baron
- 02:18 What happens to us when we die?
- 05:19 Prophets, apostles, and the scriptures testify of life after death
- 08:24 Take away Easter and there is no Christmas
- 09:55 Whom shall I send?
- 11:45 The five themes of this reading block
- 14:42 Luke 24 and the first day of the week
- 17:14 Leviticus 23 and types of the Savior
- 23:38 Women go to the tomb
- 26:30 Judas wanting to sell oil for the poor
- 29:42 What scriptures don't I understand?
- 30:03 The Second Coming parallels
- 32:16 Priesthood power creates miracles
- 35:06 What if they had gone to Galilee immediately?
- 37:42 The dead are in the temple
- 40:02 President Nelson gives a copy of the Book of Mormon
- 42:23 How many angels at Jesus's tomb
- 43:53 John waits at the tomb entrance/Peter's role
- 47:22 Elder Christofferson states John was the first to comprehend
- 50:45 Distractions and Mary seeing the resurrected Lord
- 55:02 Meaning of "Hold me not"
- 58:34 Road to Emmaus
- 1:00:27 Jesus refers to himself as Christ for the first time
- 1:05:52 End of Part 1–Dr. Ross Baron

Part 2

- 00:00 Part II–Dr. Ross Baron
- 01:35 Bad assumptions
- 03:28 John 6 and Elder Peter M. Johnson's personal story
- 07:45 President Russell M. Nelson's "Jesus is always the answer"
- 09:39 Jesus eats
- 12:10 Using the story of the Road to Emmaus to consider our expectations
- 14:20 The Apostles scattered
- 19:48 Elder L. Tom Perry asked why this dispensation won't apostatize
- 21:20 Resurrection of the body

- 25:49 Eating together and the sacrament
- 28:06 John 20-21 Jesus on the Sea of Galilee
- 31:45 Jesus asks Peter three times
- 35:36 The Great Commission
- 38:53 Why we share the Good News
- 40:13 Elder Marion D. Hanks and the empty egg
- 44:29 The ultimate triumph of the Atonement
- 46:52 Joy in the Resurrection
- 51:02 End of Part II-Professor Ross Baron

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Ross Baron is a professor of religion and philosophy at Brigham Young University. He has a PhD in religion and social ethics from the University of Southern California. At BYU Idaho, he teaches religion classes, philosophy classes, and Hebrew. He and his wife Kathleen are the parents of nine children. For Ross, teaching the gospel is one of the most exciting, exhilarating, and Spirit-filled things that can be done.

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

John Bytheway: 00:00:14 Thank you, my shining. I got to daub myself here.

Hank Smith: 00:00:16 Yes, we've got to get makeup in here, right? In the stories we're going to read today, there's a lot of shining people and so I thought, well, that's John. John fits right in with the what we're going to read about today.

John Bytheway: 00:00:27 Right back at you.

Hank Smith: 00:00:29 We are going to have a lot of fun in these scriptures. We have a wonderful guest back with us, John, who's joining us?

John Bytheway: 00:00:35 Yes, we have Dr. Ross Baron back with us, and I'm so excited about this. I had a lot of people comment on when he was with us in those last chapters of Isaiah in our Old Testament podcast and some of the amazing things that he has done and stories he told being in Southern California. So we're really glad to have him back. I'm excited. I just know I'm going to learn a lot and I've got my pen and pencils ready.

00:00:58 He was born and raised in southern California, joined the church at age 18. He told us about that last time. Served a mission to Argentina. When he returned home, he met, fell in love with Kathleen Ann Bolton and they were married in the Los Angeles temple. They have nine children, five boys and four girls. He received a bachelor's degree from BYU Provo in Finance Master's and PhD from USC in Religion and Social Ethics. And after 12 years of being institute director and coordinator came to teach at BYU Idaho in the summer of 2005. And I just loved this part of his bio. He has this little section called Unique Things I have Done. He went on The Price Is Right, won a stove, a mop, and a barrel sauna.

Hank Smith: 00:01:45 That's awesome.

John Bytheway: 00:01:47 Went on the History channel to represent the church some. One of the things that we talked about on our last podcast is he led community firesides about the church where thousands attended and some were featured on the website fairlds.org, played drums with a group of institute students at the Hard Rock Cafe in Los Angeles. But mostly, he loves to teach and learn. Loves being in the classroom with students and we're your students today. We're really glad to have you back.

Dr. Ross Baron: 00:02:15 Well, appreciate it. Great to be back. Thank you both of you.

Hank Smith: 00:02:18 The lesson today is entitled, He Is Risen, and these are some of the most incredible chapters in all of scripture, and we're going to cover a lot of them. Not just one or two, but there is a handful of amazing chapters here. So where do you want to go?

Dr. Ross Baron: 00:02:34 So grateful to have the opportunity, and I actually feel humbled and privileged to be able to talk about He has risen. I mean, in some ways we can say Matthew 28, Mark 16, Luke 24 and John 20 and 21 are the capstones of the gospels. This is it. So I wanted to do a little thing with both of you in terms of kind of, as you know, I'm a convert to the church. I was born into Judaism and converted into the Church of Jesus Christ of Latter-day Saints when I was 18 years old. And I was raised by wonderful parents, wonderful family, taught good values. But my main question was what happens when you die? That literally was my, even as a young age, I kind of was like, hey, so what happens when you die? Now, Judaism is a big river and lots of different beliefs, but I'm going to read just a short quote of what my rabbi's view was.

00:03:32 And then I want both, John, I'd love for you and Hank to kind of imagine you're a 17-year-old, you're sitting in synagogue, and your question is, what happens when you die? And this is the quote you get. Now this is actually from a quote from Richard L. Rubenstein in a book called The Making of a Rabbi. And here's the quote, "Even as a child, I believe that when I died, the whole world of my existence would disappear with me. My world would last only as long as I did. I was convinced that I had arisen out of nothingness. And in the final analysis, omnipotent, nothingness was Lord of all creation. We have nothing to hope for beyond what we are capable of creating and the time we have allotted to us. Nevertheless, in the final analysis, all things crumble away into the nothingness, which is at the beginning and end of creation."

Hank Smith: 00:04:31 Wow.

Dr. Ross Baron: 00:04:32 So John, Hank, seriously, I just, you're 17 years old, what are you thinking?

John Bytheway: 00:04:38 My first thought is this is so pointless. Like he said, there's nothing to hope for. That would be the hard part. Where's hope?

Dr. Ross Baron: 00:04:47 Hank, any thoughts?

Hank Smith: 00:04:49 It reminds me of a quote, it's an old quote from Euripedes. He was mourning someone in death. He just cried out, "Come back. Even just as a shadow, just as a dream" right? Anything at all. "Give me some glimmer that you still live." It sounds like that quote is saying you don't have that glimmer.

Dr. Ross Baron: 00:05:13 No.

Hank Smith: 00:05:13 You don't have that hope and you need to accept that that's just tragic in every way.

Dr. Ross Baron: 00:05:19 And it is. And so this is kind of what I'm being taught, but what's so fascinating is that within me, there's something saying that's absolutely not true. Now, I don't know that, but in my spirit I said that can't be true. That can't be true. And I think what Satan tries to do is to convince us not only is there not an answer, but maybe we can never know the answer. And the ringing testimony of Matthew, Mark, Luke, John, modern prophets and apostles, the prophet of the restoration, Joseph Smith, is that not only is it true that we do have life after death and that God lives and that there is a resurrection, but we can know it too. We can absolutely know it. And so I wanted to start off because for me, this is real. This is very personal. The resurrection accounts mean everything to me.

00:06:16 I wanted to frame it. I know it was depressing, and both of you should have seen your faces. I mean you guys, I ended that quote and both of you were like... Because that's what that quote does. But what's so fascinating is I think a lot of the world might believe that right now that that's the case. We have the opportunity today to talk about the fact that A, that's just not true. And B, we can know for ourselves that it's not true, which is awesome. And then I wanted to frame it with one other interesting story. So this is now probably 25, 30 years ago. I'm married, I'm back from my mission. I'm a member of the church, but I'm driving in a car with a friend of mine who has this belief and his father had just died. We weren't talking. And then he finally said to me, "How could all these people be driving on the

freeway? How could the sun come up this morning? How could the flowers bloom? How could anything be living when my dad just died?"

Hank Smith: 00:07:08

How can life continue?

Dr. Ross Baron: 00:07:09

"How could this even be?" And I said, the reason it can be, the reason the flowers bloom and these people drive and the sun came up is because your dad's not dead. Your dad's alive and you're going to be able to see him again. And man, you should see, he just looked at me because I was so intent about it. Are you serious? I said, I'm serious with all my heart. That's why the flowers can bloom and the sun can come up because otherwise it shouldn't. You are right. You are right. So anyway, I wanted to frame it because when we talk about this, and sometimes when we talk about scriptures and we go into academic mode or we're teachers and we kind of slide into this mood, this is very real.

00:07:51

It's visceral for me because I wasn't raised with it. John and Hank, I think, and a lot of our listeners, Easter was something you guys did. You were raised with it and kind of part and parcel of your lives. It wasn't for me. I wanted to also quote the prophet Joseph, maybe again to make sure that we're centered here. And you all have heard this. This is from the teachings of the prophet Joseph Smith, page 49, "The fundamental principles of our religion" quoting the prophet Joseph, "are the testimony of the apostles and prophets." Both living and alive. He doesn't say that. That's my bracketing there "concerning Jesus Christ that he died was buried and rose again the third day and ascended into heaven.

00:08:34

And all other things which pertain to our religion are only appendages to it." Wow. Like, okay, there's the focus right there. And that's the privilege we have to talk about the fact that he died, he was buried and he rose again. There's nothing better. And then Elder Gary Stevenson from the last general conference, April 2023, he's quoting N.T. Wright who's not a Latter-day Saint, but he's a great Christian scholar. "Take Christmas away." Do you guys remember this? "And in biblical terms, you lose two chapters in the front of Matthew and Luke, nothing else. Take Easter away and you don't have a New Testament. You don't have a Christianity." Wow.

John Bytheway: 00:09:17

That great?

Dr. Ross Baron: 00:09:18

Isn't that amazing?

John Bytheway: 00:09:19 And we heard that repeatedly at general conference. Didn't we get that impression? We have got to make Easter in our minds and hearts what It really is, bigger than Christmas.

Dr. Ross Baron: 00:09:31 No, that's right.

Hank Smith: 00:09:32 I was reading in the Bible Dictionary before we started and it says under miracles, Christianity, this is the world's largest religion, is founded on the greatest of all miracles, the resurrection of our Lord. And then this statement, if that be admitted, meaning if you and I believe in the resurrection, other miracles cease to be improbable, that all comes down to this.

Dr. Ross Baron: 00:09:55 That's exactly right. And I know this isn't in the gospels, but it's in the book of Romans. Paul, if we want to turn to Romans chapter one, I love this ringing declaration, which I find to be inspiring and I hope inspiring to others. So this is Romans chapter one. He says, Paul, I'm in verse one. A servant of Jesus Christ called to be an apostle separated, look at this, unto the gospel of God. I think preach my gospel missionaries know this, that it is the gospel of God the Father. There aren't two plans. The one question was the father had wasn't how do I save humanity? The question was, whom shall I send to fulfill the terms and conditions of the plan? It is the gospel of God. And then I love this verse three, concerning his son, Jesus Christ. The gospel of God concerning his son, Jesus Christ.

00:10:52 Verse four, and declared to be the son of God with power according to the spirit of holiness. How? By the resurrection from the dead. Gives me goosebumps, those four verses. Paul, in an inspired such a succinct, crisp way. The gospel of God concerning his son Jesus Christ and declared to be the son of God, how? By the resurrection from the dead. If there is no resurrection, he's not the son of God. He's not the Christ. So I thought this idea of introducing kind of what we're talking about with this ringing testimony from Paul in Romans, what a way to frame it. He's declared to be the son of God by the resurrection and that is power. Now, Matthew, Mark, Luke, and John, you guys have been doing the podcast now in the New Testament for a while, and we all know they have different audiences, right?

00:11:45 Matthew, Mark, Luke, and John written at different times, different sources. There's all kinds of discussions about that. But I wanted to look through and find maybe some key thematic points in all of the gospels if that's okay. Here's a common theme. Women come to the tomb early in the morning, the first day of the week with a concern about the stone. Number two,

angels are there. Divine authorized messengers. Number three, there's an imperative from the angels to go tell the disciples and others, by the way. So if you read carefully, the 11 are mourning and weeping, but there's others there as well. So it's like you got to go tell them. The fourth common theme is unbelief. Now I know that sounds strange and I'm going to talk about that more, but they don't believe it. The fifth common theme of course is the Savior shows up.

00:12:46 Now he doesn't just show up. He also goes through kind of an interesting process. Number one, peace be unto you, but then he's going to do some instruction. He's going to reprove them for unbelief. And then he's going to require, and I'm going to talk about this more too, that they physically feel him. And he's going to eat with them and he's going to commission them because you might say, okay, so cool, he resurrected. Now what? He's going to be like, okay, no, this is the deal. I am resurrected. The redemption is complete. Now you have to go tell the world. So there's these common elements, women at the tomb early in the morning, first day of the week, there's a stone. Angels are there. You got to go tell the disciples, there's unbelief, the Savior shows up. Peace be unto you, a little bit of a reproof for the idea of you have not believed.

00:13:42 And then what we're going to do is we're going to feel me, we're going to eat with me, and then I'm going to commission you. Isn't that interesting? So there's that kind of pattern that ties through Matthew, Mark, Luke, and John. And of course if we're thinking it's 3 Nephi 11 as well, we might call that the Fifth Gospel in some ways. But there's that exact same kind of idea that thematic elements that proceed through Third Nephi as well, which is again, a powerful testimony that we're all aligned. Now there are nuances. Anybody who's read carefully, the Matthew, Mark, Luke, John accounts, knows that there's nuances and different sequencing a little bit and there's some things and we try to harmonize it. I'm not sure their intent was to harmonize it. I'm pretty confident it wasn't. But they all ring true on these basic powerful elements, if that's okay.

Hank Smith: 00:14:31 I think that that's exactly right. We don't get caught up on details, one or two angels, what exactly did they say? But you got these similar pillars through every single account, through every single story.

Dr. Ross Baron: 00:14:42 Awesome. So I wanted to use Luke 24 in my class. I always call it, we're going to use this as the spine, meaning kind of we're going to use this as kind of, we're going to guide us. But we're going to use the Luke account, but that's going to allow us to go

to the Mark account and the John account and the Matthew account, if that's okay. And if we could just start in Luke chapter 24 of verse one. Now upon the first day of the week, very early in the morning, notice the time mentions, every gospel writer the first day of the week. So they want you to know it's Sunday morning and then very early in the morning. So that's the second time reference. Now, keep your finger here again. We're going to go to Mark 16. And in Mark 16, look at the time references.

00:15:30 It's fascinating. So we're in verse one, Mark 16. And when the Sabbath was passed, time reference one, Mary Magdalene and Mary, the mother of James and Salome had bought sweet spices that they might come and anoint him. Very early in the morning, second time reference, first day of the week, third time reference, they came unto the Sepulchre at the rising of the sun, fourth time reference. And by the way, we'll just use Luke and Mark in that case. Matthew brings it up three times. John brings it up twice. They want you to know it is the first day of the week. It is very early in the morning and they're coming to do this thing. Clearly we have symbolism here, and I think of the day dawn is breaking hymn 52. We've got the death of the old day, the dawning of the new day and old dispensation is folding away.

00:16:18 A new dispensation is coming in. And also what's super significant, and I love making Old Testament connections, is the idea that it's on Sunday. You guys know that the Sabbath in the holy land is a big deal, right? I mean, it's Saturday, right? It's a big deal. But this is happening on Sunday and some people are like, what's going on? And I want to suggest that this idea of the gospel writers mentioning the time, it's this first day of the week, it's early in the morning and it's going to brighten as the day goes, right? And the revelation, and again, Elder Bednar, sometimes it's super bright right away, but sometimes it's gradual. It seems like this is a gradual one. Even though this is the most astonishing and astounding thing that could possibly happen. This is a gradual kind of unfolding as the darkness goes to dawn and as the day increases the realization of what has actually happened.

00:17:14 But I'd love to make another connection here. In Leviticus 23, it has essentially the holy calendar. So this is the holy calendar that goes on. And if we can turn to Leviticus 23, how many times have you been asked to turn to Leviticus 23 in your life? I tell my students it's going to be their favorite chapter when we're done doing it in class. So Leviticus 23 goes through the holy calendar. Now there's something super interesting here. So

you have in verse five, it says in the 14th day of the first month. Now the first month in the Hebrew calendar is not January. This isn't a modern calendar, it's spring. The other thing they have to understand is that the Hebrew calendar is a lunar calendar. So dates can shift a little bit.

00:18:00 So Passover can be late March, early April. It's not some fixed time. So they have the Passover, and then right the next day, verse six, and on the 15th day of the same month is the feast of unleavened bread. Now look at this, and the seven days you must eat unleavened bread. Now John and Hank tell our listeners, what's unleavened bread?

John Bytheway: 00:18:24 It doesn't have yeast in it. So it doesn't rise.

Dr. Ross Baron: 00:18:28 Right. In the bread, they call its matzah and you've had matzah. Well, it's not great, but I figured you put enough butter and cheese on anything and we can eat it. But the matzah is the unleavened bread, right? And in fact, they're so concerned with the leavening idea, it's seven days that there's traditions about getting the leaven out of your house and all these kind of interesting things. And even in some ideas that if you eat leaven during the Passover, the feast of unleavened bread, you are cut off from among the people.

00:18:59 Okay? That's how serious this is. But you brought up, it's the rising agent of the bread, right? It's the yeast. The next holy day, so we go to verse 10, speak unto the children of Israel and say unto them, when ye be come into the land, which I give unto you and shall reap the harvest thereof. Now the first harvest and spring is going to be barley and wheat that was sown in the fall, and now this is the first harvest is barley and wheat. When you come into the land, which I give unto you and shall reap the harvest thereof, then shall ye bring a sheath of the first fruits of your harvest unto the priest. Now notice this verse 11, and the priest, this authorized messenger of God, he shall wave the sheath offering before the Lord to be accepted for you, underline, asterisk, triple exclamation, point on the next line, on the morrow, after the Sabbath, the priests shall wave it.

00:19:59 Literally, let's think in our minds what this priest is doing. He's taking the first fruits of the harvest from the fall. Now we're reaping it in the spring, and he's going to actually lift it up and wave it before God. What day of the week is he doing that? Sunday, on the tomorrow after the Sabbath. So Paul, one Corinthians 15 says, verse 20, but now is Christ risen from the dead being the first fruits of them that slept. He's directly tying it back to Leviticus 23. Jesus is the first fruits. There was no

resurrection before Christ's resurrection. None. People were brought back from the dead, but they had to die again. Sometimes my students are a little confused like, well, Lazarus was resurrected. No, Lazarus was not resurrected then. In John 11, that's Lazarus his spirit had to come from the spirit world back into the mortal body, and then he lived, but then eventually had to die again.

00:21:04 What this is pointing to, and again, all things point to Christ, Mosiah 13, 2 Nephi 11, they're teaching us that the law of Moses is a type and a shadow for Christ. And the plan, this is amazing. Now, wait, I'm not done. The next holy day, he's going to say this, verse 15, and you shall count unto you from the morrow after the Sabbath, from the day that you brought the chief of the wave offering. Seven sabbaths shall be complete even unto the morrow after the seventh Sabbath shall you number 50 days. Again, the seventh, it's going to be on Sunday and you shall offer a new meat offering. But look, in the middle of verse 17, they shall be baken with leaven in the Passover and the feast of unleavened bread, no leaven. In fact, if you have leaven, you could be cut off from among the people.

00:21:52 Then we do the wave offering, we raise it up, and then we have the day of Pentecost 50 days later, and now your sacrifices are going to have leaven. Why? Well before Christ hasn't risen. The Passover and the feast of unleavened bread is his atonement and his death. The wave offering is the resurrection, the feast of Pentecost outpouring of the Holy Ghost. Now you keep leaven in it. Jesus has risen from the dead. Isn't that awesome?

John Bytheway: 00:22:21 Yeah, that's fantastic.

Dr. Ross Baron: 00:22:22 So the first day of the week, so I'm making this big deal, Luke 24:1, Mark 16:1, Matthew 28:1, John 20 verse one, because they all the gospel writers talk about it. And you have to be thinking it's cool that they're talking about it. Mark brings it up four times, four time references. This is Sunday. It's early in the morning, right? I mean, if the Sabbath has passed, this is what's going on. Yeah, I wanted to kind of make that connection because I think it's important. And I think it's a beautiful tie to the Old Testament, beautiful tie.

John Bytheway: 00:22:55 Yeah, thank you. For years when Paul said the first fruits of them that slept, I mean it made sense without knowing, oh, that that's an actual feast. And then him tying to, hey, this is the Jesus is the first being ever to be resurrected. So thank you for mentioning the Paul reference too, because he clearly saw it too.

Dr. Ross Baron: 00:23:18 I love that. Thank you. Because Paul is so connected, maybe more than anyone, to being able to see Jesus through the Old Testament. But now is Christ risen from the dead being the first fruits of them that slept. Wow, that's Leviticus 23. That is the harvest. That's the wave offering. He's brought up, and it's on the Sabbath. It has to be on the Sabbath. Okay, next thing. We've got women coming to the tomb early in the morning. One of the women who's mentioned in all four is Mary Magdalene. Not in the Luke account, but in Mark 16:9 and in Luke 8:2. So back in Luke, it says that Mary Magdalene is a woman out of whom came seven devils. I want to be super careful here. I want to be super careful. I don't pretend to know why she had been possessed of seven devils.

00:24:12 I don't know any of that, but I do know this, the arc of her life and up having her being one of the greatest believers and the first person to see a resurrected being. So anybody who thinks, man, I've gone too far. I've done too much. There's no redemption for me. There's no repentance for me. Mary Magdalene again, and I think we'll get one day the great full story. But what we know is she went from a woman out of whom came seven devils to being one of the closest associates of the Lord Jesus Christ. So whatever that entailed, I believe it's like the message of Alma or any other message. If they can repent, I can repent. If Mary can, I can. And I think that's a powerful message. The other thing too is that women are there. Now, this is where Matthew, Mark, Luke, and John are going to turn maybe some expectations on our heads.

00:25:06 Why are they going to the tomb? They're going to the tomb to anoint his body. Apparently they don't get to fully do it because we're rushing a little bit after the crucifixion and we're putting it in the tomb of Joseph of Arimathea, and we're rushing a little bit so we don't fully get to anoint his body. And so the women are coming early in the morning because we got to finish the job now, but they're coming to anoint his body. And in a way, that's a form of unbelief. I know that's weird that I'm saying that. And I admire these women. They're amazing. They're faithful, but what don't they get? He's not there.

John Bytheway: 00:25:45 He's not going to be there.

Dr. Ross Baron: 00:25:46 He's not going to be there. But they don't, and again, I'm not blaming them, but I want to make I think a point here. So they're thinking we've got to go anoint his body and it hasn't entered into their mind or heart that he's not there. Now, I want to contrast this with a story in John 12 if we can. So can we go to John chapter 12. In John 12, Mary, the sister of Martha

and the sister of Lazarus does something that's fascinating. We all know this story. They're in Bethany. I'm in verse one. Then Jesus, six days before the Passover came to Bethany. So that's where Lazarus is raised from the dead and Martha made him stuff and they're all there. Verse three, then took Mary a pound of ointment of Spikenard, very costly and anointed the feet of Jesus. Wiped his feet with her hair and the house was filled with the odor of the ointment. So she anoints him. Now in the John account, we get the idea verse four, then saith one of his disciples, Judith Iscariot Simon's son, which should betray him.

00:26:53 I wish John wouldn't have kept spoiling that. I just have some tension here. I always feel like he's like, grr. Every time he mentions Judas's name, why was not this ointment sold for 300 pence, which is a year's salary, by the way, a year. That ointment that she's putting on his feet would be like a year's for a laborer that would've been a full year's pay. Why wasn't it given to the poor? Verse seven, then said, Jesus, let her alone. Now there's a Joseph Smith translation seven footnote A, for she has preserved this ointment until now that she might anoint me in token of my burial. I guess I want to ask this question. She gets something that the apostles don't get. She is anointing him for his burial, and I want to understand why did she get it, but others didn't. Why would this woman understand? But the 11 don't or the 12 don't. Others don't but she gets it. Any thoughts on that?

Hank Smith: 00:27:53 I don't know. I've thought about that before. I've thought she seems to understand, John, you've mentioned this, John the Baptist seems to get it. Behold the Lamb of God, the sacrifice of God, but the apostles don't seem to.

Dr. Ross Baron: 00:28:10 They don't seem to get it. And I'm not, again, I'm not trying to criticize the apostles. I'm not saying I would've got it, but I think there's an interesting juxtaposition here. And I want the juxtaposition to be that Mary, again, the sister of Lazarus and Martha, who apparently Lord loved very much spends time in Bethany with them. She gets it, but at the tomb, the women don't get it. The apostles don't get it. No one gets it. No one gets it. Isn't that interesting? So we do get it here. She's open, she's listening. She's anointing for his burial. But when we get to the tomb scene, every gospel writer, no one gets it.

Hank Smith: 00:28:50 Yeah. Doesn't John say himself? This is John 20, verse nine. They knew not the scripture that he must rise again from the dead. That it seems so obvious.

John Bytheway: 00:29:00 That's one of those things that helps us see that the gospels were written after the fact and always makes me think, Hey, yeah, he did say that. And yeah, he did say that. What you said before about the women, I've made the same observation in class, but I've only that the women seem to know what was going to happen. Don't know why. Maybe they listened better, more sensitive. I don't know why, but they seem to have understand, at least against the day of my bearing, has she kept this? And it sounds like she kept that ointment, preserved this ointment until now that JST says, because that's a very expensive thing to keep around the house.

Dr. Ross Baron: 00:29:39 Right. And I love it. I love what you're saying. I mean, she got it. She was in tune. I want to think to myself, what don't we get? What are apostles and prophets and the Holy Ghost and the scriptures teaching me and what don't I get?

John Bytheway: 00:29:54 What a great question.

Hank Smith: 00:29:56 What will look obvious in time?

Dr. Ross Baron: 00:29:58 Exactly. One day. So Hank, it's going to be like, no, duh.

Hank Smith: 00:30:02 Right. How did I miss it?

Dr. Ross Baron: 00:30:03 Yeah, exactly. I keep thinking about the second coming of the Savior, and I'm not talking about the timing. I'm not talking, but there's aspects of the second coming. There's probably even aspects of us going into the spirit world or of the restoration and its growth. President Nelson seems to be kind of wanting to peel back our eyes to say the glorious aspect, the most important work is the gathering of Israel. Nothing's more important than that work. And I think we're like, yeah, yeah, that's cool. That's awesome. But what don't we get? Because I want to be at it. I want to be Mary and Bethany, I want to get it. I guess I'm asking all of us to think clearly or maybe to think a little bit and ponder in prayer. Heavenly Father, help me get what I'm supposed to get.

John Bytheway: 00:30:48 That's kind of red-faced. Oh yeah, he did say that. And I'm thinking about the Book of Mormon when Jesus is like, didn't Samuel prophesy that I was going to rise from the dead and appear unto many? Oh yeah, he did. Why isn't it here?

Dr. Ross Baron: 00:31:04 Yeah, we'll write that down. He did say that.

Hank Smith: 00:31:07 Even the angels at the tomb say as he said, right? As he said,

Dr. Ross Baron: 00:31:13 No, and in fact, the angels at the tomb are like remember? And they're like, ah, we remember now. He did say he's going to raise the third day. Yeah, that's cool. Yeah. I mean, I just think we blow by these verses, but this is critical, right? This is so important. The interesting thing is in Luke 24, when you get to verse two, it's a Joseph Smith translation, and I'd like us to kind of look at that. So I'm in Luke 24 verses two through four in terms of the Joseph Smith translation. And they found the stone rolled away from the sepulcher. This stone issue is an interesting issue in the Mark account on the way. They're like, who's going to roll the stone away from us? That's like something, they're like getting there early in the morning and they're like, oh, wait, there's a massive stone. In fact, archeologists believe the stone is going to weigh anywhere from 1500 to 3000 pounds. I'm sure Mary Magdalene, and they're all in good shape. But that would've been tough.

00:32:16 But I think the stone is a symbolic idea. Again, the stone closes things off, the stone seals the tomb. The women aren't going to be able to move the stone. We all have these kind of sealed off things in our lives. We think that's going to be impossible. And then what does it take? It takes angels. It takes, and it takes priesthood and power and authority because the stone gets rolled away, right? I mean, I think that is so awesome. So verse two, they found the stone rolled away from the sepulcher and two angels standing by it in shining garments. So we have these authorized messengers of God. They're standing there. And by the way, what a cool calling. Can you imagine that in pre mortality? Hi, I'm Hank. We'd like you to be the angel at the tomb. Will you accept that calling?

00:33:06 Yeah, I will. Sure appreciate that. I mean, those two, we don't know who they are. One day we will, but what a calling, what a privilege. So the two angels are standing there, and then it says they entered in. So the women go inside the sepulcher and not finding the body of the Lord Jesus. They were much perplexed thereabout. They're just like, whoa, man. Verse four. And were a frightened and bowed down their faces to the earth. But behold the angels said unto them, I love this. Okay, angels speak by the power of the Holy Ghost. 2 Nephi 32:3. Therefore, they speak the words of Christ. Why seek ye the living among the dead? Now, we've been taught by Elder Bednar and others inspired questions. Why seek ye the living among the dead? What a question that would've penetrated their hearts, caused them to think then.

00:34:00 And can you imagine over the course of years and decades later, as they taught others, as they reflected on that inspired

question, why seek ye? Why you acting? And in other words, this goes back to my point. Why'd you come to the tomb? You guys brought spices? You were going to anoint his body? Wait a minute, verse six. He is not here but He is risen. And then John and Hank your point before, remember how he spoken to you when he was yet in Galilee? Remember? That's right. So this idea of He is risen, this is the announcement, the glorious news of everything. He didn't just come back from the dead, the resurrection. And I think some Protestant friends and some of our Christian Catholic friends, there's maybe some nebulousness about what it is for Latter-day saints. The resurrection is simply the reuniting of the spirit and the body never to be separated again in its glorified, perfected state. Inseparably connected, no blood. Spirit and body. Immortal. Why seek ye the living among the dead? He's not here. He is risen. Remember?

- Hank Smith: 00:35:06 It's like if they would've been paying attention, they would've gone to Galilee the moment he died.
- Dr. Ross Baron: 00:35:12 Exactly! Right! No, that's my point.
- Hank Smith: 00:35:13 He told you he was going to meet you there.
- Dr. Ross Baron: 00:35:14 And I get this impression, everyone's like weeping and wringing their hands and mourning and it's over. And the women included who are there, and by the way, again, I'm not trying to criticize them. They're there with the best intentions. They love the Savior. They're going to anoint the body. And they might even be thinking, oh, the resurrection's, this abstract philosophical concept one day. Yeah, it's going to be, yeah, it's in a thousand years. And then the next point, so you have authorized messengers. And of course Hank, you brought up a little earlier, one messenger, two messengers, all the Joseph Smith translations make Matthew, Mark, Luke, and John have two angels there. And I think, again, in the mouth of two or three witnesses shall every word be established. And I think you also have a nice Old Testament, Deuteronomy 19, you got to have two witnesses.
- 00:36:03 I think that's kind of cool. And I think Deuteronomy 17, verse six, you got to have two witnesses. These two angels who are authorized messengers testify to the women. Why seek ye the living? He's not risen, he's not here. And then the imperative, go tell the others. You got to run and go tell the others. Now, I want to quote S. Kent Brown. I love this quote. The Galilean women become the initial witnesses of Jesus's resurrection, learning of it from two divine messengers. Moreover, by

carrying the words of the angels, they in effect become messengers or heralds of the news to others, including to the apostles. Love that the women become the witnesses to the witnesses. And then this is something I love too. All four gospels show Mary Magdalene, Joanna, Mary, the mother of James and Joseph, Salome and the other women disciples accompanying Jesus to his death anointing and bearing his body, viewing the empty tomb and experiencing his risen presence, that the message of the resurrection was first given to women, is regarded by many biblical scholars as compelling evidence for the historicity of the resurrection accounts. Had these texts been fabricated by overzealous male as disciples, they would not have included the witnesses of women in a society that rejected their legal witnesses. So I think that's pretty neat, this idea of, again, women and then these divine messengers who are angels, who testified to them and then they testified to others.

John Bytheway: 00:37:37 If you were going to make this stuff up, you wouldn't have these women be first. You would be as witnesses. Witnesses,

Dr. Ross Baron: 00:37:42 Yeah. No, that would've been such a breach in first century culture, the Mediterranean. Why do we care? So who's Mary? Why do we care?

John Bytheway: 00:37:55 There were times when I went to the cemetery to just not really see my dad, but be there. And I had that impression, don't come here. Go to the temple. You want to feel your mom and dad close. If they've passed, you don't have to come here. I appreciate it. But go to the temple and that's where the living are.

Dr. Ross Baron: 00:38:18 I love that. Thank you. I think that's so great, and I love that there's been this subtle change in the temple. We don't say who is dead anymore.

John Bytheway: 00:38:26 Because they're living.

Dr. Ross Baron: 00:38:28 And it always goes through my mind because they're here. They're they're alive. I remember I was in a meeting with Elder Scott in Glendora, John. He said, the people on the other side of the veil do not like to be referred to as dead. And I thought, well, he would know. I don't have firsthand experience with that, but he would. Okay, verse 11 and Luke 24. So they go to the apostles and the 11 and their words seem to them as idle tales, and they believed them not. That is so rude. Oh my word. The women are like, we saw angels. He's not here. He's risen there. There's nothing better. We're so excited. And they're like,

no. And in fact, I'm a Hebrew guy. I'm not a Greek guy, but I looked up the word for idle tales in the Greek, and it means this nonsense, an incredible story. Or twaddle. Twaddle. Yeah. You guys get to use the word twaddle in some. I want to challenge you to use it somewhere later today in a conversation that is twaddle. So you said that's rude in a way, even ruder, if you understand the word like gosh. Yeah. They actually were like, no, that is nonsense. That is a hundred percent. Can't be the, that can't be the case.

- Hank Smith: 00:39:46 How demoralizing to have the news of a lifetime that maybe have in your head how people are going to react. They're going to be so excited. No.
- Dr. Ross Baron: 00:39:55 Yeah. Well, and I think, again, I want to place myself, I want to do a Lord is it I? So just like what am I not getting? I also want to think, so what are modern witnesses saying to me that I'm kind of brushing off as idle tales? Like you said, Hank, and how frustrating that would be for the messengers and any missionary who served a mission or anybody who's taught the gospel to somebody where they haven't accepted it or they've been like, yeah, that's cool. Thanks so much. You remember that story when President Nelson gives the Book of Mormon to one of his associates and the guy comes back and says, Hey, thanks so much. And President Nelson says, what? That's not the right response. Sorry. And he tried to give him the book and he goes, no, I'm giving you the book back because that's the wrong response. And the guy goes back, reads it, and ends up getting baptized. Wow.
- Hank Smith: 00:40:47 That's the wrong response.
- Dr. Ross Baron: 00:40:48 That's the wrong response. You don't understand here, take the book back. You have to understand. So I think that's a very interesting thing. And so by the way, Luke then records this super interesting thing where he then says, okay, Peter gets up, runs to the sepulcher, looks in, sees the linen clothes laid by themselves, and he departs and it says he's wondering in himself that which was come to pass. Now that's just a one verse little deal, but this is crazy amazing because John, of course the book of John will expand this account because now Luke, just so we kind of get going here in Luke chapter one verse two, Luke is in my view, he's like a historian going to the different people collecting the accounts. He himself wasn't an eyewitness, but he is authorized to do this. But he's like interviewing people.

00:41:39 And I have a feeling John might've read Luke and been like, no, it was good, but I got to tell this story. That's good. But man, we got to expand that version. So can we go to John chapter 20 and let's look now John 20. Mary Magdalene runs, we know this. Verse two, she runneth and cometh to Simon Peter and to the other disciples whom Jesus loved John and sayeth unto them, they've taken away the Lord out of the sepulcher and we know not where they have laid him. Now, her report, there isn't the glorious report yet. So you can imagine that they're going to be really upset with that. Something nefarious has gone on. They're messing with a dead body.

Hank Smith: 00:42:23 Is John telling us here that Mary has yet to see the angels that are talked about in the other chapters? Are we just going to be okay with them not lining up?

Dr. Ross Baron: 00:42:34 No. Okay. So in John 20 verse one, which I didn't read, footnote D a Joseph Smith translation tells us, and two angels sitting thereon, but there's no declaration yet. The stone's just rolled away. She sees these angels that he's not there. If you were asking me to harmonize it, I would say Mary went first, had this experience, goes back, tells Peter and John, they run, and then she then comes with the other women.

Hank Smith: 00:43:03 They're difficult to harmonize and we can be okay with that.

Dr. Ross Baron: 00:43:05 That's okay. Exactly. But the Ross Baron School of Harmony Management is that Mary goes first, stone's rolled away. There's angels there, but we don't hear any declaration. She is so perplexed and freaked out by it. She runs back, Peter and John run. She then comes back with the other women. Peter and John are now back home. Does that make sense? What I just said? Right. To me, that's how that works. So they go, and then I love, John is such an interesting writer and he loves details, right? So they ran together and the other disciple did outrun Peter. What an interesting thing.

John Bytheway: 00:43:40 I'm faster than Peter. I just got to get that in the standard works forever and ever. Amen. I'm faster than Peter.

Dr. Ross Baron: 00:43:48 I'm faster than Peter, and I want to let you know that I'm the beloved. Just so you guys know.

John Bytheway: 00:43:53 The disciple that Jesus loved, that doesn't narrow it down that much unless because he kind of loves everybody. Unless it's John talking about himself, which is fun. Yeah, exactly.

Dr. Ross Baron: 00:44:04 It is pretty funny. And he came first to the Sepulchre and he's stooping down looking in, saw the linen clothes lying, yet went he not in. Now this is interesting. So he doesn't go in then come with Simon Peter following him and went into the Sepulcher and seeth the linen clothes lie. Now I'm going to tell you, I'm going to quote, this is from Russell M. Nelson from April 1993. He says, "When Simon Peter and John the beloved ran to investigate the report that the body of their crucified Lord had been taken from the Sepulcher. John being young and younger and swifter arrived first, yet he did not enter. He deferred to the senior apostle who entered the Sepulcher first."

00:44:44 Elder Nelson makes the point that the Savior had taught them the order that there was an order in the kingdom and that John was, it wasn't just a kind of a throwaway, he's trying to help you understand the order. I think that's interesting again, that President Nelson back in 1993 would've brought that up. And if you know anything about the way the 12 operate, and I think a lot of people do, it's very orderly and they defer to the seniority and all those kinds of things. So anyway.

John Bytheway: 00:45:12 I'm so glad you said that because I remembered somebody saying that and I remembered, there you go now, now I've got the note there, but I remembered the church made a movie years ago called Lamb of God. And I think this coming up is like my favorite scene. But it shows Peter and John running in kind of slow-mo. And I remember John stopping and letting Peter go in, and for some reason I remembered that statement, but I didn't know who said it about, I've always just said perhaps in respect to the senior apostle, but now I have the footnote to let Peter go on, which is wonderful that Jesus taught them even that sort of thing.

Hank Smith: 00:45:52 Is it okay to say Ross, that John sees Peter differently now?

Dr. Ross Baron: 00:45:56 Exactly. He has a different role. And that the Savior, remember in previous, Come Follow Me. He's talked about leadership and that if you're, you're the servant of all. And we know at the sacrament where Peter is sitting, he's the servant in the trilenium, but the Savior has taught them this order and that John is respectful of that order. And then it says, and this is this other part of the Lamb of God movie in verse five, and he's stooping down looking in. He saw the linen clothes lying yet went on in verse six, then come as Simon Peter following him, went into the sepulcher, seeth the linen clothes lie, and the napkin or the head cloth that was about his head not lying with the linen clothes, but wrapped together in a place by itself then went in also that other disciple. So John now comes in, which

came first to the sepulcher, and he saw and believed. So John, tell us about the Lama. God, that part you like.

- John Bytheway: 00:46:47 That's my favorite scene. I have a hard time watching that movie because of the scouring and the crucifixion, but this is my favorite scene because they depict those clothes folded. And a thief never would've folded the clothes if they stole the body. They show these clothes so carefully folded. And boy, when they show that scene right there and the realization hits Peter and John of what has happened, oh, that's, that's the best scene in the whole thing. And I heard Brother Jeffrey Marsh talk about it occurred to him once as he was leaving the temple and folding his own clothes. He said, it occurred to me that these are the clothes that I will be buried in one day. And he was folding those clothes and it brought to mind all of this thing. I thought, wow, that's a wonderful application of our belief in the resurrection.
- Dr. Ross Baron: 00:47:44 Let me add this. This is from D. Todd Christofferson from April 2014, and he makes this interesting comment about John. And he says, John apparently was the first to comprehend the magnificent message of resurrection. He writes that he saw and believed on, whereas the others to that point knew not the scripture that Jesus must rise again from the dead. That's from April 2014. So Elder Christofferson seems to be implying, and I think the text says it at the end of verse eight, that John, he saw and believed, and I love your insight, John there from Brother Marsh about the clothing folded in a particular way that perhaps even they recognized and that no thief would've taken that away or done it that way.
- John Bytheway: 00:48:34 Thief isn't going to fold up the clothes.
- Dr. Ross Baron: 00:48:36 No, absolutely not. And the Romans certainly would not have done that. Then it's interesting, verse 10, then the disciples went away again unto their own home. Great. So they go back. Now to me, this is again verse 11. This is where I think John is filling out now, John is of course dated the latest of all the gospels. And my opinion is that John read Matthew, Mark and Luke and felt good about them, but kind of wrote to a different audience and felt like there was some gaps that needed to be filled in. And he rewrites Now, so Mary now comes, but Mary stood without at the Sepulcher weeping, I'm in verse 11. So clearly she's come back. So she ran and told Peter and John, they run and then she comes back. And then verse 12, she sees two angels. We've got the angels sitting there.

00:49:26 And then they have this interaction with her. Woman, why weepst thou? verse 13. Because they've taken away, my Lord, I know not where they have laid him. She's so upset. And then the Savior shows up and she doesn't know it's Jesus. Woman. Why weepst thou? He asked her. Whom seekest thou? this is called an iluso in literature in the first question that Jesus asks, remember when John testifies, that's the lamb of God. And then James and Andrew are following and others, and he turns around and he says, whom seek ye? So now you got these nice bookends. And so he asks her whom seek ye? In effect whom seekest thou? And this is in fact the Lamb of God. So she doesn't see him clearly. I'm keeping this theme of is he appearing to me and I'm not seeing him clearly? Is the Holy Ghost manifested to me? How many times have Hank, John, you guys have had students "How do I know when I'm feeling the Holy Ghost?" And I kind of want to say, you have, you are. I promise you have. I promise. Exactly. Yeah. You have. And I think this idea, so she's standing in front of the resurrected Lord. She doesn't see who he is. Well, what's going on and why? So why don't you think she sees him? Because it's the same question that I have is why don't the Nephites at Bountiful understand the voice.

Hank Smith: 00:50:45 It takes a while.

Dr. Ross Baron: 00:50:45 Yeah, it takes a while. So there's distractions. We're in a worldly way. It's unexpected. I just think, man, I'm reading my scriptures. I'm studying them. I want to see with spiritual eyes, I go to the temple. I don't want to sleep through a session. I want to see with spiritual eyes. I go to the holy land with people. I want to see there, stuff that is more than, I guess, physical sight.

00:51:12 And so we have to remove distractions. And I think what we do, and I think in come follow me, in a home centered, and I think a lot of parents love the idea, but they're like, how do I do? And I always just say, create the environment for the Holy Ghost to be there. Well, how do I do that? Well, what do we do? You're going to sing a hymn. We're going to have a prayer. We're going to be focused on text. We're going to try not to be distracted. That's going to allow us to see if you will, in a way that maybe we wouldn't have otherwise. So what's Mary distracted with? I think Mary's distracted with, and again, I'm not trying to criticize her, to anoint his body.

Hank Smith: 00:51:51 Yeah. Where's the body?

Dr. Ross Baron: 00:51:52 Where's the body? Yeah.

John Bytheway: 00:51:53 And where did you take him so that I can finish what I came here to do. Yeah.

Hank Smith: 00:51:57 Yeah. She probably doesn't want him buried in some unknown location.

Dr. Ross Baron: 00:52:02 That's all legitimate, right? Those are all legitimate concerns. But my point with the text in Matthew 28, Mark 16, Luke 24, and John 20-21, is that it's turning everything on its head because no one gets it. So I'm not just blaming Mary the 11 don't get it. She doesn't get it. The two guys on the road to Emmaus don't get it. No one gets it. And then of course, we all know this so powerful. Verse 16, Jesus saith unto her, Mary. she turned herself and saith unto him Rabboni, which is to say Master. And then I have this quote from James Faust. This is from April 1985. One, only one person could speak her name that way. With that single word, all doubt, confusion and uncertainty was swept away. Mary in that instant came to the grand sublime realization that he for whom she mourned, even Jesus that was crucified, had risen from the dead, just as the angels early that very morning had testified.

00:53:05 He is risen. I love that. And the first words at the opening of this dispensation were Joseph, I always say, what does the Book of Mormon open with? Well, Nephi, right, it's his name I, Nephi, having been born of goodly parents. It opens with his name. This dispensation opened with Joseph. And I think it's so interesting that the resurrection is announced by Jesus with an individual's name. Mary. And now she knows, and like President Faust says, all doubt, confusion and uncertainty swept away with one word. Wow. So good. Then this famous thing, Jesus saith unto her, touch me not. The Joseph Smith translation says, hold me not for I'm not yet ascended to my father. Now side note, and I can't help myself, but when Jesus is on the cross, some of our evangelical friends, we'll use the idea of when he says to the thief on the cross, today you're going to be with me in paradise.

00:54:06 And they'll use that to say, see, all he had to do is confess Jesus. And he was in, and I had an interesting interaction with some theology guys down in Southern California, and this one guy brought it up. He said, well, clearly all we have to do is confess Jesus. Brought up the thief on the cross and I said, do you believe heaven is where the father is? And he said, yes. I said, awesome. I said, well, then where he promised where the thief would go, wasn't heaven. And the guy said, oh, that can't be. I said, please turn to John 20. So we went to John 20 and I said, Jesus three days later has not yet ascended to heaven. So

clearly that's not what he was promising the thief. It's an interesting thing. We all need to kind of make that connection. I like that connection from our point of view. She then, verse 18, she goes and tells the disciples she'd seen the Lord. In other words. Now again, the emissary, she's the witness. She goes,

- Hank Smith: 00:55:02 When I was a kid, I did not like that verse. Touch me not, touch me not. I thought, what's wrong with him? I remember asking my primary teachers, why can't she touch him? And they would say, we don't know. Can we just go get your parents and have him not be here anymore? I just say, I think he should wait until he can be touched. And it's nice when you read some of the other translations of that verse, it's not, don't touch me. You got to let me go. You're holding onto me and I've got to go.
- John Bytheway: 00:55:29 We know it's not bad for you to touch a resurrected being because when Jesus goes to the righteous in the new world, he lines them up.
- Dr. Ross Baron: 00:55:36 But that's going to be one of my themes in the resurrection accounts, is that not only is it okay, I believe he requires it.
- Hank Smith: 00:55:44 Yeah, he wants it.
- Dr. Ross Baron: 00:55:45 It's not just, okay, this is critical. So I love I... Thank you for sharing that, Hank. That's pretty cool. I know we don't know why, but this idea in the Joseph Smith translation is, no, no, no. Don't restrain me. You've got your hug in. But I got stuff to do. I got to go. So that's the John edition of Peter running to the tomb. We get John going, we get that, all that thing. Then we get Mary. Now she's the first person to see a resurrected being. Now, by the way, interesting thought here. No one actually sees the resurrection. They see the evidence of the resurrection.
- Hank Smith: 00:56:21 They see the resurrected Lord.
- Dr. Ross Baron: 00:56:22 They see the resurrected. Exactly. We have no record of any mortal seeing Jesus resurrecting, but we see him resurrected. So I just think that's an interesting kind of thing if we are careful in our text here. Okay, now let's go back to Luke 24 because Luke will add a story that Mark alludes to, but that is expanded in Luke 24, which I think is a fabulous story and one of my favorites. And it's the road to Emmaus. Now we have struggled knowing where Emmaus actually is and there's lots of debate. And at the Jerusalem Center, when we take students, we actually don't take them to Emmaus because we're not convinced we know where it's, where Emmaus is.

Hank Smith: 00:57:08 There's a place there called Emmaus.

Dr. Ross Baron: 00:57:10 Correct. There is a place called Emmaus. We're not just, but

Hank Smith: 00:57:12 It could have been named much later.

Dr. Ross Baron: 00:57:14 Exactly. So we're not, there's some argument about that. We don't want to get that. So these two guys, I mean Luke 24, verse 13, they're going to Emmaus, which is not super far, but it's 12 kilometers. So a little over six miles, seven miles from Jerusalem. In verse 15 it came to pass while they communed together and reasoned, Jesus himself drew near and went with them. Wow. Verse 16. But their eyes were holden. And if you look at your footnote, they have the Greek, their eyes were restrained. I think that's another interesting question, why that would be the case that they should not know him. So he asked them, what's going on? What manner of communications are you guys having? Why are you so upset? What? Yeah, why are you so upset? And that I think it's verse 18, and one of them whose name was Cleophas, that says John 19:25.

00:58:02 Many people, and I tend to agree with this, that's Jesus's uncle. Oh, really? So that is Mary's sister's husband. Isn't that interesting? John 19:25. So that's the uncle of the Savior. And I think it's interesting that his eyes are restrained. And that's what that reference in footnote 18 A John 19:25, and he says, are you a stranger in Jerusalem? You have not known the things which come to pass then these days. And he's like, what things? What a great teacher. No, what a great teacher. What do you guys talk about? Share, share, share, share, share more. And then they talk about Jesus of Nazareth, a prophet mighty indeed. I'm in verse 19, et cetera, right? The chief priest and our rulers delivered him. He's been crucified. We trusted, look at this. Verse 21. We trusted it had been he, which should have redeemed Israel.

Hank Smith: 00:58:52 Oh, these poor folks.

Dr. Ross Baron: 00:58:53 See, that's sad. He did redeem Israel to a certain degree. There's a veil. They don't see it clearly. And again, my theme today, what are my erroneous expectations? What don't I get? I'm back to that. What am I thinking? Or I have an expectation. The expectation doesn't get fulfilled. It's a false expectation. So then I get all crazy, right?

Hank Smith: 00:59:17 In my mind, I've always seen this walk to Emmaus as kind of like, I've lost my faith and I'm giving up. I'm walking, I'm going home.

I thought it was true. I'm going home. And then the Savior meets you on that road and says, let's, let's have a talk about what you thought should have happened versus what did happen. And it's kind of interesting. You were probably just going to get to this guy, Jesus, who knew nothing about this. You know what things, I don't know anything about this. The moment they say we thought it was him, he's like, you fools right?

- Dr. Ross Baron: 00:59:50 He calls him fools. I was once teaching a seminary class. This was an early morning seminary class, years and years and years ago. A volunteer. And I kicked a kid out of class and the mom called me later and said, Jesus would never kick anyone out of class. And I said, well, he would've kicked your kid out of class. Now I want you guys to know I called him, I told him I loved him. And by the way, he never missed a class. We became fast friends, but he needed to be kicked out of class, if that makes sense. And I think it's interesting that the Savior, like you said, they're like, oh, what things? Who's this guy? And then boom, he just starts in on them. Oh, fools. Slow of heart to believe in, verse 25, all that the prophets have written.
- 01:00:27 Now, there's something you need to notice here. Verse 26 is Jesus talking ought not Christ to have suffered these things and to enter into his glory? This is the first time in Luke that Jesus refers to himself as Christ. All the times before that others have said he's the Christ. And the word Christ has been brought up, but not in his own mouth. And I think it's interesting that again, he's kind of talking third person, but he is referring to himself. He is the anointed one. And then verse 27, and beginning at Moses and all the prophets, he expounded unto them all the scriptures, the things concerning him. I think it's interesting that he says, Moses, the law and the prophets and all the prophets, and later he'll talk about the Psalms.
- 01:01:16 I think you know this, but the acronym that Jews use for the Hebrew Bible is the Tanakh. And the Tanakh is TNK, which is Torah, which is the law. The N is Nevi'im, which is the prophets, and the K is Ketuvim which are the writings like the Psalms and those kinds of things. It's interesting that he took the whole text. And can you imagine him sitting there as he weaves this beautiful tapestry. As they're walking, he's weaving it through and making connections for them in the law and in the prophets and in the writings, in the Psalms, concerning Him and how he had to have been crucified. And your point, Hank, they're going home. We thought he was going to redeem Israel. He didn't. And Jesus is teaching them from the scriptures that in fact they

had a misaligned expectation. And that this in fact had to happen.

Hank Smith: 01:02:15

Should have happened. Yeah.

Dr. Ross Baron: 01:02:16

Exactly. Needed to happen. And in fact, again, Old Testament connection, the very first thing that God does for Adam and Eve after the fall, the very first thing is he makes them coats of skins because they have a fake covering on, they have plants covering them. And we all know, I think we know, again, the word for atonement in the Hebrew Bible is translated from a Hebrew word, which means to cover. And so they have a fake covering on. So the very first thing the Lord God does for Adam and Eve, he gets coats of skin. Why? Because blood has to be shed. An innocent thing has to die for them to be properly covered. So the very first thing that Adam and Eve have happened is they're going to be pointed to Jesus Christ. I'm sure he is talking about pre-mortality, mortality, post-mortality and how this had to happen. Just like Psalm.

Hank Smith: 01:03:06

Psalm 22, Isaiah 53, exactly is probably going through all of them.

Dr. Ross Baron: 01:03:10

And Adam and Eve. Yeah, coats of skins. An innocent had to die for you to be properly covered. I love that. He's teaching them from the scriptures. And I want to say one other thing too about this. He expounded unto them in all the scriptures. He didn't use just one verse. I think sometimes we'll use one particular verse, and I love that he expounds all the scriptures. All the scriptures are one in his hand, Ezekiel 37, he's going to take it all. He's going to take the Torah, he's going to take the Navi'in, he's going to take the Ketuvim and he's going to weave them together.

01:03:43

And I think we as Latter-day Saints need to be careful to not violate that principle. Paul, for example, first Corinthians 15:29, Else what shall they do which are baptized for the dead. If the dead rise, not at all, why are they then baptized for the dead? Sometimes Latter-day Saints will say, well, Paul is giving a sermon on work for the dead. No, Paul's giving a sermon on the resurrection. He's using baptism for the dead as evidence for the fact that there was a resurrection. So we should be careful to contextualize, if that makes sense, and to expound all the scriptures. So I love that.

John Bytheway: 01:04:14

And I think that it reminds me of 3 Nephi 26 when Jesus does the same thing over there. He did expound all things even from the beginning until the time that he should come in his glory.

Dr. Ross Baron: 01:04:26 Well, in 3 Nephi 23:14, and now it came to pass that when Jesus had expounded all the scriptures in one

John Bytheway: 01:04:32 That's the one I was thinking of. In one.

Dr. Ross Baron: 01:04:34 which they had written. He commanded them that they should teach the things which he had expounded, unto them. That would've been a nice meeting to be in. That would've been a great meeting. He's going to make connections and weave it all together. And when he's done, your jaw's going to be open and thinking, wow, that was amazing.

John Bytheway: 01:04:52 Please join us for part two of this podcast.



- John Bytheway: 00:00 Welcome to Part 2 with Dr. Ross Baron: Matthew 28, Mark 16, Luke 24, and John Chapters 20 and 21. I've always thought the "I, the Lord God, did make coats of skins and clothed them," in Moses and in Genesis. If I get the sequence right, before they were ever cast out, they were covered. They were covered by Christ, by this symbol of a lamb, which is so cool to me, to think that we take that symbol with us, that we are covered by Christ, an intensely Christian symbol. Wherever we go, we have this reminder that we're covered by Christ. What a beautiful thing. It started so long ago that before he cast them out, "I'm going to cover you." So I'm glad you mentioned that. It's beautiful.
- Dr. Ross Baron: 00:46 I love that. If everything is a type of Christ, I think we got to have our eyes open to the idea. Gosh, right from the beginning, John, your point is this is about the Atonement of Christ. We're pointing to Christ, they're redeemed by Christ, and it happened right from the get-go. In fact, John says that Jesus is the lamb slain from the foundation of the world. It happened before.
- John Bytheway: 01:11 Which sounds so strange, but it's like another colleague we've had on here, Dr. Brad Wilcox, that said the Atonement was plan A, not plan B. It wasn't, "Oh no, Adam and Eve have made a mess of things. Now what do we do?" The Book of Mormon does the same thing, "The Atonement which was prepared from the foundation of the world," that John does. This was always plan A.
- Hank Smith: 01:35 If we could just spend a couple of minutes, I would love for both of you to comment on something. I have in my life, and I'm sure both of you have experienced this, where someone has genuinely lost their faith. Verse 21: "We trusted that it had been he which should have redeemed Israel." They seemed hurt, almost as if you could say, "I really believed. I really thought it was true. I was really both feet in." What this chapter teaches me is that we can be faithful, both feet in members of the Church and still have bad assumptions about what should happen. When those things don't happen or, sometimes with Church history, didn't happen the way I assume they should

have happened, I do the same thing these apostles or these men do, Cleophas... I guess we don't know who the other one is.

- John Bytheway: 02:28 They're disappointed.
- Hank Smith: 02:29 Yeah, "I'm disappointed. I'm hurt. I thought it was true." Then allowing the Lord through the Spirit to teach you, to correct your assumptions. Using scripture, let's correct your assumptions and you'll see that you just have the wrong idea about what should have happened. Any of that bring anything to memory for both of you? Because I feel for people who think, "Hank, I thought I really was in." It might be something like, "I thought if I lived the Gospel-
- Dr. Ross Baron: 03:04 My problems would end.
- Hank Smith: 03:05 ... yeah, that things would work out for me, and they haven't. I really believed." It's hard to say to someone, "Well, you had a bad expectation."
- Dr. Ross Baron: 03:16 President Uchtdorf, he said, "Doubt your doubts before you doubt your faith." I hope he wouldn't be mad at me, but I have, "Doubt your assumptions before you doubt your faith."
- Hank Smith: 03:26 Analyze your expectations.
- Dr. Ross Baron: 03:28 I'd like to embrace it. Tell me what the expectation was. Let's have an honest conversation. A lot of time it's the humanness of prophets or apostles or members of your ward, and I love to have that conversation. But also, the John 6 account, I don't know about you guys, but it's been super helpful for me to help students. You guys know the story. Jesus has fed the 5,000. They're kind of expecting this to be the norm, and Jesus wants no part of that.
- Hank Smith: 03:58 "This is going to be great."
- Dr. Ross Baron: 03:58 Yeah, "This is going to be great. He's going to feed us every day for free." He doesn't want any part of that carnival. Then he says, "Except you'd eat my flesh and drink my blood, you have no part in me," and then doesn't explain it. Now 2023, we're all like, clearly that's the sacrament. I can imagine if I could do some emendation that they pulled Peter aside. "What? What did the Lord mean?" Peter's like, "I have no idea." Of course, a bunch of people leave because why? Because of that expectation. Then of course, Christ's great question, "Will you also go away?" and Peter, "To whom shall we go?" I've had

students go, "Well, but he understood." No. What he understood was that Jesus was the Christ.

04:42 Peter M. Johnson, he's a General Authority. He's an African-American General Authority. He spoke at BYU Idaho this year. He talked about how he joined the church when he was 18 in Alabama, and then got called on a mission to Alabama. He's on his mission in Alabama. He's out tracting with his companion. He's just on fire. He doesn't know anything about the race and the priesthood. He doesn't know anything about that. He goes to this door, and this guy opens the door, and he goes, "How can you be a member of that church?" He's like, "Well, what do you mean?" So he hears about the race and the priesthood thing. Freaks him out.

05:15 He goes back to his apartment, he won't work the rest of that day, and for two weeks he's sulking. He won't talk to his companion. Every night his companion says, "Elder Johnson, I love you." He has a white companion. So finally he starts, "I just got to pray." So he goes to the Lord. The Lord doesn't give him an answer on race and priesthood. He says, "Peter, this is my work." That's it. Elder Johnson gets up, says, "Oh my word, I'm on fire again." He doesn't have the great reason, explanation. He just says, "I can bear witness this is God's work."

05:58 So I think it's so fascinating that, like Peter, "Lord, to whom shall we go? Thou has the words of eternal life," Peter M. Johnson, "This is God's work. Do I have the answer to every question?" By the way, sometimes antis or people disaffected will be like, "Do you have this answer, John, do you have this answer Hank?" We'll be like, "Uh." What field has every answer to every question? But if you're a Latter-day Saint and you don't have every answer to every question, then somehow we're deficient. Lame. That is not true. Sometimes you have to be like, "Lord, to whom shall we go?" Peter M. Johnson, "This is my work." And you can know that personally. I'm not trying to skirt hard issues, but sometimes we have to wait on the Lord. I like to say, and what we talk about in our department, is we have to hold things in fruitful balance.

John Bytheway: 06:47 Hank, I've heard you talk eloquently about this idea of incorrect expectations or whatever, and I ache for people that may have jumped ship based on something like that. As we all hope, the first principle of the Gospel is faith in the Lord Jesus Christ, not faith in what you want to happen or maybe even faith in what your expectation is. But as Peter Johnson learned in that beautiful story, "This is my work. I've got faith in Christ, so I can keep going without all the answers right now."

Hank Smith: 07:19 What I would love to see in Luke 24:21 is he died. We didn't think he would die, but I still believe that he will somehow work this out even though I can't see a possible avenue for him to do so.

Dr. Ross Baron: 07:34 But Hank, I would even say that the fact that they're struggling and even though they're going home, you can tell in their hearts they still want to believe.

Hank Smith: 07:44 Yeah, they're talking.

Dr. Ross Baron: 07:45 They're talking about it. Like you say, they're very vulnerable at this point. "Man, we wanted to believe." But the fact that they're kind of just still there, to me says there is some belief there. This idea at the end of General Conference, April 2023, President Nelson's last talk, "Jesus Christ is always the answer."

John Bytheway: 08:05 Isn't that good?

Dr. Ross Baron: 08:06 So Peter Johnson goes to the Lord, "This is my work." Peter in John 6, "Lord, to whom shall we turn? I don't know the answer to your question about eating flesh and drinking your blood. I don't get that. I hope one day you'll explain it to us," which he of course did, "but right now I'm not leaving." I love that. I love that.

08:26 Let me say one other Peter Johnson's story if I can because he shared another story. He was a stake president in Alabama. He had an ordinance worker from the temple in his temple district, come to him, slide his temple recommend to him and say, "I cannot support you as an Afro-American stake president, so I'm giving you my temple recommend back." Now. I think that is, by the way, a great way to open a class and just say, "How would you guys respond?" You want to know how Elder Johnson responds? He looks at the brother, and he slides the temple recommend back to him. He goes, "Well, the way you're going to know that the Lord called me is by you going to the temple. So Brother, I want you to go to the temple and take that to the Lord." How about that? And he does. The guy ends up coming back in tears and saying, "You are who the Lord chose." So he just turned it on him and said, "Go to the Savior because Jesus Christ is always the answer."

Hank Smith: 09:24 I love it, when he teaches them, they almost act as if they knew it the whole time. "Oh, did our hearts not burn within us while he talked with us?" Their eyes were open. Then Verse 33, they returned to Jerusalem. They're back into the fight.

Dr. Ross Baron: 09:39 But one thing we got to realize is he has revealed to them in eating. Again, this is a theme I brought up earlier. So in Verse 30: "And it came to pass as he sat at meat with them, he took bread and blessed it and break and gave to them." Boom, "Their eyes were opened, and they knew him and he vanished out of their sight." He's revealed. I kind of think we all want to make the connection that there's a sacrament idea here, but the idea is he was revealed to them. I'm going to say that the Savior is revealed to us in the ordinance.

10:14 Let me make this comment based on this first, because we had in my little family with these two little girls we have still at home, we were talking about sacrament, and the girls were not kind of getting it. I used this analogy. This is a big deal in the Middle East, but it's not as a big deal here. That is, when you eat with someone in the Middle East, you are one, you are friends. It's a big deal.

10:39 So I said to the girls, I said, "Lucy," my nine-year-old, "what if I went to school and I saw you eating with Caitlyn? What would I know?" She's like, "What?" I go, "I just see you guys afar. You're eating together." "Oh, you'd know we were friends." Ah, that's exactly right. I go, "You're friends because you're eating. You're at one, you're at one together. He's now eating with them. He blesses you. He's revealed to them in that." I said, "So when we go to the sacrament, we get to eat with Jesus." She's like, "What?" I go, "That's what we're doing. So what if Jesus invited you to eat with him?" She goes, "That would be amazing." I go, "He invites us every Sabbath." You never want to miss eating with Jesus. You never want to miss that opportunity because it's in that moment that he's revealed to us. Isn't that cool?

11:28 "Abide with me, tis' eventide," this comes from these verses, and then boom, "He's revealed to us." Then your point, "Did not our heart burn within us while he talked to us?" by the way. So as he opened to us the scriptures, the power of godliness, Section 84, is manifest in the Melchizedek priesthood ordinances. It's manifest there. We can have him revealed when we go participate in ordinances and covenants where we are at one with him. We never want to break that opportunity. Awesome. Anything else on the road to Emmaus? I love that you said, "So what do they do?" Boom, they turn around and they go back another seven miles.

Hank Smith: 12:10 Now, I think we could say to any listener out there who's having doubts to use this chapter and say, what are your expectations? What thing did you hope for, did you think was going to happen or should have happened in Church history or should have

happened even in your own stake? If that didn't happen, our hearts break for you, but use this chapter as a way to say, you know what? The same thing happened to these men, to Cleophas and his companion, and they were able to work it out. They were able to work out their disappointment, adjust their expectations, and return back to the fire, I like to say.

- Dr. Ross Baron: 12:47 But it's instructive that the Savior used the Word of God.
- Hank Smith: 12:51 Yeah.
- Dr. Ross Baron: 12:52 When I was a new bishop, my stake president interviewed me. His name was Robert Reeves, phenomenal stake president. He came to me and he said, "Are you using the Scriptures in your interviews?" I said, "No, I'm not." He said, "You need to use the Word of God in your interviews." I was like, "Wow." Totally changed everything I did. I used the text. I tried to be more like the Savior where he opens the Scriptures and helps them. So I think you're 100%. I love that. But he used the text so that their hearts can burn. Let's let the Holy Ghost do what the Holy Ghost can do. We got to get out of the way. Give room for the Holy Ghost to work. How's the Holy Ghost going to work? He's going to testify of truth, not of my favorite story, of my favorite application, but of truth. I think that's right on.
- Hank Smith: 13:42 Wow, what a great story.
- Dr. Ross Baron: 13:44 Then here's the next thing. Remember we have, the women go to the tomb first day of the week, early in the morning. We have angelic ministers. The women go and testify to others. They don't believe. Then in this case, we have these two things. Now it says, this is interesting, Verse 33: "And they rose up the same hour, returned to Jerusalem and found the 11 gathered together and them that were with them." Again, I keep making this point. Just not the apostles. I imagine others were with them including women saying, "The Lord has risen indeed and has appeared to Simon."
- 14:14 Now, we don't have that in the Gospel accounts, but we do have it in 1 Corinthians 15. Paul does list Peter as someone to whom the Lord appeared on that day. So I think it's fascinating. Luke records that. Verse 35, this doesn't seem to be the two, "Told what things were done in the way and how he was known of them in breaking of bread." So they say, "Oh, he appeared to others and to Peter." Then they're like, "He appeared to us." They're somewhere in the old city, I imagine, somewhere in Jerusalem at some home. Then, boom, the Savior appears. I love what happens here. "And as they thus spake, Jesus himself

stood in the midst of them," Verse 36, and the first thing is "Peace be unto you." Now, one of the contextual things that we haven't talked a lot about going on here, remember that the 12, they all denied him. They all scattered. So Judas has denied him.

Hank Smith: 15:04

They all ran.

Dr. Ross Baron: 15:04

They all ran. I wonder if there's some uncomfot... So the women go to the tomb. They're mourning. There's got to be some self-disappointment that they, kind of your point, Hank, with the Verse 21, like, "What's going on? And we betrayed him. Oh my word." But his first thing is "Peace be unto you." If you're Peter or you're one of the other 12 and you're thinking, "Wow, okay, peace be unto you." But they're terrified. They think it's a spirit. Again, they don't get it. We're back to, "We don't get it," all the Gospel writers.

15:36

Then he does this thing in Verse 39, "Behold my hands and my feet, that it is I myself." Then this imperative, 39, "Handle me and see, for a spirit have not flesh and bones as you see me have." Now, "Handle me and see." So he comes to the Nephites, John, this was your point in 3 Nephi 11, I always like to say the Father testified. We have the voice of the Father. Then Jesus, "Behold, I am Jesus Christ whom the prophets testified should come into the world," 3 Nephi 11. Then the people say, "Hosanna," and they all fall down. You could have ended it right there and thought, that's enough. Jesus's like, "No, everyone get up. Everyone's got to get up." "Handle me and see. A spirit hath not flesh and bones you see me have." Now make the connection.

16:22

The Prophet Joseph has asked, "How could we avoid being deceived?" All 15 year olds know this in any Sunday school class, and this is the whole, you're going to go extend your hand, right? We've got to have the physical connection. We've got to physically know. I think what Jesus is doing, the Father testifies, the Son testifies, the people testify, but it's not enough. You've got to have this physical experience with me so that you know I am the true messenger sent from the Father. How are you going to know? You're going to feel the tokens in my hands and in my feet and in my side. That's exactly what's going on in Luke 24, exactly. So the pattern in 3 Nephi 11 is the pattern that went on in Luke 24.

17:08

By the way, it's the pattern with Thomas. Remember Thomas who doubts, and then what does he do? He doesn't just show up and say, "Thomas, I'm here." "Thomas, you've got to put your hands into my hands and into my side and into my feet.

You've got to know it that way so you'll know you are not deceived. You've got to know it that way." A lot of people don't realize.

17:30 But can we go to Section 128 real quick, Section 128. In Section 128, I think it's fascinating that there's a verse we don't talk a lot about. It's in Verse 20. You guys know the background of Section 128. He's super excited. He's talking about the work for the dead and brethren, and go on and all these, the glad tidings. Verse 20, again, what do we hear? "Glad tidings from Cumorah, Moroni, an angel from heaven declaring the fulfillment of the prophets, the book to be revealed." Great. "A voice of the Lord and the wilderness of Fayette, Seneca County, declaring the three witnesses bear record of the book." Awesome.

18:03 Now notice this: "The voice of Michael," we know Adam is Michael, "on the banks of the Susquehanna detecting the devil when he appeared as an angel of light." In other words, even Joseph apparently, if I'm reading this correctly, was deceived, and Adam or Michael had to show up and help him. "No, no, that's not an angel. That's Satan." Then look who shows up very next, Peter, James and John. Peter, James, and John now in the wilderness between Harmony, Susquehanna County, they show up. Isn't that interesting?

18:36 Then what happens Section 129, the very next section, is, how do I know the difference between a true angel and a false angel? Well, he's going to give us the keys whereby we can detect. So when the Savior shows up, he requires this so no one could ever say, "Well, you don't really know." No, no, no, we're going to have this experience. Again, I think it's temple related. I'm not going to say anymore about that, but I think it's very temple related.

John Bytheway: 19:02 What happens to a society when you have 2,500 people that one by one get a witness like that? The answer is, 4 Nephi. Surely, you couldn't have a happier people because that witness must have just changed everything for them.

Dr. Ross Baron: 19:24 Well, I can imagine family night, "Dad, tell us again. I want to hear the story again."

John Bytheway: 19:29 I've just always wondered if the reason the fourth generation starts to fade after that is because, I never knew my great-grandparents but I knew my grandparents, and maybe those that were there started to die off. Because had my grandma or grandpa told me, "I was there," and like you said, "Tell us that story again," man, that's going to have an impact. But maybe

that generation was all gone, and that's why the fourth generation... That's just a guess.

- Dr. Ross Baron: 19:58 I've wondered about that a lot, John. I think it's interesting that when you have people like Russell M. Nelson, who's in his 99th year, looking into the camera and bearing his witness, there's something to it. When you have the 15 who hold the keys and by virtue of those keys bear the special witness of Jesus Christ, I think that's... Although, I'll tell you an interesting thing. Elder L. Tom Perry years ago came to BYU Idaho. We were up in the Taylor building. Somebody said, "Well, why won't our dispensation go into apostasy?" That's a great question. He didn't even think about it for one second. He said, "Technology." He said, "We can have the keys anywhere in the world almost instantly. Whereas in Paul's time and in other people's times they couldn't. So things could drift into apostasy quickly. Whereas in this dispensation, that can't happen." Isn't that cool?
- Hank Smith: 20:47 No, I never thought about that.
- Dr. Ross Baron: 20:49 Again, I want to let you guys know, it wasn't like he had to go, "Um..." "Technology," he instantly said it. I thought that was fascinating.
- Hank Smith: 20:58 You've done a great job of helping us see that he wants people to touch him. It becomes important for us to realize that we believe in an embodied God. You both will know more about this than I do, but it seems to me that Christianity is getting away from or has gotten away from the idea that Jesus has a body at all, and yet here he is with a body. I want to get your thoughts on that.
- 21:20 I was going to read something from Elder Holland, and then let you both comment on it. This is back in 2007. He said, "Sometimes Latter-day Saints are excluded from the Christian category because," and he throws this in, "we believe, as did the ancient prophets and apostles, in an embodied but certainly glorified God." Then he says, "To those who criticize this scripturally-based belief, I ask, at least rhetorically, if the idea of an embodied God is so repugnant, why are the central doctrines of Christianity, the incarnation, the atonement, and the resurrection of the Lord Jesus Christ, all three of which have to do with his body?"
- 22:02 If having a body is not needed or not even desirable by God, by deity, why did the redeemer of mankind redeem his body at all, redeeming it from the grasp of death in the grave, guaranteeing

it would never be separated from his spirit in time or eternity?" Then Elder Holland throws this one out, "If you dismiss the concept of an embodied God, you dismiss both the mortal and the resurrected Christ." Pretty crucial for us, it seems, from Elder Holland to understand that these chapters, Ross, that you're walking us through, show an embodied Jesus.

- Dr. Ross Baron: 22:35 I love Elder Holland there. I mean that's Elder Holland at his ornery best, but still being loving and kind. I still remember an experience I had when I was getting my PhD at the University of Southern California with a group of other theological and philosophical students. They turned to me and said, "Oh, poor you, you believe that God has a body, right?" I said, "Yes." They're like, "Oh, does he have eyebrows?" trying to be sarcastic with me. I was like, "Yeah, I just don't know what color they have." I went to the chalkboard. The teacher wasn't there yet, so we were having this conversation among students. It was kind of in fun, but there was a little edge to it.
- 23:14 I said, "So in the end, you guys don't think God has a body?" They're like, "No." I go, "Does he have a mouth?" "Oh, absolutely not." I said, "So you guys believe God is no thing?" They were like, "Yes," like in a chorus, "Yes." I said, "So no thing, if we combine it, you believe God is nothing." They were like, "No." I said, "Well, then what is he? Why would you deny all that?" There was no answer. They just didn't like the idea. Maybe the concern was that we were fashioning God as a mortal. I was like, "No. That's the furthest thing from what we're doing here. The resurrection and the Savior is embodied in a glorified, perfected, non-fallen kind of thing."
- 23:54 By the way, Section 88 Verse 15, restoration theology, "The spirit and the body are the soul of man," so Section 88 Verse 15. Elder Holland gave, I think, the greatest talk on the law of chastity using Section 88 Verse 15 in his famous Souls, Symbols, and Sacraments talk. To me, this idea of an embodied God is distinctive Latter-day Saint theology, which on reflection and through the Spirit, the Spirit bears testimony of its truth, there's no question.
- 24:26 To your point though, Hank, touching me is not going to be enough, by the way. We're going to also eat together. Remember, there's the theme again, "We ate with the two on the road to Emmaus." He says to them, Verse 41, "And while they yet believed not for joy," they're wondering in amazement, "Have you here any meat?" Can you imagine that? Let's eat. "And they gave him a piece of a broiled fish and of a honeycomb, and he took it and did eat before them." Awesome.

So not only do we have to touch him, but he's showing his complete embodiment. "We're not playing any games here. You're not being deceived. You've felt the nail prints into my hands, into my feet. You've put your hand into my side. Now I'm going to eat with you." They're going to tell people, "We ate with him." In fact, they do do that. "We ate with him."

25:17 You have to understand he's a resurrected being. This is part of those pillars where Jesus shows up, "Peace be unto you." There's a little reproof for the unbelief. He's going to make him feel his hands and his feet, and then he's going to eat with them. Again, I think the eating with him not only is a testimony of the embodiment, but it's also the at one-ment, "When I eat with you, we are one. I accept you, you accept me, and we are together. We don't eat with people we don't want to eat with." So he's saying, "You're my friends. We eat together." Isn't that beautiful?

25:49 What does he do in 3 Nephi, 3 Nephi 17? "I got to go." "Please don't go." "Okay, I won't go." He heals everyone. Then what do they do in 3 Nephi 18? We eat together. 3 Nephi 19, he says he's going to show up, they go down, they get baptized, he eventually shows up. What did he do in 3 Nephi 20? We eat together. There's that theme: We're going to eat. That's part of this oneness and part of the embodiment, which you talked about. I love that. You have any other thoughts about that eating?

John Bytheway: 26:18 I want to thank you for that because I've always thought, in one way, when we go and we see the sacrament table there in the chapel, we're remembering Jesus's sacrifice, his broken body and his spilled blood. But in another way, we're remembering the Last Supper, and he's inviting us to eat with him again. I love that you emphasize that because I always think it's kind of both. It's like a table of the Lord, but also, "Come and eat with me," which is so affirming to invite us back to eat with him every week. I love the idea of that. I've written down, "If I see you eating with someone, what does that show me?" That is great.

Dr. Ross Baron: 26:57 I do that in class. I'll, "How do I know?" I just use somebody in class. I go, "What if you guys saw me eating with John here? What would you guys think?" "Well, you guys are friends or you have some special relationship." Right on. Then the other question, John, which is, I love to say this to some of the people I minister to who are less active, "If the Savior invited you to eat with him, would you eat with him?" "Oh, 100%, Brother Baron." "He's inviting you. Why would you not go eat with Jesus?"

"Well, I'd always go eat with Jesus." "Okay, awesome. I'll be by to pick you up on Sunday. Good to see you."

- John Bytheway: 27:30 Luke 15, those parables of lost things that starts with, "This man receive sinners. He actually eats with them."
- Dr. Ross Baron: 27:38 That's right.
- John Bytheway: 27:40 That's how he has to explain, "Wouldn't this be a reason to rejoice if someone wants to come and eat with me and repent?"
- Dr. Ross Baron: 27:46 We just studied in Come, Follow Me, Zacchaeus in Jericho, "I'm going to dine at your house tonight. I'm going to eat with you. Go, go make ready." He's like, "Yes, I want to eat with Jesus."
- John Bytheway: 27:56 It does send a sign. It sends a signal to both everyone around and to the person. We should go to dinner after this recording.
- Dr. Ross Baron: 28:03 There you go.
- John Bytheway: 28:03 Yeah, we should. Let's go eat.
- Dr. Ross Baron: 28:06 Can we go to the John 21 account now? John, it's interesting. So Matthew 28, Mark 16, Luke 24, one chapter. John includes two chapters, or it's divided into two chapters. It's a longer account. You have 20 and 21. The 21 account is phenomenal for what it adds for the depth, so it takes some things and goes deeper. Again, we have an eating theme. We're on the north side of the Sea of Galilee. I'm going to use Elder Holland here later in a little bit, because no one, I don't think, has ever done this better. In John 21, so you've got seven of the 12. I don't know where the others are, but you've got seven of the 12. They're in Galilee, and they're on the north side of the sea of Tiberias. Peter says in Verse 3, "I go a-fishing. And they say unto him, 'We also go with thee.'"
- John Bytheway: 29:01 "I'll go fishing too."
- Dr. Ross Baron: 29:02 Yeah, "Let's go fishing." This is the coolest thing because in this common themes we're finding in the Gospels, the commission has to come. The question has to do... "Okay, you're resurrected. That's awesome. I'm going to be resurrected. That's great. What do we do now?" What you do is everything has to change now. Nothing can be the same. Again, "We're bewildered a little bit. He's resurrected. That's great. We're going to go fishing."

- 29:29 Of course, we know the story. This is another what's called an inclusio. We've got the story, remember, in the beginning of John when, the same story, they can't catch anything. Jesus is on the shore, Verse 4. They don't know it's the Savior. He asked them, he kind of calls out to them, "Do you guys have any meat?" "No." "Okay, cast on the other side," and they can't draw it for the multitude. Then of course the Beloved says, "That's the Lord," to Peter, and Peter jumps in. When they get there, Verse 9, "As soon as they were come to land, they saw a fire of coals there and fish laid thereon and bread." Jesus made the meal, so we're going to eat, but he's the one who made it.
- John Bytheway: 30:08 The Lord of the universe just cooked breakfast.
- Dr. Ross Baron: 30:09 I always say, "Yeah, the galactic God of the universe just made some food for us. That was so nice of him." So they bring the fish in. It's this huge thing. He says, Verse 12, I love this, "Come and dine. Come and dine." That's the invitation to all of us, "Come and dine." They knew it was the Lord, so he eats with them. Then the famous, "Do you love me?" Now, may I read the Elder Holland? This is from October 2012 General Conference. I'm going to read a chunk of it, if that's okay, and maybe we can comment.
- Hank Smith: 30:45 Is this where he says, "I paraphrase only slightly"?
- Dr. Ross Baron: 30:48 Exactly, exactly. Then he paraphrased apostolically. I'm quoting Elder Holland. "There is almost no group in history for whom I have more sympathy than I have for the 11 remaining apostles immediately following the death of the Savior of the world. I think we sometimes forget just how inexperienced they still were and how totally dependent upon Jesus they had of necessity been. To them he had said, 'Have I been so long with you, time with you, and yet has thou not known me?' But of course to them, he hadn't been with them nearly long enough. Three years isn't long to call an entire quorum of 12 apostles from a handful of new converts, purge from them the era of old ways, teach them the wonders of the Gospel of Jesus Christ, and then leave them to carry on the work until they too were killed. Quite a staggering prospect for a group of newly ordained elders.
- 31:45 His apostles did witness him in his resurrected state, but that only added to their bewilderment as they surely must have wondered, 'What do we do now?' They turn for an answer to Peter, the senior apostle." Then I'm jumping where Peter's there and now they're looking at the fish. "Looking at their battered little boats, their frayed nets, and a stunning pile of

153 fish, Jesus said to his senior apostle, 'Peter, do you love me more than you love all this?' Peter said, 'Yea, Lord, thou knowest that I love thee.'"

32:17 Then here's, Hank, your point about his apostolic kind of paraphrase, quote, "Then Peter, 'Why are you here? Why are we back on this same shore by the same nets having this same conversation? Wasn't it obvious then and isn't it obvious now that if I want fish, I can get fish? What I need, Peter, are disciples and I need them forever. I need someone to feed my sheep and save my lambs. I need someone to preach my Gospel and defend my faith. I need someone who loves me, truly, truly loves me, and loves what our Father in heaven has commissioned me to do. Ours is not a feeble message. It is not a fleeting task. It is not hapless. It is not hopeless. It is not to be consigned to the ash heap of history. It is the work of Almighty God, and it is to change the world. So Peter, for the second and presumably the last time, I'm asking you to leave all this and go teach and testify, labor and serve loyally until the day in which they will do to you exactly what they did to me.'" Oh my word.

33:28 Then he says, I'll end with this, "After an encounter with the living Son of the living God, nothing is ever again to be as it was before. The crucifixion, the Atonement, and resurrection of Jesus Christ mark the beginning of a Christian life, not the end of it. It was this truth, this reality," I love this, "that allowed a handful of Galilean fishermen turned-again-apostles without a single synagogue or a sword to leave those nets a second time and go on to shape the history of the world in which we now live," unquote. I guess my point then in terms of this kind of outline of what all the Gospels have together is once I know of the resurrection, then there's the commission, and the commission is then to go teach all nations. You go and you teach everyone. Remember 2 Nephi Chapter 2, "How great the importance to make these things known unto the children of men." He was talking about the resurrection. We've got to go tell everyone.

34:28 But if we go to Matthew 28, we get the most familiar of the commissions, which is so beautiful. This is, we'll say, starting in Verse 16 in Matthew 28. "Then the 11 disciples went away into Galilee into a mountain where Jesus appointed them. And when they saw him," this is very interesting, "they worshiped him, but some doubted." Now, I think the word for doubt here is they wavered. I don't think they wavered because they saw him. I think they waver because they know what's coming. He assures them, the waverers, "All power is given unto me in heaven and Earth."

Hank Smith: 35:07 Oh, got it, yeah.

Dr. Ross Baron: 35:08 In other words, "You know what's coming-

Hank Smith: 35:11 "I don't think I can do this."

Dr. Ross Baron: 35:12 ... and I don't think I can do it." I think he's saying, "You're right. You can't. I can though. I'll call who I want." I think it's the same thing with Joseph Smith. I actually think when Joseph gives the copied things from the Book of Mormon to Martin Harris to go to scholars, it might be somewhere in his heart and mind, they are going to translate. He'll be the custodian of the book.

Hank Smith: 35:35 Someone else is going to do this.

Dr. Ross Baron: 35:36 Yeah, "I don't know how to do this. I'm not learned." God's like, "I can do my own work." Remember that? In 2 Nephi 27, twice in a row, "I can do my own work." He's telling the apostles here, "All power is given to me in heaven and on Earth." So no matter what your calling or your situation in your family or whatever you're commissioned to do as a dad or a mom or as a teenager or whatever, you're right, you can't do it, but God can, and he can do it and work with you. What's the commission? "Go ye therefore, teach all nations." Now, this is tough for them, and when we get into Acts in Come, Follow Me, and when you guys do Acts, I think they think "Teach all nations" means, "Cool. We're going to go find Jews everywhere and teach them."

Hank Smith: 36:19 Yeah, go to Jerusalem.

Dr. Ross Baron: 36:22 "Man, we're going to find Jews, and we're going to teach them." But of course, their vision has to be expanded. This goes back to my theme, John and Hank, that even now they don't fully get everything yet from Verse 1 to the end. So teach all nations, we now, I think, get that teach all nations literally means everyone. What are we going to do? We're going to offer ordinances. We're going to baptize them in the name of the Father and the Son and the Holy Ghost. Why? Because when you baptize people, when they enter into the covenant, this is President Nelson, now I have a unique bonded... I'm bound to him relationship, Matthew 11:28-30, "I'm taking upon myself his yoke when I voluntarily enter into covenant with him." I have to be baptized. "Except a man be born of water and the Spirit, John 3:5, "you can't enter the Kingdom of God."

37:11 What else am I going to do? "They're going to observe all things whatsoever I've commanded you." Then again, "I'm going to

reassure you. I told you that I had all power. I'm going to be with you always even unto the end of the world." So now I have the commission of what we're to do. The resurrection isn't just a cool doctrine. It's just not an abstract idea. It's real. But with that reality, it brings a responsibility upon me to act in faith according to the knowledge I have and to bear that witness to others, unapologetically, absolutely devotedly, and with the Holy Ghost. That's what we're to do.

- John Bytheway: 37:51 I don't know if the church has paintings, that are supposed to be in every building, but it seems like in every High Council room I've seen, there's a painting of the Great Commission, which is this right here, which I've always loved because Jesus is glowing a little bit. He's a resurrected being. The artist is showing him bright. He's telling them, "Now, go do this." I love the way you said that. We offer ordinances, not just a message, but ordinances of salvation. Thank you for saying that.
- Hank Smith: 38:20 I also think this message that we've been discussing today of the resurrection is the reason. It's why we go to tell people, because this resurrected Lord said, "Go tell people." I think as a missionary, I hated bothering people. They're like, "Why can't you guys just believe what you believe and leave us all alone?" I thought, "I'm so sorry." I think now in my 40s I'd say, "Look, I don't want to be here either." But Matthew 28, the Lord said, "Go teach everyone." If you have a problem with it, you need to take it up with him.
- John Bytheway: 38:53 Nice.
- Hank Smith: 38:53 I can help you do that by the way. I think the other thing it does is the resurrection helps us mitigate the pain of trials and death. I remember Joseph Smith said at a funeral, "We mourn and that's okay. We mourn loss, but we do not mourn as those without hope." Because of what we've talked about today, we do not mourn as someone without hope as that first quote you shared with us, exactly.
- Dr. Ross Baron: 39:24 I was going to say, too, there's an Elder Maxwell quote, I don't have it in front of me, but where he said the resurrection ended the human predicament, and all our predicaments now are just personal predicaments that repentance can solve and faith in Jesus Christ. So the predicament of being separated from God, the Atonement of the Savior, and the predicament of death, separation of our spirits and bodies, the human predicament is solved. I love that idea. The human predicament, that's done. So now I have Hank and Ross and John issues, because we're trying to work stuff out, and with faith in Jesus Christ, because all

power's given to him in heaven and Earth, we now can overcome even our personal predicaments. But the human predicament, which philosophers and existentialists are always wringing their hands about, that part's done, and the resurrection is the absolute witness that that is done.

- 40:13 Do you remember Elder Hanks of the Quorum of Seventy? He gave a talk in April 1992, and he told a story, if I may, I love this story as it relates to the resurrection. I'm quoting, "As Easter time approaches, let me share with you the tender story of an 11-year-old boy named Philip, a Down Syndrome child who was in a Sunday school class with eight other children. Easter Sunday, the teacher brought an empty plastic egg for each child," remember those little eggs, the egg that you can open and it's empty, "empty little egg for each child. They were instructed to go out of the church building onto the grounds and put into the eggs something that would remind them of the meaning of Easter.
- 40:51 All returned joyfully. As each egg was open, there were exclamations of delight as a butterfly, a twig, a flower, a blade of grass. Then the last egg was opened. It was Philip's, the Down Syndrome child, and it was empty. Some of the children made fun of Philip and laughed. 'Teacher,' he said, 'teacher, the tomb was empty.' A newspaper article announcing Philip's death a few months later noted that at the conclusion of the funeral, eight children marched forward and put a large empty egg on the small casket. On it was a banner that said 'The tomb was empty.'" Wow.
- 41:28 I think that was your point earlier that it gives you hope. We do mourn. We cry at funerals. Section 42 says, "Thou shalt weep for the loss of the loved one." That's fine. But our weeping is different. We took our first son to the MTC. We cried because we were going to miss him, but we wouldn't have wanted him anywhere else. We were mourning because we would miss him, but we weren't mourning because he wasn't where he was supposed to be. 2 Nephi 9:6, "Death is part of the merciful plan of the great Creator." I love that. That's so good.
- 42:00 I had Stage 4 cancer. Stage 4 cancer is bad because Stage 5 cancer is the spirit world. So I had Stage 4 cancer. I had chemo and I had radiation, I had surgeries, but for whatever reason, I was healed. Whatever in God's economy, I was healed. But the truth is I'm going to die. We're all going to die. So President Nelson, back in October of 2005, then Elder Nelson, I think he made a powerful comment that we have to remember. He says, quote, "The gift of resurrection is the Lord's consummate act of

healing. Thanks to him, each body will be restored to its proper frame and perfect frame. Thanks to him, no condition is hopeless. Thanks to him, brighter days are ahead both here and hereafter. Real joy awaits each of us on the other side of sorrow," unquote.

42:56 My body is going to deteriorate, and I'm going to die. But because of Jesus Christ, it is the consummate act of healing. The resurrection is what heals us. That is the consummate act of healing. Then you quoted Joseph Smith, and I have my last quote, Teachings of the Prophet Joseph Smith, Page 296, "All your losses will be made up to you in the resurrection provided you continue faithful." Then I love this from Joseph, "By the vision of the Almighty, I have seen it." It's just incredible. Again, as I started, it's real for me. It's visceral for me. I just unashamedly, devotedly, unapologetically testify of the reality of the resurrection, of the Gospel accounts, of the Latter-day accounts, of the prophet Joseph Smith's accounts, it is real and it is power. And we can all know it. We can have the Holy Ghost bear witness to us that it's true.

Hank Smith: 43:54

He is not here. He is risen.

Dr. Ross Baron: 43:56

He is risen. That's the title, of course, of the Come, Follow Me.

Hank Smith: 44:00

As he said.

Dr. Ross Baron: 44:02

Remember what he said. Remember what he said. May the Lord bless us all that we can get it, whatever things we're not getting, that my eyes will be opened, that my heart will be soft, and that I'll get it, and then act in accordance with that. Then again, take the commission. We know the resurrection's real. We've got to go share it with everyone, and we have to offer ordinances both to the living and the dead and gather Israel.

John Bytheway: 44:29

I just really enjoyed this. I like what President Howard W. Hunter said once, "Without the resurrection, the Gospel becomes a litany of wise sayings and inexplicable miracles, but without any ultimate triumph." Well, he said a lot of wise things and there was some healings, but without the resurrection, what's the point?

Dr. Ross Baron: 44:51

In a way that's interesting, the Howard W. Hunter quote goes back to the Paul quote in Romans, "Declared to be the son of God with power by the resurrection from the dead."

John Bytheway: 45:04

There you go.

Hank Smith: 45:05 I wanted to read something from Brigham Young before we wrap up. "We talk about our trials and our troubles here in this life. But suppose that you could see yourself thousands, millions of years after you have proved faithful during the few short years in this world, and have obtained eternal salvation and a crown of glory in the presence of God, then look back upon your life here. See the losses, the crosses, and the disappointments and the sorrows. You would be constrained to exclaim, 'What of all that?' Those things were but a moment, and we are now here. We have been faithful during a few moments in our mortality, and now we enjoy eternal life and glory with power to progress in all the boundless knowledge and through the countless stages of progression, enjoying the smiles and approbations of God the Father and Jesus Christ, his Son." That to me is the resurrection. We'll give you that. It can give you that perspective.

John Bytheway: 46:04 Have you ever heard the epitaph that Benjamin Franklin wrote for himself, obviously before he died? Have you ever heard it before? He said, "The body of B. Franklin, printer, like the cover of an old book, its contents torn out and stripped of its lettering and gilding, lies here, food for worms. But the work shall not be wholly lost. For it will, as he believed, appear once more in a new and more perfect edition, corrected and amended by the author," the author being Christ.

Hank Smith: 46:38 Beautiful.

John Bytheway: 46:39 Isn't that good?

Hank Smith: 46:40 That's great.

John Bytheway: 46:41 For our listeners who are folding laundry or mowing the lawn or out for a walk or listening on a long drive, what do you hope they go away with?

Dr. Ross Baron: 46:52 I get asked sometimes... Because Hank and John, we've been on the show a couple times. I've met you guys. What you see is what you get with me. I'm a happy guy. It's not that I don't have trials, but I try to be of good cheer. Sometimes students will ask me, like the beginning of class, I haven't started class yet, they'll be like, "Brother Baron, what's your problem? Why are you so upbeat? Why are you so happy?" I'll say, "Because the resurrection's in place." They'll be like, "What?" I'll say, "Because there's nothing you can do to not be resurrected." That's a funny way to put it. I go, "You just try and not be resurrected. You're coming out of the tomb, you're getting

resurrected." I go, "Jesus is the Christ, the resurrection's in place, and the plan is true. And that's why I'm so happy."

47:38 Because the ups and downs of the days, and the stock market goes up, the stock market goes down, or there's different issues in our family, but in the end, in the end, the resurrection's real and Jesus is the Christ. That's what gives me joy and happiness. So the guy mowing the lawn or taking a walk or folding laundry, this is real what we're talking about. This is real. Hank, you mentioned the word perspective. We can get mired and distracted like Mary Magdalene at the tomb where we don't see Jesus standing in front of us. So I pray every day that I'll have eyes to see and that the Lord will bless me, but it's in place. That is the joy, and that is the glory of the gospel of Jesus Christ.

Hank Smith: 48:23 Beautiful. John, what a great day. Yeah, what a great day.

John Bytheway: 48:29 I got a lot of notes today. I can't wait. I've got big stars next to things: Put this in my 211 class, these common themes that happened in each of the Gospels. Thank you. Thank you so much for that.

Hank Smith: 48:42 We want to thank Dr. Ross Baron for being with us today. It's been fantastic. We want to thank our executive producer, the amazing Shannon Sorensen, our sponsors, David and Verla Sorensen, and we always remember our founder, Steve Sorensen. We hope you'll join us next week. We got more coming on FollowHim.

49:02 Today's transcripts, show notes, and additional references are available on our website, followhim.co, followhim.co. You can watch the podcast on YouTube with additional videos on Facebook and Instagram. All of this is absolutely free, so be sure to share with your family and friends. To reach those who are searching for help with their Come, Follow Me study, please subscribe, rate, review, or comment on the podcast, which makes the podcast easier to find. Thank you. We have an amazing production crew we want you to know about: David Perry, Lisa Spice, Jamie Neilson, Will Stoughton, Krystal Roberts, and Ariel Cuadra. Thank you to our amazing production team.

WHY IS THE RESURRECTION SO SIGNIFICANT?



- 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. Hello, John.
- John Bytheway: 00:09 Hello, Hank.
- Hank Smith: 00:10 John, we're going to take on a single question from this week's lesson in Come, Follow Me. It's this question, how do you feel as you read about the Savior's resurrection? How has it affected you, your outlook on life, your relationships, your faith in Christ, and your faith in other Gospel truths?
- John Bytheway: 00:29 Without that, we don't have anything. That was the whole Gospel, is that all of us can live again because of that. We often talk about the atonement of Jesus Christ and our sins, but it's also overcoming death, overcoming our physical death. We'll all live again. We'll all live with God again. What's more important than that? I'm not sure.
- Hank Smith: 00:47 Yeah. The difference in the way you view life and death is dramatic when you believe in The Resurrection or when you don't. When you don't believe in life after death, this life can seem so meaningless and pointless.
- John Bytheway: 01:04 Pointless, yeah.
- Hank Smith: 01:05 And these relationships that you have that are so beautiful and wonderful crumble into dust, but The Resurrection changed all that.
- John Bytheway: 01:13 Yeah.
- Hank Smith: 01:13 The Resurrection is now, these relationships, the things we learn, all the things we go through are all pushing us forward towards a next life, our next step in our eternal progression. I think you're right, a belief in The Resurrection changes everything about your perspective and the way you think and interact with the people around you.

John Bytheway:	01:36	Everything is more positive and the hard things are easier because you know this isn't the end. This is something I'm going through. This is something I can learn from. This is something I can look for what the Lord's trying to teach me, but there's something more wonderful coming.
Hank Smith:	01:50	If this guy, Jesus of Nazareth, truly was resurrected, what else is he going to do? That's exciting to me. What else has he done and what else is he going to do? And when he comes again, what is he going to do? And if he really did all this, he is literally the most exciting, important, dramatic being in the history of the world, and we get to be attached to him and his work.
John Bytheway:	02:17	Helps us look forward to everything.
Hank Smith:	02:20	We hope you'll join us on our full podcast. It's called FollowHIM. You can get it wherever you get your podcasts. And then come back next week. We'll do another Follow Him Favorites.