



“Ye Must Be Born Again”

Show Notes & Transcripts

Podcast General Description:

Follow Him: A *Come, Follow Me* Podcast with Hank Smith & John Bytheway

Do you ever feel that preparing for your weekly *Come, Follow Me* lesson falls short? Join hosts Hank Smith and John Bytheway as they interview experts to make your study for The Church of Jesus Christ of Latter-day Saints’ *Come, Follow Me* course not only enjoyable but original and educational. If you are looking for resources to make your study fresh, faithful, and fun--no matter your age--then join us every Friday and Saturday.

Podcast Episode Descriptions:

Part 1:

What do Jesus’s miracles teach us about Him? Dr. Robert Millet explores the first miracles recorded in the Gospel of John including Jesus turning water to wine, Him healing the nobleman’s son, and Jesus meeting the Samaritan woman.

Part 2:

Dr. Robert Millet continues to examine the baptism of Jesus and the importance of following the path Jesus establishes. Dr. Millet bears testimony of the power of the love of Jesus Christ.

Timecodes:

Part 1

- 00:00 Part 1–Dr. Robert Millet
- 01:05 Introduction of Dr. Robert Millet
- 03:05 What is unique in John
- 05:29 John 2-Marriage at Cana
- 08:15 Jesus calling his mother, “Woman”
- 11:08 Water to wine
- 14:28 Why this miracle first
- 17:02 Wine or grape juice
- 21:05 When this Gospel was written
- 24:09 Nicodemus comes to Jesus at night
- 28:30 Joseph Smith story about Daniell Tyler and baptism
- 31:29 Dr. Millet shares personal experience working with Evangelical friends
- 37:34 We cannot manufacture spiritual experiences
- 39:25 Mother Teresa story and Dr. Millet shares a story about a health challenge
- 44:18 Nicodemus asks about the spirit and authority
- 46:50 “Only Begotten Son” or “One and Only son
- 48:41 Condemn and Light & Truth
- 53:01 Jesus authorized others to baptize
- 58:36 End of Part 1–Dr. Robert Millet

Part 2

- 00:00 Part II– Dr. Robert Millet
- 00:07 Don’t spiritually eclipse Jesus
- 01:55 Jesus and the woman at the well
- 03:10 Samaritans
- 06:02 Jesus offers Living Water
- 10:53 Jesus is telling her he is the Messiah
- 11:43 Literary critical historical studies of the Bible
- 15:23 Jesus was the Messiah
- 16:23 The woman at the well tells everyone about Jesus
- 18:19 Jews didn’t travel through Samaria but Jesus loved much
- 21:40 Jesus heals a nobleman’s son and Dr. Millet shares a personal story
- 25:38 N.T. Wright story about his birth certificate
- 29:38 Dr. Millet shares a story about he and his wife
- 33:11 Dr. Millet shares a story about a young woman wanting an Alma experience
- 36:18 Dr. Millet bears testimony of Jesus Christ and His love
- 44:16 Dr. Millet shares a story about visiting a chapel from his youth
- 48:46 End of Part II–Dr. Robert Millet

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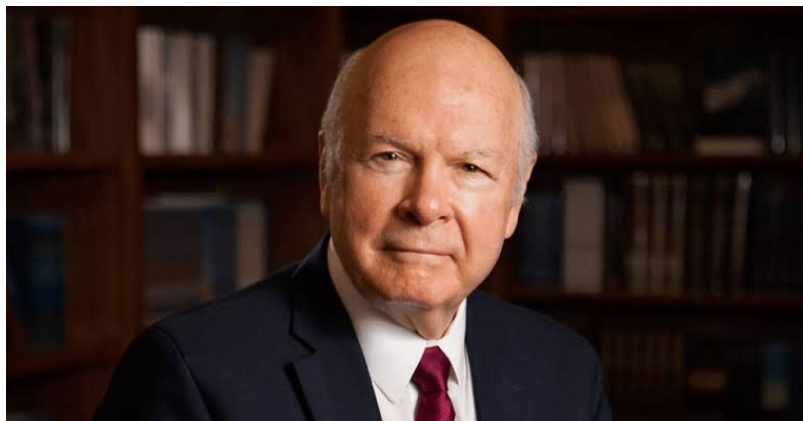
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Biographical Information:



Dr. Robert L. Millet earned bachelor's and master's degrees in psychology from BYU. His PhD in biblical studies and 19th- and 20th-century religious thought is from Florida State University. Before joining the BYU faculty in 1983, Dean Millet worked with LDS Social Services as a marriage and family counselor and with the Church Educational System as a seminary instructor, institute director, and teaching support consultant.

He is the author or editor of more than 30 books and 80 articles, essays, and book chapters dealing mostly with the doctrine and history of the Church. He is the coauthor of such books as *The Life Beyond*, *The Holy Ghost*, the four-volume *Doctrinal Commentary on the Book of Mormon*, and *Joseph Smith: The Choice Seer*. More recent publications include *Within Reach*, *When a Child Wanders*, *Alive in Christ*, and *The Mormon Faith*, written for those not of the LDS faith.

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Hank Smith:	00:01	Welcome to followHIM, a weekly podcast dedicated to helping individuals and families with their Come Follow Me study. I'm Hank Smith.
John Bytheway:	00:09	And I'm John Bytheway.
Hank Smith:	00:11	We love to learn.
John Bytheway:	00:11	We love to laugh.
Hank Smith:	00:13	We want to learn and laugh with you.
John Bytheway:	00:15	As together we follow Him.
Hank Smith:	00:20	Hello my friends. Welcome to another episode of followHIM. My name is Hank Smith. I'm your host and I'm here with my miraculous co-host John Bytheway. John, we are starting with Jesus' first public miracle today and I thought you're kind of a miraculous guy. When I think of all that you've done, all the books you've published, all the talks on cassette, if anybody remembers those.
John Bytheway:	00:43	Well, when I introduced my dad to my fiancé, he said it was a miracle too, so I appreciate that.
Hank Smith:	00:51	So, we get to spend our entire day in the Gospel of John today, three chapters, chapters two, three, and four. We needed somebody who knows the scriptures backwards and forwards and we found him, John. Who's with us today?
John Bytheway:	01:05	Well, I've been looking forward to this for a long time, to have Dr. Robert L. Millet back with us again. Robert L. Millet, former Dean of Religious Education at Brigham Young University is a professor emeritus of ancient scripture. After receiving bachelors and masters degrees from BYU in psychology, he earned a PhD from Florida State University in religious studies. Brother Millet is a beloved speaker and the author of numerous books.

	01:31	He and his wife Shauna are the parents of six children. On a personal note, I remember, I may have told you this last year when we had Dr. Millet before, but right after I got called to be bishop, I was getting on a 767, if you know what that is, there's a lot of seats on that particular airliner, having some angst. And the Lord put me right across the aisle from Robert L. Millet.
Hank Smith:	01:55	Oh wow.
John Bytheway:	01:55	And I wrote him a note and said, "I'm trying to find some joy in this calling. It's challenging me." And he wrote me this beautiful response, which I kept in my triple combination ever since. So, he's been a friend and a mentor to me and so we're delighted to have him here. Welcome Dr. Millet.
Dr. Robert Millet:	02:16	Thank you. By the way, if you'll give me that back, I will try to publish it. Okay?
John Bytheway:	02:22	It was that good. I think I had it laminated.
Hank Smith:	02:25	That's fantastic. That rarely happens, John, to sit next to someone you know on an airplane, especially that size.
John Bytheway:	02:33	That size. We were not going to the same place. He was going some place... In fact, Pastor Greg Johnson was on that same flight. I don't know if you remember that. You were going to some conference in Atlanta and so was I, but it was not the same thing. But the Lord put us right there and I was able to really get some help. So, that was a tender mercy to have you there. I appreciate that.
Hank Smith:	02:55	Yeah, that's a really great story.
Dr. Robert Millet:	02:56	I remember it very well. Don't remember what I told you, but I remember the occasion.
John Bytheway:	03:01	It was about half a page, but it was golden.
Hank Smith:	03:02	That's just unfair.
John Bytheway:	03:04	Yeah.
Hank Smith:	03:05	Let's jump in here, Bob. We are in the Gospel of John entirely. How should we enter into these chapters? Is there anything we want to know about the Gospel of John before we jump in, or should we just jump into John two?

Dr. Robert Millet:	03:17	John stands alone in so many ways. I forget what the figures are, but a high percentage, 90% of John is exclusive to John.
John Bytheway:	03:27	92% according to, I think you.
Hank Smith:	03:31	According to you.
John Bytheway:	03:32	In the Religion 211 Student Manual, there's a chart that I think came from a book that you had something to do with that kind of showed 92% of John is unique.
Dr. Robert Millet:	03:44	This one is written for the church. This is called the spiritual gospel. I love all the New Testament, but I have to say when I want comfort, peace, settlement of my heart, I'm often reading either John or the epistles of John. John has conversations between people recorded that are priceless.
Hank Smith:	04:05	Long conversations with Jesus.
Dr. Robert Millet:	04:07	Long conversations of very different kinds of people.
Hank Smith:	04:12	Where the other gospels have sermons, the Gospel of John does seem to have these private conversations.
Dr. Robert Millet:	04:17	That's right. The other thing I'd say about these conversations is very often what you see is Jesus speaking on one level and the people understanding on a different level. If it's Nicodemus, he says, "Born again," and Nicodemus says, "Birth." If it's the woman at the well, he says, "I have water." She says, "Water?"
John Bytheway:	04:36	What? You didn't bring anything. Yeah.
Dr. Robert Millet:	04:37	It's just fascinating how that goes. Even into chapter 21 to Peter, "Lovest thou me?" "Peter, do you love me and with a godlike love? I love you like a brother." "Peter, do you love me with godlike love? I just love you like a brother." "Now Peter, do you love me with godlike love? I love you with godlike love." It's people hearing him, even his own apostles, they've been gone for food and they come back and he says, "I have food of this sort," and they, "Oh, where did you get the food? Did you go to the market? We didn't see you."
Hank Smith:	05:11	We don't remember you getting bread.
Dr. Robert Millet:	05:13	And so even the apostles sometimes, it shows there are levels of understanding here and I just love these chapters.

Hank Smith:	05:19	That's awesome. Let's just jump in. John chapter two. We spent some time in John chapter one with Dr. Eric Huntsman. Chapter two, where do you want to start?
Dr. Robert Millet:	05:29	Let's start with verse one and I'll read a few verses. In fact, we'll read one and talk about it. "And the third day there was a marriage in Cana of Galilee and the mother of Jesus was there." I think most scholars believe that the expression third day refers to it's been three days since Jesus' words to Nathaniel, or the baptism of Jesus. Third day since then, which is what is in chapter one. "Both Jesus was called, and his disciples, to the marriage and when they wanted wine, the mother of Jesus saith unto him, they have no wine. Jesus saith unto her, 'Woman, what have I to do with thee? Mine hour is not yet come.'"
	06:09	Marriages back then were generally handled in this way. It was the groom's responsibility to provide funds for the occasion. The bride marched with the group to the groom's home. It was an occasion that lasted sometimes up to a week. In terms of the story here, the Mishnah, which would be the rabbinic commentary of some of the teachings of the Old Testament, which was in an oral tradition for many, many years and wasn't really written down until about 200 AD. The Mishnah says that a virgin, her wedding should always be on a Wednesday, for whatever that's worth.
	06:49	I don't know if it held true in that day, but that's what the Mishnah suggested. What else? Village of Cana. Cana is only mentioned in the Gospel of John and is mentioned twice, here and in chapter 21. Approximately nine miles north of Nazareth, so from where Jesus had lived his early life. One apocryphal tradition holds that Mary was the aunt of the groom. Another tradition holds to the fact that the one being married was John, and if both of those are true, that would mean that Jesus would've been a cousin to James and John, but that's just what authorities through the generations or traditions have held. We don't know anything doctrinally that way, but clearly Mary seems to be concerned about what's going on.
Hank Smith:	07:38	And involved, right? Yeah.
Dr. Robert Millet:	07:40	Very involved. In fact, scholars have said, "Why is she so troubled?" I've read where some scholars say, "She's just stating a fact to Jesus." "We have no wine." We have no wine. But the way it's put in the Gospel of John, it's very clear she's intending and hoping he'll do something to solve the problem. Verse four, "Woman, what have I to do with thee?" Over and over I've heard people say, "Well, that's a pretty disrespectful way of

addressing your mother." It isn't. As Elder Talmage says in Jesus the Christ. It's a lovely way to address your mother. Remember, Jesus uses that same word with Mary at the time he's on the cross.

- 08:15 "Woman, behold thy son." He's certainly not being disrespectful. The other reason it can't be disrespectful is this, we know Jesus is the only one to be perfect. We know he is the only one that never committed a sin. We know that he was perfect in all ways. That's hard for us to comprehend, us imperfect types, but he was. If that's true, then it's hard to conceive that he's therefore going to be disrespectful to his mother, which is rude, which is in a way sinful. It reminded me of a story Joseph McConkie told me. He said, "I was teaching the New Testament, we're well into the gospels and this one young woman raised her hand and said, 'I have something to say,'" and he said, "Sure. What?" She said, "I think Jesus is being very unchristlike here." And Joseph said, "Is that possible?"
- 09:13 The principle coming out of this is I think it's wise for serious readers of the New Testament to assume the best about Jesus.
- John Bytheway: 09:21 And the JST softens that a little bit.
- Dr. Robert Millet: 09:24 Yes, it does. Won't you read it?
- John Bytheway: 09:25 The footnote down below, if you're using paper scriptures like I do, it says, "Woman, what wilt thou have me do for thee, that will I do. For mine hour is not yet come."
- Dr. Robert Millet: 09:38 To me, that's simply a way of saying, "What would you like me to do? My mission hasn't formally begun and I've got a little time." Isn't that sort of what he's saying?
- Hank Smith: 09:46 Yep.
- John Bytheway: 09:47 You mentioned this, but I feel like it's a little bit... I hear stuff like this in marriage seminars about direct communication, because Mary just says they have no wine and there's no "therefore," there's just kind of, "Okay, you're supposed to figure out what I'm thinking. They have no wine." "Well, what do you want me to do about that?" And Jesus says that, "What would you like me to do?" So, he gets it when she uses that kind of indirect, "They have no wine." I mean my response might have been, "Wow, that's a problem. That's too bad."

Dr. Robert Millet:	10:19	Verse five clearly indicates that she's expecting something from him. Correct?
John Bytheway:	10:24	That's a good word. She's expecting a response.
Dr. Robert Millet:	10:27	Do something, do whatever he tells you to do. We say this is the first public miracle, but we don't know that there weren't miracles performed by Jesus before this.
Hank Smith:	10:37	Sure sounds like she has something in mind where she says, "Hey, whatever he tells you to do, do it. No matter how it sounds, you do it anyway." So, it does imply. I think it implies some previous experience, don't you, Bob?
Dr. Robert Millet:	10:49	I do. I think that he has performed miracles before. If that's not true, then I don't know why she would come up with that. If she has no experience with him doing something miraculous, why suppose he's going to do it here?
John Bytheway:	11:02	I don't know how he's going to do this, but whatever he says, do it.
Hank Smith:	11:06	Whatever he tells you to do, you do it.
John Bytheway:	11:07	Yeah.
Dr. Robert Millet:	11:08	Verse six, "There were set there six waterpots of stone after the manner of the purifying of the Jews concerning two or three firkins a piece." This would've been water that was used for cleansing, for purification purposes. The estimate by most New Testament thinkers is they would have held about 20 to 30 gallons of water each, meaning at least around 150 gallons of water to begin with. Jesus gives instructions, fill them with water, they fill them. "And he saith unto them, 'Draw out now and bear unto the governor of the feast.'"
	11:45	The governor of the feast was often a relative, someone who had responsibility for the oversight of the occasion. We might have called him the head waiter or we might have called him the master of ceremonies. The person that's overseeing this, generally a relative. Verse nine, "When the ruler of the feast had tasted the water that was made wine and knew not whence it was, but the servants which drew the water knew, the governor of the feast called the bridegroom and saith unto him, 'Every man at the beginning does set forth good wine and when men have well drunk, then that which is worse, but thou has kept the good wine until now.'"

	12:28	We learn a little tradition that is in a typical Jewish wedding, they serve good wine to begin with and after a while when people can't tell the difference, you serve them real-
John Bytheway:	12:36	Exactly.
Hank Smith:	12:37	The watered down stuff.
Dr. Robert Millet:	12:39	Yeah. Wood alcohol. The interesting thing here of course is that he changed the substance of the water. I remember Brother Matthews making a comment. He said, "Isn't it interesting that when he performed this miracle, he not only changed the substance, he dated it. He dated the wine." Why? Because we're talking about fermentation.
John Bytheway:	13:01	By definition it's aged.
Dr. Robert Millet:	13:03	That's right. It's aged. If you had a little conversation, someone drinks it at that moment says, "Whoa, this is good. I think this must be 20 BC." But one of the people who were there and saw it would say, "No, no, he just did it a few minutes ago." "I'm telling you this is 20." He aged it, which I think is very interesting.
John Bytheway:	13:24	I remember Brother Matthews going through with us the types of miracles Jesus did. Did he have power over men? Yes. Women? Yes. Children? Yes.
Dr. Robert Millet:	13:34	Gentiles.
John Bytheway:	13:36	Gentiles? Yes. Plants? Yes. Animals? Yes. And then he said time and he brought up this, about this wine must have been aged and which we all kind of went, "Whoa," at that point, but that's an interesting thought.
Dr. Robert Millet:	13:52	Maybe sometimes the way we measure time or how old something is, maybe occasionally it's not as long as we thought.
John Bytheway:	14:01	No.
Hank Smith:	14:02	Yeah.
Dr. Robert Millet:	14:03	Let's go on. Verse 11 says, "His disciples believed on him." Well, of course they did. "After then he went down to Capernaum, he and his mother." I suppose if you say, where's Jesus' home, most people would think he resided in Capernaum, but it's

home in italics, because he often wasn't home. But Capernaum seems to be where he and some of the disciples had been from.

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| Hank Smith: | 14:28 | It seems to me that John's readers know that Jesus can perform great miracles, if they've already maybe even read Matthew, Mark and Luke. Why does John come along and give us this as a miracle? It's not bringing sight back to the blind. Why do you think he lists this one first? Do you think there's something in there for his modern current reader? |
| Dr. Robert Millet: | 14:49 | Well, if you're talking about a miracle that changes the elements of a substance, you're talking about a God-like power. To heal someone is very significant, but to put upon a substance your hands basically, and it changes in type, that's a different kind of miracle even than a nature miracle. |
| Hank Smith: | 15:12 | This is kind of a creation type. |
| Dr. Robert Millet: | 15:13 | It is. It seems like a God-like thing, something that only a God could do. |
| John Bytheway: | 15:19 | Moses was such a powerful type of Christ in so many ways, and it's interesting to me that his first miracle or plague through Moses that God did, was turning water to blood. And I've wondered about, "Oh, here's Jesus turning water to wine." Also, the idea of six waterpots, that number six being almost complete, almost whole, of the law of Moses and then Jesus doing something greater with that is kind of prefiguring what he was going to do and fulfill the law of Moses. |
| Dr. Robert Millet: | 15:56 | Moses is a type of the Messiah. |
| John Bytheway: | 15:59 | Yeah. So, what do you think about that? Do you think we're supposed to see that, or is that just kind of a fun one? |
| Dr. Robert Millet: | 16:06 | I remember the first time I read Elder McConkie's The Promised Messiah, and I came across this one page, and I'm not remembering the page number, but he said, "It's healthy to look for symbolism and likenesses, things that point you to Jesus, to his ministry, to his life." I think what you're talking about is, yes, I mean we don't always know if something's intended, but if it strikes you as a testimony of the Savior, then it's a healthy experience. |
| John Bytheway: | 16:34 | Yeah. Turning water to wine, we actually in the early days of the church used wine for the sacrament and representing the blood of Christ, and I kind of wondered if that correlates nicely there. |

Dr. Robert Millet:	16:45	Yeah, I think so.
Hank Smith:	16:46	Another one that's probably not intended, but I like is his ability to change things. If he can change water into wine, he can change someone who feels like they're a bad soul into a good soul.
Dr. Robert Millet:	16:58	And someone who's deathly ill into a healthy person.
Hank Smith:	17:01	Right.
John Bytheway:	17:02	And one more thing before we move on. There were days when we went through some verbal gymnastics to try to say that this wasn't fermented wine, this was just grape juice. The Religion 211 Manual, I like the way it puts this. It just says, "In our day the Lord has revealed the word of wisdom, which does forbid consumption of alcoholic beverages. We should avoid judging the people of earlier dispensations by the commandments the Lord has given us in our day." So, I think it was probably fermented wine, right?
Dr. Robert Millet:	17:34	It was wine, or you would call it grape juice. Let's just make a quick comment about the cleansing of the temple. It can be discussed in greater detail when you get to the last part of Matthew, for example, and Luke. This would be an early cleansing. I would have to say most New Testament scholars do not think there are two cleansings of the temple. They think that doesn't make sense. I don't know. I think about it and I think the problem existed then and it existed three years later. The place had been turned into a den of robbers, so I don't have a problem believing that this is the first cleansing of the temple and that the second cleansing takes place near that last week of the Savior's life.
Hank Smith:	18:13	After the triumphal entry.
Dr. Robert Millet:	18:15	Right.
John Bytheway:	18:16	I just love that it shows us how the Savior regarded the temple. It was a sacred place to him. And we've been seeing that already in the New Testament.
Dr. Robert Millet:	18:24	Someone else wrote this and I think it's really a good description. "Upon his arrival, Jesus would've found Jerusalem teeming with Jewish pilgrims from all over the Roman world there to celebrate this foremost of Jewish feast. Because of the multitudes who came, Passover meant big business for

Jerusalem based merchants. And the temple complex," which we would sort of say Temple Square. And by the way, when it says Jesus went into the temple, it's he's not going into the temple building, he wouldn't have gone, they wouldn't have let him go in the temple. He went on Temple Square.

18:58 Going on, "Where they had set up shop," probably in the court of the Gentiles. "Vendors were selling oxen and sheep and doves and the money changers were seated at their tables. Since it was impractical to those traveling from distant lands to bring their own animals, the merchants sold them the animals required for the sacrifices at greatly inflated prices. The money changers also provided a necessary service. Every Jewish male, 20 years of age or older, had to pay the annual temple tax, but it could be paid using only Jewish coins because of the purity of their silver content. So, foreigners had to exchange their money for acceptable coinage, because they had a monopoly on the market. The money changers charged an exorbitant fee for their services."

19:49 F.F. Bruce, who's a great conservative Christian scholar, wrote commentary on the Gospel of John, a commentary. He suggested that evidence says that up to 12 and a half percent more than they should have charged.

Hank Smith: 20:02 If you've got the monopoly on it, what are you going to do? Well, sorry.

John Bytheway: 20:06 That's what we call usury.

Dr. Robert Millet: 20:09 That's right. That's usury. And of course the question comes up in verse 18, "What signs shewest thou unto us seeing thou doest these things?" There are two ways you could look at that. I guess there are 20, but there are two I'm thinking of. Literally they could be saying, "What sign or miracle?" And he says, "Destroy this temple. In three days I will raise it up," and he was talking about his body. We'll come back to that. Or it could just be by what authority do you do these things? What authority do you do this?

Hank Smith: 20:39 To walk into this temple and do what you just did?

Dr. Robert Millet: 20:43 Remember John one, basically they're saying to John the Baptist, "By what authority are you performing?" They don't say, "What are you doing? Hey, what is that you're doing?" No, they know what he's doing. He's baptizing. "By what authority do you do it?" Jesus says, "Oh, I'll give you a great sign. I'll be

put to death in three days. I'll come back to life." Notice verse 20. They said to Jesus, "Forty and six years was this temple in building and wilt thou rear it up in three days?"

21:11 The temple there had begun being built in 17 BC and it went until 30 AD. 17 BC would've been back in the 18th year of Herod the Great, they'd been working on it for 46 years. That seems like a long time, but when we think about how long it took us to build the Salt Lake temple, it took 40 years. "But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them." Later in Matthew 26, that same kind of thing will come up. They'll remember the cleansing and say it was his body about which he spoke.

Hank Smith: 21:43 This is one of those points you talked about, Bob, where he says one thing and they hear-

John Bytheway: 21:48 Something else.

Dr. Robert Millet: 21:50 That's right.

John Bytheway: 21:50 And I think that verse 22 is important. We've talked about this a little bit, Hank, the idea that the gospels were kind of written after the resurrection and that it seems like at the time a lot of the apostles were in a state of not fully knowing what was going on. So, this verse 22 is clarifying. After he was resurrected from the dead, "Hey, yeah, he did say that, didn't he?" And they remembered all this stuff.

Dr. Robert Millet: 22:15 I don't know what your previous guest told you about dating and we're never sure about that, but I think we usually conclude that John and the epistles of John were written fairly late. John could have been as late as 90 AD and the epistle somewhere around 95, 96. So, John would've had many years to reflect upon this story. And you notice how John blends in, much as Moroni or Mormon does in the text, the Book of Mormon, some commentary here and there. Okay, let's go to chapter three. "There was a man of the Pharisees named Nicodemus, a ruler of the Jews," and when we say a ruler of the Jews, we mean someone who belongs to the highest governing body of the Jews, which was called the Sanhedrin, made up of 70 members made up of scribes who would've been Pharisees, the priests who would've been Sadducees and other aristocratic types in town making up that body.

	23:07	And the body is presided over by the high priest, the senior high priest as it were there in the temple complex. "The same came to Jesus by night and said unto him," let's pause there. By night. There seem to be, and we don't often notice this as we're reading along, even in the first chapter of Acts you find reference made to many of the priests believed on him, but did not get public with it because of the fear they had for being put out of the synagogue. Clearly, Nicodemus has seen some things, has heard some things. He comes by night. I presume it's because there's a lot at stake in his case. He's prominent in the Sanhedrin and known, as we'll see in a few moments, known as one of the great teachers. Comes by night, so as not to be noticed, not to be seen, which I don't think that's too sinful. It seems to me like he's doing what he needs to do. I want to have a conversation with Jesus.
John Bytheway:	24:08	Yeah, I want to find out.
Dr. Robert Millet:	24:09	Yeah. And this language, "The same came to Jesus by night said unto him, 'Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him.'" That's a great tribute to him, isn't it? A teacher come from God, because you've done so many miracles. And then it's as if Jesus answers the question that Nicodemus may have had in his mind. I'm wondering if Nicodemus didn't have in his mind, "What must I do to gain eternal life?" What seems to be everybody's question. But Jesus answers it before he asks it. And the answer is, verse three, "Verily, verily I say unto thee, except a man be born again he cannot see the kingdom of God.'
	24:56	Nicodemus saith unto him, 'How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?'" I want to talk about that. This is the one where I'm going to take a different slant. Latter-day Saints have usually interpreted this as, well, Nicodemus is pretty ignorant of what this is all about and-
Hank Smith:	25:14	Metaphor.
Dr. Robert Millet:	25:15	Yeah. Yeah. He just doesn't know. He's missed the whole thing. I don't think so. I've read this so many times and what comes to my mind is this, I thought of Ebenezer Scrooge, "I'm too old to change," he said. I think Nicodemus is saying, "Do you realize what you're asking me to do? Can you conceive what you're saying to me that I would have to do to gain eternal life?" I think it's his way of saying, "I'm not sure I can pull this off.

Hank Smith:	25:44	Can an old dog learn new tricks?
Dr. Robert Millet:	25:46	Can an old dog learn new tricks? I don't think he's ignorant at all. This is the man that's very bright and he seems to be a very righteous man. I don't think he misunderstands. Let me give you, for example, I just made a few notes. The doctrine of spiritual rebirth is not just a New Testament doctrine. I'm going to read from a couple of Old Testament passages. Here's from Jeremiah 31. "This shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts and will be their God and they shall be my people."
	26:21	Here's Ezekiel 36. "I will take you from among the heathen and gather you out of all countries and will bring you into your own land. Then will I sprinkle clean water upon you and you shall be clean from all your filthiness, from all your idols will I cleanse you. A new heart also will I give you and a new spirit will I put within you. And I will take away the stony heart out of your flesh and I will give you a heart of flesh, and I'll put my spirit within you and cause you to walk in my statutes and you shall keep my judgements and do them." Both of those very descriptive of spiritual rebirth. Do you know what I'm saying?
Hank Smith:	27:00	Were you going to do Psalm 51, "Create in me a clean heart, renew a right spirit-
John Bytheway:	27:05	Within me.
Hank Smith:	27:06	... within me?" Yeah.
Dr. Robert Millet:	27:08	Here's even from the book of Jubilees, which would have been an Old Testament apocryphal work. Listen to this, "But after this, they will return to me in all uprightness and with all their heart and soul and I shall create for them a Holy Spirit. And I will purify them so that they will not turn away from following me from that day and forever, and their souls will cleave to me and to all my commandments and I shall be a father to them and they will be sons to me." To say that Nicodemus didn't understand new birth I think is naive. I think he knew what new birth meant. Now let's analyze this a little more carefully. Except a man. Joseph Smith said, "It's one thing to see the kingdom of God and another thing to enter into it." He said, "A man must have a change of heart to see the kingdom of God and must subscribe to" what he called, "The articles of adoption to enter therein."

- 28:04 He must have a change of heart to see the kingdom of God. Let's take this in something we can all appreciate. Two missionaries, two sisters, let's say, are teaching the gospel to a family that shows some interest. And the sisters begin to notice the more times they come and the longer they're there, things happening to these people. They begin to see what you're talking about is true. They begin to understand things they didn't understand before. Here's something that I think you'll find interesting.
- 28:30 This is the prophet Joseph Smith again, "Daniel Tyler, a young man, heard the prophet Joseph Smith speak on John 3:3-5 in a sermon, and this is the way Daniel Tyler records it. 'The prophet said that the birth's spoken of in John 3:3 was not the gift of the Holy Ghost, which was promised after baptism, but was a portion of the spirit which attended the preaching of the gospel by the elders of the church. The people wondered why they had not previously understood the plain declarations of scripture as explained by the elders as they had read them hundreds of times. When they read the Bible now it was a new book to them. This was being born again to see the kingdom of God.
- 29:13 They were not in it, but they could see it from the outside, which they could not do until the spirit of the Lord took the veil from before their eyes, like he does with the father of King Lamoni, or with Lamoni, he takes the veil from their eyes. It was a change of heart, but not of state. They were converted, but were yet in their sins. Although Cornelius later in Acts 10 had seen a holy angel, and on the preaching of Peter the Holy Ghost was poured out upon him in his household, they were only born again to see the kingdom of God. Had they not been baptized afterwards, they would not have been saved."
- 29:51 Jesus is really describing here a two-step process. You've got to first come to see the kingdom of God. Those investigators have to, as they hear the sisters preach and teach and as they now read scripture and suddenly the Bible begins to make more sense to them than it ever did, they're coming to see the kingdom of God. They recognize those two sisters as representatives of the Lord, as servants of the Lord, and they're seeing things with new eyes. But they can't just stay that way, they must receive the articles of adoption, which are the first principles and ordinances of the gospel, the means by which we're adopted into the family of the Lord Jesus Christ.
- 30:31 They must do that before they can be saved. And so this is a pretty heavy conversation here about new birth, and I believe

		Nicodemus understands what he's saying and I think he understands the cost that is associated with this.
John Bytheway:	30:44	I'm glad you talked about that, the difference between seeing and entering. And when I think of this, I think of the day of Pentecost, "Men and brethren, what shall we do?" They just saw it and now it's like, "How do we enter?" When they ask that question. Yeah.
Dr. Robert Millet:	30:59	That's right. We see it. What do we do now?
John Bytheway:	31:01	What do we do?
Dr. Robert Millet:	31:02	Peter answers, "Repent and be baptized."
John Bytheway:	31:05	I have never understood this and you have such a good understanding with evangelicals and especially Baptists. I'm wondering, we see being born again, being baptized in water. That's an event in a process of being born again, but do the Baptists say baptism is a necessary thing, or do they want to say that's a work and therefore... or is it just an inner being born again, a spiritual thing?
Dr. Robert Millet:	31:29	It's a good question. Let me give you an example, an experience of my own working with some evangelicals. Generally speaking, I think this is pretty well across the board, evangelical Christians do not believe the ordinances are necessary. They do not believe they're necessary and I can understand why they take the position. They would say, "Well, you're saying that they need more than Jesus, they need more than salvation in Christ." Well, I've been told that many times by my evangelical friends and no matter how I try to explain our position, they believe differently.
	31:59	The occasion happened back in 1997 that Brent Top, my associate dean and I, went with a pastor friend of mine and his associate pastor to California to visit with a prominent evangelical preacher from that area. We attended his Sunday morning service, Sunday evening service, and then we met with him to talk doctrine on Monday. But on Sunday morning he began his sermon by saying, "I want to tell those of you who are here that have been coming and coming and coming that haven't been baptized, you need to get baptized," and he chewed on them for quite a while.
	32:36	He said, "I know many of you, I love you, but you need to get baptized." Well, after the meeting was over and we're driving

back to our hotel, I turned to one of them and said, "So, is baptism essential or not?" There was a pause, of course, and one of them said, "Well, it's necessary but not essential." I said, "You want to tease that apart for me?"

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| Hank Smith: | 32:59 | Clarify? Clarify those two words. |
| John Bytheway: | 33:02 | Sound like the same word. Yeah. |
| Dr. Robert Millet: | 33:04 | Yeah. He said, "Well," and I can understand where he is coming from. He says, "It's what Christians do. A good Christian will be baptized." So, for us, if there is a major difference between us and the Protestant world, this would be it. Now with Catholics they would say, "Of course." Let me say it this way too. There's a huge chunk of the world, religious world, that believes that in order to be born again, you must participate in, partake of the sacraments of the church. |
| | 33:36 | There's a huge segment of Christianity that believes being born again consists of having a personal spiritual experience with Jesus. Obviously this is the Catholics and here's the Protestants. Now where are the Latter-day Saints? Think about this, how simple this is from Joseph Smith. He says, "Being born again comes by the spirit of God through ordinances." Ordinances become so specific. We certainly have to have the ordinance of baptism. We then have to have the gift of the Holy Ghost, or as Nephi taught us in 2 Nephi 31, "You're not going to gain a remission of sins, because it's by the power of the spirit that you're cleansed." |
| | 34:14 | Remission of sins comes not through the water. We speak figurative of saying having our sins washed away, but that isn't really the case. You're baptized by water and the second part of the baptism is the baptism by fire and the Holy Ghost, and it's the Holy Ghost that cleanses us of sin. Okay, here's where we're getting to some of the stuff I think is really interesting. By the way, in verse six, "That which is born of flesh is flesh, that which is born of the spirit of spirit." I think he's saying here, much like what Paul said in 1 Corinthians 2, he said, "Look, the things of God are only understood by the spirit of God. The things I'm talking about are spiritual things. These are not just rational expressions I'm telling you. These are things of God and this is the only way you're going to understand this." |
| | 34:56 | I had a dear friend, wonderful man, and I had many discussions with him on religion and he was very impressed by the church, very impressed by the members, had a brilliant mind, and we would have conversations and I would talk about things spiritual |

and he would come back with things intellectual. And I would try to encourage him to look toward the spiritual. And years went by and finally one day I just said to him, "You'll never ever understand or feel the truthfulness of what we've been talking about, or you'll never really be the person you know you can be unless you pursue this in a spiritual way."

35:38 He went quiet and I thought, "Oh, I've hurt his feelings." But I didn't. He said, "I know you're right." Well, not long after that he was baptized. In other words, the things of God, it cannot be an intellectual experience alone. It's got to be a spiritual experience. A person who knows the gospel is true because it makes good sense. Heck, that's a good thing. I mean you can't fight that. Or, "It works for me," I hear people say. Well, that's good too, but there better be something in the soul. There better be something in the heart that God has touched. In fact, so much so that I know it's spiritually true even though I can't give you an intellectual explanation for this or that. Does that make sense?

Hank Smith: 36:20 So, there's a learning by study and by faith element too.

Dr. Robert Millet: 36:24 That's right. And too often in our day everybody just wants to learn by study. Verse eight, a strange verse indeed, "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is everyone that is born of the spirit." Now keep in mind that the word rendered here is wind. In Hebrew the word is ruach, and in Greek, which this would have been from, is the word pneuma, and they both mean wind, breath or spirit. It's as if the Lord is saying, "The spirit goes where it will." You sense it. You can even hear the sound by the way, the word sound could be rendered voice. You hear the voice, but you can't tell where it came from and where it's going. So, is everyone that is born of the spirit. Now, this is profound, I think. I think it's important for Latter-day Saints, and frankly for all Christians to know, we cannot program the Holy Ghost.

37:34 I remember sitting in a class once where the teacher began with this, "Welcome brothers and sisters to class today. We are going to have a magnificent, powerful spiritual experience." And I remember thinking to myself, "I wonder if the Holy Ghost is saying, "Oh yeah? Well, we'll see. Watch out."

Hank Smith: 37:49 Yeah.

Dr. Robert Millet: 37:51 We can't program, we can't produce, we can't manufacture a spiritual experience. We can't use emotion to produce a

spiritual experience. It doesn't happen that way. It works in the reverse. You may have a spiritual experience which brings with it deep emotion. Goes where it will, you can't program it. We can set the stage. If I'm a teacher, I can make the classroom a place that seems to be a reverent place. I might have beautiful, inspiring music playing in the background and so forth, but we can't say, "If I do this, the Holy Ghost will do this, this and this."

38:27 No, he will not. We don't have that kind of power. Now, there's another way of talking about this verse and that is it's one thing to have the spirit of the Lord and it's another thing to feel it. People can have the spirit and not necessarily be overwhelmed spiritually, and I think this is crucial. Let me give you two illustrations. One of my favorites is the illustration with Mother Teresa. Here's this wonderful woman, she becomes a nun at 18 and before too very many years she proposes to the Vatican that there be a special order of the Catholic Church set up just for those who would do things a little different. Who won't wait for people to come to them, they will go out into the streets and bless the lives of people out there. Missionaries of Charity was the name of the order. She did that for 50 years there in Calcutta, India.

39:25 Anybody almost in America that ever read a book or read the newspaper or listened to the news would've heard of Mother Teresa. Everybody knew her as the embodiment of a charitable person. But there was something about her they didn't know and we didn't find out about it until a year after she'd passed away. One of the men who had been one of her confessors, that is the person to whom she would go, perhaps a bishop or a cardinal to confess, one of her confessors compiled the letters that she had written to the Vatican and pulled together journal diary entries, all of which said things like this, "I just can't feel God's approval. I feel like I'm in the dark. I can't feel close to God. I know he loves me, but I can't feel it."

40:14 And it goes on and on and on and you say, "My goodness, how can a woman who is so involved in spiritual things not be overwhelmed with the spirit?" And my answer is, "I don't know." But what did she do? Did she stop because she wasn't feeling the spirit or the feeling of love of God like she thought she should feel? No. She kept right on. And if you want to talk about faith, that's faith. You act because you know it's the right thing to do. The second illustration, when I had my heart attack in 2001, I was serving as the stake president. It was a terribly bad time to have a heart attack, I didn't schedule it. It came.

John Bytheway: 40:53 It didn't ask?

Hank Smith:	40:54	It didn't say, "Hey, have you got time for a heart attack?"
John Bytheway:	40:56	Would now be a good time?
Hank Smith:	40:58	Yeah.
Dr. Robert Millet:	40:58	It didn't say, "Thursday would be a nice day for us, what do you think?" It just hit. Here's one of the things, not only did the world seem dark to me for several months, I'd never been depressed in my life. I'd had my bad days, but I'd never had this experience. I could not feel the spirit the same way. I was prone to interpret that as I don't have the spirit, but weirdly enough, I carried on as a stake president as best I could. I spoke in stake meetings, I spoke at stake conferences. I continued as a teacher at BYU teaching, not feeling what I had once felt, but having students or members of my stake come up and say, "I've never been so moved. This was wonderful. Thank you. The spirit was so strong." I meet people who are depressed often and one of the characteristics of some people is that they don't feel the spirit in the same way.
	41:48	That doesn't mean they don't have it, it just means that for now they're not feeling it the way they wish they could feel it. And so I think we can't always rely upon, do I have overwhelming feelings of spirituality? We can't wait for that before we can sense that we have the Holy Ghost. I think this verse is saying the Holy Ghost can come and go. It's not something we can say, "I'm going to do this and I'm going to have the spirit," and, "I'm going to do that and the spirit's going to produce a marvelous experience." Jesus could do that, but you and I can't.
John Bytheway:	42:22	We can get stuck sometimes in thinking, "Well, I want to be a good ministering brother and sister, but I want to do it for the right reason, so I'm just going to wait until I feel the perfect motivation for it." And if we did that, nothing would ever happen. So, we can stagnate that way. So, the test that Mother Teresa had having to persist in what she knew was right on whatever levels, even when she didn't have the confirming of the spirit, I think that's a test the Lord gives us sometimes. What will they do when things don't make sense? What will they do when they're not feeling? Will they continue in God to use a Section 50 phrase.
Dr. Robert Millet:	43:00	And sometimes circumstances in life, in this case a physical condition, a horrible physical ailment, can keep us from feeling like we wish we would feel spiritually, but it doesn't mean we don't have the spirit. Because we very well might and probably do.

John Bytheway:	43:17	I think that will bless a lot of people just hearing that sort of thing, that sometimes we move forward kind of not knowing beforehand, as Nephi, or not feeling that accompaniment. And maybe even sometime we'll look back and say, "Huh, I was being guided back then. I didn't know it at the time."
Dr. Robert Millet:	43:38	Well, it's the person that says, "The way I feel right now, I shouldn't even go to church." No, it's better to go to church.
John Bytheway:	43:41	Yeah, it's better.
Dr. Robert Millet:	43:42	And you come home from church and you say, "Yeah, that was good." Or "I don't feel like ministering today." And so what? You do it and you have a good experience and you come home and you say, "That was the right thing to do." Like you're saying, we can't wait for some prompting to get us to do things. I just think there's some things we have no control over except putting ourselves in a position to enjoy the spirit.
Hank Smith:	44:04	I like that. You can't go out there and try to control the wind. Challenge anybody. Go out there and tell the wind what to do and when to blow, and you'll find out you don't have a lot of power over that. You've just got to put yourself in a position to feel it.
Dr. Robert Millet:	44:18	That's correct. So, we better move. "Nicodemus," verse nine "Answered and said unto him, 'How can these things be?' Jesus answered and said unto him, 'Art thou a master of Israel?'" That means really master teacher. Are you the master teacher and you don't know these things? And then, "Verily, verily I say unto thee, we speak that we do know and testify that we have seen and you receive not a witness." Interesting language. It's similar to that verse up above, that which is of born of flesh is flesh, that which is born of spirit is spirit. We talk about the things that we know. If you've had spiritual experience, you can talk about the spirit. If you don't have the spirit working in you, it's hard to talk about the spirit with any authority.
Hank Smith:	45:06	And you've received not our witness. It seems like you won't listen.
John Bytheway:	45:09	And who's we? This is me and John the Baptist and my apostles when he says we. I love that he says our...
Dr. Robert Millet:	45:15	Sure. There are those of us who know and we testify we do know, we've seen. Kind of like the Doctrine & Covenants, what, 46. The gifts of the Spirit. "To some it is given by the Holy Ghost

to know that Jesus Christ is the son of God and was crucified for the sins of the world." And the next verse is so powerful, "It's also given to others to know, to believe on their testimony." To believe on their testimony and know that way, like most of us did. My parents believed. I believed my parents were people of integrity. I believed that was my beginning, or I had priesthood leaders that inspired me, or I had Sunday school teachers that touched me until I gained my own. Yeah, you believe on the testimony of others. Okay, this all leads up, of course, to the most quoted scripture in history, probably, verse 16.

46:03 He talks a bit first about the experience in Numbers 21 about the Israelites being afflicted with serpents. What the Book of Mormon helps us understand, fiery flying serpents, meaning these are little critters that bite you. It doesn't kill you, but it causes a lot of pain. Jesus tells that story and then says, "For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life." I'm afraid, I remember my old friend Joseph McConkie saying this. He said, "Some of the other translations just don't give it its due." The NIV reads, "For God so loved the world that he gave his one and only son."

46:46 Or the New Revised Standard Version, "One and only son," or Revised English Bible, "His one and only son." Remember Joseph saying this is denying us our birthright, because we are his sons and daughters as well. We're not just creatures. I read verse 16, the first thing I think of is in the Book of Mormon, "Knowest thou the condescension of God? I know that he loveth his children, but I don't know the meaning of all things."

John Bytheway: 47:14 Elder Bruce R. McConkie said about John 3:16, "This is perhaps the most famous and powerful single verse of scripture ever uttered. It summarizes the whole plan of salvation, tying together the Father, the Son, his atoning sacrifice, that belief in him which presupposes righteous works and ultimate eternal salvation for the faithful." That's from Doctrinal New Testament Commentary Volume One, page 144.

47:42 And I have another Hank, Elder D. Todd Christofferson, closer to our time said, "The scriptures speak of the new and everlasting covenant. The new and everlasting covenant is the gospel of Jesus Christ. In other words, the doctrines and commandments of the gospel constitute the substance of an everlasting covenant between God and man that is newly restored in each dispensation. If we were to state the new and everlasting covenant in one sentence, it would be this. For God so loved the world that he gave his only begotten son that whosoever

believeth in him should not perish but have everlasting life."
That's from April 2009, general conference, from Elder Christofferson.

- Dr. Robert Millet: 48:23 You know the word condemn is interesting. "God sent," the next verse, "Sent not his son into the world to condemn the world, but that the world through him might be saved." I love that verse, because Jesus didn't come to point his finger and say, "I got you."
- Hank Smith: 48:38 Yeah, I'm not looking for reasons to hurt you.
- Dr. Robert Millet: 48:41 That's right. And the word condemn comes up again back with the woman caught in adultery. "When Jesus had lifted up himself and saw none but the woman, he said unto her, 'Woman, where are those thine accusers? Hath no man condemned thee?' She said, 'No man, Lord,' and Jesus said, 'Neither do I condemn thee. Go and sin no more.'" You know when a priesthood leader has someone confess a major transgression, it certainly isn't his responsibility to condemn them. And for that matter not anybody condemn them is a harsh judgment on someone which we're not in a position to render. That's a beautiful, beautiful concept. He didn't come to condemn the world. He didn't come to catch the world in sin. He came to help us.
- John Bytheway: 49:25 But isn't Satan good at selling that the other way though? "Religion, oh, I would just feel condemned if I went to church." "Oh, I'm not perfect enough to go to church." And we've just been done looking at the Christmas chapters, which over and over described the gospel. And in the Book of Mormon too, as glad tidings, great joy. But Satan sells it as you'll just feel worthless if you go to a church or something like that. I think he's so good at making it the opposite. "I couldn't go to church. I'd feel terrible."
- Dr. Robert Millet: 49:54 John, I think it puts upon us who are in church that day to help that not to happen. That is to rally around a person, say, "It's so good to see you here. Gosh, it's good to see. Come sit here with me and my wife." This person brings a heavy burden probably, we all do. We need to lift it, not push it down harder. How about will you look at verses 19 and 20, "This is the condemnation that light has come into the world and men love darkness rather than light, because their deeds were evil." In this verse, "For everyone that doeth evil hateth the light, neither cometh to the light lest his deeds should be reprov'd. But he that doeth truth, cometh to the light that his deeds may be made manifest that they're wrought in God."

	50:43	Doeth truth. From the Greek perspective, truth is something you learn and you know it's cognitive. But from the Hebrew perspective it's something you do, it's something you are. You do the truth, meaning you live truthfully. And what's your standard? I am the way, the truth and the life. That's our standard against which we judge. You don't just learn the truth, you do the truth. You embody the truth. He says he is the way, the truth and the life. He didn't say, "I came to show you the way." He said, "I am the way." He didn't say, "I've brought you the truth." He is the truth. He didn't say, "I can point to you the life." No, he is the life. He embodies this and we judge truth by him. We say, "Is it Christ? Would Christ do this?"
John Bytheway:	51:32	I actually have you in my margin, not literally, but I have that note.
Dr. Robert Millet:	51:37	That's pretty serious.
John Bytheway:	51:39	Because I remember you teaching us that, that to know the truth is one thing. To do truth, and then I put Alma 53:20, you become truth. They were men, the stripling warriors are described, who were true at all times. It's not that they were men who knew the truth. No, they were men who were true. You become a true person even. Could be described that way when you know what to do and you do what you know.
Dr. Robert Millet:	52:03	Yeah, well said.
Hank Smith:	52:05	And isn't it in the Doctrine & Covenants where truth and light are brought together again? The Lord seems to always put these two together, truth and light. The more truth you live, the more light you receive.
Dr. Robert Millet:	52:17	Elder Russell M. Nelson spoke once at a large devotional for faculty and staff at BYU. He gave a talk called Truth and More. Almost always there's something associated with truth. Light and truth. Truth and righteousness. It's just uncanny how often truth is always linked to something. We learn in verse 22 the Joseph Smith translation helps us here with verse 22 and over on, in fact, in the next page over into chapter four helps us to understand Jesus did baptize people, but that basically in many cases he let the apostles do it, that they might have the experience.
	53:01	When my dad was bishop back in Louisiana, I was a priest, and I remember how many times we had people coming to the church and we could have had a number of people perform the

ordinances, but dad would call upon me or my priest friends, not just to baptize them but to ordain them. If they didn't have someone they wanted to ordain them, our priests would ordain them. Why? Giving us experience in that ordinance. And I think Jesus, he baptized people. He wasn't opposed to doing it himself, but often he let the apostles do it.

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| Hank Smith: | 53:34 | We see that again at the Mount of transfiguration. He could give Peter, James and John the keys, but he calls upon Elijah and Moses. |
| Dr. Robert Millet: | 53:40 | How could you dramatize more which keys they're bringing than to have people associated with the gathering of Israel and people associated with the sealing powers come and deliver them. Verse 23, John also was baptizing in Aenon near to Salim." I don't think we know much about Aenon. Most people have no idea where it is near to Salim, because there was much water there. Of course, implying there's your baptism by immersion. If you only had a little stream that was only about six inches deep, you could pour and you could splash, but you couldn't baptize them. You couldn't immerse them. |
| | 54:15 | 27, John the Baptist, "John answered and said, 'A man can receive nothing except it be given him from heaven. Ye yourselves bear me witness that I said I'm not the Christ, but that I'm sent before him. He that hath the bride is the bridegroom, but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This, my joy therefore is fulfilled. He must increase, but I must decrease.'" That moves me to the core. There was a man, John the Baptist, he knew his responsibility and he knew what was not his responsibility. He knew when to fade off into the sidelines and let the true voice be heard. I just think that speaks volumes about John the Baptist and his character. |
| Hank Smith: | 55:08 | He's the friend of the bridegroom. |
| Dr. Robert Millet: | 55:10 | The friend of the bridegroom. That's not a bad thing to be known as. |
| Hank Smith: | 55:13 | Yeah. It's not my day, it's his day. |
| John Bytheway: | 55:15 | He rejoices at the bridegroom's voice. I love that too. He's not threatened by it. It's not a rival. I am so thrilled to hear the bridegroom's voice and my job is to fade into the background here. |

Dr. Robert Millet:	55:28	Let's look at verse 34 and we'll move on to chapter four. Verse 34, "For he whom God hath sent speaketh the words of God, for God giveth not the spirit by measure unto him." The Joseph Smith translation at the bottom of the page in your Bibles, "For God giveth him not the Spirit by measure for he dwelleth in him even the fullness." Christ had a fullness of the Spirit. Here's an affirmation of that. The prophet Joseph Smith said, "Where is the man that is free from vanity? None ever were perfect, but Jesus. And why was he perfect? Because he was the son of God and had the fullness of the spirit and greater power than any man. Some of you, John, you especially might know, one of my favorite sermons that Elder Bruce R. McConkie delivered was delivered in September of 1976, entitled Jesus Christ in Him Crucified.
	56:31	It's in that BYU devotional. Actually it's a BYU fireside, Elder McConkie, he says, "We're told we have to be perfect to be saved, but nobody becomes perfect in this life." He said, "Only the Lord Jesus could do that, and he had an advantage over us, and that was he possessed the fullness of the spirit. He was the son of God." Obviously, the principle here is thank heavens that he has power to do things we cannot do. C.S. Lewis gives the illustration of a drowning man out there and you see him and you go out as best you can, and you extend a rope or you extend a stick to him. Can you imagine him screaming back to you? "Hey, that's not right. You have both feet on the ground." "It's his feet on the ground," Lewis says, "That makes him possible to save you."
	57:23	It's his advantage that allows you to be saved. Thank heavens we have somebody that is of a different order than we are that has powers that we can't even understand.
Hank Smith:	57:34	That's a great example.
John Bytheway:	57:35	Great analogy, yeah. Please join us for part two of this podcast.



John Bytheway:	00:02	Welcome to Part 2, Dr. Robert Millett, John Chapters 2 through 4.
	00:07	This verse 30 is important to me when we talked before with Dr. Steve Harper about this but just briefly, the idea of a spiritual eclipse, Joseph McConkie in a classroom showed us a picture of an eclipse once and he said, "What's happening?" Well, the moon's in front of the sun. And he said, "What happens then if anyone or anything gets in front of the S-O-N, the son?" And he said, "That's a spiritual eclipse." And shook his finger at us and said, "Don't ever become a spiritual eclipse." And what a wonderful metaphor, I've never forgotten.
Dr. Robert Millet:	00:40	Teachers really need to take heed. The issue isn't how impressive I am. The issue is how I can point myself. We've had teachers that did it the right way. And that is you never left that person's class saying, "Wow, this person is powerful. I've never anybody that knew the scriptures that well." But you do leave deeply touched.
	01:02	Maybe you're saying, "I want to go read," or, "I want to go study." Yeah, the temptation is to get them pointed toward you rather than to the Savior. And I think that's a scary business meaning they're picking up on your charisma more than they are on the Lord himself.
John Bytheway:	01:19	The outcome that you're after is that people are closer to the Savior or they're intrigued. I think that we've talked about that series called The Chosen. And what I like is people are saying, "Wow, I got to read that and see how the scriptures actually described what happened there." And we all know they take a little bit of license in that show. But if it's getting people to open up and read, I like that.
Dr. Robert Millet:	01:44	There's a humanity about Jesus and the apostles in The Chosen that is so moving, very touching. That's why millions are just in love with that series.

- 01:55 Okay. Chapter 4. Let's start with verse 5. "Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph." Sychar would be what we would know as Shechem as it's called elsewhere in the Old Testament, for example.
- 02:15 "Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour." That well, I think most people believe the well is about 7 to 8 feet wide, about 100 feet deep. It's fed by springs down in the earth and so waters was constantly coming there. The sixth hour would've of course been noon. Jesus comes and sits down at the well.
- 02:44 "There cometh a woman of Samaria to draw water: Jesus saith unto her, 'Give me to drink.'" Could I have a drink? "For the disciples were gone away into the city to buy meat," buy food. "Then saith the woman of Samaria unto him, 'How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria?' For the Jews have no dealings with the Samaritans."
- 03:10 We need to talk about. That sounds like she thinks, "We shouldn't be talking to each other." Jesus would have been condemned, of course, for talking with her and she would be condemned. Think about the fact that when the Assyrians came in in 721 and basically destroyed the northern kingdom that anciently often, what kingdoms would do who are successful in winning a war is they will demoralize you by one, taking many of your people to their country and taking some of their people and putting them in your country.
- 03:42 And that's exactly what happened. And after the northern tribes were taken captive, people came into Judea and people in other parts of Israel. And they began to live there and many of them brought their ideals, their false religious beliefs and practices with them. Eventually, there began to be intermarriage and they grew up, people that came to be known as the Samaritans and the Jews looked upon them as kind of half-breeds and not worthy of spending time with.
- 04:16 Let me just read a few things that were beliefs. I made a list of things that are beliefs of the Samaritans. One, they only accepted the Pentateuch, the first five books of Moses. They did not accept the rest of the Bible, the other books of the Old Testament. They believe that Moses was the final seal of the prophets. He's the prophet that they hold up.

	04:39	Third, they believed in Jehovah alone after their own fashion, most of the people by the New Testament times. A belief in one God, Jehovah. A belief that Mount Gerizim was the Holy Mount. This is in Shechem. And that their temples should be built there and their sacrifices should be all offered there rather than any other place in Israel including Jerusalem. And you can imagine the ire that brought up with the Jews toward them.
	05:11	And finally, this one which isn't as obvious from the scripture itself but a belief in what was called a Taheb, T-A-H-E-B, or Restorer who would bring in a new dispensation, teach the law, reestablish proper worship. And a belief in a final day of reward hereafter for the righteous and punishment for the wicked. The Jews of course looked upon the Samaritans as ritually impure.
	05:41	It was said, this is kind of gross but it's said, Samaritan women were according to one passage in the Mishnah menstruants from the cradle, which is a pretty harsh thing to say. For that matter, Jesus drinking what she offers would have made Jesus ritually impure by the standards of among the Jews.
	06:02	Now, we come then to verse 10. "Jesus answered and said unto her, 'If thou knewest the gift of God, and who it is that saith to thee, 'Give me to drink; thou wouldest have asked of him, and he would've given thee living water.'" Now here again, Jesus is going to be speaking on one level and she's going to be understanding on another.
	06:20	"The woman saith unto him, 'Sir, thou hast nothing to draw with, and the well is deep: from whence then has thou living ... Where did you get this living water meaning flowing water, flowing water. Where did you get this?' Totally missed it. "'Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?' Jesus answered and said unto her, 'Whosoever drinketh of this water shall thirst again.'"
Hank Smith:	06:48	I noticed he didn't answer that first question, "You greater than our father Jacob?"
Dr. Robert Millet:	06:53	Well, actually-
John Bytheway:	06:56	That's a good point, Hank.
Dr. Robert Millet:	06:58	Yeah, yup.
Hank Smith:	06:59	He doesn't answer that question.

John Bytheway:	07:00	I'll go to your second question.
Dr. Robert Millet:	07:01	"But whosoever drinketh of the water I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life. The woman saith unto him, 'Sir, I'd like to have some of this water so I don't have to come back to this well and draw.'" You can see how fascinating and beautiful this is. He's talking to her and she's missing the point.
	07:26	And then, of course, things get a little more touchy here. Verse 16, "Jesus saith unto her, 'Go, call thy husband, and come hither.' The woman answered and said unto him, 'I have no husband.' Jesus said unto her, 'Thou hast well said, you've spoken the truth, I have no husband for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.'"
	07:52	It was believed that Jews, it would've been true probably for Samaritans too, should never have more than three marriage partners. She would have been considered grossly immoral, okay, grossly immoral. That would be again why she comes late in the day. Women usually went in the evening, coolness of the evening to draw water. She did not want to go then. She chose a different time to go there because she knew the kind of scolding and blasting she'd get from the super righteous.
	08:23	"Then the woman saith unto him, 'Sir, I perceive that thou art a prophet.'" One of the real profound points in the scripture.
John Bytheway:	08:30	Yeah, you think?
Dr. Robert Millet:	08:32	"Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.' Jesus saith unto her, 'Woman, believe me, the hour cometh, when you shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews.'"
	08:56	Now, people read that latter part, Latter-day Saints read that and say, "Well, so was Judaism a way to go or was Jesus' gospel the way to go?" Well, I think this is a way of saying the Jews have revealed through scripture Jehovah and who God is and who we should be worshiping and how we should be worshiping.

Hank Smith:	09:15	It sounds like she's saying, "Well, who's right? The Jews or the Samaritans?" And he's saying, "Listen, the Jews have the rightful temple."
Dr. Robert Millet:	09:22	That's right. We're in the right place. "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father," in verse 21. I'm not completely sure what that means. I suppose it could have reference to by 70 AD it won't matter much because the Romans are going to come in and destroy what you have here.
	09:41	But then we get into the essence of this little conversation. "The hour cometh, and now is, when true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." And then the next verse, "God is a Spirit," as we read it in King James, "they that worship him must worship him in spirit and in truth."
	10:02	Now, of course, that isn't the way it reads. It reads, "God is Spirit. God is Spirit." Well, the 93rd section of the Doctrine and Covenants says, "Man is Spirit." And to say God is Spirit is the same thing as saying God can only be understood by the power of the Spirit. God can only be approached by the power of the Spirit. God can only be grasped by the power of the Spirit and spiritual things.
	10:25	I had this thrown in my face so many times as a young missionary that, "That's ridiculous you believe God has a body. It says here God is a Spirit." No, it says God is Spirit. Man is Spirit as well.
	10:37	"The woman saith, 'I know the Messiah cometh, which is called Christ: when he has come, he will tell us all things.'" And this is one of the first very direct statements, "I that speak unto thee am he."
	10:53	Now, how scholars can read the Gospel of John and not believe that Jesus ... I mean, I've heard so many times through the years Jesus never told the people who he was. Well, he's telling her, "I am the Messiah."
John Bytheway:	11:06	And using that phrase "I am."
Dr. Robert Millet:	11:08	That's right.
John Bytheway:	11:09	Something I didn't understand way back was that just as there are liberal and conservative in political realms that are liberal

and conservative in Christianity and that some, the far end of the liberal end would say, "Well, Jesus was a great moral teacher but he was not divine." And I think one of President Benson's strong things about the Book of Mormon was its declaration that Jesus is the son of God. And can you talk about that a little bit? Now, some scholars would say Jesus never said he was the Son of God.

Dr. Robert Millet: 11:43

Yeah, just a little bit of a historical background if I can. In the early 1920s, a movement grew up in the United States that came to be known as Liberal Protestantism. It was affected of course by what we would call higher criticism or literary critical historical studies of the Bible.

12:03

I remember when I first got into a class at Florida State, an Old Testament seminar, the professor said early in the semester, "Now, what we're going to do is we're going to bracket out in our study some things so that we're not fighting always about issues. We're going to bracket out divine intervention, predictive prophecy and miracles." And I thought, "What else is there?"

Hank Smith: 12:28

Yeah.

Dr. Robert Millet: 12:30

By the early 1920s, there's been a swing on the part of Christians to a liberal branch of Christianity. You're talking today would be groups like obviously Unitarianism, United Methodism, United Church of Christ, groups that would not worry much about the divinity thing, Jesus as a good person, as a nice guy.

12:52

The reaction to that was a swing right that takes place some 20 or 30 years later, a group of Christians who swung to the right. Now, let me just say on the far right would've been the fundamentalist, the Fundamentalist Baptist for example. They swung toward the middle is what their claim is and they call themselves evangelicals, the New Evangelicals.

13:15

They're reacting to the Liberal Protestants. They don't want to go quite that far over there to fundamentalism where you don't believe in science or you believe that everybody ought to be condemned. What we see today is a growth in a liberalism of Christianity. The day we're in right now, the day of where some 70 million people in the United States alone have walked away from any form of religion or religious organization, 70 to 80 million people. That's a nation.

	13:48	And consequently, you also hear much these days from some pulpits about let's don't hang up on whether there was a real resurrection. What that really represents is coming to life spiritually. I think these things don't happen haphazardly. That is to say the movement toward no religion, the fight against organized religion, the growth of the numbers of people that become nones, N-O-N-E-S, meaning whenever they are asked to write religious preference, they put none. These are those that want to be spiritual but not religious. And to me, that means, "I don't want to go to church. I'm just going to have my beliefs."
	14:31	I think we have a challenge with liberal Christianity and certain branches of Christianity that I would say one of the real differences between the Church of Jesus Christ of Latter-day Saints and the Community of Christ, formerly the Reorganized Church of Jesus Christ of Latter-day Saints, many wonderful people there. But the church has basically moved leftward to basically being a United Methodist faith, a belief in the trinity, a belief that there's no one true church and so on and so on. Great people, but there's been a surrendering to this left movement.
	15:07	And that's a comfortable movement. That's people as Elder Holland would say, "They want a smooth God. They don't want a hard God that asks you to keep his commandments. They want a smooth God." He doesn't ask much of you. That would be my reaction to your question. Sorry so long on that.
John Bytheway:	15:23	No, I just think the point of Jesus saying, "I that speak unto thee am he," and acknowledging that he's the Son of God and divinity, it's too easy for people sometimes to, "Well, I think he was a great moral teacher." You know, what C.S. Lewis said about that. Well, you can't have it that way.
Dr. Robert Millet:	15:41	That's right.
John Bytheway:	15:41	He either was the Son of God or he was crazy or something.
Dr. Robert Millet:	15:46	Verse 26, "I that speak unto thee," I'm going to follow up on what you said, John. "I that speak unto thee am he." You notice the "he" is italicized. What does that mean? That's not on the manuscript. So, what you're saying is right. It's the "I am" statement. It really reads, "I that speak unto am. I that speak unto thee am."

John Bytheway:	16:05	And there's a nice footnote comment there. The term "I am" used here in the Greek is identical with the Septuagint usage in Exodus 3:14 which identifies Jehovah, so.
Dr. Robert Millet:	16:16	I am that I am.
John Bytheway:	16:17	Which is such a great name. I've, not, I was, I used to be, I am. It's a great name.
Dr. Robert Millet:	16:23	Well, our Samaritan woman has obviously been touched and so by verse 29, she's saying to the people in town, "Come see this man who told me everything I ever did." A little bit of an exaggeration but she's got the point there. "He's looked right through me. Is not this the Christ, the Messiah?"
	16:43	"Then they went out of the city, and came unto him." Here we go again with levels of understanding. "In the meanwhile, the disciples prayed him, saying, 'Master, eat.' But he said unto them, 'I have meat to eat that ye know not of.' Therefore said the disciples one to another, 'Hath any man brought him something to eat?' Jesus said unto them, 'My meat is to do the will of him that sent me, and to finish his work.'"
	17:11	When you read this, "My meat is to do the will of him that sent me, and to finish his work," reminds me of Joseph Smith saying, "It is my meditation all the day and more than my meat and drink to know how I shall make the saints comprehend the visions that roll like an overflowing surge before my mind." Powerful statement. Jesus used that similar language. "My meat I feast on. I find strength in serving, helping, building people up."
John Bytheway:	17:40	I think it's fun I've got in my margin the different things that the woman at the well calls Jesus and there's a progression. She goes from, "How is it that thou being a Jew," she goes from Jew to sir to prophet to Christ.
Dr. Robert Millet:	17:56	Yeah.
John Bytheway:	17:56	It's kind of fun to see that progression with her.
Dr. Robert Millet:	17:59	And one of the touching things too is Chapter 3, he meets with a very religious man, Nicodemus. Chapter 4, he meets with a clearly unreligious woman.
John Bytheway:	18:11	Yeah.

Dr. Robert Millet:	18:12	I think this is organized this way on purpose to show Jesus is out to find all the sheep, every one of them.
John Bytheway:	18:19	Didn't they travel in a way to avoid going through Samaria? And was this unusual for him to even be there?
Dr. Robert Millet:	18:25	Jews didn't generally go through Samaria, they would go around it. Clearly, Jesus went through Samaria on purpose. He had a divine appointment he wanted to attend to. And interestingly, what he's going to do is teach the gospel to Gentiles, if you will, long before the Cornelius episode in Acts 10. This becomes a half-step, if you will, toward taking the gospel to all the world. So that when we get into the book of Acts and you come to Acts Chapter 8, Philip is going to go into Samaria and have tremendous success. Why? Because Jesus has already laid a foundation.
John Bytheway:	19:03	Yeah. Verse 39 says, "Many of the Samaritans of that city believed on him for the saying of the woman, which testified, 'He told me all that I ever did.'"
Dr. Robert Millet:	19:14	And then in verse 40, he stays there two days. "Many more believed because of his own word and said unto the woman, 'Now we believe, not because of thy saying: for we have heard him ourselves, and we know that this is indeed the Christ, the Savior of the world.'" That's a beautiful statement.
Hank Smith:	19:31	Bob, let's compare those two one more time. I really like that exercise. I didn't want to cut it short. Here, you've got a male Jewish, educated leader and you've got a Gentile female, immoral woman.
Dr. Robert Millet:	19:46	Yes.
John Bytheway:	19:47	Outcast perhaps.
Hank Smith:	19:48	And outcast. Which one becomes the missionary?
Dr. Robert Millet:	19:52	That's correct. It seemed to almost matter more at this point at least, matter more to the woman whose sins have been greater. I mean, isn't that a little bit like what's the ... Is it Luke 7? "Her sins are forgiven, for she loved much."
Hank Smith:	20:05	Loved much. Yeah. It's fascinating to me that he comes in the dark and she comes in the light.

John Bytheway:	20:11	And the light, yeah, you could put those side by side. That's a fun exercise.
Dr. Robert Millet:	20:15	In my mind, there's no question that John organized it just this way to make the point that Jesus comes for everyone. And at a certain point, you just say, "You know what? Sin is sin. Everybody needs Jesus. And I don't care whether you're in the depths of sin or you are a hyper religious person, you may need Jesus in some cases more than the horrible sinner because your sin is of a higher level, a sin against charity."
John Bytheway:	20:43	Publican and a Pharisee, a parable fits that.
Dr. Robert Millet:	20:46	The one who bangs on his chest and says, "God, be merciful to me, a sinner."
John Bytheway:	20:50	And he goes home justified.
Dr. Robert Millet:	20:52	That's right. The Lord is much more open to people who acknowledge their sin. I was just thinking of a Book of Mormon corollary where Alma's preaching to his sons. And you come to Shiblon in Chapter 38 of Alma, "Do not say, 'Oh God, I thank Thee that we are better than our brethren,' but rather say, 'Oh Lord, forgive my unworthiness and remember my brethren in mercy.'" And then I love this. "Ye acknowledge your unworthiness before God at all times."
	21:23	And of course, King Benjamin teaches the same thing. The way to retain your remission of sins from day to day is to, one, acknowledge the power, the greatness, the goodness of God and my own nothingness without him. That's how you maintain and retain a remission of sins.
	21:40	Let's begin with verse 46 of John 4. "So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, 'Except ye see signs and wonders, ye will not believe.' The nobleman saith unto him, 'Sir, come down ere my child die before my child dies.' Jesus saith unto him, 'Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.'"
John Bytheway:	22:25	It's intriguing because you would think Jesus would have to be there or touch them or say something to them or inquire about

their faith. I don't know what the distance was but it sounds like a long distance, just another kind of miracle that he could do.

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| Dr. Robert Millet: | 22:42 | Many years ago, my wife and I were struggling with a family member that was really having difficulty with life, struggling with life. And it had just sort of worn us down. And we were in a meeting with one of the members of the 12. And he listened and he was very moved and concerned. |
| | 23:04 | And I remember he gave us each a blessing. And as he put his hands on Shauna's head, he gave her a blessing personally. And then he said, "I bless you and through you, I bless your children as though my hands were laid upon their head right now." That I think is what we're talking about, isn't it? |
| Hank Smith: | 23:22 | Wow, yeah. |
| Dr. Robert Millet: | 23:23 | In other words, the distance doesn't matter sometimes. And I had a loved one that was having difficulty a long ways away. And I remember the number of times I've said to the Lord in prayer, "I have faith that if I could be there, I could give them a blessing and they could be made well." And I've asked the Lord, "Would you bless them as though I were there?" I think there's something to that that's significant. Distance is not an issue. |
| John Bytheway: | 23:49 | I have a statement, another statement of Elder Bruce R. McConkie. He said, "Though he was in Cana, Jesus gave the command and the nobleman's son some 20 miles away in Capernaum was healed. By the power of faith, the sick are healed regardless of their geographical location. God is God of the universe. His power is everywhere manifest." |
| Dr. Robert Millet: | 24:11 | Beautifully said. |
| Hank Smith: | 24:13 | Bob, this has been fantastic. Let me read to you something out of the manual here I really like. It says, "At a marriage feast in Cana, Christ changed water into wine. An event John called the beginning of miracles. That's true in more than one sense. While this was the first miracle Jesus performed publicly, it can also symbolize another miraculous beginning, the process of our hearts being transformed as we become ever more like the Savior. |
| | 24:37 | The miracle of a lifetime begins with the decision to follow Jesus Christ, to change and live a better life through him. This miracle can be so life-changing that being born again," so now they bring in Nicodemus, "is one of the best ways to describe it. But |

rebirth is just the beginning of the path of discipleship. Christ's words to the Samaritan woman at the well remind us that if we continue on the path, eventually the gospel will become a well of water inside us springing up unto everlasting life."

- 25:07 Love how the manual kind of said that there's a beginning miracle here of changing water into wine and it can become a born again experience and then eventually a well of water. I thought it was a great way to put these three chapters together. What do you hope our listeners, and feel free to become Grandpa Millet here, what do you hope our listeners get out of these four chapters? As they're doing their best to live the gospel and to raise righteous children, what do you hope they get out of it?
- Dr. Robert Millet: 25:38 Let me read you something first. I brought this for some reason and maybe this is part of it. I'm reading to you from a man named N.T. Wright. N.T. Wright, Nicholas Thomas Wright, Tom Wright. Perhaps one of the most respected and beloved believing scholars of the New Testament in the world. That's a large thing.
- 26:00 Let me just read what he said. He's talking about rebirth. "I've lost my birth certificate. It's a sort of thing that happens when you move house which we did not long ago. I knew where it was in the old house. It may have been accidentally thrown away, but I suspect it was put into a very, very safe place and the place was so safe that I couldn't find it.
- 26:21 Fortunately, I don't need it at the moment. I have a passport and other documents. Sooner or later if it doesn't show up, I shall have to get a replacement which means going back to the town where I was born and paying to have a new copy made from the register there.
- 26:36 But, of course, the one thing that a birth certificate isn't needed for is to prove that a birth took place. Here I am, a human being; obviously I must have been born. The fact that at the moment I can't officially prove when and where is a minor detail. When Christians discuss the new birth, the second birth or the birth from above, they often forget this. Some people experience their entry into Christian faith as a huge, tumultuous event, with a dramatic build-up, a painful moment of decision and then tidal waves of relief, joy, exhilaration, forgiveness and love.
- 27:18 They are then easily tempted and there are movements of thought within Christian culture which make this temptation all the more powerful. Tempted to think that this moment itself is

the center of what it means to be Christian, as though what God wanted was simply to give people a single wonderful spiritual experience, to be remembered ever afterwards with a warm glow.

27:41 But that's a bit like someone framing their birth certificate, hanging it on the wall, and insisting on showing it to everyone who comes into the house. What matters for most purposes is not that once upon a time you were born, though of course sometimes it matters that you can prove when and where you were born. What matters is that you are alive now, and that your present life, day by day, moment by moment, is showing evidence of health and strength and purpose.

28:14 Physical birth is often painful and difficult, for the baby as well as for the mother. But you don't spend your life talking about what a difficult birth you had, unless for some tragic reason it has left you with medical problems. You get on with being the person you are now.

28:33 So when Jesus talks to Nicodemus about the new birth, and when John highlights this conversation by making it the first of several in-depth discussions Jesus has in this gospel, we shouldn't suppose that this means that we should spend all our time thinking about the moment of our own spiritual birth. It matters that it happened, of course.

28:53 Sadly, there are many, inside the church as well as outside, whose present state suggests that one ought to go back to examine whether in fact a real spiritual birth took place at all. But where there are signs of life, it's more important to feed and nurture it than to spend much time going over and over what happened at the moment of birth."

29:17 Don't you think that's beautiful?

John Bytheway: 29:18 That's awesome.

Dr. Robert Millet: 29:19 What he's addressing himself to is that so often, Christians will say, "I became a Christian when I was born again on January 12, 1969." And that's great. The real issue becomes, "Yeah, well, what kind of a person are you now?" I mean, this gets at the whole issue of being born again is a gradual process.

29:38 Let me give you one personal experience, if I may. As a teenager and just before I left on a mission, I had some relationships with

young women, good girls. But more than once, they made a wise decision and left me.

- 29:54 In fact, in one case, I found out that while they were going with me, they were going with someone else at the same time. It just sort of bludgeoned my heart. So I went on a mission, had a good mission, came home. Two years after being home, married my wife Shauna. She's an amazing, amazing person. But I had a problem. I had a jealousy problem. And it dated back to those times when people were dishonest to me or hurt me. And time after time I would say or do things that really hurt her.
- 30:29 One day, I remember we were sitting in the car where now the BYU Law School is. It was a parking lot. We were sitting there in the car and she looked at me and she said, "Have I ever done anything, really done anything that would cause you to doubt my loyalty to you?" I said, "No." And then she said, "Why then do you continue to torture me?" It was that word torture that got my attention. And I knew then and there that something had to change.
- 31:07 I began a serious season of prayer and fasting and seeking and hoping. And it took a few months. But I look back now and I can remember when it was no longer there. I think of those moments back then when I would say insulting things to her and it just kills me. I can't imagine me doing that. I know of the reality of the new birth because I've experienced it. As I prayed, I remember saying to the Lord, "I sense that unless this gets solved, I'm going to ruin a beautiful thing."
- 31:44 And it was something that had to be changed. And so, it was thank heavens. And I think being born again, it sort of defies, there's a sense in which it defies physical birth because in many ways, we're born again and again and again. Elder McConkie said it. We're born again a little bit here and a little later we're born again. We spent our life being born anew in the sense that we come alive to things we feel that we didn't feel before.
- 32:14 If I find myself thinking or doing things I shouldn't, well, I do everything I can to solve that problem. But there are some things I can't do to solve that problem and only God can solve. I just think the concept of the new birth, we need to be wise in how we look at it because while there are dramatic experiences again and again and again, especially in the Book of Mormon, of people being born again almost in an instant, that is seldom the case.

	32:46	Those experiences are revealed and put into the scriptures because they are so dramatic. It would be like supposing that every time we pray, we need to have an Enos experience. I'm guessing Enos didn't have that kind of experience many times in his life. It was sufficient. I think it would be wrong for us to pose and to suppose that we need to be worrying and worrying and worrying.
	33:11	I had a young lady when I was teaching early in my teaching at BYU, a young lady, beautiful young lady in my class, Book of Mormon. She came into my office and said, "Could I speak to you?" "Certainly. Come in." And she began to cry. And this is ... When I say a beautiful girl, I don't just mean pretty. I mean she glowed. There was just a light that just burned within her. And in class by the way, she was the head of the class.
	33:36	She knew the gospel. She came in and she started crying. I said, "What's the matter?" She said, "I'm so ashamed." And I said, "Now, is this something you want to talk to me about or should you talk to your bishop?" She says, "No, it's not that." She said, "I don't think I've ever had an experience like Alma had." At that moment, I thought of the different ways I could answer her. I guess I could've said, "Really? Ooh, that is really too bad," or, "Whoa, you better watch out when you cross the street." Or what if I'd said this, "Oh, hang on, you'll have it one day eventually."
	34:13	It would be wrong for me to do that. Why? And I said to her, "I can see in your countenance, you don't have to have an Alma experience. You've grown bit by bit by bit but you don't notice it, but other people do." The whole notion of being born again, we have to bring it down to life and say, "I begin to get better at things. I begin to get better at this and this with the Lord's help." In my case, gradually, gradually, gradually, jealousy left me and now seems like something that horrifies me that I ever felt that way. But it took time.
John Bytheway:	34:50	I think I probably got this from you, Brother Millet, but President Ezra Taft Benson said, "For every Paul, for every Enos, for every King Lamoni, there are hundreds and thousands of others for whom the process of repentance is much more subtle, much more imperceptible. Day by day, they move closer to the Lord little realizing they are building a God-like life."
Dr. Robert Millet:	35:14	That's a beautiful statement.
John Bytheway:	35:15	"They live quiet lives of goodness, service and commitment. And they are like the Lamanites, who the Lord said were baptized

with fire and with the Holy Ghost, and they knew it not." And like you said, Elder McConkie said, "Oh, those are so extreme, they get written up in the scriptures." But yeah, I think that's a really important point to make.

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| Dr. Robert Millet: | 35:35 | Warning is too strong but it's a caution for teachers of the gospel that we not so dramatize the experiences, the dramatic experiences in scripture to the point where we have students leaving thinking they've got to have something like that or they haven't really been born again when in fact day by day, they're getting better and better and better. That's true with homemakers. That's true with men of the priesthood. It's true with children. |
| John Bytheway: | 36:00 | The ones in the scriptures are exceptional, not typical. I think Elder Christofferson said something recently in the same way. But that is helpful because you may think I'm supposed to feel like this or else I'm not doing it right. |
| Dr. Robert Millet: | 36:12 | You don't need an Alma experience because you haven't been where Alma was. Thank heavens. |
| John Bytheway: | 36:16 | Yeah, good point. |
| Hank Smith: | 36:18 | It is a process. And in many cases, it's a slow process. Here's a thought and a question for both of you. Straight out of the Come, Follow Me manual. It says Elder Jeffrey R. Holland taught to "the first great truth of all eternity is that God loves us with all of his heart, mind and strength." And then this question, how have you felt the love of God through the gift of his Son? We want all of our listeners to feel that if they can and all the various ways that God manifests himself. How have you felt the love of God through the gift of his Son? |
| Dr. Robert Millet: | 36:54 | Well, I start, at least first personally, the reason I can bear testimony of the power of Christ to forgive sins is he's forgiven my sins. I think that's where most of us have to begin and say, "I know what it's like to feel awful. I know what it's like to feel dark. I know what it's like to feel like I'm never going to make it. I've been there." But I also know what it's like for that to be lifted like a film and to feel clean, to feel strengthened, to feel edified again. I testify of the Christ's atonement because I've experienced Christ's atonement and I continue to again and again and again. |
| | 37:33 | Let me give you a cute story. When I was stake president, a young lady came in, beautiful girl, returned missionary, came in |

for a temple recommend. So I asked all the right questions and she gave all the right answers. I asked this question, "So spiritually speaking, tell me how are you doing?" And she said, President Millet, I am doing so, so good." I said, "Well, how good are you doing?" She said, "I haven't had to repent in months." I said, "Whoa, you are doing good. I don't think I've ever met anybody like you."

- 38:06 Now, we talked about it. And clearly, what she's saying is, "I haven't done something so horrible that I had to confess it to my bishop." And she missed the whole point that President Nelson's now trying to teach us. That is, it's a daily process. And to help her see that was a real fun experience because when she thought of repentance, she thought of, "Oh, I got to go talk to the bishop."
- 38:27 No. I mean, repentance is improvement. Repentance is refinement. Repentance is growth. I've experienced it in a lot of ways. I've experienced it, too. I've experienced the love of Jesus through the years through people who changed my life. That is, the Lord had blessed them with a light and a power about them and my life was never the same after that.
- 38:53 I think back of key people in my life, teachers, Sunday school teachers, priest advisors, mission presidents, wonderful little lady that taught us in Sunday school. It's one of the most distant memories I have of sitting in Sunday school, her teaching a lesson and bearing her testimony. I'll never be the same.
- 39:12 I think for example when we were in a little branch made up largely of sisters, this is in Louisiana. Not many brothers there. Either their husbands had died or their husbands were inactive or their husbands weren't members of the church. But it was the testimonies they bore in testimony meeting that moved me to the core. Normally, you think a teenager would hear somebody old talking say, "Oh ugh." No. There's something about that.
- 39:39 So, the Lord's blessed me through other people. The Lord has blessed me through the teaching of great teachers. I've been moved by his Spirit as I've listened to people who are what they teach. There is an integrity about them that touches me.
- 39:56 I felt the love of Christ in my life a great deal from watching myself change, watching gradually as things that I valued so highly matter precious little to me now. Things that I hated before that are now an important part of my life. There are a lot

of ways the love of Christ can bless us and it isn't just through forgiveness.

40:18 The number of times I've been physically very, very ill and I had to speak somewhere. I was on a Know Your Religion tour through Alaska. And we came into one big city. And I had a horrible, horrible, horrible headache. I was nauseous. And the people picked me up and I was going to stay at their home. And I said to them, "I'm so sick. I'm so sorry but could I go lie down?" "Sure." I'm lying down. And after a while, they called me down for dinner and the last thing I wanted was dinner. And the smell in the air made me sicker.

40:54 But we got to the church finally. And I'm sitting on the stand while the stake president's conducting the meeting and I'm thinking to myself, and I don't mean to be gross, I was trying to decide whether I was going to pass out or throw up which would be less offensive to the congregation. And I prayed and prayed. I stood up. The headache was gone immediately. I spoke for an hour and 20 minutes, sat down and the headache came back.

Hank Smith: 41:23 It came back.

Dr. Robert Millet: 41:25 I thought ... Have you guys experienced that? That sometimes the Lord blesses you for the benefit of others. It was a funny experience. I just think that President Eyring was the one that taught so beautifully the value of sitting down at the end of each day or frequently and writing the things that the Lord has done for you, writing down the things the Lord has done for you.

John Bytheway: 41:51 Document the hand of God in your life. I'll never forget that. Yeah.

Dr. Robert Millet: 41:56 That's it, yeah.

John Bytheway: 41:57 This topic in John 3 of being born again and ye must be born again, and I find that phrase throughout the standard works, "Ye must be born again." So I ask my class, if we must be born again, we must figure out what that means. And is being baptized the same as being born again? And I get answers all over the place.

42:19 And I think what we've arrived at through statements from the living prophets and things is that baptism is an event, but being born again is a process as you have said.

Dr. Robert Millet:	42:30	Agreed.
John Bytheway:	42:30	It's kind of like my temple wedding was an event, but having a celestial marriage is an ongoing process mostly of me repenting. I love what you said about you're born again and again and again. So yeah, baptism, I can tell you the date and the time and show you a certificate if I could find it. But being born again, ongoing. And let's be patient with ourselves as we keep on going.
	42:56	And maybe we're born again to principles at a time. Do you know what I'm saying? Something you might have thought so strange and unusual and odd, you look back on it and you say, "I totally missed that. I think I understand it now." I mean, maybe it isn't this large grand process as much as it is little pieces at a time of my soul being born again. My understanding of this and my appreciation for that.
	43:22	I think one of the things too that we ought to say and that is this because the brethren have stressed it so much and I've seen it so much. Dear, dear friends of mine who were once very strong members of the church, very much involved in the church and its programs who experience what I don't know what else to call but spiritual amnesia. They leave the church and then they've got to find some reason for having left.
	43:47	There has to be a rationale. Whether they realize they're doing it or not, what they're doing is saying, "I'm redefining my past. I'm going to say I suppose that what I experienced in the temple didn't really happen. I suppose that what I felt when I bore testimony as a missionary, that wasn't real." And I know that Elder Holland's talked about this a lot. And that is, once you've had that kind of an experience, don't run away from it. Keep those things in memory. That concept of remember.
	44:16	We had an experience, my youngest son and I went down to Louisiana for a visit many years ago. My custom, because I'm such a sentimental cuss, is to always go back and visit old places where I was which drives my family crazy. They're bored to death.
	44:31	But I took my son and we drove north of Baton Rouge to a little community where we had once attended a branch that became a ward. And I said to my son, "You see that church house there? It was our church." He said, "Yeah." I said, "You know what? You see that white paint on the outside?" He says, "Yeah." I said, "I put that there." He said, "Really?" I said, "Yeah. And I'll show you where else I painted. I painted there. You see how steep

that roof is right there?" "Yeah." "I helped put those planks up there. And I slid down that roof once and a nail caught me and I still have a scar."

45:05 And I went on. And of course he's thinking, "What in the heck are you doing? What is this about?" And what I was saying to him was there's something of me in that. That is the memory I have of ... I said, "That's the building where I first bore my testimony. That's the building where I left and I went on a mission."

45:24 What it reminded me of was this from the Book of Mormon in Chapter 18 in Mosiah. "It came to pass that this was all done in Mormon, yea, by the waters of Mormon, in the forest that was near the waters of Mormon; yea, the place of Mormon, the waters of Mormon, the forest of Mormon, how beautiful are they to the eyes of them who there came to the knowledge of their Redeemer?"

Hank Smith: 45:48 Wow.

Dr. Robert Millet: 45:48 "Yea, and how blessed are they for they shall sing to his praise forever." There are those moments of memory that are so sacred that we need to hold onto. That when I'm having a moment of doubt or time of doubt, I need to stop and say, "Wait a minute. Let's think about what I've experienced. Let's think about what I've come to know."

46:08 Can I really doubt that? Avoiding the spiritual amnesia that is so rampant out there, someone literally having to reinterpret their past, I think that's sad. And Elder Holland has taught so many times, let's remember what you experienced. Keep in your head, in your heart what you went through.

John Bytheway: 46:27 I like King Benjamin. He talked about commandments but keep it before their eyes. And Mormon to Moroni saying, I'm sorry. May not the things which I have written grieve thee, things are so bad but may Christ lift thee up and may his sufferings and his death, his showing our body to our fathers, let that, great phrase, "rest in your mind forever."

Dr. Robert Millet: 46:47 Yeah. There ought to be some things that are in our heart and mind that never leave. Yeah.

Hank Smith: 46:52 What a great day we've had with Dr. Robert Millet. He's our friend Bob to us. Thank you so much for being here. We've loved having you.

- 47:00 We want to thank our executive producer Shannon Sorensen. We want to thank our sponsors, David and Verla Sorensen. And of course, we want to remember our founder, the late Steve Sorensen. We hope all of you will join us next week. We're continuing in the New Testament on followHIM.
- 47:17 Today's transcripts, show notes and additional references are available on our website, followhim.co, followhim dot C-O. And you can watch the podcast on YouTube with additional videos on Facebook and Instagram. All of this is absolutely free, so be sure to share with your family and friends.
- 47:34 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.
- 47:44 We have an amazing production crew we want you to know about, David Perry, Lisa Spice, Jamie Neilsen, Will Stoughton, Krystal Roberts and Ariel Cuadra. Thank you to our amazing production team.

WHAT DOES IT MEAN TO BE BORN AGAIN?



Hank Smith:	00:04	Hello, my friends. Welcome to another followHIM Favorites. My name is Hank Smith. I'm here with the amazing John Bytheway. Welcome, John.
John Bytheway:	00:11	Hi, Hank.
Hank Smith:	00:12	John, followHIM Favorites, this week we're taking on John 2, 3, and 4, and the name of the lesson is Ye Must Be Born Again. So I came up with a question that I think a lot of people might be interested in, and that is what does it mean to be born again? So John, we're going to hand it over to you first. What does it mean to be born again?
John Bytheway:	00:30	It's a great question because so many verses say you must be born again, and that's a strong word. We probably ought to figure out what that is. If we must be born again, we probably ought to figure that out. And I think it was Elder D. Todd Christofferson who talked about this. But being born again is a process. Now, being baptized is an event, and you can find your certificate and know the day that you were baptized. But being born again is more of a process, and we see that a lot in Alma chapter five when Alma goes to Zarahemla, people who are members of the church, and says, "My brethren in the church, have you been born of God?" And it makes you go, "Wait a minute. I thought if they're in the church, they've already been baptized." Which kind of just tells us being born again is a process, and that's just staying on the covenant path.
	01:17	And if you get off, you get back on, and you keep striving, you keep coming back to the sacrament table and renewing that covenant. And over time, your heart changes. For some people, it's so rapid, it got written up in the scriptures, to paraphrase Elder McConkie. But for most of us, it's just a little slower and we start to treasure the things of God more. And instead of saying, "I can't do this," we get to a point where, "I really don't want to do that." And I think that's kind of evidence that we're being born again.

Hank Smith:	01:44	Absolutely. We're changing over time. Brent Top, one of our friends, said this, he said, "Spiritual rebirth is a continuous process. There is the event of baptism, but the entire rebirth is a continuous process, the fruits of which are peaceful conscience, joy, desire to do good continually, and an increase of love and spiritual understanding."
	02:08	Jesus says to Nicodemus, "You have to be born again in order to see the kingdom of God. You have to be born of water and of spirit to enter into the kingdom of God."
	02:18	Nicodemus doesn't seem to understand, how can a man be born when he is old? Can he enter a second time into his mother's womb and be born? He's like, "Mom, I don't know how to tell you this." So when Nicodemus hears this, he doesn't quite understand what Jesus means, but the Book of Mormon gives us such a understanding of what it means to be born again. You've got King Benjamin talking about it. Alma the Younger talks about being born again and how it's a mighty change of heart, change of nature. With the Book of Mormon, we can really understand what it means to be born again.
John Bytheway:	02:50	And I love the phrase "mighty change of heart." I just hope we don't think that means instant change of heart. Because for some people, it's pretty rapid. There are the Pauls, like Paul that stopped on the road to Damascus, like Enos, like King Lamoni, King Lamoni's father, but-
Hank Smith:	03:09	Dramatic, huge changes.
John Bytheway:	03:11	Yeah. Yeah. President Ezra Taft Benson says, "For the rest of us, there are hundreds and thousands who find the process of repentance much more slow and imperceptible." We just keep going and being born again is a process. So be patient with yourself, but keep coming back to Christ and watch that process happen.
Hank Smith:	03:29	Absolutely. We want to thank you for joining us for followHIM Favorites. We hope you'll join us on our full podcast, it's called followHIM. You can look it up wherever you get your podcast, and then we hope you'll join us next week for another followHIM Favorites.