



Show Notes & Transcripts

Podcast General Description:

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

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

Podcast Episode Descriptions:

Part 1:

How does the Fall affect us individually? Dr. Robert Millet examines the greatness of the Plan of Redemption and the need for Jesus Christ.

Part 2:

Dr. Millet continues to examine the greatness of the Fall, the joy we find in making and keeping covenants, and the transformative power of Jesus Christ in the Book of Mormon.

Timecodes:

Part 1

- 00:00 Part 1–Dr. Robert Millet
- 01:15 Teaser for 2 Nephi 6-10
- 04:14 Introduction of Dr. Millet
- 06:12 Not cast off
- 07:16 2 Nephi 9:1
- 08:38 Gathered to Christ then gathered in location
- 12:00 If no resurrection
- 16:57 Needing Christ
- 22:14 Praying to avoid the results of the Fall
- 24:23 2 Nephi 20-23 Marriage and trust
- 31:36 Loyalty to Jesus
- 32:11 2 Nephi 9:25-27
- 34:36 Elder Holland's *Pure in Heart*
- 35:45 2 Nephi 9:27-8
- 36:30 Alma 34:33
- 37:52 2 Nephi 9:28-30
- 40:10 Hesitations about following the prophet
- 41:01 Dr. Millet shares a personal story about education
- 43:50 Wisdom and knowledge
- 48:52 Hugh Nibley and *Faith of an Observer*
- 51:06 Baby Jessica in 1987, Midland, Texas
- 55:08 Joy in Jesus
- 56:51 Gratitude for Adam and Eve
- 01:01:58 The fall of me
- 01:02:45 End of Part 1–Dr. Robert Millet

Part 2

- 00:00 Part II–Dr. Robert Millet
- 00:41 Read 2 Nephi 2 and 2 Nephi 9, consecutively
- 01:00 2 Nephi 7:1 - sold into sin
- 03:16 2 Nephi 7:2 - personal surrender and redemption of Christ
- 06:26 2 Nephi 7:10 - creating your own light
- 07:34 2 Nephi 8:1
- 08:35 Eternal identities
- 09:42 2 Nephi 8:8-9 - Awake
- 11:29 Dr Daniel Belnap and monster language from Isaiah
- 13:54 A gap too big without Jesus
- 15:25 Arise and sit down

- 17:51 Dr. Millet shares a story about a young man preparing for a mission
- 20:51 Clean hands and a pure heart
- 21:57 Os and Woes
- 23:45 2 Nephi 10 - scattering and gathering
- 26:30 Two kinds of scattering
- 28:27 President Russell M. Nelson and covenant consciousness
- 32:12 2 Nephi 10:12 The Lord remembers
- 33:57 Jacob and rejoicing
- 36:34 2 Nephi 10:34 Grace and reconciliation
- 38:40 Jacob the Theologian
- 41:17 D&C 76 - Jesus the Creator
- 42:15 Dr. Millet shares his thoughts about Jesus Christ and the Book of Mormon
- 49:12 End of Part II– Dr. Robert Millet

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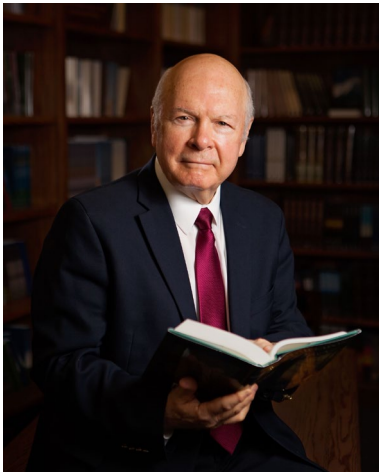
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Biographical Information:



Since joining the Brigham Young University faculty in 1983, Robert L. Millet has served as dean of Religious Education, chair of the department of Ancient Scripture, director of the Religious Studies Center, and Richard L. Evans Professor of Religious Understanding. He is now professor emeritus of ancient scripture at BYU. He received his bachelor's and master's degrees in psychology from BYU and his PhD in religious studies from Florida State University. For decades Dr. Millet has been deeply involved in interfaith relations, including participation in formal academic dialogues with evangelical Christians, the Church of the Nazarene, and Community of Christ (formerly the Reorganized Church of

Jesus Christ of Latter Day Saints). He is also a Distinguished Scholar with the John A. Widtsoe Foundation, with specific responsibilities for interfaith relations. He is the author or editor of more than seventy books and two hundred articles, book chapters, reviews, or encyclopedia entries, dealing mostly with the doctrine and history of The Church of Jesus Christ of Latter-day Saints and its relationship to other faiths. Born in Baton Rouge, Louisiana, he served in the Eastern States Mission from 1967 to 1969. He and Shauna Sizemore married in 1971 and had six children.

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- Hank Smith: 00:00:03 Hello my friends. Welcome to another episode of FollowHIM. My name's Hank Smith. I'm your host. I'm here with my great co-host, John Bytheway. John, we are now well into the Book of Mormon, Second Nephi. We've spent time last week with Dr. Jan Martin, looking at Second Nephi, three through five, and she showed us some things I'd never seen before. What are you thinking about when we hit second Nephi, 6 through 10?
- John Bytheway: 00:00:29 Well, the one thing I was thinking about was that 2 Nephi 9 is in there. We know that Jacob has his own book that's only seven chapters, but we get to hear from Jacob in some of these chapters and Second Nephi 9 is a profoundly wonderful chapter.
- Hank Smith: 00:00:45 When you think of the Book of Mormon and the doctrines of the Book of Mormon, Second Nephi 9 should come right to mind. The thing I've been thinking about, John, is the way this lesson finishes. If you go to Second Nephi 10, verses 23, 24 and 25, this lesson finishes with such an uplifting few statements. "Cheer up your hearts. Remember, you're free to act for yourselves. You can choose the way of eternal life," talks about the power of the Atonement and being received into the eternal kingdom of God.
- 00:01:15 So knowing that's where we're going to end up gets me excited to see what we're going to learn. John, we're joined today by a man who needs no introduction, Dr. Bob Millet. Bob, what are we looking forward to today in these chapters? I know they're some of your favorites.
- Dr. Robert L. Millet: 00:01:30 I think Jacob may have been the most powerful philosopher/theologian of the Book of Mormon. Jacob has such profound thought and he obviously learned much of it from his dad, Lehi. You read Second Nephi 2, and if you were to jump then to 9, you could see what a wonderful flow it is. It's interesting that the chapters that precede 6, 7, 8, almost deal exclusively with the gathering of Israel. Over and over and over, the gathering, the gathering, God will not forget you. Can a

woman forget her sucking child? And so forth. Over and over and over, the gathering of Israel.

00:02:11 And even in the opening verses of Chapter 9, you're reading along and you find yourself saying, "Okay, he has just quoted in Chapter 6 and 7 from Isaiah," and then there's this sudden leap, I think it's a sudden one anyway. By the time you get to verse 1, he's talking about the gathering, following up on what's been talked about. And then out of the blue, by verses 5 and 6, he's talking about the Atonement of Christ.

00:02:43 Now, where's the transition here? See what you think about this idea. It occurred to me one day when I was reading this that the scriptures teach us, especially in Moses 6, "All things bear witness of him, of Christ." When you read those opening verses and you jump from there to Atonement for the rest of the chapter basically, Chapter 9, well, maybe we're talking about types and shadows here. That is to say the scattering of Israel is a type of the fall of Adam and Eve. The gathering of Israel is the type of the Atonement of Jesus Christ. All things bear witness of him, including the scattering and gathering of Israel. Does that make any sense?

Hank Smith: 00:03:28 Absolutely. The Fall and the Atonement.

Dr. Robert L. Millet: 00:03:32 There's so much here for us to see and understand, obviously more than we're going to have time to understand, but I see those opening chapters as very important, but they're leading up to 9 and they're laying the foundation for gathering as we're going to say about 10 times today. The gathering is first and foremost to Jesus Christ. It's not to a land, it's not to a place, it's to a person. That's where we come to Second Nephi 9. I'm excited to get into this because while there's so many wonderful things in 6, 7 and 8, I think we ought to just jump to 9.

Hank Smith: 00:04:11 Let's spend our time wisely. Really, Chapter 9 is a highlight. If Joseph Smith only gave us this chapter, he's a prophet and it's one of many. Now, John, if you would've told me when I was a brand new seminary teacher years ago that I was going to sit and have conversations with the likes of Bob Millet, I never would've believed you. Bob has had a prolific career in church education, but introduce him for maybe the rare handful that don't know that much about him.

John Bytheway: 00:04:41 We are delighted to have Dr. Robert L. Millet, former Dean of Religious Education at BYU. He's Emeritus Professor now. He's retired. He's a beloved speaker, author of somewhere between

3,000 and 4,000 books, and he recently received a mission call and I thought it might be fun to have you tell us about that.

- Dr. Robert L. Millet: 00:05:04 Yeah, my wife and I are excited. We decided we wanted to do a church education mission. Although I get a number of opportunities to speak still, I miss the in-class experience of working with students and watching them come alive to the gospel. And you don't always get what you request as a senior missionary, but we requested the Institute of Religion at Southern Virginia University and we were fortunate to get that request. And so we'll start there soon. It's a beautiful campus. They're great students. There's such a sweet spirit there. I thought, "I want to go there. I want us to go there."
- John Bytheway: 00:05:42 I hope those students there know what they have.
- Hank Smith: 00:05:44 Now, Bob, we better get underway. As I was looking at the 14 or 15 pages of scripture for this week's lesson, I don't know if a section of scripture is more rich with doctrine. Really, you got to work hard to understand these chapters of Isaiah and then to understand where Jacob goes with those. Let me give you an introduction here from the Come, Follow Me manual and then let's walk through it.
- 00:06:12 2 Nephi, 6 through 10. The title of the lesson is, Oh, How Great The Plan of Our God. "It had been at least 40 years since Lehi's family left Jerusalem. They were in a strange new land, half a world away from Jerusalem. Lehi had died and his family had already started what would become a centuries-long contention between the Nephites, who believed in the warnings and the revelations of God, and the Lamanites who did not. Jacob, who was Nephi's younger brother and was now ordained as a teacher for the Nephites, wanted the covenant people to know God would never forget them, so they must never forget him. This is a message we surely need today." Then they quote Jacob here, 2 Nephi 10, "Let us remember him, for we are not cast off. Great are the promises of the Lord. Among these promises, none is greater than the promise of an infinite Atonement to overcome death and hell. Therefore, Jacob concluded, cheer up your hearts."
- 00:07:06 With that Bob, we're taking on 15 pages of doctrinal and prophetic teachings from both Isaiah and Jacob. How are we going to get through it all? Where do you want to start?
- Dr. Robert L. Millet: 00:07:16 Chapters 6 and 7 and 8 deal with... Especially 7 and 8, deal with the gathering of Israel. That's where we start. Consequently, it's not too unusual that Chapter 9, which is the chapter we want to

spend most of our time on, begins with the same thing. I just want to read first 1 and 2 and then make a comment. "And now my beloved brethren, I've read these things that you might know concerning the covenants of the Lord, that he has covenanted with all the house of Israel, that he has spoken unto the Jews by the mouth of his holy prophets, even from the beginning, down from generation to generation until the time comes that they shall be restored to the true church and fold of God, when they shall be gathered home to the lands of their inheritance and shall be established in all their lands of promise."

00:08:11 We already understand that the gathering of Israel is always first and foremost to the Savior. We're gathered first to Christ, to a person, not to a place. Secondly, we're gathered to a place in the sense anciently, they would be gathered to a land or a place where they could settle as a people. In our day, people are gathered to a place in the sense that they're gathered to the congregations where they are as members of the church.

00:08:38 Well, 2 Nephi 9 adds a detail or two that is we're gathered to Christ first then later to lands, but look at that language, "Shall be restored to the true church and fold of God when they shall be gathered home to the lands of their inheritance." The gathering is to Christ, to his church, which is the fold, but I would add back in 1 Nephi 15, we are gathered such that we come to the true points of doctrine that Nephi mentions. So we're gathered to Christ, we're gathered to his church, we're gathered to his doctrine. This is not just geographical movement, this is movement toward Christ and his kingdom.

00:09:22 These first two verses get us started and I'll just mention, as I thought about this through the years, it seems almost like an abrupt jump from the first few verses to suddenly we're talking about Atonement. Until one day it hit me that maybe what we're doing here is Jacob is suggesting that the scattering of Israel is like unto the Fall of Adam and Eve. The gathering of Israel is like unto the Atonement of Jesus Christ. It isn't really a jump. He's talking about a form of scattering and a form of gathering and the greatest gathering of course, is to Jesus Christ.

Hank Smith: 00:10:03 Bob, I wonder if you could even add creation there. The creation of the covenant, the scattering of the covenant people, the gathering. You've got Creation, Fall, Atonement, the pillars of eternity.

- Dr. Robert L. Millet: 00:10:15 The creation of the covenant with Abraham, Isaac and Jacob and how often that comes up in the Book of Mormon. The promises made to the fathers, the promises made to the fathers that we would read in Genesis 13, 15, 17 but more powerfully in Abraham Chapter 2. So yes, let's go down to verse 6. "For as death hath passed upon all men to fulfill the merciful plan of the great creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall, and the fall came by reason of transgression, and because man became fallen they were cut off from the presence of the Lord." There we have it again, creation, fall, atonement. "Therefore, it must needs be an infinite atonement, save it should be an infinite atonement this corruption could not put on incorruption. Wherefore, the first judgment, physical death, which came upon man must needs have remained to an endless duration," and so on and so on.
- 00:11:15 This concept of an infinite atonement, as you know, will come up again and again in the Book of Mormon, but here's the first time that mention is made to an infinite atonement. In this case, it's infinite in the sense that it is the answer to the infinite question or the infinite dilemma every human being will face as a result of the Fall, namely they're going to die. It's infinite in the sense that it overcomes the one thing that every human being will have in common with every other human being. They're born as a mortal, they will die as a mortal. And so it's infinite in that sense. As we know, it's infinite in a number of ways, but here is the first mention of it in the Book of Mormon.
- 00:12:00 I want to jump to 8 and 9. These are not easy verses, but it's a great message. "O, the wisdom of God, his mercy and grace. For behold, if the flesh should rise no more," that is if there were no resurrection, "Our spirits must become subject to that angel who fell from before the presence of the eternal God and became the devil, to rise no more. And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God and to remain with the father of lies in misery like unto himself," and so on.
- 00:12:39 I remember Robert Matthews telling a story to a group of us once. He said, "When I was a teenager, we were sitting in Sunday school class and discussing a number of things and one student raised the question, 'What would happen to us if there were no resurrection?' And the teacher answered, 'Well, I suppose what would happen is when we die, we'd go into the spirit world and then we would go to whatever kingdom of glory we would go to as spirits.'" Rob Matthews said, "Thought to myself, that's reasonable, that makes good sense." He said, "But

later I came to appreciate when I read more of the Book of Mormon that our teacher didn't yet understand Jacob."

00:13:16 These verses are pretty heavy because the question that can be raised here is why is it the case that if there were no resurrection, we would be subject to the devil? And we're always talking about how the scriptures, the greatest commentary on scripture is scripture. And most of the time that means we'll read something in the Bible and we can think of an occasion where Lehi or Nephi gave clarity to that issue, but I want to do something a little different. I want to use the Apostle Paul to bring some clarity to that question. If there were no resurrection, if there were no resurrection, why would we be subject to the devil and be angels to a devil?

00:13:59 1 Corinthians 15, Paul, as you know, is talking to a group of people, some of whom have questions about rising from the dead, the resurrection, and basically, if Christ rose from the dead. I'm just going to read in 1 Corinthians 15, verses 12 through 17, and these are short. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen? And if Christ be not risen, then is our preaching vain and your faith is also vain? Yea, and we are found false witnesses of God because we've testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised?" He said the same thing here about three times, but here's the key verse, it's 17, "And if Christ be not raised, your faith is vain, ye are yet in your sins."

00:15:02 I think Jacob skipped a step or jumped a step theologically, but Paul lays it out for us, and that is if Christ did not rise from the dead as he prophesied he would do, as he predicted he would do, if he didn't open the door for us to regain our body for this union of body and spirit, if he didn't do that, if he didn't have the power to do that, why should we believe he has the power to forgive people's sins? We would go become angels of the devil because we would have no way whereby our sins could be forgiven. It's not an obvious thing, but I think it's a profound thing. No resurrection, no atonement. If he didn't rise from the dead, why should we believe he could forgive our sins? Does that make sense?

John Bytheway: 00:15:52 I have a statement from a great scholar here. Let's see, "What if a man had lived a good life, a commendable and noble life, why would such a one be subject to Satan in the world of spirits? Simply stated, if Christ did not rise from the grave as he stated

he would do, then he was not the promised Messiah. If Christ has not the power to save the body from death, then he surely has not the power to save the spirit from hell. If he did not break the bands of death in the resurrection, then our hope of deliverance from sin through the Atonement is futile and unfounded." And that's Robert L. Millet in The Power of The Word.

- Dr. Robert L. Millet: 00:16:29 I thought it was awfully good.
- John Bytheway: 00:16:31 Yeah. Didn't you think, "Who said that? That was great." That's the part that really... Yeah, if he can't save the body-
- Dr. Robert L. Millet: 00:16:38 Why should we think he can save the spirit?
- John Bytheway: 00:16:39 Yeah. Resurrection is part of the Atonement.
- Dr. Robert L. Millet: 00:16:43 That's right. We sometimes think of them separately when it's all one package. It's the greatest dramatic illustration of joining two things that had been separated back together again. Things at one.
- Hank Smith: 00:16:57 Bob, John, I have my students at BYU memorize a couple of quotes when we go through the Book of Mormon this first half, and one of those quotes that I make sure they know by the end of the semester is an older quote by Ezra Taft Benson. This is so crucial I think to these chapters. Ezra Taft Benson said, "Just as a man does not really desire food until he is hungry, so he does not desire the salvation of Christ until he knows why he needs Christ. No one adequately and properly knows why he needs Christ until he or she understands and accepts the doctrine of the Fall and its effect upon all mankind. Not just understands it, but accepts the doctrine of the Fall. No other book in the world explains this vital doctrine nearly as well as the Book of Mormon."
- 00:17:49 This is crucial, Bob. You and I texted about this before you came on, that so often we try to teach the Atonement without teaching the Fall and it's ineffective. If someone does not understand and accept the Fall, why would I even need a Savior?
- Dr. Robert L. Millet: 00:18:05 And can I suggest why we perhaps have been weaker on that than we should be? I think it's the case that in an effort not to come across as believing in the doctrine of human depravity, which is so common in Christianity, the doctrine of human depravity, that men and women are basically worthless, they

are in sin, they are twisted, their heart is twisted, their desires are crooked and on and on and on, that so pervades Christendom, that we've tried to be careful not to go that way. But the Book of Mormon says you got to go that way, in the sense that you've got to at least understand that there was a Fall and that the Fall has a real effect upon us physically and spiritually. And you're right. Later, way later we'll have the brother of Jared saying in prayer to the Lord, "We know that because of the Fall our nature has become evil continually."

00:19:04 Now again, that's not human depravity so much as we're in the position where we are not going to make any progress unless there's something that helps us overcome that Fall. Not only sanction what you say, but I want to reinforce it and that is if we don't teach the Fall very well, then we'll have young people, for example, who see Jesus as, "He's my bud, he's my helper, he's my advisor. He's my spiritual cheerleader," instead of, "He's the person who will redeem me from my sins. He's the person who will forgive me, yes, but will eventually help me reach the point where I have no more desire for sin." And you're right, you're only telling half the story if you just talk about Atonement, you don't talk about Fall.

Hank Smith: 00:19:52 And so often we can find ourselves frustrated when we teach the Atonement over and over and over and someone doesn't respond. Our students, our children, they don't respond. You think, "Why are you not responding? This is such a beautiful doctrine." It gets more beautiful when you understand how dark the Fall is and the position you're truly in.

John Bytheway: 00:20:14 Yeah. I share that same President Benson quotation in my classes and I tell them, "If I could go back on my mission, one of the things I wish I had taught better," because I remember people saying things like, "Well, this happened to me and I don't believe in God ever since that," or, "This tragedy happened," and I wish I would've at 19 been able to go, "Thank you for saying that. May we come and teach you about the Fall and its effect upon all mankind and sickness and death and problems and all of the things that came with it?" And then we can understand the expansive nature of the Atonement as we're going to get to in Alma 7.

00:20:51 And I think I quote you Brother Millet, that Jesus is more than our best friend in heaven or our celestial cheerleader, that he's the Lord God omnipotent and he is mighty to save and we are in trouble. I like the way you said that Hank, we're all in trouble and maybe this is why we see Ammon and Aaron quote Creation, Fall, Atonement, just boom, boom, boom when

they're teaching King Lamoni and King Lamoni's father because they wondered about death and the nature of death.

- Dr. Robert L. Millet: 00:21:21 Yeah, I think whereas Jacob is assuming the Fall, we might miss the fact that underlying all of this is the need for an Atonement, the dramatic need for an Atonement because of the effects of the Fall. Now again, we don't believe people are depraved, but we do believe that the Fall takes a measurable effect on us mentally, spiritually, physically. We must have help from that, but you have to appreciate the sore or the malady before you appreciate the medication.
- John Bytheway: 00:21:52 I've wondered too if here's another type that the church was created, the church went through a fall and the church went through a restoration and atonement. I've wondered if that's another type of the apostasy was the fall and the restoration was like the atonement bringing us back at one again.
- Dr. Robert L. Millet: 00:22:13 I think that's right.
- Hank Smith: 00:22:14 I've noticed that my own children, when we pray, they don't like the Fall either, they just don't know they're describing it. "Please bless this food, that it will nourish and strengthen our bodies." Right? "I don't want to get sick. Please bless grandma and grandpa that they'll never die. Please bless that we'll have a good day." It's all I think we're just praying over and over, "I don't like the Fall, I don't like the Fall, I don't like the Fall." That's pretty much our prayers and if we can notice that, then all of a sudden, I think what President Benson says, you become hungry, you become aware that you need a Savior.
- Dr. Robert L. Millet: 00:22:50 Well, looking ahead, beginning with verse 10, "How great the goodness of our God, he prepares a way," and he begins to talk about death and hell. Death meaning the physical body, hell meaning spiritual death. The physical death and the spiritual death. He calls, "The death of the body, the death of the spirit." And so he gives here an intro to what Alma will deal with in Alma 40 in more detail. That is that at the time of death, as Joseph F. Smith taught, we undergo pre-judgment, a partial judgment as President Smith called it. That is we die and we either go to paradise, the abode of the righteous, or we go to what is called here hell, what is called variously elsewhere, spirit prison, what is elsewhere called outer darkness in Alma 40, one of two places, and he's basically introducing that idea to us here, which Alma will spell out in greater detail.
- 00:23:53 13 sums it up. "Oh, how great the plan of our God. For on the other hand, the paradise of God must deliver up the spirits of

the righteous, and the grave deliver of the body of the righteous, and the spirit and the body is restored to itself again and all men become incorruptible and immortal and they are living souls." Now, that's exactly the same way Section 88 of the Doctrine & Covenants defines the soul, the spirit and the body constitute the soul.

00:24:23 And by the time we get over to 15, 16, 17, he begins to extol the goodness of God, the righteousness of God, the greatness of God, the holiness. Look at verse 20, this is fascinating to me. "Oh, how great the holiness of our God, for he knoweth all things and there is not anything save he knows it." When you think of holiness, are you thinking about God knowing all things? No. It's a strange way of putting it, isn't it?

00:24:55 We would say, "The holiness of God because he's perfect in all things." No, this says holiness, the word holiness has a number of definitions, but one of them is this, that which is set apart, that which is set apart. God in many ways is set apart from you and me in that he knows all things and we don't. The holiness of our God, it's an unusual holiness of God for he knows all things, not anything save he knows it. Yeah. Have the prophet Joseph say it, "The past, the present, the future are and were with him one eternal now." I thought that an interesting thing.

00:25:35 21, "He cometh into the world," Christ does, "That he may save all men if they will hearken unto his voice. For behold, he suffereth the pains of all men. Yea, the pains of every living creature, both men, women and children who belong to the family of Adam." We want to stop there, but he doesn't stop. He goes on. "He suffereth this that the resurrection might pass upon all men, that all men might stand before him at the great and judgment day." I suppose there are those who would read the tail end of verse 21. "He suffers the pains of every living creature," of referring that to the Savior's, the atoning sacrifice, whether in Gethsemane or in Golgotha, but I think really, verse 22 is saying the pain we're talking about here is the pain of physical death. You notice that? "The pains of every living creature," what is it? "He suffereth this that the resurrection might pass upon all men." That dimension of the Atonement, again, that we don't appreciate sometimes is the Resurrection. Everybody will suffer that pain of separation.

00:26:42 23, this one could be troublesome if you read it really carefully. "He commandeth all men that they must repent and be baptized in his name, having perfect faith in the Holy One of Israel or they cannot be saved in the kingdom of God." Perfect faith. Who in the world do you know that has perfect faith? I

don't think that's intended to depress us. What occurs to me when I read those lines are the number of times that you hear language like this, Lehi to Jacob says the following, how great the importance to make these things known? "There is no flesh that can dwell in the presence of God, save it be through the merits and mercy and grace of the Holy Messiah, who layeth down his life according to the flesh and taketh it again by the power of the Spirit." The number of times in which we're told that it is only through faith. In this case, perfect faith. What is perfect faith?

00:27:46 Well, in my mind, the Book of Mormon synonyms for faith are total trust, complete confidence, reliance upon God. In my mind, perfect faith is complete reliance, total trust, absolute confidence in Christ. In other words, it isn't as forbidding as it sounds, only those who have perfect faith. No, I think he's saying only those who can trust in Christ, only those who put their trust in him, only those who put their total trust in him, that totally and completely have confidence in him that what he says he'll do, only those who actually reach that point where they rely upon him. Does that make any sense? I don't know how else to interpret perfect faith except total reliance, total trust, total confidence. The language later of both of Moroni, relying alone upon the mercies of him that is mighty to save.

00:28:54 So I think perfect faith means let's trust him completely. It does get to the issue of what good works does and what grace does. I was reminded of the passage in Philippians Chapter 2 where Paul says, "Work out your own salvation with fear and trembling." You read that and you say, "Oh, sounds like that I have the greater responsibility," but you read the next verse where Paul says, "For it is God which works in you, both to do and to know his will." C.S. Lewis, in talking about that says, "You read verse 12 and it sounds like it's totally man and you read verse 13, it sounds like it's totally God." He says, "You see, we're trying to separate into watertight compartments two things, when in fact it is God and man working together to save the human soul." I think the perfect faith back here in... Perfect faith in Christ is totally trusting him.

00:29:51 I was thinking one day, what does it mean to trust the Savior totally? And I thought, "Well, what does it mean to trust my wife?" Here's what I came up with. How do we come to trust someone in this life? What does it mean to say, "I trust my wife, Shauna"? Well, here's some thoughts. I trust her in the sense that I know she loves me, that she knows me well enough to understand my heart, my deepest desires and longings. I trust her in that she knows only too well my weaknesses and my

inclination to be less than I should be, and yet she displays regularly the patience and long-suffering and forgiveness that are so often required on her part. I trust her because she is ever ready and willing to forgive me. I trust her in that I know I can share my heaviest burdens, my darkest moments, my lingering doubts, and that she will think no less of me.

00:30:52 Finally, I trust Shauna because I know that ours is a winning team, that our companionship blesses and elevates my life and makes me so much more, so much better than I could be on my own. Further, I have confidence in her in that I know that she will always come through. And heaven only knows how much I rely on her wisdom and judgment, her discernment and her unending devotion and loyalty. When I sat down and I wrote that up, I came to appreciate some ways that we trust the Savior. It's just interesting. They're so common words, trust. What does it mean to trust the Savior? It's those kinds of things.

Hank Smith: 00:31:28 And maybe that's why those Old Testament prophets use that analogy of marriage for the church and the Lord.

Dr. Robert L. Millet: 00:31:35 That's right.

John Bytheway: 00:31:36 And do you know what? I love it Trying to help my students see that as we're going through a less prescriptive approach for the Strength of Youth and ministering and children and youth program is the question of just being loyal, be loyal to Christ. And when you can compare a marriage covenant to our covenant with Christ and how nice it is to be in a covenant with him and to be loyal to him, who like you said so beautifully, he knows our foibles and he knows our weaknesses, but he's loyal to us and we can be loyal to him. I like that idea very much. Thanks for sharing that.

Dr. Robert L. Millet: 00:32:11 You bet. In the verses that follow, verses 25, 26, 27, I think this is so comforting. It's the notion that no person will ever be held accountable for a law that he never knew about, for keeping a law he never knew about. No person will be accountable or condemned for not obeying a principle that he was ignorant of. That one of the blessings, unconditional blessings of the Atonement is that God will only punish those who have the law and knowingly sin against it. Those who don't have it, have the law, will not be condemned.

00:32:55 One of the subsets of this would be obviously the salvation of little children. In other words, this principle which later is expanded if you will, in Joseph Smith's vision of the celestial kingdom, Section 137, he's essentially saying, Joseph is saying,

"How did Alvin, my brother, get in the celestial kingdom?" He never had the gospel. And you and I, we are sitting here and knowing what we know, we could turn to Joseph and say, "Well, Joseph, obviously somebody did the boy's work."

00:33:27 I think Joseph would've said, "What do you mean they did his work?" As far as we know, there was no notion in his head at that point in time of the redemption of the dead. When the voice of the Lord says that all those who would have received the gospel if they'd had the opportunity are heirs of the celestial kingdom. That's the same message being sounded here by Jacob. It's one of the beauties of the Atonement is God's not going to punish anybody for not living a law or knowing a principle that they never had.

00:33:57 In other words, we focus a great deal of our attention on sin and resurrection, overcoming sin through the Savior's forgiveness and resurrection. There are those unconditional benefits of the Atonement that are so priceless, this one of not holding us accountable. And I would add there too, you remember later in Alma Chapter 41, the reference that Alma makes to Corianton that yes, we're going to judge according to the law and keeping the law, but also according to the desires of our hearts. For if the desires of our hearts are good, God's going to judge us that way as well.

00:34:36 I remember Elder Oaks years ago writing in his book Pure in Heart, he said, "I often think of my father-in-law." He said "whenever someone would come to him and offer to do something for him but later was unable to do so because of circumstances that had arisen", he said, "My father-in-law would say, 'Thank you. I will take the goodwill for the deed'" and I think the Lord treats us the same way, which is it isn't just the good works we perform, it's all the things we wish we could do but are not in a position to do that he'll bless us as well, and to me, that's terribly comforting.

Hank Smith: 00:35:14 Yeah. What a healing doctrine because sometimes we feel guilt from all we can't do and you're saying that's a wonderful feeling. The Lord's going to count all that desire as deed. So Bob, instead of, "What am I doing wrong?" It's look at all you want to do right.

Dr. Robert L. Millet: 00:35:35 Yeah.

John Bytheway: 00:35:36 And that desire counts. It counts for something and sometimes the only person who knows those parts of your heart is God. That's good company.

Dr. Robert L. Millet:	00:35:45	It is. And I thought how interesting. We've talked about all the different things, forgiveness of sins, resurrection, but you come to this really important, like the salvation of little children is an illustration. This is an illustration of we're not going to be held accountable for what we didn't know, for what we didn't have. Almost as if abruptly in verse 25... Well, maybe we better read 27, 28, "But wo unto him that has the law given, yea that has all the commandments of God like unto us, and that transgresseth them and that wasteth the days of his probation, for awful is his state." I'm reminded of later Book of Mormon teachings of Alma about how we handle our lives.
	00:36:30	Let me just turn quickly to Alma 34, verse 33, "And now, as I said unto you before, as you've had so many witnesses, therefore I beseech of you that you do not procrastinate the day of your repentance until the end, for after this day of life which has given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness." Improve our time I think is like unto what we just read here, wasteth the days of his probation. Every time I read that, "Improve our time," I'm thinking of the hymn we sing, "Improve the shining moments." The one thing God asked us to do is to use our time wisely, knowing we have limited time on this earth.
Hank Smith:	00:37:20	I've heard it goes by pretty quick.
Dr. Robert L. Millet:	00:37:23	It does.
John Bytheway:	00:37:23	Well, this is a phrase that Alma uses. He calls life a day so many times in here, the day of this life. It's this probationary period that goes by quick. This is the day for men to prepare to meet God.
Hank Smith:	00:37:36	John and Bob, isn't it Jacob who later says, "Our lives passed unto us?"
Dr. Robert L. Millet:	00:37:41	"Like a dream."
Hank Smith:	00:37:42	Yeah.
Dr. Robert L. Millet:	00:37:43	I'm 75 years old. I'll be 76 in a matter of days and very often I'm thinking, "Where did it go?"
John Bytheway:	00:37:52	"What happened?"

- Dr. Robert L. Millet: 00:37:53 "Where did it go?" Before too very long, I'll be elsewhere. And every time I read that, John, I find myself thinking like he does. It seemed to us to pass like a dream. In the verses that follow, he goes through a series of... These are his woes, but notice that he starts with this one, verse 28. "Oh, that cunning plan of the evil one. Oh, the vainness and the frailties and the foolishness of men. When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish, but to be learned is good if they hearken unto the counsels of God." And I was reading through this knowing we would be together to discuss it.
- 00:38:49 I came across these, you would know these. This is from President Joseph F. Smith. "Among the Latter-day Saints, the preaching of false doctrines, disguised as truths of the gospel, may be expected from people of two classes and practically from these only. They are, first, the hopelessly ignorant, whose lack of intelligence is due to their indolence and sloth, who make but feeble effort, if indeed any at all, to better themselves by reading and study. Those who are afflicted with a dread disease that may develop into an incurable malady, laziness. Second, the proud and self-vaunting ones who read by the lamp of their own conceit." Is that not a powerful statement? "Who interpret by rules of their own contriving, who have become a law unto themselves and so pose as the sole judges of their own doings." And now listen to this part, "More dangerously ignorant than the first." That is those who were hopelessly ignorant, who didn't pay the price. Far more serious and far more dangerous were those who suppose of themselves they don't need to follow the counsel of God or the counsel of the prophets.
- 00:40:10 I remember Elder Maxwell asking one time when he was talking about what hesitations do we have? Why do we have hesitations about following the prophets, following the counsel of our current church leaders? And he said, "Is it the case that we feel confident for the church leaders, 'As long as they don't get into my specialty and as long as they don't try to talk about something that I'm an expert in?'" These are sobering verses, 28 and 29. As someone who went through a doctoral program that was extremely difficult when I was being called upon to learn things that weren't true but needed to know. It's hard not to be caught up with what you've learned to the extent that you begin to believe it.

00:41:01 I'll just confess a sin here. When I was going through my doctoral study, I was working in the church education system. I was a CES Coordinator in Tallahassee, Florida, an Institute Director, and we would meet about every three or four months as a group of us. We were in the southern states area that went everywhere from North Carolina down, Tennessee, Mississippi, Louisiana, Alabama, just all of that area was our area. We would meet together and it was just delightful to be with my colleagues. I remember one night being in the pool, we'd had a long day and we were outside in the swimming pool just talking to one another. One of my colleagues, one of my dear friends who I think felt he could be honest with me, said to me, "How are you enjoying your studies?" I said, "Well, I'm learning a lot. I really am."

00:41:53 And he said to me, and I think this took some courage, he said, "Brother so-and-so said something to me the other day that got my attention." I said, "What was that?" He said, "Bob's a brilliant man, but since he's done his studying in religious studies, he talks differently." And there was something about the way he said that, "He talks differently." I knew what he meant. I remember teaching an institute class and I made some reference to the Matthean community, meaning the community of Matthew, and a student raised his hand and said, "Brother Millet, what is the Matthean community?" And I said, "Nothing at all." And I found myself repeating things I had learned. You know what I'm saying?

00:42:46 Education is a wonderful thing, but it's always a bit of a risk, isn't it? Because we have to have that kind of wisdom and discernment that allows us to learn the things we need to know to better understand, in my case, where those who are academicians in the field of religion treat religion as an academic discipline. I needed to know all of that and I'm grateful I do, but what things that I needed to reject personally, things that were simply not in harmony with the gospel. I think of this verse regularly, that is, we're only in trouble with learning when we think we know more than the brethren know, when we think we know more than the Lord knows or when as Elder Maxwell suggested, we're offended when someone starts talking about things that are in our area of specialization. I think these are sobering things. It's a wonderful thing to learn as much as we can, but at the same time, recognize how little we know and to follow the prophets. They know a whole lot more than we do.

John Bytheway: 00:43:50 When I look at this verse, I think about learned. Give me some synonyms, guys. When they're educated, when they have lots of

degrees, when they're learned, they think they're wise. And I love the James 1:5, "If any of you lack wisdom," and Hank, you've heard me joke, if you lack information ask of Google. The most important question of all is where's the nearest Five Guys? But if you lack wisdom, that's an entirely different question. And I've got my own footnote here to just one of my favorites in Section 45, "They that are wise," there's that word, "And have received the truth and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, they shall not be hewn down and cast into the fire but shall abide the day." Just the idea of well, who's your guide?

00:44:37 If you're wise, you've taken the Holy Ghost for your guide, not social media as President Nelson warned. If most of the information you get comes from social media, your ability to feel the spirit will be diminished. But if you're wise, you're taking the Holy Ghost for your guide. And I love what Sheri Dew said about Jesus not only being our last hope, as if there are other options, but our only hope. And our only hope is to take the Holy Ghost for our guide. Siri, Alexa, Google will tell you something. They'll tell you something every time and there's a chance it might be true, but also what Sheri Dew said, "Why not go to sources that only speak truth?"

Dr. Robert L. Millet: 00:45:20 Yeah, that's good.

Hank Smith: 00:45:22 There's a difference between knowledge and wisdom. We need to understand that, that you can have a lot of knowledge and not be very wise. Some of the most wise people I've ever met have not been that educated, but the wisdom that comes from experience, it's on a different level than the knowledge that comes from a degree, which again, we're not downplaying that, right Bob? The Lord wants us to read and study.

Dr. Robert L. Millet: 00:45:50 We need to be competent. What's Peter's counsel in answering people's questions? We need to do what? We need to provide an answer, a reason for the hope that's within us. I'm going to tell a little story, but I know that there are people who get really upset when they hear this story, and that's okay. After I'd had my interview with President Holland and five or six of the Vice Presidents back in March of 1983 for joining the faculty at BYU, Brother Holland said, "Go on back. Dean Matthews wants to talk to you." So we went back to the Joseph Smith building. We sat down, we talked a while. He talked about procedures and policies and so on. And then he said, "Now Bob, we find that it takes members of our faculty about five years to get over their doctor's degree." He said, "And unfortunately some never do."

	00:46:50	Now, there are people who have chewed me out for saying that because it sounds like I'm opposed to education. No, not at all. But I saw the same thing when I was Department Chair and Dean at BYU, the temptation to want to have your students learn everything you learned. I was thinking, here's what came to mind when we were talking about this. Do you remember Nephi, in Second Nephi 28 later in our story? Speaking of evil attitudes of the last days, "They wear stiff necks and high heads. Yea, and because of pride and wickedness and abominations and whoredoms," this is verse 14, "They have all gone astray save it be a few, who are the humble followers of Christ," and at that point you can feel comfortable. And then he says, "Nevertheless, they," the humble followers of Christ, "Are led, that in many instances they do err because they're taught by the precepts of men."
	00:47:52	Nobody feels more strongly about the need for education and for producing Latter-day Saints who are experts in their fields than I, and yet I've seen and you've seen the danger when people begin to trust what they've learned academically more than they trust what the prophets of God have to say. We've witnessed that in recent times. People finding fault with the leaders of the church are teaching. These verses to me are extremely sobering and I think we all have to watch ourselves that what we're seeking for is not just more knowledge, but we're seeking for wisdom.
Hank Smith:	00:48:36	Bob, just on a side note, the 15 leaders of the church, those are some pretty educated men.
Dr. Robert L. Millet:	00:48:44	Not exactly a dumb bunch.
Hank Smith:	00:48:46	Right. You've got PhDs from Harvard, Yale, you've got a Rhodes Scholar.
John Bytheway:	00:48:52	We would never want to sound like we're saying nevermind education or being learned. I think it was Elder Russell M. Nelson at BYU, I remember sitting there and him saying that, "The difference between hoping to make a difference in this world and actually making a difference in this world could come down to one thing, education." But you remember Hugh Nibley, Truman Madsen did a video called Faith of An Observer about Hugh Nibley. And here's Hugh Nibley. He's literally in the video walking around, reading hieroglyphics off the side of the Temple of Karnak or something. He's just reading it and the cameraman tries to follow him, but Hugh Nibley doesn't want to be on a video, so he just keeps going. It's really funny. But anyway, at the end, Hugh Nibley says, "Well, none of us are very smart.

		None of us knows very much, but the thing the angel's envious for is we can forgive and we can repent." I'll never forget that.
Dr. Robert L. Millet:	00:49:40	Yeah, that's beautiful.
John Bytheway:	00:49:42	From Hugh Nibley, who could read 33 something languages but was humble, I think that somebody said, "The more you learn, the more you'll realize how much you don't know," and that was kind of a Hugh Nibley thing.
Dr. Robert L. Millet:	00:49:54	Absolutely. Hugh Nibley could get away with saying things that you and I could never say, we would get in trouble for it. He never did because the brethren had such complete confidence in him, because they knew he was trustworthy.
Hank Smith:	00:50:08	Brilliant and trustworthy. I love it.
Dr. Robert L. Millet:	00:50:11	The first class I had at Florida State in my program was an Old Testament seminar. The professor said, "Now, we're going to put some parameters around us here. We're going, for example, to bracket out the following in our studies, divine intervention, predictive prophecy, miracles." Now, when you take those out of the Old Testament, you don't have a whole lot left. You begin to study the Bible from an academic perspective. Okay? When you begin that way, it's sad that that should have to be the case, but those are some of the rules, so we won't fight and argue among ourselves. Let's bracket out miracles, predictive prophecy, and divine intervention. Well, again, you might as well be reading Tom Thumb.
Hank Smith:	00:51:06	Before we move on to chapter 10, both of you, I want to share with you an illustration I do with my students and have you both maybe comment on it so I can make it even better the next time I use it. When I talk about the Fall, and we've spoken about how crucial it is to understand the Fall if you're really going to desire the Atonement, I use this story, and maybe both of you'll remember this. It's back in the 1900s, so it's a while ago.
	00:51:36	It was October 14th, 1987 when an 18-month-old girl, Jessica McClure was in her aunt's backyard in Midland, Texas. She fell into a well 22 feet down, and I don't know if either of you remember this, but she is in a very difficult situation. I tell my students, I show them a couple of pictures from the news where her aunt called the police, and the police bring the paramedics and they bring Search and Rescue, and pretty soon you've got news cameras all around this home and this little 18-month-old girl is 22 feet down in a hole and they can't go get

her. You can't go down to get her. They knew she was still alive because she was singing Winnie the Pooh songs.

00:52:34 It's just so heartbreaking, and yet I'll ask my students, "Can she get herself out of there?" And they all shake their head, "No." Not only can she not get herself out, she has no concept of what situation she's in. All she knows is everything went dark. These rescue workers have to figure out a way to get her out, and the only way to get her out without hurting her is to go below her, to descend below her, crawl under her, which would be a traumatic experience for the rescuer, to go in a freshly dug unsupported hole. It could come down on him at any moment. This man Robert O'Donnell is going to go down a freshly dug hole, go underneath her and get her out. I don't know if either of you remember that.

Dr. Robert L. Millet: 00:53:31 I do remember it.

Hank Smith: 00:53:33 I remember I was six years old and my parents were glued to the TV watching to see if this girl would get out. It took them 56 hours to free her, but she comes out with a broken arm but okay. With that illustration in mind, can you see why Jacob would say, "O, the greatness of our God, o, his mercy." We can be like baby Jessica. The Fall can be that well, and we have no power to save ourselves. Isn't that errand to King Lamoni's father? Because of the Fall, man could do nothing of themselves. So do you think we truly understand the Fall in a way that we desire an Atonement? Right Bob? Once you understand the position you're in, as you described earlier, you're looking for a Savior.

Dr. Robert L. Millet: 00:54:33 Yeah. It seems like when we really understand the Fall as it's taught in scripture, particularly in the Book of Mormon, you don't come away depressed. You do come away rejoicing in the fact, "I don't have to stay this way," that somebody greater than I can lift me out of this situation. In other words, we've said this before, in the Book of Mormon, Fall and Atonement are companion doctrines. They just go together. You can't find a place where you're teaching the Fall where the Atonement is not mentioned or alluded to.

00:55:08 I was once asked to work with a young seminary teacher who wanted to teach the Fall, but he kept teaching it in such a way that his students were going home depressed every day.

Hank Smith: 00:55:19 Right.

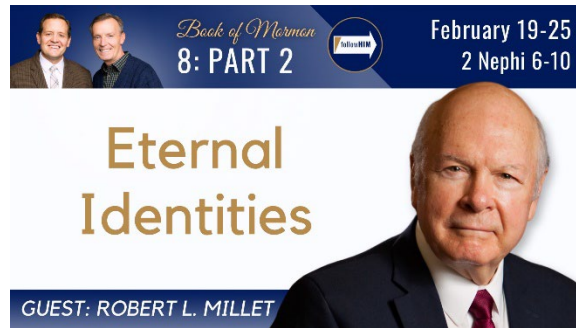
Dr. Robert L. Millet:	00:55:19	And I was asked to visit with him about it. And I tried to explain, "No, let's explain the Fall so we see the reality of our condition and help the students to rejoice in the fact there's a way out of this." It's not like the Fall came about and we have no solution. In fact, when you think about there's another way of saying this. C.S. Lewis, in his book <i>Miracle</i> says something like this. He says, "If we could imagine a planet somewhere on which there had been no Fall, what would be the condition of things there?" He doesn't say it exactly like this, but I'm saying it this way. He said, "Redeemed humanity will rise far higher than unfallen humanity." You follow me?
Hank Smith:	00:56:13	Yeah.
Dr. Robert L. Millet:	00:56:13	"Redeemed humanity will rise far higher than unfallen humanity." Why? The Atonement of Christ doesn't just bring us back to where we were. If we continue to cultivate it in our lives, it makes us much more than we were, much higher than we were. The beauty of understanding the Fall is it creates within us a grander appreciation for what Jesus can do for us that no one else can do.
Hank Smith:	00:56:43	That's why often I've heard it in our theology a fortunate Fall, where I'm pretty sure the rest of Christianity doesn't see it that way.
Dr. Robert L. Millet:	00:56:51	Yeah, it's a beautiful concept. I had a pastor friend of mine once. He said, "Let me dramatize for you the difference between your view of the Fall and our view of the Fall." I said, "Okay." He said, "If the day ever comes when you get to see Adam and Eve, you want to embrace them. You want to thank them for what they did." He said, "From our perspective, if I ever get to see Adam and Eve, I want to yell at them. I want to scream at them. I want to take a swing at them for what they've done to us." Well, obviously they've missed the whole concept of the Fall because the Fall was necessary. I used to hear Elder McConkie say how important it was that the Fall came, and I remember thinking, "Wouldn't it have been better if it hadn't been a Fall?" The answer is no. No, because the Fall allows us in regard to the Fall to rise far higher than we would've risen even if we had never sinned.
Hank Smith:	00:57:56	Wouldn't you say the same thing about what you alluded to earlier, the gathering and the scattering? They're better off at the end result than had they never been scattered.
Dr. Robert L. Millet:	00:58:08	The mercy and the grace that can be extended to an entire nation as well as to one person is far greater, and you certainly

have a grander appreciation for it, is you're able to move out of that fallen condition into a redeemed condition.

- John Bytheway: 00:58:23 I'm thinking of the Pearl of Great Price. "They taste the bitter that they may know to prize the good." What is that, Moses 6:55 or something? I love to show my class when we're doing 2 Nephi 2, I love to show them Section 138. I love to show them a couple of comments about Adam and Eve. One of them... Well, some people just don't believe in Adam and Eve at all, that that was a fable. Some would say that Eve was the devil's gateway, and I love to read this out of Section 138, the vision of Joseph F. Smith, "Among the great and mighty ones who were assembled in this vast congregation of the righteous were Father Adam, the ancient of days, the father of all, and our glorious mother Eve, with many of her faithful daughters, who have lived through the ages and worshiped the true and living God," and I think we have thrown Eve under the bus and the restoration has said, "Oh no, that's exactly wrong. This is our glorious Mother Eve and her faithful daughters too, who have been affected by feelings about even womanhood since the apostasy."
- 00:59:35 I love to show them that verse and say, "You find me that anywhere in mainstream Christianity, our glorious Mother Eve."
- Dr. Robert L. Millet: 00:59:43 Beautifully said.
- Hank Smith: 00:59:44 John and Bob, this is from Elder Oaks. "Some Christians condemn Eve for her act, concluding that she and her daughters are somehow flawed by it, not the Latter-day Saints. Informed by revelation, we celebrate Eve's act and honor her wisdom and courage in the great episode called The Fall." In fact, Bob, I quote you in my class when I teach 2 Nephi 2 and 9 to my students at BYU, where I don't know if you remember writing about this, but you said you were listening to a Christian radio station and they were taking calls and someone asked, "Reverend, why did Adam and Eve take the fruit of the tree of knowledge of good and evil?" And the minister answered, "I don't know. Well, that's the dumbest thing anyone could have done. If Adam and Eve had not been so selfish, so power hungry, we might be in paradise today."
- 01:00:35 And then you said, Bob, "I have since thought again and again about his answer and looked sympathetically upon a Christian world that desperately needs what Latter-day Saints have to offer. And that's 2 Nephi 2 and 9. Right?"

Dr. Robert L. Millet:	01:00:49	I remember that so well. I remember hearing that and thinking, "It's like a light came on and these lights come on to all of us every once in a while," a grand appreciation for the distinctives of Latter-day Saint theology. Things that are so simple and yet to the world, if they only understood them, they would be so profound. That changes the whole plan of salvation once you understand the goodness, the greatness, the grandeur of Adam and Eve, what they accomplished for us.
John Bytheway:	01:01:24	This idea though is that we would all be living in paradise today, if not for the Fall. And that those lines go by so quickly in 2 Nephi 2 and in Moses, they would've had no children. Nobody said it better, I think, than our friend Brad Wilcox. I love the way he put this. "The atonement was plan A, not plan B. The Atonement wasn't plan B to clean up the mess Adam and Eve made of things. It was from the foundation of the world. The Atonement and the Book of Mormon adds that sometimes when it talks about the Atonement, which was prepared from the foundation of the world. That was always the plan, plan A."
	01:01:58	Brother Gerald Lund, before he was Elder Gerald Lund, he asked us once, "Everybody, raise your hand if you're responsible for the Fall of Adam?" And nobody raised their hand. And he said, "Well, raise your hand if you've been affected by the Fall of Adam." And everybody raised their hand. And then he taught us something I've never forgotten is that there's the Fall of man, we've all been affected by it. But then there's the fall of me. We had those two on the board, the fall of man and the fall of me, and the fall of we all know better and we sin. "All of us sin, come short of the glory of God," Paul would say.
	01:02:28	And because of that, we need redemption from our own fall. And that really helped me. It's helped my students to see what we're talking about here. Adam has been forgiven his transgression in the Garden of Eden, but we have each fallen and need the Atonement.
Dr. Robert L. Millet:	01:02:44	Yeah. I remember him teaching that in a summer August Symposium, CES Symposium. And I remember taking that and putting stars by it and thinking, "Why didn't I come up with that?" It's a beautiful thing. The fall of man versus the fall of me. Yeah. We don't have to repent of the fall of man, but there are things that we do that we need to. And I think to me, that has two parts. There are the particular sins that we commit that we need to repent of, but there's something else. And that is what could be called sin, singular, or sinfulness. That is when we begin to understand this, I think we start to pray, not just, "Forgive me for the sins I've committed," "Please somehow

bring to pass a change in my very nature that I won't even have the desire to sin."



John Bytheway:	00:01	Welcome to part two with Dr. Robert Millett, 2 Nephi 6 through 10.
Hank Smith:	00:07	Bob, I really like what we've done here. We started in chapter 9. This really is the heart of these sections, chapter 9.
Dr. Robert L. Millet:	00:17	Yeah.
Hank Smith:	00:17	But we know Jacob gives us this beautiful doctrinal exposé based on the Isaiah chapters, which it sounds like he was almost assigned by Nephi to read and talk about. Can we just jump back in 6, 7, and 8 and just show us where Jacob maybe had the genesis for some of these thoughts.
Dr. Robert L. Millet:	00:41	I would add one more thing quickly before we do that, and that is also it'd be worthwhile for a person to sit down and read 2 Nephi 2 and then read 2 Nephi 9 and illustrate where Lehi shows up in chapter 9. In other words, Jacob learned a lot from his father.
Hank Smith:	00:59	He took that seriously.
Dr. Robert L. Millet:	01:00	Chapter 6, I think we've covered much of this already. We've talked about gathering and scattering, which is what 6 is. Why don't we just start in with Isaiah in chapter 7? I look at chapter 7 of 2 Nephi and notice the opening verse. "Yea, for thus saith the Lord, 'Have I put thee away or have I cast thee off forever?' For thus saith the Lord, 'Where is the bill of your mother's divorcement? To whom have I put thee away or to which of my creditors have I sold you? Yeah, to whom have I sold you? Behold, for your iniquities have you sold yourselves. And for your transgressions is your mother put away'."
	01:41	Just that verse alone is going to prep us for what's going to come up in 9 because this is a verse about... Notice the tail end of that verse, "You've sold yourselves." Well, if you've sold yourself, how do you get back in good graces with God? You

have to be bought by somebody or purchased by somebody, or as the word we would use, redeemed by somebody. We're learning about the doctrine of redemption early in this chapter. When people have sold themselves into sin, the only way they can get out of that mess is to have someone who's greater than you and me and all come along and purchase them back or redeem them.

- Hank Smith: 02:25 Isn't Isaiah saying here, Bob, the Lord saying through Isaiah, "I don't remember kicking you out. I don't remember pushing you away. Oh yeah, now I remember. You left me."
- Dr. Robert L. Millet: 02:37 That's right. That's why I think it's such an interesting chapter 50 here, basically verse 1, starts with a statement of the Atonement of Christ to be able to say we start with the fact of the Fall and we pronounce and we rejoice in the atoning sacrifice whereby the Savior purchases us, buys us back. That one of the definitions of being a peculiar people, yes, it can mean odd or unusual, which we are sometimes, but it also means purchased, a purchased people. That's what that is teaching.
- 03:16 And then verse 2, third line, "O, house of Israel, is my hand shortened at all that I cannot redeem or have I no power to deliver?" And throughout that chapter, you just get this same thing coming up. It's the Lord saying to us, as you've indicated, "I haven't cut you off. I really haven't. You've cut yourself off and I'm perfectly happy to help you back in, but you're going to have to surrender yourself at a certain point." That's what I got out of chapter 7. In other words, it begins with the Redemption of Christ.
- Hank Smith: 03:52 There's a sense of sarcasm to it, which I like from Isaiah, "But when did I kick you out? I don't remember kicking you out." John. I know you wrote a book. It's called Isaiah for Airheads. It has 162 5-star ratings on Amazon. I think most of those are written by your family, but still-
- John Bytheway: 04:11 161.
- Hank Smith: 04:14 I feel badly, John, I'm going to go ahead and buy one now so I can give this copy away to someone. Tell me what you learned. Do you remember writing about these verses?
- John Bytheway: 04:22 Oh yeah. I don't know exactly when, if we were listening to Jacob talk, look at the very last lines of verse 18, "I, the Lord am thy Savior and thy Redeemer," the word Bob just used, "the

mighty one of Jacob. Yea, for thus saith the Lord, 'Have I put thee away? Have I cast thee off forever?'. "

Hank Smith: 04:41

So you were back in chapter 9 there, John, right?

John Bytheway: 04:44

I was just looking at 2 Nephi 6 verse 18. I remember the part right before the last lines of 2 Nephi chapter 6 verse 18 are, "I, the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob. And then the next line as we're reading the text, "Yea, for thus saith the Lord, 'Have I put thee away? Have I cast thee off forever?'. " The question to summarize, "Did I leave you or did you leave me?" And then another line that I love that somebody once said, "If you feel further away from God today than you were yesterday, guess who moved?"

05:20

My dad used to pull us over to the painting on the wall we had of Revelation 3:20 that was, "Behold, I stand at the door, and knock." My dad when I was a kid, I remember him taking us over to this painting we had in our House of Revelation 3:20, "Behold, I stand at the door, and knock." And I love the illustration was He's eager to be involved in your life. And if he's not there, he didn't move. You did. You moved away. That first verse is a great statement of, "I'm here. Where did you go? Why did you leave?"

Dr. Robert L. Millet: 05:51

Yeah, that's good. That's really good.

John Bytheway: 05:54

And then verse 2, "When I came, there was no man. When I called, there was none to answer." So obviously what Isaiah is saying is the lights were on, but nobody was home. "I came." I love this symbol of, "Is my hand shortened?" Have I lost my power? To me, these particular chapters, there are some that are more difficult to understand, but I think everyone can read that and "Oh, I see what the Lord's saying here." Don't you think these are a little easier to understand than most?

Hank Smith: 06:26

Oh, absolutely. After Isaiah then talks about his confidence he has in the Lord towards the end of chapter 7, he says, this is verse 10, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light?" And he says, "You're kindling your own fire. All you that kindles a fire, that compass yourselves about with sparks walk in the light of your fire. And in the sparks which you have kindled, this shall you have of my hand, ye shall lie down in sorrow." Go ahead, try to create your own light and see how that works.

Dr. Robert L. Millet:	07:02	It's the same principle President Joseph F. Smith said, earlier we mentioned they're reading by the lamp of their own conceit.
John Bytheway:	07:11	Yeah. And I love that he uses sparks because they last only a second or two and they give off very little illumination at all. When I read this to my students, "All ye that kindle a fire" and I say, "Now this is where the Amazon got their idea for their tablet, which is called the Kindle Fire." I don't know if you remember that. If you refuse that God is the source of all light and truth, why would you walk in your own light, which is compared to a spark?
Dr. Robert L. Millet:	07:34	What I see too in chapter 8 for example, he's saying we need to get back to our roots here. We need to get back to fundamentals. Notice, "Hearken unto me ye that follow after righteousness. Look unto the rock from whence ye were hewn and to the hole of the pit from whence ye were digged. Look unto Abraham, your father and unto Sarah, she that bear you, for I called him alone and blessed him. For the Lord shall comfort Zion."
	08:02	I see that "Look unto Abraham," in light of what we've just been talking about, it's as if the Lord is saying, "Don't you remember the promise I made to Father Abraham that through him and his seed, all generations after him would be blessed? Don't you remember that Abrahamic covenant? Don't you remember how serious I am about saving the descendants of Abraham?" He's continuing that same line of thinking. "Why have you left me? When will you come back? I've got a plan in place for you. The covenant is still in effect in your life."
John Bytheway:	08:35	Speaking of covenants, President Nelson gave that wonderful talk to the young single adults and said, "Nothing should take the place or replace these three enduring designations, these identities. I'm a child of God, I'm a child of the covenant, and I'm a disciple of Christ." And here we see Jacob reminding them of this by reading Isaiah. You're a chip off the old block. You're a child of the covenant.
Hank Smith:	08:58	That's great, John.
John Bytheway:	08:59	That's what it is. That's what he's saying. I think it's probably where they got that phrase, a chip off the old block. It sounds like this, "Look at the rock from whence ye were hewn."
	09:08	Hank when we had Casey Griffiths and Scott Woodward here, I think it was Scott that showed us that title page and the

different audiences. And I've always thought, look, Jacob's got this group. Jacob himself has never seen Jerusalem. They are removed out of the lands of their inheritance. They're all the way on the other side of the world and they're constantly needing to be reminded of their identity. And that was one of the audiences, the remnant, right? "got to tell you who you are. Don't forget we got a different area code now, but we are still Abraham's seed. "We are children of the covenant," as President Nelson might say it.

Dr. Robert L. Millet: 09:42

I was reading chapter 8 earlier this morning. When you get to chapter 8 verse 8, "Awake, awake! Put on strength, O arm of the Lord. Awake as in the ancient days. Art thou not he that hath cut Rahab and wounded the dragon?" Et cetera, et cetera. This idea of wake up. Remember, Lehi using that same language with his sons, "Awake and be men. Arise, awake and be men and put on thy strength." That's a phrase that'll be used throughout Isaiah.

10:10

I was looking back in section 113 of the Doctrine & Covenants, which is kind of a Q&A on Isaiah verse 7, questions by Elias Higbee. "What is meant by the command in Isaiah which saith put on thy strength, O Zion?" verse 8, "He had reference to those whom God should call in the last days who should hold the power of priesthood to bring again Zion, and the redemption of Israel. And to put on her strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage also to return to that power which she had lost."

10:49

And then verse 9, "What are we to understand by Zion loosing herself from the bands of her neck? We're to understand that the scattered remnants are exhorted to return to the Lord." That's what we're talking about, return to the Lord from whence they have fallen, which if they do, the promise of the Lord is that he will speak to them or give them revelation. "The bands of her neck are the curses of God upon her or the remnants of Israel in their scattered condition among the Gentiles." This constant reference to gathering Israel is basically gathering us back to Christ, gathering us back to Abraham and the covenant.

Hank Smith:

11:29

There's an article from verse 9 on Book of Mormon Central and they quote Dan Belnap, who we've had on the podcast before, and he says that Jacob is using this term monster throughout chapter 9 perhaps because of what he reads in Isaiah chapter 8 verse 9, "Art thou not He that hath cut Rahab, Egypt and wounded the dragon, Pharaoh?" But this is what Dr. Belnap said, "Although the use of the term monster is rare in the Bible,

the personification of death as a monstrous entity is not unique to the Book of Mormon, but found throughout the Bible. Jacob's recited Isaiah's use of similar imagery to depict the victory of God over Rahab, the dragon, and the Red Sea, the waters of the great deep in order to demonstrate the Lord's power to redeem his people."

12:18 Later on in the article it says, "Although not uncommon in the Bible in the ancient world, what is unique about the use of imagery in the Book of Mormon is the clarity with which Jacob explained how these symbols apply to the mortal human experience. Jacob left no doubt as he spelled out the significance of the analogy by explaining that these symbols represented both the physical and spiritual deaths." You mentioned that earlier, Bob, "two universal obstacles that each person must face and overcome on the path to eternal life. Furthermore, Jacob went on to equate the monster with the devil and with the endless torment of the wicked. Gratefully and optimistically, Jacob also described the reality of the victory of Jehovah over the monster. O, the greatness of the mercy of our God, the holy one of Israel freeing all mankind from the power of death and hell."

13:10 I love that connection that Dr. Belnap made. Jacob is perhaps picking up on this monster language from Isaiah.

Dr. Robert L. Millet: 13:18 That's really good.

Hank Smith: 13:20 And if you continue reading, there in chapter 10 he talks about crossing the Red Sea and how the Lord made a way for the ransomed to passover. Verse 11, "The redeemed of the Lord shall return and come with singing unto Zion. And everlasting joy and holiness be upon their heads." Verse 12, "I am he. I am he that comforted. Why do you forget me?" Verse 13, "Why do you forget me?" The guy who can part the Red Sea? "Why would you forget me?" And he tells him verse 17, to awake and awake.

13:54 Maybe this is too simple of an analogy, Bob, but as Moses and the children of Israel reach the Red Sea, they've got no way across. That is a gap you can't jump. That's a long way across and it reminds me of perhaps what Isaiah is saying here, you cannot get back to the presence of God. You can't do it on your own. You're going to need a way opened up before you so you can be ransomed and pass over to the presence of God. Can I see Isaiah using that Old Testament story of Moses as a redemption story?

Dr. Robert L. Millet:	14:31	Yeah, that's a good insight.
John Bytheway:	14:32	Yeah. Hank, that same idea of, "Look, I haven't lost my power or my hand isn't shortened." I've underlined there are three awake, awake. There are six awake words here. You mentioned, Bob, Lehi talking to his sons awake. They're awake physically. People who are listening to words are awake physically, but it's possible that we can be, as President Benson put it, we can be in a spiritual snooze and we have to wake up.
	15:00	In the very end of 2 Nephi 8, I love this, I love you mentioned Section 113, "Awake, awake. Put on thy strength, O Zion." You know how clothes are sometimes equated with authority. "Put on thy beautiful garments O Jerusalem." There's the Elias Higbee gets his question answered. "The holy city. Henceforth, there shall no more come into the uncircumcised and the unclean", those who haven't made covenants.
	15:25	And then I believe verse 25 is repeated it about three times in the Book of Mormon. "Shake thyself from the dust, arise, sit down O Jerusalem," which to me sounded, "Stand up, sit down, stand up."
Hank Smith:	15:40	"Arise and sit down."
John Bytheway:	15:41	"Arise, sit down, O Jerusalem, loose thyself from the bands of thy neck, O captive daughter of Zion." If we're thinking Assyrian captivity, if we're thinking about the way that armies would take people captive, they'd put bands around their necks, they drag them through the dust and shake thyself from the dust. Get up off the ground where you've been. In fact, those old Paul Hoskisson, who I believe is your cousin, isn't that right Hank?
Hank Smith:	16:05	Yeah. He won't claim me, but I claim him.
John Bytheway:	16:09	I love what he said about these verses. It was so tender. He said, "The people of Israel should stand up out of the dust where they've been. Dust is a sign of mourning. It's a sign of degradation. They ought to get out of the dust, out of their reason for mourning. They ought to arise. They ought to come into the house again because the Lord's going to accept them. They ought to take a bath and put on some new clothes and sit down with the Lord and share a meal with him once more as he did previously before they deserted him."
	16:38	When you think about armies being taken around captive literally with bands around their necks and being filthy from the

dirt they're being dragged through and you see, Shake thyself from the dust. Arise, sit down in dignity like on a throne. Loose thyself from the bands of thy neck. O, captive daughter of Zion, you're not captive anymore, there's some real beauty in some of those verses I think.

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| Dr. Robert L. Millet: | 17:01 | You made reference earlier to how odd it sounds. "Shake thyself from the dust. Arise. Sit down." Remember what President Nelson taught us years ago, is one of the definitions of the word reconcile is to sit down with again. |
| | 17:18 | I remember one of our children in particular we'd be talking with him about a concern or something and he'd want to get up and leave and I'd say, "Wait, wait, wait. Sit down. Sit down, let's work this out now." So I think it's interesting. Arise and be reconciled. Be reconciled. Let's come back together and sit down again and get back to that unity we once had. |
| John Bytheway: | 17:41 | And I like what Paul Hoskisson said, like to share a meal, because in the New Testament that was so much a sign of fellowship is to eat with someone and let's talk and let's eat. |
| Dr. Robert L. Millet: | 17:51 | I remember working with a young man when I was a bishop in Florida. He had joined the church at about age 18. Wonderful young man, come from a great Christian home. He'd been a member of the church for long enough and he wanted to go on a mission and he came in and we got to talking and so forth. I asked him all the questions associated with being worthy to go on a mission. He answered them all appropriately and truly. |
| | 18:17 | After I'd done, I said, "Anything you want to say?" He said, "Yeah, Bishop, I want to say that I really want to go on this mission and I want to have God's Spirit with me." I said, "Great." And he said, "So I decided to sit down and make a list of all the sins I have ever committed in my life from the time I was a little guy." I said, "You want to make a list of that?" He said, "Yeah." I said, "What are you going to do with that list?" He said, "Well, I decided I would take the time to repent of each one of them and spend a day on each one and by my calculations I could be finished with that to go into the MTC." My heart went out to him. |
| John Bytheway: | 19:02 | Wow. |
| Dr. Robert L. Millet: | 19:02 | He was so sincere. I said, "Well, let's talk about that a little bit." I said, "Those past sins were all taken care of by your baptism." He said, "Oh, that's right." I talked to him about the value of |

praying that the Lord would not only forgive your sins, but would over time remove from you sinfulness, the tendency to do things, or as the Book of Mormon language, the disposition to do things. This isn't just a matter of discipline, it's a change of disposition.

- 19:37 The natural man or the natural woman wants to sin. The spiritual man or the spiritual woman may sin but they didn't want to. The people of Benjamin, they say, "We have no more disposition to do evil, but to do good continually." And I always ask the students, "Is there any indication in the entire Book of Mormon that the people of Benjamin never sinned again?" And the answer is no. Are they not being truthful? No.
- 20:08 The difference between one's disposition, the natural man or woman wants to sin. The spiritual man or woman does not want to sin but may sin occasionally. That all has to do with the disposition. I taught that to the young man. He had a whole new way of looking at things. I said, "So yes, we need to repent of those sins we commit, but we also want to get to the point where our nature is such that's just not something that interests us in any way anymore."
- 20:39 It reminded me, John, of your fall of man and fall of me. Yes, we need to get rid of sins, but we also need to get rid of a nature that would even want to sin.
- John Bytheway: 20:51 And I feel like that is the clean hands, pure heart thing. Clean hands are cleansed from your sins, but then what happens next time I'm tempted? Well, my heart's got to change. Elder Oaks gave an example. It's cool that Elder Oaks would use a tree as an example, but he said, "A person who sins is like a tree that bends deeply in the time of a storm soiling its leaves with mud. And if all we do is focus on cleaning the leaves, the weakness in the tree, that allowed it to bend and soil its leaves may remain. What will happen the next time there's a storm, the same thing, so the tree has to be strengthened." And that's kind of an interesting dual nature of the Atonement and even King Benjamin's people say.
- Dr. Robert L. Millet: 21:34 John, I was thinking of the people of King Benjamin when you said that, and here's the language. "O, have mercy and apply the atoning blood of Christ, that, one, we may receive forgiveness of our sins, and two, our hearts may be purified"
- John Bytheway: 21:51 Protection against future sin.

Dr. Robert L. Millet:	21:53	Justification and sanctification.
Hank Smith:	21:57	Bob, I think isn't that what Jacob's after with, "O, how great God is"? The beginning of chapter 9, "O..." We call them the Os and the woes, right John? There's all the Os in the first-
John Bytheway:	22:09	The Os and woes chapter, yeah.
Hank Smith:	22:10	The Os and woes. And then the O, how good God is. O, wow, how bad sin is, because it takes you away from that love of God. "To be carnally minded is death," he says in verse 39, "but to be spiritually minded is life eternal." And then he exhorts, "O, my beloved brethren." There's quite a few of those. Verse 40, 41, 44, 45, "O, my beloved brethren." And then he finishes with wherefore, verse 51, "Wherefore, do not spend money for that which is of no worth. Don't work for that which cannot satisfy. Behold, my beloved brethren," verse 52, "pray unto God continually by day, give thanks unto his holy name by night." Chapter 9, Bob, and I know you love it. This is a well-thought-out, it's a beautiful sermon walking us through the Fall, the Atonement, the awfulness of sin and then an exhortation, an invitation.
Dr. Robert L. Millet:	23:06	That's why I said Jacob is our great theologian. Jacob has put this together so powerfully. Every time I read this, interestingly I just read it about two days ago, 2 Nephi 9, I find myself saying, "Wow, how can you possibly put that together any better than Jacob did?" All those, "O, my beloved brethren, how great God is, how powerful God is, how holy God is." Don't you think that's what Alma referred to when he said singing the song of redeeming love? It sounds like Jacob is singing the song of redeeming love, rejoicing in what God does for us.
Hank Smith:	23:45	With that, Bob, I know we would love to stay in 9 for another four or five hours, but we have people who are saying, "Are they ever going to get to 10?" I know you love chapter 10 too. As we were preparing for this, you said, "10, we can't miss it."
Dr. Robert L. Millet:	24:00	In chapter 10, maybe the opening verses again have to do with the scattering of Israel and gathering of Israel. Look at verse 3. "Wherefore, as I said unto you, it must needs be expedient that Christ—for in the last night the angel spake unto me that this should be his name—should come among the Jews, among those who are the more wicked part of the world; and they shall crucify him—for thus it behooveth our God, and there is none other nation on earth that would crucify their God." It talks about miracles in verse 4. Verse 5 talks about priestcrafts they'll have. They'll stiffen their necks. Verse 7, "But behold, thus saith

the Lord God, when the day cometh, that they shall believe in me that I am Christ." Now who's he talking about? The Jews in particular. "Believe in me that I'm Christ. Then have I covenanted with their fathers that they shall be restored in the flesh upon the earth unto the lands of their inheritance."

- 25:02 There's that same pattern again and again, gather first to Christ, gather to the lands of inheritance and it shall come to pass. They shall be gathered in from their long dispersion, from the isles of the sea, from the four parts of the earth and the nations of the Gentiles shall be great in the eyes of me, saith God, "In carrying them forth to the lands," plural, interesting, "lands of their inheritance." Most people would say, "What would be the land of inheritance for the Jews?" Well, you'd say, "Well, the holy land, Jerusalem, Israel." But it's also, how about Jews that join the church in the United States of America? What's their land of inheritance? Their land of inheritance is the congregation of their local ward, stakes of Zion.
- Hank Smith: 25:45 Bob, would it be fair to say that Jacob, Nephi, and Isaiah are so interested in this gathering because they are living the scattering, I can see.
- Dr. Robert L. Millet: 25:58 That's right.
- John Bytheway: 25:58 Yeah.
- Hank Smith: 25:59 They're in the middle of this. And no wonder. Because after Jacob, you don't really hear about the scattering and gathering.
- Dr. Robert L. Millet: 26:06 Think about your prophets of Israel, ancient prophets who wrote so much about the gathering of Israel; Isaiah, Jeremiah, Ezekiel. Each one of them has powerful things to say about the scattering and the gathering. Why? I think it's a very good insight. They're living in the middle of it. In case of Ezekiel, people are living in Babylon. I think it's very real to them.
- John Bytheway: 26:30 It's kind of a different kind of scattering though for them because usually I tell my students, first you lose your testimony, then you lose your real estate. They got scattered to be preserved, Lehi and his family did. They're scattered literally, but they're still believing in Christ. It's a little different kind of scattering.
- Dr. Robert L. Millet: 26:49 Two reasons why people are scattered. One, because of wickedness and violation of the covenants. That's the obvious one. The second one though, the Lord wants to move people

throughout the earth so that the seed of Abraham can be planted throughout the earth. The Book of Mormon, at least four or five places I can think of, says that specifically, the Lord in his wisdom takes a group of people and he moves them over. The Lehtes are one of the great examples. The 10 tribes, same thing. One, because of wickedness but also in some cases, not necessarily because people are wicked, but so that the promises made to Abraham and Isaac and Jacob and their posterity could come to pass.

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| John Bytheway: | 27:30 | I haven't run this phrase through correlation, but as I've called it a fortunate scattering. Hank talked about the fortunate fall. I've called it a fortunate scattering because it spread the blessings all over the planet. |
| Dr. Robert L. Millet: | 27:41 | That's right. |
| John Bytheway: | 27:42 | People get their patriarchal blessing and go, "Oh wow, I'm House of Israel. I just got gathered. I just figured out who I am." |
| Dr. Robert L. Millet: | 27:48 | Well, if scattering and gathering are indeed a type or a shadow of Fall and Atonement, then that certainly would be the case. |
| Hank Smith: | 27:57 | I remember when I was young, they used to show us that quote from President Benson that all the prophets have looked forward to our day. And I remember thinking that's how amazing that all the prophets have looked forward to our day. And it wasn't until I actually studied the scriptures that I realized they're talking about the gathering of Israel. That's what the prophets have been looking forward to, not the birth of Hank or John, although those were great events. |
| Dr. Robert L. Millet: | 28:27 | Don't you find it fascinating when I think of President Russell M. Nelson, I think of a man that has impacted the church as strongly as any president of the church in this dispensation in so many ways. But just think of what he's done with the emphasis upon the gathering of Israel. And something as simple and yet profound as what he said, what does it mean to gather? How do you do it? Anytime we assist another person in moving toward the exaltation and eternal life, we are involved in the gathering of Israel. Well, of course, but I'd never thought of that. Had you? I always thought about we have to do some pretty formal things. He's just saying, "No. Anytime we're helping people move toward their possibilities, eternal possibilities, we are gathering Israel." |

- 29:22 When you think of the kinds of things he has done to bring this concept of scattering and gathering to life, of course he was one of the few brethren that spoke about Israel and covenants and so forth in earlier years. He gave a major address at BYU. He gave a major address in General Conference about it. And so when he becomes president of the church, it unfolds. All of us begin to see gathering in a whole new way.
- John Bytheway: 29:50 And it's on both sides of the veil too. I love that he added that. I mean if you go to an 11-year-old and say, "You need to redeem the dead," they don't know what you're talking about. But if you would say invite all to come unto Christ on both sides or unite families for eternity... I mean you guys remember the threefold mission of the church, proclaim the gospel, perfect the saints, redeem the dead, President Monson added care for the poor and needy. And now the new handbook has restated it so well, it's live, care, invite, unite. Live the gospel of Jesus Christ, care for those in need, invite all to come unto Christ, and unite families for eternity. And his emphasis on anytime you do anything that helps anyone take a step closer to making covenants on both sides of the veil, you're gathering Israel in that. Then you can tell an 11-year-old that, "Oh, okay."
- Dr. Robert L. Millet: 30:44 I think that's the other thing that President Nelson has really helped us with, the constant focus upon covenants and covenant keeping is crucial. We need to become a covenant keeping people.
- John Bytheway: 30:56 I think you were the one who first awakened in me. You said there's a sense of covenant consciousness that we don't have enough of. And you said this decades ago and I think, "Wow, has President Nelson really helped us with covenant consciousness?"
- Dr. Robert L. Millet: 31:11 Yeah, I think that's right. The focus on the Book of Mormon from the days of President Benson through President Nelson and the focus upon covenants, the impact that's had on the church would be hard to measure, it's so great.
- Hank Smith: 31:26 Bob, something you said earlier about how you felt about your wife and the trust that you have there. I'm looking at all of chapter 10, all the "I wills" that come from the Lord, "I will do this, I will do this, I will do this." One thing that strengthened my confidence in the Lord through the years of study was he made a promise way back in Genesis 12. He's still talking about it here in 2 Nephi 10:17. I will fulfill my promises. You might've forgotten about this promise. I have not forgotten about this promise. To know that you have someone who when they make

a promise, they do not forget it, that should help us say, "I trust."

- Dr. Robert L. Millet: 32:12 Yes. Look over at verse 19. "Wherefore, I will consecrate this land unto thy seed, and them who shall be numbered among thy seed, forever, for the land of their inheritance; for it is a choice land, saith God unto me, above all other lands, wherefore I will have all men that dwell thereon that they shall worship me, saith God. " Of course that's repeated strongly in the book of Ether too. Ether chapter 2. "And now my beloved brethren, sisters, seeing that our merciful God has given us so great knowledge concerning these things," I love this, "let us remember him and lay aside our sins and not hang down our heads for we are not cast off. Nevertheless, we have been driven out of the land of our inheritance, but we have been led to a better land. For the Lord has made the sea our path and we are upon an isle of the sea, but great are the promises of the Lord unto them who are upon the isles of the sea. Wherefore," as it says, isles plural, "there must needs to be more than this and they're inhabited also by our brethren."
- 33:26 Verse 22 is the one that says what I mentioned a few moments ago, "For behold the Lord God has led away people from time to time from the House of Israel according to his will." I just think that is so moving when he says, "Let's don't get down on ourselves. Let's remember the Lord, what he's done for us. Lay aside our sins." Even over in 23. "Therefore, cheer up your hearts and remember that you're free to act for yourselves, to choose the way of everlasting death or the way of eternal life."
- Hank Smith: 33:57 Bob, can I ask you to explain to us how Jacob ends up there? He takes Isaiah and is able to explain it in a way that at the very end he's supposed to say, "So with all that that I've just explained, that's a cheerful message." What does he mean?
- Dr. Robert L. Millet: 34:16 Well, again, for people who are scattered, it's cheerful as the gathering takes place. But I think too, I love this. Alma says something similar to Corianton back in chapter 42 of Alma, "Don't hang your head down. Lift your head up. We've got reason to rejoice. We've got a Savior that is going out of his way in every way possible not only to save us, but to lift us and strengthen us and bring delight and joy into our lives." I just love that language. "Let us lay aside and not hang down our heads for we're not cast off." That has at least two meetings, personally and nationally.
- John Bytheway: 34:58 Yeah, we had sister Jan Martin here and talked about that cast off is like being out of the covenant. And when I read it that way

after talking with Jan Martin, I was like, "Oh yeah, let's not hang down our heads. We are still part of the Abrahamic covenant." It's like he's saying, "Even though we're on an isle of the sea." But look what Isaiah said about the isles of the sea that Isaiah 49:1.

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| Dr. Robert L. Millet: | 35:21 | When we see Jacob as doing a massive commentary on Isaiah, you see it with different eyes, don't you? You can say, "Well, you don't see a whole lot about the Atonement in Isaiah." Well, you see an awful lot. And Jacob is just pulling apart everything he can to show that what Isaiah's teaching is redemption in Christ. |
| Hank Smith: | 35:42 | As I read these two chapters, my children have been scared of monsters at times, right? Monsters in the closet or monsters under their bed. And I can see sin and death, they're monsters. They take from us. The monster of death, just, in my experience, that is a terrible monster that takes those you love. And then the monster of sin has destroyed families and souls and spirits. But you think of a father coming into the bedroom and hunting down that monster and destroying it, and I think of that at verse 25. "God will raise you from death," there's one monster, "by the power of the resurrection." And he'll also go find that other monster, death. Spiritual death you call it, Bob. |
| John Bytheway: | 36:30 | The power of the Atonement. |
| Hank Smith: | 36:31 | By the power of the Atonement. |
| John Bytheway: | 36:33 | Beautiful. |
| Dr. Robert L. Millet: | 36:34 | Those last two verses, the concept of grace. Let's read it again. Verse 24, "Reconcile yourselves to the will of God and not to the will of the devil." What does it mean to reconcile yourself to God? We can't reconcile ourselves, can we? |
| | 36:49 | I was just thinking. I turned over to Jacob chapter 4, found myself looking at verse 11. "Wherefore beloved brethren, be reconciled unto him through the Atonement of Christ the only-begotten son." That is, apply the atoning sacrifice of Christ, apply the atoning blood of Christ. That's how we reconcile ourselves to the will of God. We can't reconcile ourselves, but we put ourselves in a position to be reconciled by him. And then of course after you have reconciled unto God, that it is only in and through the grace of God that you're saved. As we all know back way ahead in chapter 25, Nephi is going to pound that doctrine that it is by grace we are saved after all we can do." |

Meaning, above and beyond all we can do, notwithstanding all we can do, maybe even in spite of all we can do. It certainly doesn't mean God can't help us until we've done all we can do because frankly who do you know that's done all they can do other than Jesus? No. It's above and beyond everything you can do. It's by the grace of God that you're saved.

John Bytheway:	37:57	Like Hank said, that somebody that went and descended below us to rescue us like that baby Jessica story.
Dr. Robert L. Millet:	38:05	Yeah, that's great.
John Bytheway:	38:07	Yeah. Descended below all things so that he could lift us up.
Dr. Robert L. Millet:	38:13	There's some fascinating language in 25. "Wherefore, may God raise you from death by the power of the resurrection, meaning physical death, and also from everlasting death, meaning spiritual death by the power of the Atonement that you may be received into the eternal kingdom of God," I love this, "that you may praise him through grace divine. It's a beautiful expression, isn't it? Praising him through grace divine."
Hank Smith:	38:40	You can tell Jacob has a different language than Nephi. They have different vocabularies, yeah.
Dr. Robert L. Millet:	38:47	That's why I've said I think Nephi is powerful, but I see Jacob is the great theologian here. As far as somebody, he reminds me a bit of Paul, the systematic nature in which he undertakes all of this beginning with Isaiah and in chapter 9, weaves in Atonement, scattering of Israel and Atonement and ends as it were here in chapter 10 with Atonement and grace of God and praising him through grace divine.
Hank Smith:	39:14	Man, that's quite a feat in itself. Take Isaiah, turn it into a grand lesson on the Atonement. You've got it right here, 2 Nephi 6 through 10.
John Bytheway:	39:22	One of the phrases I've noticed because of something Hugh Nibley said is how often, it's not every time, but how often it's called the power of the resurrection. He said, "Without the Atonement, the good old second law of thermodynamics takes over or entropy." And all my students who's taking physical science, "Yeah." And all these bodies that are dying that are the only way that that can be put back is through power. Hugh Nibley commented, "Jacob uses the phrase power of resurrection because the only way entropy is overcome is

through power. And Jacob's very consistent with that." I thought. I've never noticed it, but Hugh Nibley did.

- Dr. Robert L. Millet: 40:03 That man did have a thought here and there, didn't he?
- John Bytheway: 40:05 Yeah.
- Hank Smith: 40:08 Yeah, he did okay. There's a great thought out of the manual. Bob, right when you started you talked about the adjective infinite and the manual says, "What could you do better to understand Jesus Christ's infinite atonement?" Perhaps you could look at things that seem infinite in number, blades of grass, grains of sand on a beach, stars in the sky. How is the Savior's Atonement infinite? How is it personal. And then what phrases in 2 Nephi 9 help you feel grateful for what the Savior did for you? You're right, this is a systematic argument for drawing close to the Atonement using the Atonement. As soon as you understand the Fall, the two deaths, the two monsters, he invites you to partake of, what does he call it? Delight in the... Where's that great phrase? The fatness. There it is, feast.
- John Bytheway: 41:00 "Let your soul delight in fatness." It's the Book of Mormon Diet plan.
- Dr. Robert L. Millet: 41:05 I have a lot to rejoice about.
- Hank Smith: 41:11 Bob, is there anything-
- John Bytheway: 41:12 Yeah, I always tell my students, "Put that one on your fridge. Let your soul delight in fatness."
- Dr. Robert L. Millet: 41:17 I was thinking section 76 where Joseph and Sidney bear testimony "that by him and through him and of him the worlds are and were created and the inhabitants thereof are begotten sons and daughters unto God." I was thinking of the poetic version of this that the prophet and William W. Phelps put together where the prophet says, "And I heard a great voice bearing record from heaven. He's the Savior and only-begotten of God, that by him and through him and of him the worlds were all formed. Even all that careen and the heaven so broad whose inhabitants two from the first to the last are saved by the very same Savior as ours and are of course God's daughters and sons by the very same truths and the very same powers." The infinite scope of the Savior's Atonement. If he created worlds without end, which he did, he redeems worlds without end.

Hank Smith:	42:15	Dr. Millet, this has been fantastic today, and I knew it would be. You're a doctrinal master. You have been in my life for decades. This was an absolute treat. Before we let you go, tell us what you think of the Book of Mormon. If someone were just to say, "Bob, tell me how you feel. What has the Book of Mormon done for you?"
Dr. Robert L. Millet:	42:36	I love the New Testament. I love the gospels. I love all the way through. I even love Revelation. I delight in reading the New Testament. But the Book of Mormon has a spirit all its own. In 31 years of teaching at BYU and in 10 years of teaching in seminaries and institutes, I saw more eyes open. I saw more hearts touched. I saw more lives changed as young people just came alive to the Book of Mormon. As I said, it has a spirit all its own.
	43:12	One other thing if you don't mind, I was not, from the beginning, a lover of the Book of Mormon. I had not read the Book of Mormon when I went on a mission. I read it twice on a mission because we were supposed to. I had a testimony of it because I had a testimony of Joseph Smith as a prophet. I went on a mission and on the mission, my mission president was a lover of the Doctrine and Covenants. He had put together a major study guide on the Doctrine and Covenants, which was wonderful. I just became a lover of the Doctrine and Covenants. And when I came to BYU, the first class I took was Doctrine and Covenants, loved it. Then I took Pearl of Great Price.
	43:53	When it was about time to graduate, I somehow found out you had to have Book of Mormon classes too, and I have to have them. I took them, I had both of them, 121 and 122 Religion. They were good. I thought that's fine. And when I went into church education even. For some weird reason, I had never taught the Book of Mormon in those early years. I don't know how I missed it, but I never taught the Book of Mormon.
	44:21	It wasn't until I got to BYU and the first semester there I was assigned seven classes of Book of Mormon. But when you have that many classes, you can't really remember from one class to the next what you said and what you didn't say. I dove in and within a period of just a few weeks, I fell in love with the characters of the Book of Mormon. I fell in love with the story. I fell in love with the fact that these, and the testimony began to build strongly in my heart, that these are real people. These are people who have problems like we do. These are people whose problems are solved just like ours are solved by the Savior. I had a strong testimony of the story. And then time passed and I began to read and study the Book of Mormon even more, and I

began to realize how significant the doctrine within the Book of Mormon was.

45:15 And my whole approach changed. I shifted in my classes toward focusing on the great doctrine of the Book of Mormon. I remember hearing as a young missionary in the mission home when the general authorities would teach us Elder McConkie saying, "We go to the Book of Mormon for our doctrine." And I remember thinking, "Really? Don't we go to the Doctrine & Covenants for our doctrine?" I began appreciating great doctrine that's found in the Book of Mormon, and I thought maybe I've arrived in my studies.

45:47 But lo and behold, a few years later, I found myself moving. I still believe strongly in the story. It was an amazing thing. Those are all real people. I had great love for the doctrine. And it began to dawn on me that there was a third stage I was moving into, and that was I began to sense the importance of a personal engagement with the Book of Mormon. That is to say, I remember reading 2 Nephi 31, and I remember thinking, "Nephi is talking to me." I don't know what else to call it except personal engagement.

46:29 I began realizing the Book of Mormon wasn't just something to be read. It wasn't just something to be studied, but that the Book of Mormon was something to be lived. Does that make any sense at all? That is to say, we study the book, we learn all we can, we gain great understanding of doctrine, we know that the story took place, but when we begin to feel ourselves being preached to by these people and that they're talking to me and it isn't just that I've now come to understand better the doctrine of the Fall, I know that I need to repent of my sins through the atoning sacrifice of Jesus Christ. And I feel that personally.

47:13 In other words, when the book began to impact me personally, my personal life, it is not just a book of theology. It is not just a book about religion. And here's my point, it is religion. I don't know any other way than saying the Book of Mormon has been absolutely and continues to be absolutely transformative to my soul. It doesn't just answer doctrinal questions, which it does wonderfully. It changes my life each time I read it. And each time we come to the Book of Mormon, for example, we're a different person. We have different challenges. We have different issues in our life. We have different questions. It is if I've come to it anew every time. I thank God for the Book of Mormon.

Hank Smith:	48:07	What a fantastic day. It was good for us to be here.
Dr. Robert L. Millet:	48:11	It was.
Hank Smith:	48:12	We want to thank Dr. Robert Millet for being with us today. We want to thank our executive producer Shannon Sorensen. We want to thank our sponsors, David and Verla Sorensen. We always remember our founder, Steve Sorensen. We hope you'll join us next week. We have Isaiah Chapters, a lot of them coming up on followHIM.

DID YOUR DOCTOR CHEAT?



Hank Smith:	00:02	Hello, my friends. Welcome to FollowHIM Favorites. This year we are telling a single story to go with each week's lesson.
	00:07	John, we're in 2 Nephi 6 through 10. You told me there's a story, 2 Nephi 9, right?
John Bytheway:	00:13	Yeah. These chapters are great, but there's one verse in 2 Nephi 9 where it talks about "the keeper of the gate is the holy one of Israel, He employeth no servant there, and He cannot be deceived."
	00:24	And President James E. Faust, I hope people remember President Faust, gave this great story. In fact, they made a movie about it even, and he talked about a friend whose husband was going to medical school and he said, this is from the friend, "Getting into medical school is pretty competitive. The desire to do well and be successful puts a great deal of pressure on new incoming freshmen."
	00:45	So this friend of President Faust said, "My husband worked hard in his studies and went to attend his first exam. The honor system was expected behavior at the medical school, but the professor passed out the exam and left the room. Within a short time, students started to pull little cheat papers out from under their papers or from their pockets. My husband recalled his heart beginning to pound, as he realized it's pretty hard to compete against cheaters." This is so good, Hank.
	01:12	"About that time, a tall, lanky student stood up in the back of the room and said, 'I left my hometown, put my wife and three little babies in an upstairs apartment and worked very hard to get into medical school, and I'll turn in the first one of you who cheats and you better believe it.' President Faust said they believed it."
Hank Smith:	01:30	Wow.

John Bytheway:	01:32	"There were many sheepish expressions and those cheat papers started to disappear as fast as they had appeared. He set a standard for the class, which eventually graduated the largest group in the school's history."
	01:45	The young lanky medical student who challenged the cheaters was J. Ballard Washburn, who became a respected physician and at later years received special recognition from the Utah Medical Association. He also served as a general authority and is now the president, when this talk was given, of the Las Vegas Nevada Temple.
	02:04	What a great story. He said, "And in reality, we're only in competition with ourselves and we've got to be honest with ourselves. We may deceive others, but we can't deceive the Lord." That's the 2 Nephi 9:41 connection.
Hank Smith:	02:18	Awesome. Remember, this is 9:41. Remember that, "His paths are righteous. Behold, the way for man is narrow. It lieth in a straight course."
	02:29	That is awesome. And, John, it kind of fits with 2 Nephi 9:34. "Wo unto the liar for he shall be thrust down to hell." That's not a verse you put in vinyl, is it?
John Bytheway:	02:41	Yeah, and it's not being lowered gently down to hell. Thrust.
Hank Smith:	02:46	We need more thrust. Thrust.
John Bytheway:	02:50	You know you get chunked down there with some vengeance, yeah, some strength, some power.
Hank Smith:	02:55	Join us on our full podcast. It's called FollowHIM. You can get it wherever you get your podcasts. We're with Dr. Robert Millet this week. You'll love him walking us through these chapters. Then come back next week. We'll do another FollowHIM Favorites.