

## EPISODE 1



Dr. Kerry Muhlestein



*Moses 1*  
*Abraham 3*

*“This is My Work and My Glory”*

### 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 Sunday.

#### Podcast Episode Descriptions:

##### Part 1:

Are you one of the few that already love the Old Testament or one of the few that hope to love the Old Testament? Join Dr. Kerry Muhlestein as we discuss techniques for studying Moses 1, Abraham 3, and the Old Testament. We learn how to view the Creation through new eyes, and you will see the story as never before.

##### Part 2:

Dr. Kerry Muhlestein returns to discuss Moses 1's application is essential today regarding spiritual discernment, the importance of spiritual experiences, and the reminder that the Lord is powerful to save His children and we are His assistants.

## Timecodes:

### Part 1

- 00:01 Welcome to Part I
- 01:09 Introduction to Dr. Kerry Muhlestein
- 03:30 Help for studying the Old Testament, the Book of Abraham and the Book of Moses
- 04:08 First, remember culture differences, including they show their worst moments
- 07:06 Second, symbols and symbolic actions are their primary way of communicating in the OT
- 08:28 Third, look at the entire story. For example of Miriam being stricken with leprosy and mercy of the Lord
- 13:25 The Abrahamic Covenant is the New and Everlasting Covenant and essential to understanding scripture
- 14:24 *Learning to Love Isaiah: A Guide and Commentary* and President Nelson help us with covenant consciousness
- 16:09 The importance of understanding the scattering and gathering of Israel
- 16:50 History isn't as important as religious principles to the writers of the OT
- 19:05 Origin of the Book of Moses and the Pearl of Great Price
- 24:03 Meanings of the idea of translation and the Book of Abraham
- 29:38 The Pearl of Great Price is organized
- 36:13 Abraham 3 introduction and the importance of astronomy to the Egyptians
- 40:13 Perspective is important in this chapter
- 44:29 Moses talks to the Lord face to face and establishes his relationship as father and child
- 46:21 The Lord teaches Moses about intelligences
- 51:44 Abraham, Chapter 3, teaches us about our relationship with God
- 55:19 God organizes intelligences
- 57:04 Foreordination and the temple as an example
- 59:08 Restoration scripture is important to understand the premortal life
- 1:01:58 You are either gaining light and truth or losing light and truth
- 1:05:50 Hineni: Here am I
- 1:08:41 End of Part I

### Part 2:

- 00:03 Welcome to Part II
- 00:24 When did Moses, Chapter 1 occur
- 02:04 There are two visions

- 03:19 Joseph Smith records this around 1830
- 07:16 Jehovah is a title when Jesus represents the Father
- 10:34 Titles for Jesus in the OT and lower case capitals in the KJV
- 12:44 Moses hears titles as well as the Lord establishing a relationship with Moses
- 15:32 The Lord has a work for Moses and ennobles him
- 18:19 Moses understands man's place in the universe
- 21:34 Possible meaning of the name Moses or Moshe
- 24:31 Moses is humbled and feels loved after the vision and then Satan appears
- 27:18 Spiritual experiences are important in order to discern the from worldly experiences
- 32:18 When we have experiences with God, it is easy to identify the counterfeit
- 34:03 Never stop asking God when we have questions
- 38:05 When faced with darkness, addiction, temptation, etc. like Moses, never stop calling upon the Lord
- 42:48 Dr. Muhlestein shares story of his sons in school
- 45:02 Moses is able to finally ask his two questions
- 48:55 God doesn't tell us about what occurs on other planets
- 51:46 God's entire business is to exalt His children
- 55:15 Dr. Muhlestein shares story of his friend and how the Lord is "mighty to save" and we are just assistants
- 1:00:37 Don't distrust the sacred experiences you have had
- 1:01:53 Dr. Muhlestein shares his experiences as Egyptologist and member of The Church of Jesus Christ of Latter-day Saints
- 1:07:35 End of Part II

## **Sources:**

## **Biographical Information:**



Kerry received his B.S. from BYU in Psychology with a Hebrew minor. As an undergraduate he spent time at the BYU Jerusalem Center for Near Eastern Studies in the intensive Hebrew program. He received an M.A. in Ancient Near Eastern Studies from BYU and his Ph.D. from UCLA in Egyptology, where in his final year he was named the UCLA Affiliates Graduate Student of the Year. He taught courses in Hebrew and Religion part time at BYU and the UVSC extension center, as well as in history at Cal Poly Pomona and UCLA. He also taught early morning seminary and at the Westwood (UCLA) Institute of Religion. His first full time appointment was a joint position in Religion and History at BYU-Hawaii. He is the director of the BYU Egypt Excavation Project. He was selected by the Princeton Review in 2012 as one of the best 300 professors in the nation (the top .02% of those considered). He was also a Visiting Fellow at the University of Oxford for the 2016-17 academic year. He has published 7 books, over 55 peer reviewed articles, and has done over 75 academic presentations. He and his wife, Julianne, are the parents of six children, and together they have lived in Jerusalem while Kerry has taught there on multiple occasions. He has served as the chairman of a national committee for the American Research Center in Egypt and serves on their Research Supporting Member Council. He has also served on a committee for the Society for the Study of Egyptian Antiquities, and currently serves on their Board of Trustees and as a Vice President of the organization, and has served as president. He has been the co-chair for the Egyptian Archaeology Session of the American Schools of Oriental Research. He is also a Senior Fellow of the William F. Albright Institute for Archaeological Research. He is involved with the International Association of Egyptologists, and has worked with Educational Testing Services on their AP World History exam.

Courses Taught: Old Testament, Teachings of Isaiah, Pearl of Great Price, Book of Mormon, New Testament, Ancient Near Eastern Texts, Foundations of Ancient Scripture, Egyptian History, Egyptian Historiography, History of Civilization, History of the Near Eastern Empires, Ancient Egypt and Foreign Relations, and Marriage and Family.

Areas of Expertise: Ancient Egypt, Hebrew Bible, Pearl of Great Price, Book of Abraham, Isaiah.

Areas of Research: Dr. Muhlestein is the director of the BYU Egypt Excavation Project, and in association with this works on understanding the pyramid excavated there as well as the Graeco-Roman culture represented at the site, and the advent of Christianity in Egypt. In addition, Dr. Muhlestein's research focuses on the texts and iconography of Egyptian religion, international contact between ancient Egypt and her neighbors, the Egyptian juridical process, Egyptian literature, and the overlap of the Biblical and Egyptian worlds, including the ancient and modern history of the Pearl of Great Price, among other things.

Languages: Exams passed in various phases of Egyptian, as well as Hebrew, Aramaic, Ugaritic, Phoenician, Moabite, Coptic, German, and French. Additionally, courses have been taken in Greek and Akkadian.

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## EPISODE I • PART I



Dr. Kerry Muhlestein

*Moses 1  
Abraham 3*

Hank Smith:	00:00:01	Welcome to followHIM, a weekly podcast dedicated to helping individuals and families with their <i>Come, Follow Me</i> study. I'm Hank Smith.
John Bytheway:	00:00:09	And I'm John Bytheway.
Hank Smith:	00:00:10	We love to learn.
John Bytheway:	00:00:11	We love to laugh.
Hank Smith:	00:00:13	We want to learn and laugh with you.
John Bytheway:	00:00:15	As together, we followHIM.
Hank Smith:	00:00:20	Welcome, my friends to another episode of followHIM. My name is Hank Smith. I'm your host. I'm here with my graceful co-host John Bytheway. Welcome, John. Not only is it a new episode, it is a new season of followHim.
John Bytheway:	00:00:36	It is. And I'm here with Hank. I'm going to give Hank a middle name this year, Hank "Kilowatt" Smith because of his boundless energy.
Hank Smith:	00:00:47	Boundless energy.
John Bytheway:	00:00:49	Boundless energy. Sometimes in Springville, when they have power problems, they just hook jumper cables to Hank's ears and he lights up most of the city, 1.21 kilowatts.
Hank Smith:	00:01:02	Yes. John, new year, new season, new book of scripture. This is exciting. So, we had to bring in the best of the best. Who's with us today?
John Bytheway:	00:01:09	Like you said, new year, I think that, I think a lot of us would love a better understanding, appreciation, would love to grow a greater love for the Old Testament, so I'm so glad we're doing this. And we're starting with Dr. Kerry Muhlestein. We're so

excited to have him. I have such an extensive bio on Dr. Muhlestein, so I'm going to skip around, but I hope I don't miss anything that you can put in. But as I was reading it, you know what I kept thinking, Hank? I kept hearing dat-tarata, dat-tara, datarata, whenever I saw the word Egypt. So, let's see.

- John Bytheway: 00:01:45 Kerry received his Bachelor's from BYU in Psychology, with a Hebrew minor. As an undergraduate, he spent time at the BYU Jerusalem Center for Near Eastern Studies in the intensive Hebrew program. Received an MA in ancient Near Eastern Studies from BYU and a PhD from UCLA in Egyptology. That's where I hear the music, dat-tarata. He also taught early morning seminary at the Westwood Institute of Religion, which is thereby UCLA. He was selected by the Princeton Review in 2012 as one of the Best 300 Professors in the Nation. He and his wife, Julianne, are the parents of six children.
- John Bytheway: 00:02:23 He's also served on the Committee for the Society for the Study of Egyptian Antiquities and currently serves on their Board of Trustees. He's a senior fellow of the William F. Albright Institute for Archeological Research. He's the Director of the BYU Egypt Excavation Project in association with his works on understanding the pyramid excavated there as well as the Graeco Roman Culture representative of the site and the advent of Christianity in Egypt. I've always just loved ancient Egypt and their art, especially and so, we're really excited to have you to bring in kind of some Egyptian backdrop to all these things that we're looking at today, so welcome. Thanks for joining us.
- Dr. Kerry Muhlestein: 00:03:05 Ah, thank you. Thank you. I almost fell asleep while you're reading that boring stuff, but now I'm awake again. So, it's good to be with you guys.
- Hank Smith: 00:03:13 Kerry, I hear some people say that the Old Testament is their favorite book. I hear others say, "I just don't know how to, I don't get it. I don't know where to start. I don't understand how the Pearl of the Great Price fits in. Where does Moses and Abraham fit in with Genesis? I don't get all this." Can you kind of give us an *Old Testament for Dummies* kind of introduction and say how do we start this whole year, new year of study in the Old Testament?
- Dr. Kerry Muhlestein: 00:03:40 Yeah, I would love to. I am so excited about having an Old Testament year. I've been looking forward to this since we started *Come, Follow Me*. I do feel like with *Come, Follow Me*, people have really gotten into whatever book of scripture we're studying. And so I've been waiting for this year where we can really help people, because I think you're right. They're like one

and a half percent of us that say. "We love the Old Testament and 98.5% who'd say, "I'd like to love the Old Testament, but it's just hard," so.

Dr. Kerry Muhlestein: 00:04:08

But I think there are some things that really can help you understand it better. There are a couple of keys that in fact, one day I want to write a book, *10 Keys to Understand the Old Testament*, but we won't do all 10 here or that would take too long. But let me give you just a couple of ideas. I mean, first of all, I think we have to be willing to admit that it's a different culture. And sometimes, we struggle just because we want them to be like us and act like us.

Dr. Kerry Muhlestein: 00:04:34

Now, in a lot of ways, they are like us. Their desires are the same. The things that they love, the things that they're afraid of, those are the same kind of things. They're humans just like us, right? But they dress differently. They have different ways of talking and then we had the King James version, which has a different way of talking. But probably one of the bigger things is that the Old Testament is more willing to record warts in all than probably any of our other books of scripture, right? They're just, it's a culture that's just going to lay it all out there. They're not going to hide stuff and I actually love that.

Dr. Kerry Muhlestein: 00:05:14

But for some people they struggle partially because they kind of have come to expect that whatever they're reading about characters in the Old Testament, it must be good and inspired. And the Old Testament is not giving you only the good stuff, they're giving you everything. So, I met someone once who said, "Well, I was reading the Old Testament, but I had to stop when we got to the Book of Judges, because I was reading some stories about some terrible stuff." And I thought, "Well, I just can't believe that's how we're supposed to act." And in fact, I think it was recorded as an example of a really bad way to, right?

Hank Smith: 00:05:42

You're right.

Dr. Kerry Muhlestein: 00:05:43

I'm telling you this is when we hit our low point. This is when we're at our worst and they're sharing it with us or for example, here, as we start, we're going to get really quickly into the lives of Abraham and Isaac and Jacob and Joseph and their families, and you know what, they have messy family situations. They go through tough stuff. It's really messy.

Dr. Kerry Muhlestein: 00:06:05

And I appreciate that because most of us, however wonderful our families are, there's some messiness in it, right? There are brothers who want to sell other brothers in most families. There

are some things that are kind of tricky to work through and they're not hiding it. They're saying, "You know what? Jacob is one of the most righteous people that ever lived and he had some tough stuff in his family. And sometimes, he couldn't figure out exactly how to do it right, and Isaac couldn't either, and so on." So, I think we just have to say, instead of expecting to see a perfect pristine situation, let's say, "Ah, these guys had difficult lives and we do, too. And then I think we can actually relate better to them and get more out of it."

Hank Smith: 00:06:48 I've heard it said, Kerry, that I think it heartily says, "The past is a foreign country, they do things differently there." So, we need to maybe approach the past, the Old Testament, in the same way, we approach going to a foreign country. We probably watch and learn and be respectful, instead of judgmental.

Dr. Kerry Muhlestein: 00:07:06 I think that's a great approach and I love that quote. And so, that brings us back into this cultural thing. So, maybe I'll just give you two other things that I think are key for understanding the Old Testament. And one of them is very much cultural. Culturally, they are much more symbol-oriented than we are. And so, they're going to rely on symbols a lot and it will be their primary and most important way of communicating.

Dr. Kerry Muhlestein: 00:07:35 So when I say that, we think, "Oh, symbol like a pyramid," right? And of course I think that because I'm an Egyptologist, but you know, the different kinds of symbols and it is that. But I would say even more than that, the most important method of communicating for them, the thing, the way they communicated, the most important things, let's say, is by symbolic action. Everything has to have a symbolic action. So, that's why you're going to read they rent or they tore their clothes, because if you're feeling torn up inside, then there needs to be a symbolic expression of that. You tear your clothes.

Dr. Kerry Muhlestein: 00:08:06 And we're going to see God communicating with them in this way, right? I think that when it says that God will communicate to us in our language and according to our understanding that part of that is not just whether it's English or Portuguese. It's that if we expect for Him to communicate to us in dreams, if we expect Him to communicate with us in symbolic actions, that's what he is going to do.

Dr. Kerry Muhlestein: 00:08:28 So, just as an example, the Exodus, I think that that really happened. It's a literal story. It really happened, but it happened in a way that is designed to teach us symbolically or the sacrifices that are given are designed to teach us symbolically.

Or later when we get to stories like Miriam being stricken with leprosy are designed to teach us symbolically. But the other thing, actually, so I said, I was going to give you two more, but I've got to give you three more. Thanks.

Hank Smith: 00:08:56 Okay.

Dr. Kerry Muhlestein: 00:08:56 The other thing to tie in with this symbolism-

Hank Smith: 00:08:58 A bonus.

Dr. Kerry Muhlestein: 00:08:59 Yeah. Well it's because they're tied together. This symbolic action that God speaks with, we need to look for the whole story. Too often, we look for the first part and we miss the second part. So, I personally feel like the Old Testament teaches more about God's mercy and His love than any other book of scripture, hands down easily more than any other book of scripture. But I know that's not how most people see it, but it's because they look at just one part.

Dr. Kerry Muhlestein: 00:09:31 So for example, with that story with Miriam, she and Aaron come and they question Moses about his authority and that's something, that's challenging Moses' position as the prophet. So, it's not enough for Moses to say something about that in this culture. In this culture, there has to be a symbolic action that answers it, so the symbolic action is that Miriam is struck with leprosy. And if we stop there and we say, "Wow, that's pretty harsh," then that's one thing.

Dr. Kerry Muhlestein: 00:10:00 But if we keep reading, well, the next thing is Miriam is healed, but then she has to go through the ritual cleansing, that's part of the law of Moses and that's going to take a week before she can be cleansed and be part of or be in with everyone again, around the rest of Israel. Because of leprosy, you're supposed to be away from people. So, God has Israel wait. They just wait when Miriam is cleansed and ready to go, now they can move again.

Dr. Kerry Muhlestein: 00:10:24 And if you think of the symbolism of that, that you and I will all do things that aren't what we should do, and yeah, God may have to punish us for that. He may have to humble us, that's really what it is, is teaching and humbling. That's what happened there, is teaching and humbling and that's what God does. But God will cleanse us from that. He'll wait for us as long as is necessary and then we can move along again and it's no big deal. In the end, it was no big deal that Miriam did that. She just had to go through the learning process, God takes care of it,

she's cleansed, let's move on. That happens for all of us spiritually.

- Dr. Kerry Muhlestein: 00:10:57 And if we're willing to look at those symbols in the whole story, right? So another example, this is a much bigger scale, but the same thing, the destruction of the kingdom of Israel and the scattering of the Ten Tribes. That sounds like pretty harsh stuff, right? But again, it's God trying to humble them and teach them. Let's keep in mind, he's still gathering them. This is a 2500-year cycle. If we want to learn about God's patience, that's patience. But it doesn't matter how wicked they were, God is still going to work with them. He's still going to bring them back to Him.
- Dr. Kerry Muhlestein: 00:11:29 That's the great message of the Old Testament is it doesn't matter how many times or in how badly you mess up, God is always there. He'll humble you and teach you, but He is always there to accept you back, bring you back in and give you another chance. And if we'll look for those messages in the Old Testament, like messages of the Prophets are filled with all sorts of warnings and wrath and stuff. But if you look, almost all of them end with this beautiful message of hope. "After all that stuff, I'm bringing you back," right? So, we need to look for that.
- John Bytheway: 00:11:58 Wow, this is great. Can I try to restate those three then? First was to notice that the Old Testament is more willing to record warts and all. It's very honest and it can give us some hope knowing, "Hey, my family is not perfect either." The second thing, I love this, it is a more symbol-oriented culture. And I've always known that there were symbols, but I love that you said symbolic action. I hadn't thought of that before. There are actions that are symbolic, not just words that describe things symbolically.
- Dr. Kerry Muhlestein: 00:12:32 Yeah. That explains part of why it's often, it seems like God is acting harshly, but this is something He has to do...
- John Bytheway: 00:12:38 Yeah, because He's a teacher.
- Dr. Kerry Muhlestein: 00:12:38 ... because that's the way they're expecting to learn. And yeah, He is going to teach them, exactly right.
- John Bytheway: 00:12:43 Wow. Okay. And then third was, make sure you see the whole story and you'll see more about God's love and mercy because you're right. I've heard people say, "Well, in the Old Testament God is really harsh and mean, and He softens up in the New

Testament." But you're saying not so, if you look for the whole story.

- Dr. Kerry Muhlestein: 00:13:00 Yeah, yeah. In fact that statement drives me more crazy than just about anything else because what it means is that they read some parts of the Old Testament, they didn't read some parts of the New Testament, and they selectively choose what they were going to focus on, so yeah.
- John Bytheway: 00:13:12 They didn't read some parts of the New.
- Dr. Kerry Muhlestein: 00:13:13 Yeah. And they also didn't do the next part of the story because the New Testament doesn't record it, but the Jews go through the biggest destruction in their history at the end of the New Testament, which Christ said they were going to.
- John Bytheway: 00:13:24 Yeah, 70 AD.
- Dr. Kerry Muhlestein: 00:13:25 Yeah. So, but it's all the same thing then he brings them back, right? We just have to see that same story everywhere. I'll throw in one more and we don't need to spend a lot of time on this because you'll end up spending a lot of time on this. But it's to recognize the importance of initially what we'll call the New and Everlasting Covenant, but eventually the Abrahamic Covenant, right?
- Dr. Kerry Muhlestein: 00:13:44 The Abrahamic Covenant is the core, central element, the thematic element of the entire Old Testament. And there are a lot of things that will make more sense when you recognize that God is keeping the covenant or humbling them, so that they will start to keep again. And that you'll recognize a lot of imagery used, especially by the prophets has to do, you just have to know the covenant well enough to recognize, "Oh, they're making a covenant reference because he's talking about them becoming more numerous or about protecting them. Oh, so Isaiah often isn't being literal. He's using a symbol that says, 'Now, we're keeping the covenant or now, we're not keeping the covenant.'"
- John Bytheway: 00:14:24 When I try to teach Isaiah, I feel like, how can you even understand the Book of Mormon without understanding the Abrahamic Covenant and how critical that is? And you have an Isaiah commentary out pretty soon, is that right? Which I can't wait to get.
- Dr. Kerry Muhlestein: 00:14:40 It's just barely coming out now. And it's a verse-by-verse commentary, so it's got a guide to section that kind of gives you

some of these principles, but then the verse-by-verse commentary and I was shocked. Actually really, really, even though I was expecting to see it, I'd already written about the Abrahamic Covenant, but I was shocked at how often I was writing, "Well, this is Isaiah talking about the Abrahamic Covenant. This is Isaiah." And I suddenly realized you're never going to get Isaiah or most of what the prophets are writing if you don't know the Abrahamic Covenant fairly well. So, that's another great key for understanding all the prophets, especially Isaiah, but any of the prophets, if you will just become at least passingly familiar with the Abrahamic Covenant, which should happen with *Come, Follow Me* this year.

- John Bytheway: 00:15:23 I've heard Dr. Robert L. Millet about, I think, his words were, "There's a lack of covenant consciousness. We don't get the Abrahamic Covenant." And so, I love to hear you talking about that and because that helps make sense of so many things in the Book of Mormon as well. What's the title of your book going to be?
- Dr. Kerry Muhlestein: 00:15:44 It's *Learning To Love Isaiah: A Guide and Commentary*. Yeah, and I think if anyone has been trying to overcome our lack of covenant consciousness, it's President Nelson, right? If there's someone who gets and talks about the covenant, it's him. And you almost feel like, you get this sense that that's one of his underlying missions as a prophet is to help us understand how the covenant affects all of the other stuff we're doing.
- Hank Smith: 00:16:09 He's talked about the greatest work when he was set apart, in what, June of 2018, "The greatest work we can be involved in is gathering of Israel." It's all part of the covenant. So yeah, good point.
- Dr. Kerry Muhlestein: 00:16:24 He's passionate about it. And so is the Lord and you'll see it. If you recognize it, you'll see it in the scriptures.
- Hank Smith: 00:16:30 Yeah, I've always thought, Kerry, that those of us who teach the gathering of Israel, we probably ought to make sure we teach the scattering, right? And the Old Testament's going to help us understand the scattering of Israel because if we don't understand it, then we're kind of, "What are we gathering again? Why are we doing this?"
- Dr. Kerry Muhlestein: 00:16:47 Yes. Well and what was the purpose?
- Hank Smith: 00:16:50 You're right.

Dr. Kerry Muhlestein: 00:16:50 So, that's actually another little key that's worth bringing up briefly. I think as we, you remember way back last year when we were doing the Doctrine and Covenants. We've really stressed understanding some of the historical context, we've got these big chapter headings or section headings, I guess that tell us the historical context and the Church provided all sorts of resources for that. And it really did help us understand the Revelations better, right? Well, that's fairly recent history.

Dr. Kerry Muhlestein: 00:17:15 We need that all the more to understand what's going on in the Old Testament. And it has some historical books in it, but it's not history the way we think of history, by the way, they're teaching theology history is that it is like 4/5ths, 10ths priority for them. They're trying to teach us religious principles of the authors of the Old Testament, but still, if we will learn a little bit of the history, it really, really helps us understand things. So, learning that history of the scattering of Israel, it will help you understand the Old Testament, the Book of Mormon, the New Testament. I mean, it helps you understand everything, right?

Dr. Kerry Muhlestein: 00:17:51 So, hopefully during this year, we also will take the time to learn just a little bit of some of the historical things going on here. Yeah. And until you get that second part of the story that we were talking about, about seeing God's love, you get that in the history of it.

Hank Smith: 00:18:05 Right. And I've also noticed, Kerry, in teaching, in my New Testament classes, the better you understand the Old Testament, the better you're going to understand the New Testament. It's like watching the sequel without watching the original.

Dr. Kerry Muhlestein: 00:18:19 That's exactly right, yeah. That's exactly right. I can't tell you how many times in my Book of Mormon courses or my New Testament courses where someone asks a question, I'd say, "Okay, you're probably sick of me saying this by now, but if you take a class on the Old Testament, then you'll get this, right? So, I'll try my best to get you there right now, but you'll understand it much better when you understand the Old Testament." And it's true for the Doctrine and Covenants as well, actually. You'll understand all other scriptural authors presuppose that you know and understand the Old Testament.

Hank Smith: 00:18:48 Kerry, it's interesting, we're talking about the Old Testament, but today, we're actually not even going to in the lesson manual, we don't even open the Bible. We open two other books in the Pearl of Great Price, the Book of Moses and the Book of Abraham. Now, I know these are both Old Testament

because I know Moses and Abraham lived in the Old Testament. But tell us, can you tell us where we got these and how they ended up in the Pearl of Great Price?

Dr. Kerry Muhlestein: 00:19:10

Yeah, yeah. I'm happy to talk about those. So, let's do the Book of Moses first. So, in a way we are in Genesis and in a way we're not in the Book of Moses because the Book of Moses is the Joseph Smith Translation of the first several chapters of the Old Testament. So what happened is just after he finishes, after Joseph Smith finishes publishing the Book of Mormon in March of 1830, in June of 1830, he has this kind of vision or revelation, we're not sure exactly what it is. But he has this vision or revelation that he titles the vision of Moses when he's caught up on an exceedingly high mount. And that's Moses, Chapter 1.

Dr. Kerry Muhlestein: 00:19:51

And then he starts to work his way systematically through the Old Testament to begin with. Eventually, he'll stop and go to the New Testament and then come back to the Old Testament. And we don't know if he's commanded to go through the Bible and then he has Moses, Chapter 1 or that vision or if he has that vision or revelation, and then he's commanded to go through. So the rest of it comes as he's systematically going through the Bible. Maybe Moses one is part of that or the catalyst to it, we don't know.

Dr. Kerry Muhlestein: 00:20:23

But he has this revelation come to him and then it keeps coming to him, so Moses, Chapter 1 is received in June. 2 through 3, and actually, I think we talked about this a little bit in our Doctrines and Covenants, *Come, Follow Me* podcast because it overlapped with the Sections 27 and 28 and 29. But probably somewhere in September, he gets 2 through 3 and/or most of 3 and then kind of right after that, 4 and part of 5 and it just keeps following that year. But it has so much new material. It's not just little changes that you could footnote to it, a footnote or an appendix.

Dr. Kerry Muhlestein: 00:21:05

So much new material as Joseph Smith is doing this first part of Genesis that he publishes it separately in the newspapers. And eventually that becomes part of the Pearl of Great Price as the Book of Moses. And so, we really should just think of it that way, because it's completely accurate to say the Book of Moses is the Joseph Smith translation of the first part of Genesis.

Hank Smith: 00:21:29

Okay. And the reason it's kind of standalone, it's interesting, Kerry, with the Joseph Smith Translation, we put some in the footnotes, we put some in the Appendix and we put some in the Pearl of Great Price. So, it's kind of all over the place in your

standard works as if you're holding on to them. You got to go looking a little bit for that Joseph Smith Translation.

Dr. Kerry Muhlestein: 00:21:52 And there's kind of a long complicated textual history behind that. But yeah, the reason that we have it in the Pearl of Great Price is because Joseph published those parts in the Church's newspapers.

Hank Smith: 00:22:03 Okay, so tell us about the Book of Abraham now.

Dr. Kerry Muhlestein: 00:22:06 All right, so the Book of Abraham and we get in a different way, although the revelatory process may have been similar, we don't know a lot about that. Like we said, 1830 is when we get the Joseph Smith Translation started and they've worked on it pretty intensely for a couple of years. And as they've in many ways, wrapped up that project. A few years later in 1835, there's a fellow who comes to Kirtland with some mummies and papyri that he's selling. A fascinating story behind how it gets there and so on and so on, but anyway, he's selling these.

Dr. Kerry Muhlestein: 00:22:36 And Joseph feels really impressed to get the papyri, that they have something on there that he needs. Michael Chandler, the fellow who has them, won't sell them, the mummies and papyri separately, so Joseph has to raise the money to buy all of them. This is when they're dead poor trying to build the temple, right? They're just about finishing the temple. They'll dedicate it less than a year later, so it's hard to get that money, but it's so important that they do.

Dr. Kerry Muhlestein: 00:23:01 And as Joseph translates the papyri and there's a long complicated history behind what is the revelatory process here? Is the text actually on the papyri or not, and so on. It's kind of a long, big story. We won't probably want to get into all the details now. But as Joseph is translating that papyri or at least looking at the papyri and receiving a revelation for a text that Abraham wrote, maybe that's another possible scenario. That might be a little bit like what happened with the Book of Moses. But one way or the other is he's working with the papyri through inspiration and revelation from God, he receives the text, a book that Abraham had written when Abraham was alive, and that's the Book of Abraham.

Dr. Kerry Muhlestein: 00:23:47 So, Joseph spends time translating that. Eventually seven years later, when he was in Nauvoo, he'll publish that in the Church's newspaper called the *Times and Seasons*. So, similar to the Book of Moses, it gets published in the Church's newspaper. That's how he's getting it out to the Saints.

Hank Smith: 00:24:03 Fantastic. That word translate is such a fascinating word. As I've studied for my Book of Mormon classes, the translation of the Book of Mormon, John, you'll remember this from last year, that word translation can mean yes, going from one language to another. But we talk about translated beings, right? And being translated, becoming more holy, becoming what God wants you to be, right? Becoming more like God. To me, that word translate can have so much more meaning than, "Oh, we're just taking it from one language to another."

Dr. Kerry Muhlestein: 00:24:37 Yeah, if you look at the dictionaries from Joseph Smith's day, you'll see that it has a broader meaning than we typically assigned to it.

John Bytheway: 00:24:44 Dr. Muhlestein, don't you have a book coming out about the Book of Abraham?

Dr. Kerry Muhlestein: 00:24:49 It's just coming out right now or next week.

John Bytheway: 00:24:52 You've been busy.

Dr. Kerry Muhlestein: 00:24:52 It's part of Deseret Book. Yeah, yeah. It has been busy for a little while. That's why I didn't get the *10 Keys to Understanding the Old Testament* written or something like that. But it's part of Deseret Book's, *Let's Talk About Series* and this is *Let's Talk About: The Book of Abraham*. Where you can get a little bit more about the history behind how the papyri got to America and how Joseph Smith gets them and the translation process and the different theories about translation and the fragments we have today and the drawings and all that kind of stuff. So, it's not super in-depth because it's a short book, but it's certainly more in-depth than what we just did. And I think covers the issues in a, I hope, in a good understandable way.

John Bytheway: 00:25:32 Oh, that's great. There's a lot of people for whom it can be a stumbling block. Now, wait. How do we get Abraham and what do we still have? And what do those facsimiles actually say? So, I'm looking forward to seeing that.

Dr. Kerry Muhlestein: 00:25:45 Yeah, and that's probably worth at least commenting on that for many people, it is a stumbling block because there are a lot of people who are taking inaccurate stories or really simplistic stories about this process and throwing it out there and saying, "Look, this can't work." In every case, they're either withholding information or simplifying it in a ridiculous way and that when people get the miss or simplified information, sometimes they struggle. When you get the full story, my experience is when

people get everything that then it really strengthens their testimony and you really come to understand and appreciate Joseph Smith all the more. And so, I think it's really worth getting the real story instead of silly stuff.

- John Bytheway: 00:26:31 One of the things that I have just loved about this whole experience doing this podcast is to talk to people that really know, well trained scholarly and faithful LDS scholars that can tell you, "Now listen, here's the whole thing." And it's really blessed my testimony, I think a lot of people. So, I'm glad to hear a real Egyptologist come on here and say, "Listen, you're not getting the whole story. Let me give you the whole thing." So, I'm looking forward to that.
- Dr. Kerry Muhlestein: 00:27:01 And that's the beauty of a covenant community, isn't it? No one knows all this stuff. But between all of us, we can know a lot of stuff.
- Hank Smith: 00:27:08 Kerry, I would also add that I think for the people I've talked to with the Book of Abraham has become a stumbling block, it's they come in with some bad assumptions about the translation process. And if you'll allow the history and the text to correct your assumptions, you can actually have a wonderful experience, a faith-fielding experience.
- Dr. Kerry Muhlestein: 00:27:27 I agree. That's a lot of that misinformation is based on incorrect and faulty assumptions that are stated as if they're fact.
- John Bytheway: 00:27:35 I kind of had approached it maybe backwards, but reading the text itself and just going, "Wow." And then it's more like, "Where did this come from?" Because the text itself is so incredible that it's not something somebody invented. It's way too incredible, so that helps me just to look at the text itself and go, "Whoa, this is amazing stuff."
- Dr. Kerry Muhlestein: 00:28:01 And that's what we'll do a little bit of in just a minute, but I couldn't agree more. One of the things that I'm just going to be increasingly insistent on is that we don't let the discussions about the issues surrounding the Book of Abraham eclipse the Book of Abraham itself. That we need to get into the Book of Abraham. Like, so for that, that book, even though it's mostly about these issues, I just insisted, I said, "We're going to have the last chapter be about what does the Book of Abraham teach us.
- Dr. Kerry Muhlestein: 00:28:28 I think it's the same thing with the Book of Mormon. If you'll get into the scriptures themselves, they speak for themselves,

right? The power, the spiritual power, the Holy Ghost will bear witness just the complexity of it and the beauty of it. That goes beyond Joseph Smith. It will testify and you'll know when you'll focus on the text rather than on all this other stuff.

John Bytheway:	00:28:52	I don't care where it came from. This is a revelation. I don't know how it happened, how the translation or pure revelation or papyrus whatever, but it's clear this is truth and revelation and powerful stuff.
Dr. Kerry Muhlestein:	00:29:08	Amen and amen.
Hank Smith:	00:29:10	I remember Elder Maxwell saying, "Don't chew on an old bone in the front yard when there's a feast inside." And that really, there's a feast inside the Book of Abraham. Yeah.
John Bytheway:	00:29:20	Hey, can I give you a phrase of Elder Maxwell that I memorized? "Well, God is not interested in a recto-active adulation, but in the prevention of our perspective ruination."
Hank Smith:	00:29:31	Wow.
Dr. Kerry Muhlestein:	00:29:33	That is classic Maxwell.
John Bytheway:	00:29:35	Yeah. He's like, "Wait, what?"
Dr. Kerry Muhlestein:	00:29:36	There is no one like Maxwell.
John Bytheway:	00:29:38	So, this is great. We mentioned before we're going to talk about how does this end up in the Pearl of Great Price and, and why was it called that? And at first it was published, you said, in some newspapers.
Dr. Kerry Muhlestein:	00:29:52	Yeah.
John Bytheway:	00:29:52	So, how does it all end up in the Pearl of Great Price, the way we have it now.
Dr. Kerry Muhlestein:	00:29:55	So, what happens is you have a whole bunch of different things that the way that the revelations are originally, most of the things Joseph Smith is teaching are originally distributed to the saints, besides the Book of Mormon, that's a book, is that the Church almost always has a newspaper. And sometimes they have two, one in Kirtland, one in Missouri and so on. And so, they publish these things and people collected them.

- Dr. Kerry Muhlestein: 00:30:16 So, there was a fellow named Franklin Richards who collected the newspaper publications that were the Book of Moses. He collected the newspaper publications that are about Abraham. He collected what we call when Joseph Smith translated or published the Wentworth Letter and it had the Articles of Faith in it. And Joseph published the story of his own First Vision and so on. Elder, well, Franklin Richards was made an apostle and then he is sent to preside over the mission in England and in England, they have their own newspaper. It's called the *Millennial Star* and so, he is presiding there and he's got all these things.
- Dr. Kerry Muhlestein: 00:30:55 He has a real problem actually in England because they're supposed to get everyone to migrate to what will eventually become Utah, right? So, he keeps getting these converts and just as they're getting seasoned in the gospel, they leave. And so, he is trying to run a church with always new converts, right? And that's tricky. So, to help them know the doctrines that are new and part of the Restoration, he decides to put together a little booklet. So, he uses the press, the Millennial Star Press.
- Dr. Kerry Muhlestein: 00:31:29 And he puts together a booklet with, and initially it has some of the revelations that will eventually be in the Doctrine and Covenants, but aren't yet or that even a couple that are, but they don't have a Doctrine and Covenants in England yet. So, he publishes like sections of or parts of Section 20. Which you can see if you've got a church you're trying to run. It's really important to know what baptismal prayer or sacramental prayers, the different offices of the priesthood. So, he's got different things like that in there. But he puts in the stuff from the Book of Moses, it's not called the Book of Moses yet. He calls it that, but he puts in those revelations. He puts in the translations from Abraham. He puts the Articles of Faith, the Joseph Smith History, Joseph Smith-Matthew.
- Dr. Kerry Muhlestein: 00:32:10 He even puts in a poem he really likes called *Truth*, that later will be taken out and put into a hymn book as, "Oh Say, What is Truth." But he puts all that in just as a little booklet and he feels like this booklet is so important for the Saints there, that he gives it a title from a parable in the New Testament where the Savior talks about if you found a pearl of great price, you'd sell everything you had for it. So, he calls it the Pearl of Great Price. And this, he prints enough of those that the Saints in England can have that to know these key doctrines that they need.
- Dr. Kerry Muhlestein: 00:32:42 Well, of course, they keep moving to Utah, so pretty soon you end up with a bunch of Saints in Utah. They have this cool little booklet that the other Saints don't have and so, people get

interested in that. And eventually, the Church asks Elder Orson Pratt to go through and edit it and make some sense of it. And he takes out some of the stuff that's in the Doctrine and Covenants, takes the poem out, kind of organizes it a little bit more. And then in 1880, they canonized it.

Dr. Kerry Muhlestein: 00:33:11

In fact, I have to say this, I just love that it's actually George Q. Cannon, who holds it up and proposes that we be accepted as canon. There's just something wonderful about Cannon, Elder Cannon doing that. But so that's how we get the Pearl of Great Price is it's kind of the paired down version of this booklet that was created to help the Church run in England.

John Bytheway: 00:33:33

That's so interesting. They're taking this out saying, "Look, new revelations and using it as part of their missionary discussions, I guess you could say.

Dr. Kerry Muhlestein: 00:33:45

Yeah. It's a little bit of missionary discussions, but even more so it's intended for those who have already joined the Church so that they will know the doctrines of the Church that are unique to the Church. And really when you think about new stuff, besides the Book of Mormon, which they have also, I mean, the Book of Abraham and the Book of Moses contained some really core and unique doctrines for us.

Hank Smith: 00:34:10

That's interesting, Kerry, that people would show up in Utah. New members of the Church from England and they have scripture that the people in Utah are going, "Hey, where'd you get that? I want that." Right?

Dr. Kerry Muhlestein: 00:34:20

Yeah, yeah. And they're not calling it scripture yet. It will happen, but you're right. It really is scripture. It's inspired from God. So, you're right. They're like, "Hey, that's kind of cool." So in fact, this even comes into the story like the Willie and Martin Handcart Companies. And it's Elder Richards who overtakes them if you're familiar with that story and goes and meets Brigham Young. So, when he's released from being the mission president, he's going faster and he passes all these people who are his converts in England. And he gets to Utah and he tells Brigham Young, "There's some people out there in the cold. We need to go get them." But they're part of the groups. They're several groups that do this, but they're part of the groups that are bringing this little pamphlet with them.

John Bytheway: 00:34:59

So, let's summarize then, Pearl of Great Price today is the Book of Moses, the Book of Abraham.

Dr. Kerry Muhlestein: 00:35:07 Yes.

John Bytheway: 00:35:07 The Articles of Faith.

Dr. Kerry Muhlestein: 00:35:09 Yep. Joseph Smith History, which we did last year. Joseph Smith-Matthew.

John Bytheway: 00:35:13 And Joseph Smith-Matthew?

Dr. Kerry Muhlestein: 00:35:15 Yeah, which is the Joseph Smith translation of Matthew 24, so we'll do that next year. So, we used the Pearl of Great Price, three of the four, well, we actually use it when we do the Book of Mormon as well, because it has the story of Moroni coming and giving the place to Joseph and so on. So, we actually use the Pearl of Great Price in every *Come, Follow Me* year. It just doesn't get a year of its own, but it's pretty integral to everything we do.

John Bytheway: 00:35:40 Yeah, I've heard people say that the Pearl of Great Price encompasses everything from the Premortal Existence to the Last Days in Joseph Smith-Matthew. It's got everything in it.

Dr. Kerry Muhlestein: 00:35:51 Yeah, it does, it does.

John Bytheway: 00:35:51 As far as the time period, it covers the whole existence of the planet, you know?

Dr. Kerry Muhlestein: 00:35:56 Yeah. That's actually very, very correct.

Hank Smith: 00:35:59 Hey, Kerry, I think it's time. We can jump into our lesson now. Thank you for that incredible background information. Like this is crucial stuff, yeah.

Dr. Kerry Muhlestein: 00:36:08 Good clean fun.

Hank Smith: 00:36:09 The lesson this week is on Moses 1, Abraham 3.

Dr. Kerry Muhlestein: 00:36:13 So, Abraham 3 is one of my favorite chapters of scripture anywhere. There's just so much powerful stuff in it and sometimes it's a little bit confusing to people, but maybe we can jump in and see if we can understand some really key and core doctrines that I think are in Abraham, Chapter 3. This is the Lord, again, teaching using symbols and there are two levels of things going on here.

Dr. Kerry Muhlestein: 00:36:39 One, he's teaching Abraham and by extension us, but he's also telling Abraham that he's telling him these things, so that he can

go and teach them in Egypt, so if we were to look at verse 15, "And the Lord said unto me: Abraham, I show these things unto thee, before ye go into Egypt, that you may declare all these words." Right? So, this is Abraham's passport into Egypt as it were. And the Lord is giving him a vision of the heavens or of astronomy, we could say, and that's going to help Abraham in a couple of ways.

Dr. Kerry Muhlestein: 00:37:15

One, the Egyptians, we've talked about how Old Testament people are really symbol-oriented. The Egyptians are even more so, right? I mean, these are the kings of symbols in the history of the world. They really are into symbolism. And they're very familiar with keeping track of the stars and what's going on with the stars and with attaching meaning and stories to those things, so if you have someone down who can teach them new things about astronomy, there were priests whose job it was to know astronomy, to keep track of the stars. This was their priestly office and they were some of the most important priests ever, right?

Dr. Kerry Muhlestein: 00:37:50

So, to have someone that can come down and teach them astronomy, automatically, this is putting Abraham at the upper level of their class and of people, right? He's now co-equal with their highest and most important priests. And he's going to be able to teach them and they're going to listen to them about astronomy and then they will naturally expect that there's some symbolism that they should learn from that. So, this is if we're going to use modern missionary parlance, this is both building common ground and building a relationship of trust, right? This is how Abraham is able to get into the court and get them to listen to them and take them seriously.

Dr. Kerry Muhlestein: 00:38:29

So, with that in mind, let's look at what does God actually teach Abraham. It's a series of two visions and we see that often in the scriptures, actually. Prophets will have a vision and then another vision right after. So, Lehi has that and Moses has that. We'll do that in a second in Moses 1. Abraham seems to have it here and it starts out if we look at, at verse 1, it starts out using the Urim and Thummim. And through there, he sees a vision of the stars and not just stars, but all sorts of celestial spheres and bodies and so on.

Dr. Kerry Muhlestein: 00:39:03

And God teaches him something. He shows him that there, with all of these things, that there's an order and there's always something that is above and below. If you have one thing, there's something that's above it and there's something that's below it. Now, the way that he assigns that order is by it's in a

way, it's the rotation of the planet. It seems to be a mixture of rotation in orbit.

Dr. Kerry Muhlestein: 00:39:30

But it's how long a day is basically, right? Which is in a way, the rotation of the planet. That may have to do with the size of the planet. It may have to do with the speed. It may, the orbit can affect these things, all sorts of stuff, so we don't know how much any of those things are important. And in fact, I'll say, I'm not sure that God is even giving him a completely accurate view of astronomy from God's point of view. My guess is he's not, that God understands this on a level we're not capable of understanding. And so, he's just giving him something that works, right?

Dr. Kerry Muhlestein: 00:40:05

So, I'll just give you an example of that. For what he's talking about is the slower the rotation and the longer the orbit, the higher their nature, right? Well, that actually works really, really well for the Egyptians, because the way the Egyptians conceived of the heavens is whatever encircled, everything else is, what controlled everything else.

Dr. Kerry Muhlestein: 00:40:31

Now, from their point of view, the sun is encircling the earth. So, the sun is greater than the earth and controls the earth, right? So it's the outside kind of celestial body and the way it circles everything else, it encircles, that is the phrase they use that is the highest, and that controls things, right? So, God is giving it to Abraham in a way that works really, really well for the Egyptians. But I'll just tell you my experience when I try and explain it that way to my students. And I say, "Okay, the thing that's outside is the most important thing that controls things." And if I want to and I try and draw these things like with different orbits and things, and if I put it as the outside thing, being the most important. And then I say, "So God is outside."

Dr. Kerry Muhlestein: 00:41:19

It just doesn't work for us. We are, it's just so drilled into our minds that the thing that's at the center is what's most important. And it's what controls everything else. That it doesn't matter how often I explain, no, it's the outside. We're talking about the outside. It doesn't work for them. It doesn't make sense. It's not intuitive. They can't understand it. So, instead, I've just taken a saying, "Okay, just so for the Egyptians, it's this encircling thing, it's this outside thing."

Dr. Kerry Muhlestein: 00:41:41

But when I draw it, I'm going to say God is at the center. Kolob is at the center, and that's how I pictorially depicted it because it just doesn't work for them in any other way. And I suspect that God's probably doing something like that for these guys. It's probably not. Astronomy probably doesn't work even exactly

this way. It's just saying, "Okay, this is what works for you guys. Let's go with this." Right? We're not going to tell you something that's not going to make any sense to you.

Dr. Kerry Muhlestein: 00:42:03

So, we get this idea that you have different celestial bodies and he tells us that if you have two bodies, one is above and one is below it until you get to Kolob and Kolob because its rotation is so slow, a thousand years is a day, right? So, one day for Kolob is a thousand years for us. It takes a thousand of our years for it to rotate around once because of that, it is the highest order celestial sphere. But he tells this is not just because of that, it's also because it's nearest to God, right? Those are the two things.

Dr. Kerry Muhlestein: 00:42:48

So let's, let's read a couple verses just to kind of get that idea. If we were to read verse 6 in Abraham, Chapter 3, "And the Lord said unto me: Now, Abraham, these two facts exist, behold thine eyes see it; it is given unto thee to know the times of reckoning, and the set time. ..." So that's this, like the orbiting and the rotations and so on. "Yea, the set time of the earth upon which thou standest and the set time of the greater light, which is set to rule the day," that would be the sun "And the set time with the lesser light, which is set to rule the night." And then, he goes on to talk about these things. And some of those worked for us the way we understand astronomy and some don't. And I don't think that's really important because again, he's using it in a way that makes sense to them.

Dr. Kerry Muhlestein: 00:43:34

We get back to Verse 8, "And where these two facts," meaning two celestial spheres, "exist, there shall be another fact above them, that is, there shall be another planet whose reckoning of time shall be longer still; And thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob is after the reckoning of the Lord's time; which Kolob is set nigh unto the throne of God, to govern all those planets which belong to the same order as that upon which thou standest."

Dr. Kerry Muhlestein: 00:44:05

So, you see what he's saying? He's saying, anytime you see a celestial sphere, you can know there's something that is of a higher order than that and a lower order than that. That's true for everything except Kolob. Kolob sits at the top of this order. So, that's the astronomy lesson. And then we get into the next vision, so that's going to start with verse 11.

Dr. Kerry Muhlestein: 00:44:29

"Thus I, Abraham, talked with the Lord, face to face." So, this is not Urim and Thummim or if it is Urim and Thummim, it's somehow gotten to him to where he is talking face to face. "As

one man talketh with another; and he told me of the works of his hand or the works which his hands had made; And he said unto me: My son, my son." Now, let's keep that phrase in mind. We're going to encounter this in Moses 1 as well.

- Dr. Kerry Muhlestein: 00:44:51 Think of all that is taught by saying that. Just, "My child, my child," is what God would say to any of us. I'll just say I use frequently with my kids when I really want them to know, when we're having a little interaction, but I want them to know how much I love them and of our deep connection. I'll just say, "Hey, my boy," or, "Hey, my girl. Or "How are you doing," or whatever else, right? But just including that phrase, it really does, it just automatically brings this tenderness to the interaction right? Think of what that must do for Abraham or Moses when this is God., right? And we'll talk more about it in Moses 1, but I think it's a key phrase.
- Hank Smith: 00:45:33 Because instead of just using their name, he establishes a relationship by saying, "My son."
- Dr. Kerry Muhlestein: 00:45:42 Yeah.
- John Bytheway: 00:45:43 Yeah, instead of just Abraham, let me say this, "My son, my son." And I was thinking when you said that, I thought, "Oh, he does that to Moses, too."
- Dr. Kerry Muhlestein: 00:45:50 Yeah, yeah. And I think we'll talk about it more there.
- Hank Smith: 00:45:53 There's a sense of ownership there, right? Like, "Mine, you're mine."
- Dr. Kerry Muhlestein: 00:45:57 Yeah. And remember, if you remember back to the Abraham Covenant, the key element of the Abrahamic Covenant is relationship with God. Everything else in the Abrahamic Covenant focuses on that. So, here with Abraham, that's a really an important aspect to see. And that's what he's establishing is this relationship with him.
- Dr. Kerry Muhlestein: 00:46:21 And then he says, "Behold I will show you all these. And he put his hand upon mine eyes, and I saw those things which his hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof." So you get the sense that whatever he's been seeing before, he's going to see more of it now. Again, we're going to see the same thing with Moses. There's some remarkable parallels here. But in the second vision, he uses what he just taught him about astronomy as an analogy or an allegory for what he really wants to teach

him and that's about beings. And he's going to use the phrase, "Intelligences."

Dr. Kerry Muhlestein: 00:46:56 Now, intelligences is used in the scriptures to mean a number of things. And it seems like even in this vision, it means more than one thing. Intelligences are, it's sometimes used both in the scriptures and the teachings of prophets to describe what we were before God gave us spirit bodies. Before it was something that existed even without God creating it. It's self-existent, but then God took whatever we were and we'll call it an intelligence, but whatever it was and housed it in a spirit body in the same way that our spirit bodies are later housed in a physical body by our earthly parents. Right? I mean, I don't know that it's exactly the same way, but the same idea.

Dr. Kerry Muhlestein: 00:47:36 We don't know the process by which God creates our spirit bodies, but he takes whatever existed before and he gives it a spirit body. So, we have this intelligence, Joseph Smith tells, teaches us, it's an uncreated thing. It has all always existed. But he that's when he becomes our father when we receive this, this intelligence receives this spirit body, right? So, it's going to be used that way.

Dr. Kerry Muhlestein: 00:48:00 But it's also going to be used the way that we see it used in Section 93, where intelligence is light and truth. We're going to see it used both ways in this chapter. And especially when he talks about beings being more intelligent than others. I don't think he's saying more of whatever that uncreated element was. And I don't think he means what we would call intelligent quotient, right? An IQ. He seems in that case when he's talking about some beings being more intelligent than others, to be talking about how much light and truth they have, right? And we'll look at how we can figure that out as we go along.

Dr. Kerry Muhlestein: 00:48:37 So, we get in a couple of verses there in like 13 and 14, he's going to talk about the stars again. And then in verse 15, he tells us, as we already read this, "I'm telling you this, so you can go down to Egypt." Now, let's stop and ask ourselves, "Was God telling Abraham all these things? Was he sitting in Heaven and saying, 'You know, Abraham.'" So many great things Abraham can do, but what I'm most worried about is he's kind of weak on astronomy, right? And probably not right. Or I'm going to tell Abraham these things. "You can go to the Egyptians."

Dr. Kerry Muhlestein: 00:49:06 The Egyptians, they worshiped over a thousand gods and they've got all sorts of the problems going on and so on. But my biggest concern is that they really don't get astronomy the way they should. Right? Obviously not. God wants him to teach the

gospel. This is the tool to enable him to teach the gospel. So here's where we're going to get into it. In verse 16, he reminds him, "If there are two things that exist, one is above the other, Kolob is above all of them," right?

Dr. Kerry Muhlestein: 00:49:34

And then in verse 18, he's going to switch that to saying, "This is really an analogy about spirits or intelligences." So, verse 18, "Howbeit that he made the greater star; as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning." So, this is the intelligence part before, right? "They existed before and they shall have no end. They shall exist after, for they are *gnolaum*, or eternal." So, *gnolaum* is, today, we'd say *olaum*, but Joseph Smith's Hebrew grammar said this is how you pronounce that word, so he put this GN on the front. But anyway, this the Hebrew word for eternal

Dr. Kerry Muhlestein: 00:50:16

Now, 19 is probably the key to the whole thing. Verse 19, "And the Lord said unto me: These two facts do exist." So, So remember, that's the same thing he said when he talked about these celestial bodies, right? When two facts exist, one is above the other. Here he is saying that, "These two facts do exist that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than they all."

Dr. Kerry Muhlestein: 00:50:46

All right, so you see what he's saying. In the same way that if you look at the stars and there's always one above another, that's true of spirit beings. "There's always one that has more light and truth, or more intelligent than another until you get to me. I possess all light and truth," right? And this is what Moses will be able to go into, to Pharaoh and say, "Let me teach you about astronomy."

Dr. Kerry Muhlestein: 00:51:10

And then you can say, "Hey, Pharaoh, I know you think you're a semi-divine. I know you think you're kind of a God. And I know you think that, okay, you've got several kings, like the King of Kush and Kings of Mesopotamia. And there are some who are more powerful than others. But I know you think you're more powerful than them. But just like there's something more powerful than the sun, there's something more powerful than you and that is God, Jehovah. He is more intelligent, possessing more light and truth than everyone and everything else." All right?

Dr. Kerry Muhlestein: 00:51:44

So in the end, what Abraham, Chapter 3 is really teaching us about is our relationship with God. Again, that's why I think it's

so key that he starts out with, "My son." This whole thing is teaching us about our relationship with God and that God is above us. But the beautiful thing is it doesn't stop there, right? It doesn't just say, "I'm above you," end of story, right?

Hank Smith: 00:52:07 Kerry, I was going to say, it sounds almost like a little MTC, like, "I'm going to teach you their language, so you can go teach them. All right. I'm going to teach you how they think, how they," almost like Ammon and Lamoni, right?

Dr. Kerry Muhlestein: 00:52:22 Lamoni? Yeah.

Hank Smith: 00:52:22 Right. This idea of, "Do you believe in God? I don't know what that is. What do you believe in? I believe in a great spirit. Okay. Let's get some common ground. I understand where you're coming from so I can build from there." So, I really like what you've done here. This is fantastic. Little Abraham MTC here. Now, you can go to Egypt and teach them.

Dr. Kerry Muhlestein: 00:52:41 Yeah, I think that's exactly what it is and we missed out on that. If we're not willing to kind of pay the price to work through this, what's going on with these Kokaubeam and the Kolob and stuff and put ourselves in their mindset, then we miss what the teaching tool God is using. So, I think it's worth just kind of going through like we have to say, "Okay, how would they have understood it? Oh, now, I see the teaching tool God is using. I'm getting what's going on in the MTC. "

Hank Smith: 00:53:07 Thank you for pointing that out. That verse 18 as also, I mean, I underlined that and put in my margin just now. Abraham relates this astronomy lesson to differing spirits. He's like, that is great. That's like a pivot point there in verse 18. Now let me...

Dr. Kerry Muhlestein: 00:53:25 Absolutely.

Hank Smith: 00:53:26 Everything, I just told you let's relate this.

Dr. Kerry Muhlestein: 00:53:28 Let's put it this way. I don't think this is the "Gospel according to Kerry," but based on scriptures, so hopefully I'm reading scriptures correctly. I don't think this means that whoever studies the most and the fastest and the hardest becomes godly first. This isn't about studying. It's about becoming and as we become more godly or we could put it this, well, we will put it this way in just a minute. If you act on the light and truth you have, it changes your nature, which allows you to become the kind of being that can receive more light and truth. And then you act on that and you can receive more light and truth.

- Dr. Kerry Muhlestein: 00:54:02 Now let's also be very, very, very clear, none of us can act perfectly on the light and truth we have. So, we need the atoning sacrifice of Christ to change our natures, right? So, I'll do my best at acting on what I have and then Christ will change my nature to be more like his, and that allows me to receive more light and truth. And then if I do, give it my best shot. And if I'm sure that that John's best shot is better than mine and probably Hank's is too. So, I'm just teasing you, Hank. But anyway, I'm absolutely convinced that you guys have fantastic best shots at acting on the light and truth you have. And some of us have mediocre best shots, and that doesn't matter.
- Dr. Kerry Muhlestein: 00:54:47 However, good your best shot is it's good enough then Christ changes your nature and you become more like him. And that allows you to be the kind of being that can receive more light and truth. And then you just keep going through that process again and again. It's a cycle, right? It's a series of cycles.
- John Bytheway: 00:55:03 It's kind of reminding me of Section 50, that which is of God is light and to receiveth light and continue within God, keep giving it your best shot, keep repenting, then you'll receive more light.
- Dr. Kerry Muhlestein: 00:55:19 Well, let's keep going if it's all right, because I think this is where we get into all of this kind of ethereal teaching about one intelligence being more intelligent than the others and God put it into some concrete terms of the plan for us, right? So, let's go into verse 22. "Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was. ..." So, when it says we're organized, I don't know this for sure. But I think that's the way God says, because organize is another word for created, right?
- Dr. Kerry Muhlestein: 00:55:53 So, I think that's another way of saying, "Once I had housed these intelligences in spirit bodies ... so, I've organized them. I've put them in this kind of organized state of being." That's, I don't know for sure, but I think that's what that's saying. So anyway, there are intelligences that are organized before the world was, so here we go with premortality. In General Conference, if the Book of Abraham is going to be cited, the most common reason is to talk about premortality. Abrahamic Covenant is the next most common reason, but the most common reason is to talk about premortality. Premortality is one of the doctrines. What we know about premortality is one of the things that are unique about us as members of The Church of Jesus Christ of Latter-day Saints.
- Dr. Kerry Muhlestein: 00:56:33 We know not very much about premortality, but more than most others. And this is one of the key places. We know more

about it from this chapter than just about any place else. And you'll see it's precious little, but still it's so important. It's so key. So, the idea is that there were intelligences that have been organized or put in spirit bodies, whichever way, before the world even existed. We were there with God before the world existed, right? And among all these, there were many of the noble and great ones. So, even then, even in premortality, there are some who are greater than others.

Dr. Kerry Muhlestein: 00:57:09

I'm going to assume that's on the same principle. There are some who have more light and truth than others. It's not that they had a more innate intelligence or something like that. It's based on what they do with the light and truth they had, right? So he says, "Among all these there were many of the noble and great ones; and God saw these souls that they were good; and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said into me: Abraham, thou art one of them; thou wast chosen before thou was born."

Dr. Kerry Muhlestein: 00:57:45

We learned that Abraham was foreordained to be and do what he was going to be and do in mortality. And I think some people get confused with that because of the idea of predestination that was so, such a big thing and so important in Joseph Smith's day, right? Predestination means don't have a choice in the matter, but foreordination does.

Dr. Kerry Muhlestein: 00:58:07

So, there's an analogy I've found that really helps my students understand this. I can say, "Okay, if you go through the temple, you're actually foreordained to be exalted," right? That's part of the blessings promised you. You go through the temple, you're foreordained for exaltation. But we all know that not everybody who goes through the temple will be exalted because not everyone will actually do the things that they said they would do when they were foreordained to that.

Dr. Kerry Muhlestein: 00:58:36

And I would suppose it worked the same way in premortality. If we were foreordained according to covenants and agreements that we made and if we don't live up to our part, then the foreordination is not going to happen. If we do, then it will, right? So, that's something at least that can make sense to my brain to help me understand foreordination a little bit better. In a way, I think we're reading in Abraham 3 and Moses 1, we're kind of reading about Abraham and Moses getting their patriarchal blessing from God, which is not, I mean, I like patriarchs a lot, but God's even more cool.

Hank Smith:	00:59:08	Kerry, I was just going to say one, maybe make one quick comment on how limited the Bible is on a premortal life and how crucial Restoration scripture is to our understanding that we made a choice to come here, right? Without the restoration scripture, the premortal life is almost. We have a tiny view into it and maybe five verses in John and that's it.
Dr. Kerry Muhlestein:	00:59:31	Yeah, yeah. The Bible has very, very little. Prophets have written a few things on this, but in the Old Testament, we really get one verse about Jeremiah, where God says, he knew him before he formed him in the belly. You get John you have God talking about before the world was created and you get a couple of things, Paul talking about Israel being based on the people who were, how many people are going to come down and so on. I mean, he's kind of hinting at, but doesn't give you anything really about mortality.
John Bytheway:	01:00:05	And maybe Job, the sons of God's shouted for joy, but yeah, it's a hint. It's a hint at best, you know?
Dr. Kerry Muhlestein:	01:00:13	Yeah, yeah. We learn more in these couple verses and including the ones that will read and follow this, but we learn more about premortality here than all of the Biblical scriptures put together. And I'm not dissing the Bible, right? I'm just saying, "Hooray for the Restoration." But let's keep going because this is when we get even more key information about premortality. At verse 24.
Dr. Kerry Muhlestein:	01:00:39	"And there stood one among them that was like unto God, and he said unto those who were with him," and this is going to be very clearly Christ, right? So, this tells us that already Christ was someone special, right? He has already acted on the light and truth he has so much that he is similar to God, right? He's advanced so much that we're already like, "Well, that one's gone." Right? Anyway, "And he said unto those who were with him: We will go down, for there is space there, and we will take of these materials," so he's talking about creation, "And we will make an earth whereon these may dwell; And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them."
Dr. Kerry Muhlestein:	01:01:20	Now, let's just take a break there. He's not proving us because God didn't know, right? It's the process. This process we've been talking about. We need to give them the opportunity to receive light and truth and see what they do with it, right? And we get that if we keep reading. So, verse 25 or 26, "And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate."

Dr. Kerry Muhlestein:	01:01:49	So, this goes back to this, this principle with light and truth that we find taught in one way or another in tons of places in the scriptures. And that's this, if you receive the light and truth, you have, if you act on it and receive, that's really what it means to receive it, then you'll get more. And if you don't receive it then you'll lose what you have. There's not a static light and truth. There's no status quo for maintaining the light and truth you have. You're either getting more or you're losing what you have.
Dr. Kerry Muhlestein:	01:02:16	Those are your two options, right? And that's just the nature of, of, I guess our beings and their ability to be receptacles that receive and hold light and truth, in any case. So, "Those who don't keep it will not have glory out in the same kingdom with those who keep their first estate." Now listen to this next part. "And they who keep their second estate shall have glory added upon their heads for ever and ever." Now let's think about that. This idea that we can keep receiving light and truth until we receive a fullness of light and truth.
Dr. Kerry Muhlestein:	01:02:52	But that verse in a way, reshapes the way we understand all of this stuff about astronomy and intelligences because if you didn't have this second part, if you just had up through verse 19, you could feel like, "Okay, I have this much intelligence. Someone else has more, someone else has more, God has the most, and we're stuck there." That's where it is. But this is telling us no, right? And we have places in scriptures where glory is equated with light and truth. So, it's telling us, "No, you can have light and truth, which will equal glory added upon you forever."
Dr. Kerry Muhlestein:	01:03:25	In other words, God is telling us we can jump orbits, right? Yes, you may be a planet that's orbiting here, but you can jump orbits and get closer and closer and closer to God until you are linked to God on Kolob, right? That's what this is telling us that we're not static in our light and truth. We're not static in our orbits. We're ready to move up. God is inviting us to be with him where he is.
Hank Smith:	01:03:53	You can jump orbits, I love it.
John Bytheway:	01:03:55	That's in my margins now.
Hank Smith:	01:03:55	Come on, there's the invitation. Yeah.
Dr. Kerry Muhlestein:	01:03:59	Yeah. That's good stuff.

John Bytheway:	01:04:00	And this idea, it's so encouraging. It's so empowering. There doesn't have to be a dead end anyway. But I'm stuck on verse 25, I think that's one of the greatest purpose of life type things ever that we get to choose to follow. It doesn't mean that God doesn't know what we're going to do, but here's a chance where we can know.
Dr. Kerry Muhlestein:	01:04:27	It reminds me of that, that talk we had in this last General Conference, the Parable of the Slope, right? The slope and the intercept. This idea that it doesn't matter where you start. I don't think God cares how much light and truth you have when you start. You could be 7 million orbits away from him or 10 orbits away from him, that doesn't matter. The question is, "What are you doing with the light and truth you have?"
John Bytheway:	01:04:49	Oh, so important.
Dr. Kerry Muhlestein:	01:04:51	So, don't feel bad that President Nelson is more capable than you are and don't feel too great that you're more capable than I am, right? The question is what are you doing with the light and truth you have? Even if you have a crash, get back in and drive again.
John Bytheway:	01:05:08	Get back on the horse.
Dr. Kerry Muhlestein:	01:05:09	Yeah, that's right.
Hank Smith:	01:05:11	I was going to add one thing about Peter. I just love that idea that Peter recovers, from maybe a bad moment in life. He recovers and turns around, becoming a mighty voice. So Alma, the younger, Paul. This idea of you can recover from a crash if we're taking on our Drivers Ed analogy.
John Bytheway:	01:05:32	Hank, thank you. And I love how the Lord didn't treat Peter like the Three Denial Guy. He treated Peter as he knew he would be, later, I think. A I love that he treated Peter based on his potential, I'll say it that way.
Dr. Kerry Muhlestein:	01:05:50	Yeah. And I think he treats all of us that way all the time. Well, these next two verses I think are actually the perfect segue to Moses, chapter 1. This is fantastic stuff about premortality that we will see echoed in Moses, Chapter 1, where we learn about Christ and Satan, right? And we really learn about them in, in Moses 1, but verse 27, "And the Lord said: Whom shall I send?" And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I and send me.

And the Lord said: I will send the first. And the second was angry, and kept not his first estate."

- Dr. Kerry Muhlestein: 01:06:23 And so, this is the first person who didn't act on the light and truth they have and lost it. And did it in such a way that he's not going to get it back. Right? But it also teaches us Christ. In fact, we find Abraham using this phrase elsewhere, we find the great prophets using this, this "Here am I," the Hebrew phrase is *hineni*, which really does mean like, "See me. Here I am. Here I am and behold me."
- John Bytheway: 01:06:55 I was going to say, this is the call of Isaiah, right? Doesn't he say the same thing?
- Dr. Kerry Muhlestein: 01:07:00 Right. Yeah, that's exactly right. And we see it several places. But the idea is that when the Lord says, "I need someone," you just say, "Here I am. Do you see me? I'm right here and I'm ready. Whatever you're asking, I'm ready and none of us, I think, including at this point, Christ, fully understands all that will entail. I mean, if I read the accounts in Gethsemane correctly, I don't think Christ understood until he was suffering it in Gethsemane, the depth of what he was going to go through.
- Dr. Kerry Muhlestein: 01:07:30 But it doesn't matter whether we fully understand it and let's be clear. None of us really understand what we're getting into when we sign up for marriage or for parenthood, because it's harder and better than we would've thought, right? But you don't have the faintest clue when you sign up for it. You just say, "Okay. I believe this is going to work out. Let's do this." And that's the attitude we need to have for everything God asks of us.
- John Bytheway: 01:07:54 Sorry for this note of humor, but I think it's Elder Bruce C. Hafen in one of his books, he talked about one of his daughters saying, "Yay, I'm engaged. I'm getting married. I'm at the end of my troubles." Sister Hafen said, "Yeah, which end?"
- Dr. Kerry Muhlestein: 01:08:08 Yeah, yeah, that's right, yeah.
- John Bytheway: 01:08:10 So that, "Most of my problems I either married or gave birth to, "I heard someone say, so.
- Dr. Kerry Muhlestein: 01:08:17 Yeah, yeah, yeah. And they are all of this, including mortality is both worse and better than we thought it would be, right? Or more difficult, maybe not worse. But more difficult than we

thought it would be. And that's the reason that it ends up being better than we thought it would be.

John Bytheway: 01:08:32 God is more interested in growth than he is in our comfort.

John Bytheway: 01:08:41 Please join us for Part 2 of this podcast.



- John Bytheway: 00:00:03 Welcome to Part II of this week's podcast. This has been great. I've been looking forward to Moses, Chapter 1. I love the vision he has, what he learns about himself. Maybe we can jump into Moses, Chapter 1. What do we need to know before we look at individual verses?
- Dr. Kerry Muhlestein: 00:00:23 Well, like we said, this is part of the Joseph Smith Translation. It's this revelation Joseph receives. But I guess the question we need to ask ourselves is Where, and When does this happen? And, the answer is we don't know, and we don't know, but we have at least some clues as to the When. Where is ... we know it's an exceedingly high mountain. Is it Mount Sinai? I don't know. I actually kind of guess so, but I don't know. The When, we only have two clues. We have, when Moses is talking to Satan, he says ... It's in verse 17 ... that God had talked to him in the burning bush. So we know it's after he sees God in the burning bush at Mount Sinai. All right. And then we get to verse 25 and 26, and he's telling Moses you're going to go and deliver my people out of Egypt.
- Dr. Kerry Muhlestein: 00:01:15 All right. So it's in between those two events. Now, that's actually a really narrow time window because it is from the Burning Bush that Moses learns he's going to go to Egypt and deliver God's people. And the next thing he does is he goes to Egypt and delivers God's people. Now that process takes a little while, but it's got to be somewhere in that narrow time window. I'll tell you my theory that I think most people disagree with and that's fine, they're entitled to their wrong opinion. But so, no, I really don't know, but I actually kind of expect or suspect that this might be at the burning bush episode. Like, this is the fuller version of that story, so that you get one version of it, kind of maybe a lower law, consumer version in Exodus 2 and 3. And then you get this kind of higher, in-depth version that gets restored to Joseph Smith here, where we learn all sorts of stuff.

Dr. Kerry Muhlestein: 00:02:10 So that, that would have Moses when he sees Satan, because as he has this vision, and this is also good background for it. He has a vision where he sees God, the vision ends, and then Satan comes to visit him, and then God comes back. So he has two visions, just kind of like Abraham. He just had a nice chat with Satan in between. And so when he is talking with Satan, he may be saying, when God called out to me out of the burning bush, just like a minute ago, when he called to me out of the burning bush two minutes ago, this is what he told me to do.

Hank Smith: 00:02:38 Okay. I think we're ready to ... I'm ready to jump in. We've got 42 verses here of never seen before scripture, this ... How old's Joseph Smith?

Dr. Kerry Muhlestein: 00:02:49 He's 24-1/2. Yeah. And this is the kind of stuff that most 24-1/2-year-olds can write pretty easily, so-

Male: 00:02:57 Yeah.

Dr. Kerry Muhlestein: 00:02:57 Maybe I ... I mean, this is really beautiful, profound stuff. If you've read anything that Joseph Smith himself actually writes around this time period, around 1830, he is not capable of writing this kind of beautiful, profound stuff. There's no way, absolutely no way. It becomes far ... It requires far more faith to believe that, than to believe that this is inspired, right? So, we get this introduction that he's caught up in a high mount. And then I love verse 2, and this will be language we recognize similar to Abraham, Chapter 3, "And he saw God face to face." But then we get some other incredible information in verse two. "And he talked with him and the glory of God was upon Moses; therefore Moses could endure his presence."

Dr. Kerry Muhlestein: 00:03:49 This is this doctrine of transfiguration that we talk about. Apparently, our natures are so incompatible with God's natures. His is so much more holy or full of light and truth than ours, that we cannot be in the same place together. We would make him unholy and we can't withstand his presence, right? So this is going to be a fatal meeting for Moses if he stays in the same state he's in, so the Spirit will temporarily change his nature, right? And that's really powerful. And maybe we can jump and look at a couple different verses for a second, just to understand that better. If we were to go to the end of verse five, where he says, "No man can behold my glory, and afterwards remain in the flesh on the earth."

Dr. Kerry Muhlestein: 00:04:40 If I read that correctly, I think what God is saying is, "Okay, I've changed your nature enough to see some things and to be in my presence. If I was going to show you everything, I'd have to

change your nature so substantially you can't go back," right? You would no longer be compatible with the earth. And we actually get Moses kind of mini experiencing this later, not in this experience, but later when he is up on the mount. All of Israel is down below Mount Sinai, he's up on the mount talking with God. And he is up there for a long time. When he comes down, he has to veil his face because he is still so full of light that the Israelites can't take him. He's too glorious for them.

Dr. Kerry Muhlestein: 00:05:19

He's been changed, I would guess, transfigured for so long, it's not an immediate change back. It takes a while for him to get to be of this realm again. And, you get that a little bit when you look at verse 11, when he says, "But now my own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him." So, this is where we learn more about transfiguration than really any place else, that we have to be changed to withstand God's presence.

Dr. Kerry Muhlestein: 00:06:03

And that change seems to be exhausting. So you'll notice that when God leaves Moses, he just falls to the ground and he can't get up. We see the same thing happening with Joseph Smith. In one of his accounts of the First Vision, he's on his back when it's over, and it takes a while. Yeah. Yeah. And we see it even when Moroni comes. Yes, Joseph Smith, he's hopping a fence and he kind of passes out for a while and yes, he'd stayed up all night, but most 17-year-olds can stay up all night and still hop a fence without passing out all ... I think that Joseph is exhausted from the change that has to come on him even to be in an angel's presence.

John Bytheway: 00:06:42

Well, there's the Sidney Rigdon example, too, Section 76, that ... What did Joseph say? "He's not as used to it as I am." They practically had to carry Sidney out of the John Johnson Farm.

Dr. Kerry Muhlestein: 00:06:55

Yeah. And I find that interesting. Joseph almost is saying, "I get transfigured so often I'm kind of ... I'm good at this now." It's not as much a shock to his system is what I think. His system is not as shocked by being transfigured. It's done this before. Moses sees God. He is ... And let's be clear, this is Jehovah because that's who we interact with after the Fall. But we should understand, and this is really key for understanding the old Testament. I think this is really, really important. Jehovah, I think ... This is the way I take it ... Jehovah is Christ's title when he is acting for, and in behalf of the Father. This is Christ when

he represents the Father. So he doesn't act as if he is Christ when he is Jehovah, he acts as if he is the Father.

Dr. Kerry Muhlestein: 00:07:44 We call it divine investiture of authority. He is acting for, in his behalf. That's not uncommon in the ancient world. So in Moses' day, if Moses is from around the time of Ramses the Great, which I suspect he is, Ramses the Great makes a treaty with the Hittites. There's a representative that comes from the Hittites to interact with Ramses. He speaks as if he's the Hittite king. He is treated like he's the Hittite king. He has the authority of the Hittite king. Everyone knows he is not the Hittite king, but they're going to act like he is. That's the way things were done. And the same thing is happening here. Jehovah is Christ acting for and in behalf of the Father..

Dr. Kerry Muhlestein: 00:08:23 So we will understand this best throughout the Old Testament, if we do it this way, we keep in the back of our minds, this is Christ, but we think of it as the Father. That's how Christ and the Father intended us to think about it. They intend for us to understand this as the Father speaking to us. It is through an intermediary, but think of it as the Father. So, that will help us understand this. And that will help us understand this chapter, because you're going to have Jehovah speaking about Christ. Right?

Male: 00:08:54 Yeah.

Dr. Kerry Muhlestein: 00:08:54 And, that seems weird unless we understand he's speaking as if he is the Father.

John Bytheway: 00:08:58 You said it already, but I want to repeat it because it helped me so much. It's probably been repeated by lots of people, but I think that Bruce R. McConkie said, "All dealings of God with man since the Fall have been through the Son."

Dr. Kerry Muhlestein: 00:09:13 Yeah. And Joseph Fielding Smith too.

John Bytheway: 00:09:14 Yeah. And when I teach this to the students, I think, "Think of Jesus' titles: Advocate, Mediator, Intercessor," and then you kind of get that relationship. So, when the Father does appear, what's he going to do? He's going to say, "This is my Son." So the baptism, Mount of Transfiguration and so forth, but that really helped me a lot, to get that idea of divine investiture. "Oh, it's because he's speaking for the Father because all dealings, since the Fall, are going to be through the Son." So, I'm glad you said that and I think it's really helpful. I love in the Book of Mormon when the righteous among the Nephites and

Lamanites are kind of astonished and he's like, "I'm the one who gave the Law. That was me."

Dr. Kerry Muhlestein: 00:10:09

Yeah. Yeah.

John Bytheway: 00:10:11

"I was the one talking to Moses in the bush there. And so I'm not destroying a Law, I'm fulfilling it. That was me."

Dr. Kerry Muhlestein: 00:10:11

Yeah. Yeah. And I guess while we're on the topic, another thing that is helpful for people as they're starting to study the Old Testament, and maybe most of our listeners know this, but there are probably a few who don't and we should just make sure everyone knows it. When you're reading the King James Version and you read where it says the word Lord and it's in all caps. Usually the L is a big capital, and then the O-R-D is small caps. That's the King James translators' code for telling you that the name is Jehovah. In the Hebrew text, it reads Jehovah there. Out of respect for the Hebrew custom, which I guess I'm just breaking right now, but out of respect for the Hebrew custom of not using the name of the Lord, they didn't write Jehovah. They wrote Lord, but they clued you in that says Jehovah by writing it with all caps.

Dr. Kerry Muhlestein: 00:10:55

So when you read that there, just in your mind, insert Jehovah, but as doing so, think, "Oh, the Father being represented by the Son, but he's acting as if he's the Father." So, I think those can help us understand the Old Testament. I mean, we could spend just hours, just on these first few verses. But let's spend at least a little bit of time, where God's speaking to Moses, saying, "Behold, I am the Lord God almighty." All right? So, again, he would be saying ... We don't have it in the Pearl of Great Price. They don't do the small caps. But, I would assume because Lord God is a common phrase in the Old Testament that it's saying the same thing, basically saying, "I am Jehovah, God Almighty and Endless is my name, for I am without beginning of days or end of years; and is not this endless?"

Dr. Kerry Muhlestein: 00:11:37

Now, I want you to think about what is the effect that all of this is having on Moses right now? First of all, he sees God face-to-face and God is so amazing and glorious that Moses can't even withstand his presence without being changed. That's got to be fairly humbling, I would guess. And if that's not humbling enough, the first thing God says is, "I am Almighty. I'm Endless. There is no end." I'm guessing this makes Moses feel fairly small, right? This is fairly humbling. But, note the next thing that happens, "And, behold, thou art my son." Think all that's implied in the parent-child relationship because children know, not when they're infants, but as they get older, they know they

can become like their parents. When Moses hears, "You're my child," implied in there is, "You can become like me. Plus, you have a special favored relationship with me."

Dr. Kerry Muhlestein: 00:12:38

So now, all of that humbling has also automatically turned into ennobling. And this is a pattern that we see in the scriptures. It's a spiral and we're going to see it ... It's in this chapter like three or four times, but God humbles and ennoble us, humbles and ennoble us. Right? Because if we get lifted up in our pride, we're going the wrong way. So he has to humble us, but it's bad if the cycle ends there. He then needs to lift us up, but in the right way. Notice how he lifts him up in relationship to ... well, in terms of their relationship with each other. That keeps you going in the right way, instead of off in the way where it's all about me.

Dr. Kerry Muhlestein: 00:13:14

No, this is all about our relationship with each other. And then we have to get humbled again, because we start to think it's all about us. And so he humbles us again, but then he'll ennoble us, but he'll do so in terms of this relationship. And that's the beauty of the covenant. This is a pattern. It's a spiral. Hopefully it's a spiral going up and up. So it keeps happening again, but hopefully we go up and up. The covenant is designed to do that. Sometimes we call it the pride cycle or the idolatry cycle or whatever else, but it's really a covenant cycle where if we keep the covenant, then we recognize we're getting our blessings from God. But sometimes, we start to think it's because we're really cool. So God has to humble us. And then we recognize we need God, gotta keep that covenant again.

Dr. Kerry Muhlestein: 00:13:50

And then we get the blessings in the covenant and so on. So I think we're seeing that here in Moses as well, because look how he keeps going through this pattern. We're going to see it a little bit. "So thou art my son ..." But now look, immediately, he's going to slam him down again, I mean, so, "I'm lifting you up," but he's going to give him a little bit of a humility body slam ... "Wherefore look, and I will show thee the workmanship of mine hands; but not all, for my works are without end, and also my words, for they never cease," which I think my kids and my students think is true of me as well. But anyway, but, "My works without end, and my words for they never cease. Wherefore, no man can behold all my works, except he behold all my glory; and no man can behold all my glory, and afterwards remain in the flesh on the earth."

Dr. Kerry Muhlestein: 00:14:32

That's humbling, right? To say, "I can't even show you everything I do. You're not capable of it. Even when I change you, you're not capable of it. I have to change you a lot more for

you to get this." But now look at the very next thing. "And I have a work for thee, Moses, my son." So we'll keep going. There's more ennobling, but just think of those. One, again, my son knows him by name and he has something for him to do. That's incredibly ennobling. But as if that's not ennobling enough, "For thou art in the similitude of mine Only Begotten and mine Only Begotten is and shall be the Savior, for he is full of grace and truth; But there is no God beside me. ..."

Dr. Kerry Muhlestein: 00:15:16

Right? So, so again, "You are like my Son," incredibly ennobling. Now, we're immediately going to get back into the humbling thing though. "There is no God beside me, and all things are present with me," meaning there's no future, past, anything. It's all present for him. The way Joseph Smith describes it is one eternal now. "For I know them all." All right. So, just in those few minutes, we've seen this spiraling pattern go through a couple times. And, we all go through it. But then, "And now, behold, this one thing I show unto thee, Moses, my son, for thou art in the world, and now I show it unto thee. And it came to pass that Moses looked, and beheld the world upon which he was created; and Moses beheld the world and the ends thereof, and all the children of men which are, and which were created; and of the same, he greatly marveled and wondered."

Dr. Kerry Muhlestein: 00:16:10

Moses sees everything. And if we're going to get back into this idea that everything's an eternal now for God, I think what happens ... And we have to use the wrong terminology here because we're very much beings that live time. But, for a moment, and that's not the right word, but for a moment, God allows Moses to not experience time, the way he doesn't experience time. I mean, it's pretty clear if he has this vision in real time, he'd still be having it right now.

Male: 00:16:38

Yeah-

Dr. Kerry Muhlestein: 00:16:39

It can't be in real time.

Male: 00:16:41

Yeah.

Dr. Kerry Muhlestein: 00:16:41

Yeah. He sees the future, the past. He sees the whole history of the Earth in an instant, right? So I think God changes his nature in at least the way that he can stop experiencing time, the same way God doesn't experience time, to see everything. And then he's placed back in time and he crashes, basically, because that's where we get, "The presence of God withdrew from Moses, that his glory was not upon Moses; and Moses was left unto himself. And as he was left unto himself, he fell unto the earth. And it came to pass that it was for the space of many

hours before Moses did again receive his natural strength like unto man; And he said unto himself: Now, for this cause I know that man is nothing, which thing I never had supposed."

Dr. Kerry Muhlestein: 00:17:20

And I don't think he's saying, man is nothing at all. It's nothing in comparison with God. Now, to really understand this, let's put ourselves in Moses' shoes. Moses, we don't know, he's maybe Ramses the Great or something, but he grows up in the heyday of Egyptian power. He grows up when you go to these buildings that they built. And they are still, I think, the most incredible buildings that have been built. They are jaw-dropping, amazing. The most powerful army in the world, Pharaoh is seen as semi-divine. And he has power and wealth and prestige like no one in the world today does, at least the prestige part, and it depends ... I mean, if you adjust for inflation, then I think the wealth part is well. And that's Moses' view of man, right?

Male: 00:18:06

Adjust for inflation.

Dr. Kerry Muhlestein: 00:18:07

Well, yeah, it's been a little while of inflation. But, that's Moses' view of man. He thinks that man, and in particular, some men are really something. And then he spends a minute or two with God and he says, "Oh, I was wrong. Compared with God, man is nothing." And this is important for us. I think sometimes as Latter-day Saints, we give ourselves a little bit of a watered down version of God. We like to think of Christ as our elder brother, which he is, but it's actually not a scriptural term. It's not the emphasis he gives. We like to think of this warm, fuzzy relationship, which is true.

Dr. Kerry Muhlestein: 00:18:43

But we forget the might and the majesty and the glory of God, the kind of thing that, where he, or any of his angels who are lower than he, the first thing they always have to say to someone is, "Fear not," because just seeing them is so darn scary. We underestimate the might and majesty of the being who we call father. And it's wonderful to remember that he's our father, but it's also important to remember he is way, way, way out of our league, I mean, orders of magnitude greater than we are. But, because he's our father, we can jump orbits. We can get there.

John Bytheway: 00:19:27

I love this. And I always ... When I'm in Helaman and it says, "The nothingness of man," or King Benjamin's people, "They saw themselves in their own carnal state, less than the dust of the earth," I'd love to say why don't we use this for a Youth Conference theme? Why isn't that printed on t-shirts, Man is Nothing. Moses 1:10.

Male:	00:19:45	That's right.
John Bytheway:	00:19:46	Youth Conference 2022.
Dr. Kerry Muhlestein:	00:19:47	And we'll get everyone, a little band that says, "I am less than the dust of the earth."
John Bytheway:	00:19:51	"I am nothing." And I think we have to get that. And what I love that's coming up is how Moses can hold the ennobling things that God says to him and the humbling parts and keep those together in a perfect way as he responds to Satan. But thank you for bringing that up, that he used to be in Egypt and the glory of Egypt and seeing all of that. And now he's going, "Okay, man is nothing."
Dr. Kerry Muhlestein:	00:20:19	Yeah. Yeah. If I were to take you to Karnak or Abu Simbel, you'd sit there and go, "Holy cow." But then if I were to take you to God, which I can't do, sorry. I can do the others, but not that one. But, if we were to do that, you'd say, "I don't even know why I looked at those things. It wasn't worth looking at."
John Bytheway:	00:20:35	Can I ask you another question? I have heard-
Dr. Kerry Muhlestein:	00:20:38	Yeah. I'm in a good mood. Yeah.
John Bytheway:	00:20:40	I have heard that one of the etymologies of the name of Moses is that the Moses part is the same as Ramoses or Ramesses, and that Ramesses is son of Ra, and that Moses is son of no one. And which, if that's true, it's kind of cool that the Lord keeps telling him, "Thou art my son." So, I wanted to know if that's a reliable scholarship or not?
Dr. Kerry Muhlestein:	00:21:10	So, for Moses' name, it's a little bit complicated. And I think sometimes we do a little bit more than maybe we can. So, in Hebrew, the name is Moshe. And they translated in English to Moses with this M-S-S route. It doesn't have an S on end of it in the Hebrew route. But, the M-S-S is a really common ending of names in Egyptian. And it comes from a verb Ms. It means to be born, born of. So, Ramesses is born of God.
Dr. Kerry Muhlestein:	00:21:45	It is quite likely though, that Moshe is the Hebrew ... Like, when you take a name from one language to another, you just ... things happen to it. So, Giovanni and John are the same names. We always do things with names, so is it possible that Moshe is the Hebrew? When you go through these changes from one language to another, is it from Meses? It's possible. I don't think we can be sure of that, but it's possible. If it is, then I would

suggest it's probably not "son of no one," because then you'd actually have to have something that says, "Of no one." It means to be born. And he gets this name when she draws him out of the river, and what seems like maybe she hadn't been able to have children of her own. This is Pharaoh's sister, another pharaoh's daughter, another pharaoh, another, a sister and a daughter of different pharaohs.

Dr. Kerry Muhlestein: 00:22:40

She draws him out of the river, and so, I suspect if she does give him the name Meses, or having to do with being born, that she's saying, "He's been born to me." And, in a way it's implied of no one, meaning he's come out of nowhere. This is just a birth, he just is born. So, it may be contrasting with that, so it does imply that he's not particularly the son of Ptah or Ra or something like that. But, either way, I think it does have a significant tie into the fact that God is implanting upon him emphatically, "Do you know whose child you are? You're mine." And I think God would like to do that for every single one of us. "Do you know whose child you are? I am the Lord, God Almighty, and you are my child."

John Bytheway: 00:23:32

Oh, I always imagine Moses at that moment, and I'm not inserting words in the scriptures, but I always imagine him going, like, in verse four, "Really? Me?" because what a statement that was from this being that is Almighty and Endless. And, I love that in one of the First Vision accounts, Joseph Smith said, "My soul was filled with love and for many days I could rejoice." And maybe Moses, I think, would be having the same experience.

Dr. Kerry Muhlestein: 00:24:04

Yeah. You get that idea as you keep reading. Yeah.

John Bytheway: 00:24:08

Yeah. And then having him say, "Thou art my son," and it's filling him with love. My scriptures are forever changed. I've written humbling, ennobling, humbling, ennobling next to these verses-

Dr. Kerry Muhlestein: 00:24:19

If you start looking for that pattern, you'll see it all over in scriptures.

Male:

00:24:22

Yeah.

Dr. Kerry Muhlestein: 00:24:23

And, it's everywhere. Once you clue into that pattern, you'll start saying, "Oh, Jeremiah, oh Isaiah, oh, ah, God's doing that with all of us." And he'll do it in our lives. If you're not in the midst of that pattern, there's something wrong. So, don't feel bad when you're getting humbled, just look for the ennobling

step. And the key there is to remember your relationship with God. That's what it's all about.

Male: 00:24:45 Beautiful.

Dr. Kerry Muhlestein: 00:24:46 So, if we jump into the next part ... I mean, this first part is key for understanding the next part. So the next thing, and we don't have to read every word of this, but the next thing is that once Moses realizes that he is nothing and so on, like we've talked about, then Satan comes to him. And the first thing Satan says is Moses ... Let's at least read that phrase in the second half of verse 12. "Satan came tempting him saying: Moses, son of man." All right, so notice the emphasis there, "Son of man, worship me." And look at what Moses says. "And it came to pass that Moses looked upon Satan and said: Who art thou? For behold, I am a son of God in the similitude of his Only Begotten; and where is thy glory that I should worship thee?" So, notice what's happened. First of all, when he says, son of man, he says, son of man, nothing, don't give me that. I know who I am. I am a son of God in similitude of his Only Begotten." But what's more, "I've seen real glory and it's not you."

Dr. Kerry Muhlestein: 00:25:50 And, that's key. I think if we want to ... So, I believe, in my personal opinion, one of the reasons it was so important for God to restore this lost story about Moses is because it gives us a pattern, this symbolic story. It's a real story, but it teaches us, symbolically, about how to avoid Satan. And if I'm understanding, President Nelson recently ... I mean, Satan's out to have us and we better have the Spirit with us to withstand this. So, one of the keys is ... Well, there are two keys that are given here, that Moses is given the experience to withstand Satan. There are a couple more that we'll get in a minute. But, the first two things we see is one, understand your relationship with God. And two, you need to have had enough experiences with God to recognize the counterfeits when you see it.

Dr. Kerry Muhlestein: 00:26:43 So if we were to tie together a couple things President Nelson has been saying lately, he's told us, "You have to have the spirit of inspiration. You have to have revelation if you're going to survive spiritually in the last days." In this last conference, he pleads with us a number of times, pleads with us, "Tune out the world, tune into God." And I think at least part of the reason, and probably the major reason is Satan is trying to deceive us. The world is hurling ideas at us at a faster pace than we've ever experienced in the history of the world. We are bombarded so completely and frequently by the ideas of the world that we better be having these experiences with God.

Dr. Kerry Muhlestein: 00:27:21 And my opinion, this is one of the major reasons for the new Children and Youth Program is because, to find out these goals of what God wants them to do, they have to have interaction with God. They have to receive some inspiration and revelation so that they have that experience, so that then, they can discern between the garbage the world is throwing at them and things that are really from God. And I'll just tell you again, in my per personal opinion, the greatest trial our youth and our young adults are having right now is they're so awash in the ideas and the teachings of the world, that it's

Dr. Kerry Muhlestein: 00:27:56 ... They're really struggling with discerning between the world's ideas and God's ideas. It's a plague. It is killing them spiritually, this inability to discern. And so often, they think that the world's ideas are good and godly ideas and they're not. And so they start to reject or question the prophets on all sorts of things, or the scriptures on all sorts of things, because they've been convinced by the world. And this is telling me the key is they need to have more experiences with the Spirit, so that when the wily ways of Satan come and hit you, you can say, "You know what? I've felt the Spirit before, and this isn't it."

John Bytheway: 00:28:28 Oh, it's so good. President Nelson's last talk, in General Conference, about giving the Lord your time, exactly this. He said, "If you're getting most of your information from social media, if you're spending more time there than time with the Lord, you're going to get ... You're going to have a lot of trouble discerning the Holy Ghost." And the new Children and Youth program ... I'm so glad you said that. The idea of getting your goals, not from a book or a pamphlet that somebody else wrote, but getting it from your patriarchal blessing, from connecting with God. "You have a work for me to do, what is that work supposed to be for me?" That is exactly what it's about. It's asking more of us than getting our goals from a merit badge book or a personal progress book. It's saying, "You get on your knees and find out what work God has for you to do."

Dr. Kerry Muhlestein: 00:29:18 Absolutely.

John Bytheway: 00:29:19 Thanks for mentioning that.

Hank Smith: 00:29:22 Kerry, I'm just loving this, really.

John Bytheway: 00:29:24 This is so good. Yeah. That verse 13, I loved what you said. This is a textbook example of ... I mean, he understands his nothingness without God, or ... But he also gets, "I am a son of God. In fact, I am ... he told me I would be like the Only Begotten." And he holds those ideas perfectly together. But I

love that in the new Aaronic Priesthood theme, the Young Men start by saying, "I am a beloved son of God, and he has a work for me to do." So, it starts with that identity. The Young Women say, "I am a beloved daughter of Heavenly Parents with a divine nature and eternal destiny."

John Bytheway: 00:30:05

And that is just this starting point. If I get my relationship with God, some of these temptations can be put in such a light that I know exactly what to do next, or how to discern. I love how he says in verse 15, "I can judge between thee and God. I know exactly how to tell the difference." And I've heard Hank talk about, "Don't be confused about who your enemies are." And I think what you were saying, Kerry, "If you're so awash in social media, you don't know who's friend or foe, if you're not very discerning." This is great stuff.

Dr. Kerry Muhlestein: 00:30:40

Yeah. If you're going to be awash in social media, make sure that a whole bunch of it is coming from the Church. The Church has put great stuff out there, so get into that. If you're going to get on social media, spend at least some of your time doing it in a way that you are experiencing that connection with God and the Spirit, so that then, when you get the next thing you click on and it's not of God, you can tell the difference.

Hank Smith: 00:31:03

Kerry, I have a brother-in-law who's in the Secret Service. And he has spent so much time with real money and counterfeit money that it doesn't take him long to ... He can just pick him out. He can pick out the real money and the counterfeit money. When I'm looking at, it all looks the same to me. He's just ... I like what you said there, you need to have enough experiences with God that you can, not only recognize God, but you can recognize the counterfeit.

Dr. Kerry Muhlestein: 00:31:29

Yeah. And, Moses goes on with that. In the next verse, he says, "I couldn't see God because he had so much glory, without being changed, but I can see you fine. So what's ... You're not fooling me here." And then, as you said, John, in verse 15, "Blessed be the name of my God, that his Spirit hasn't altogether withdrawn for me." So he's not having the same spiritual experience he had before. And this is also really, really key for all of us to understand, but especially our youth and young, single adults, or young adults ... I don't care whether they're married or not ... that they need to understand this, that we all have spiritual highs. None of us maintain those spiritual highs forever. That, we don't choose when the Spirit comes on as strongly, God chooses that, and when it's the right time for it and so on.

Dr. Kerry Muhlestein: 00:32:10 But, we need to remember it, that's one thing. And you can see Moses is remembering when he felt the Spirit really strongly, but he also is doing that, which makes it so the Spirit doesn't depart completely. So, as long as he has the Spirit with him, at least a little bit, he can remember what it was like when he felt it strongly, and he's able to discern, and judge. And he's not going to fall for Satan because God told him, "Worship only God." So, then he tells Satan to leave. Get thee hence, Satan, deceive me not," in verse 16. And then I love verse 17, and we made reference to it before, but let's read verse 17 and 18 because they're really key. "And he also gave me commandment when he called unto me out of the burning bush, saying: Call upon God in the name of mine Only Begotten, and worship me." Now look at verse 18. "And again, Moses said: I will not cease to call upon God, I have other things to inquire of him."

John Bytheway: 00:33:06 I love that line.

Dr. Kerry Muhlestein: 00:33:07 I hope that's all of us. I hope that's all of us. I've got some more questions. I don't know when I'm going to get them answered, but I've got some more questions, so I'm never going to stop asking. I'm never going to stop going to God. I'm not going to ... So, go ahead and go to whatever news app you use or whatever else, that's fine, but don't stop going to God to get your answers. And if you have questions about the Book of Abraham or Joseph Smith and something you read about him, or about the church's position on this social issue or that social issue, go ahead and search elsewhere, but don't stop asking God. And don't stop doing those things that keep the Spirit in your life, or you're going to be deceived. You will automatically be deceived if you don't have the Spirit with you and you don't have experiences with God. You have to have those things, and so, whatever else you're doing, make sure you're doing those things so you're not deceived, or you will be deceived.

John Bytheway: 00:34:00 Hank speaks about Laman and Lemuel and how they hadn't had experiences with God. In fact, I love to ask my class, "What's the difference between Laman and Lemuel and Nephi?" And because I don't want them to just say, "Oh, they had a bad attitude." No, let's be more specific. What is it one Nephi 2:12, "They knew not the dealings of that God who had created them." They didn't have experiences with God. And that was the difference. And this idea, "I have other things I want to ask him," and he even uses the word inquire here, in Moses 1:18. And what did Nephi say to Laman and Lemuel? "Have you inquired? Have you inquired of the Lord?" And I thank you for pointing that out.

Dr. Kerry Muhlestein: 00:34:39 And they said, "No, we don't do that."

John Bytheway: 00:34:42 "No, we don't do that." And then, they, sadly, "Well, he doesn't answer my prayers. He maketh no such thing known unto us." No, he will, he would love to, if you will inquire, in his way and in his time. But anyway, this is ... I love how this ... We can connect other scriptures to this. And I'm just sitting here thinking, "Okay, like Joseph Smith wrote this." It's too amazing, too profound. And what year are we looking at? 1830?

Dr. Kerry Muhlestein: 00:35:12 Yep, June of 1830. And then notice what continues to happen. So he's already told Satan to leave once. He tells him at the end of verse 18, again, "Depart hence, Satan." And then Satan starts to cry with a loud voice, and he commands Moses to worship him again. Just telling Satan to leave didn't do it. Satan's pretty powerful. And, look at verse 20, "And it came to pass that Moses began to fear exceedingly." I mean, Satan is powerful enough that even though Moses has seen and had this experience with God, when he sees Satan in his full nasty power, it's scary. And then, when he starts to feel fear, then it gets worse. "And as he began to fear, he saw the bitterness of hell." But note the next part, "Nevertheless, calling upon God, he received strength, and he commanded, saying" depart from me, Satan, for this one God only will I worship, which is the God of glory."

Dr. Kerry Muhlestein: 00:36:10 Now I see actually, a really strong tie between that and the First Vision experience that Joseph Smith has, because the first thing most Satan seems to do is to make noises and different things like that, to kind of make him afraid. And once he starts to feel this fear ... And we're all going to feel fear. All right? I mean, there's no way for us to just say, "I'm never going to be afraid ever again." We're all going to feel fear. But once he feels that fear, then Satan can really start to oppress him. And it gets to the point where Joseph Smith thinks, "I'm not going to survive this. This is too much and I'm not going to survive." But even with that thought, he doesn't stop calling on God. He keeps praying and asking God, and the first deliverance isn't the light and Satan's gone. The first deliverance is that he gets hope that he might survive and he keeps praying.

Dr. Kerry Muhlestein: 00:36:58 All right, that's for Joseph Smith. Satan's not just gone immediately for Joseph Smith, Joseph just keeps calling on God. And then he's given the ability to keep calling on God. And that seems to be what's happening here. Satan is getting scary for Moses, but Moses doesn't give up. He keeps praying, even though this is lasting longer than he thought it would, even though this is worse than he thought it would be. It's scarier

than he thought it would be, and he's done the stuff that he thought would get rid of Satan, and it hasn't gotten rid of Satan, but he's not going to quit calling on God.

- Dr. Kerry Muhlestein: 00:37:30 There's a lesson in there for us, for whatever is oppressing us, addiction, depression, temptation, whatever it is, it's often longer than we think it is. It doesn't leave when we think it should. We got a priest at a blessing. We called on God, whatever. It doesn't go away like we hope it will. The key is to keep praying. And sometimes, the deliverance that comes is the ability to just keep praying, to keep turning to God. Eventually, the deliverance will come, as it did for Joseph Smith, and as it does for Moses.
- John Bytheway: 00:38:00 I'm thinking of Section 50, again, "Continue in God," all of the things that that can mean. You continue to pray, you continue being a disciple, which means constant course corrections. Right? I wanted to ask you what you thought about verse 19? I mean, it sounds like Satan is having his own identity crisis saying, "I am the Only Begotten, worship me." I thought, "Wow, what a chilling moment that must have been."
- Dr. Kerry Muhlestein: 00:38:25 Yeah. Satan relies on deception. My opinion is he relies on self-deception more than anything. I think Satan is so self-absorbed, that's what caused his problems in the first place. And it's what continues to cause his problems, and he deceives himself, and most of us do. We like to deceive ourselves when we're being selfish and not following God. And then we want to convince others of that same deception. And I think that's exactly what's happening here. Satan is desperate to convince Moses of something that isn't true, although, I suspect that Satan is starting to believe it himself. I don't know though, I'm just making that up.
- Hank Smith: 00:39:05 I think so too, Kerry, self-deception. But, I would encourage everyone to read a talk from Elder Holland called, "Cast Not Away Therefore Your Confidence," where he talks about this experience Moses has. And one thing he says is ... "One message he gets is, don't let your guard down. Don't assume that a great revelation, some marvelous illuminating moment, the opening of an inspired path is the end of it. Remember, it is an over until it's over." And he goes through saying, "Satan's going to try to get his licks in." So just remember that, that we have these incredible spiritual experiences and don't be surprised when afterwards, here comes the adversary to challenge that experience. So he comes before with Joseph Smith. He comes after with Moses.

- John Bytheway: 00:39:53 I think that's a pattern. I think in 3 Nephi, when the sign of the Savior's birth had been given immediately, there was this spin machine that Satan started up to try to explain it away. And there's that pattern, "Great spiritual experience? Okay, expect, Satan's going to try to diminish that, reduce it, spin it," something like that, and that's a pattern.
- Dr. Kerry Muhlestein: 00:40:17 So, with that same pattern, let's look at what happens because Moses, we saw at the end of verse 20, Moses, who's going to keep calling on God. Satan's going to get more upset at the beginning of verse 21, but Moses received strength. This is that part we were talking about. And we saw it with Joseph Smith as well. He's given the ability to keep calling upon God and this time he's going to say, "In the name of the Only Begotten, depart hence, Satan, and it came to pass that Satan cried with a loud voice, with weeping and wailing and gnashing of teeth." This still isn't going easy by the way. "And he departed, hence even from the presence of Moses, that he beheld him not." So, the fact of the matter is, we can do everything right, but without the power of Christ, we're no match for Satan. If you think you can go head to head with Satan and win, you are crazy.
- Dr. Kerry Muhlestein: 00:41:03 You're just flat out crazy. This is a battle you are not going to win. If you want to go against everything that the world is going to throw at you and find your way through this life on your own, you're going to lose. The only way you come off conqueror is if Christ is there backing you up. That's the only way you defeat Satan. You're not powerful enough on your own, but with Christ, you are. Kind of reminds me of this time, where I had a son who was in Sixth Grade and a son who was in Kindergarten. And the Kindergartner was out on the playground after school, they were waiting for something. And so he was playing on the playground and some First or Second-Graders kind of started to pick on him a little bit, and he wasn't sure what to do.
- Dr. Kerry Muhlestein: 00:41:46 And then his Sixth Grade, big brother shows up and problems are over. Sixth Graders are a lot bigger than First or Second Graders. Problems are over. He's okay. I mean, no one had to get hit or anything like that, but it just ended, when your big brother's there and he's more powerful. This was a battle the Kindergartner wasn't going to win. He didn't have to win. He just had to have his big brother show up. And that's what happens for Moses. We are not going to beat Satan, but if we can get our Big Brother to show up, battle's over. And that's a powerful thing that Moses learns here and that we can all learn.

- Hank Smith: 00:42:20 I love it, carrying that determination. "I will not cease to call upon God. I don't care what happens, I will ..." Yeah, that determination of, "I will win this eventually," to anybody who's battling addiction or anything.
- Dr. Kerry Muhlestein: 00:42:36 Right. Right. It takes both his determination and God giving him strength to be able to press on in his determination. And then later, deliverance comes. Don't think it's going to be overnight, the deliverance comes. You just have to first buckle down and then get some strength from God to keep buckling down. And Satan is going to have some small little victories in the middle of there. He's scaring the dickens out of Moses through all of this.
- Hank Smith: 00:43:01 I mean, even if this was just the one chapter Joseph Smith gave us ... I mean, it's one of hundreds, but if this is just the one, this is amazing, just this one chapter.
- Dr. Kerry Muhlestein: 00:43:11 Yeah, I agree. And especially when we get to the end, I mean, Moses 1:39 ... "We'll get there ... I think it's the most profound verse. It affects the way we understand every other verse we read. So, we'll get there. In fact, we're going to start to get there pretty quickly, because what we get is verse 25, Moses calls upon God and God comes back and he says, "Blessed art thou, Moses, for I, the Almighty, have chosen thee." And this is when he tells him he's going to deliver Israel out of bondage. And then verse 27, I find this so interesting. "And it came to pass, as the voice was still speaking, Moses cast his eyes and beheld the earth, yea, even all of it; and there was not a particle of it which he did not behold discerning it by the Spirit of God. And he beheld also the inhabitants thereof, and there was not a soul which he beheld not; and he discerned them by the Spirit of God; and their numbers were great, even numberless as the sand upon the seashore."
- Dr. Kerry Muhlestein: 00:44:02 Now, we already read in verse 8, that he saw everything in everyone. But somehow, here, he sees more of everything and everyone than he saw in verse 8. So, however great verse 8 was, God has actually even more in store for him. That's incredible to me. It just gives you a glimpse of how much we're not getting, but something to look forward to and how much we will get. So then, after all of that, and he's seen all these things, Moses finally has the chance to ask the question he wanted to ask. Remember, that's what ... He's been wanting to ask God another question.
- Dr. Kerry Muhlestein: 00:44:35 So he finally does. He asks him two questions in verse 30. "And it came to pass that Moses called upon God, saying: Tell me, I pray thee, why these things are so, and by what thou madest

them?" So basically he said, "Why and how did you make these things?" Now, God's answers are really interesting. And I think there's something we often don't notice here, but I think is significant. So, let's look at the answers. All right? So verse 31, again, Moses has to be transfigured so he can withstand being with God. And then note, once we learn it's transfigured, God answers him. And he says ... He answers the first question. The first question is why? And note his answer for the first question. "For mine own purpose have I made these things. Here is wisdom and it remaineth in me." Basically, it says, "I've got a really good reason and I'm not telling you. Yeah, this is for me to know and you to find out."

Dr. Kerry Muhlestein: 00:45:27

So, he is going to tell him. In verse 39, he answers the question. So then, I ask myself, "So, why doesn't he answer it right away?" And, the only thing I can come up with, the assumption I make is, "Well, he must not be able to understand the answer he gets in 39 until he gets the information in between. But somehow the information in between makes it so he can understand the real answer better." So, he tells him, to begin with, "I've got a really good reason, I'm not telling you right now. Let me tell you some other things." And then he gives him the answer. So, this stuff in between, I guess we need to know. And the first thing he tells him is the answer to question number two, how he created the world.

Dr. Kerry Muhlestein: 00:46:07

Now, he could have given him a geophysical answer, an astrophysical answer, a molecular answer, a subatomic answer. There are all kinds of ways, a geological answer, there are all kinds of answers of how he created the Earth. Note the answer he gets him, which I suppose is the most important answer, what he really wants him to know, because this is what he tells him. "By the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth." That's the most important thing, that's what we really need to know about creation. So, in the next couple weeks we start studying Creation and there are all sorts of fantastic things to study in there. But this is the stuff you have to remember. The real how of Creation is by Christ. Everything else is subtext.

Dr. Kerry Muhlestein: 00:46:48

Keep that in mind, it will all work out. Forget that, none of it's going to work out. But now, we're going to get this other information. So he needs to know apparently two different things before he can get the answer as to why he created these things. One is the How, I create them by Christ. The next thing is, again, really, it's in humbling. It's humbling stuff and helping Moses understand again, even after all he's seen, the might and majesty of God. So he is going to tell him, "Worlds without

number have I created, and I also created them for mine own purpose, and by the Son I created them, which is mine Only Begotten." And then he talks about Adam. But, I want to read verse 35 and 36. Well, 35 through 38 are what apparently we have to know to understand verse 39.

Dr. Kerry Muhlestein: 00:47:41

So he says, "But only an account of this earth, and the inhabitants thereof, give I unto you." So, that's important to understand. We often talk about, so, "How does this work for other worlds and so on?" And God is telling us, "I'm just telling you about this world. I'm not telling you anything about those." So, whatever it is we think we know about them, we're wrong. Okay? He doesn't tell us about those. So, you speculate all you want, it's great to think, but let's know, God's not telling us. Now, "For behold, there are many worlds that have passed away by the word of my power." These are worlds that have come and gone. Now, think about how long this world's been around and stuff. All right, that's saying something.

Dr. Kerry Muhlestein: 00:48:17

"There are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable they are unto man." You are not capable of understanding how many worlds there are. "But all things numbered unto me for they are mine and I know them." That really tells us something about God and who he is. "And it came to pass that Moses spake unto the Lord saying: Be merciful unto thy servant and tell me concerning this earth." So he says he will, but verse 37, "And the Lord God spake unto Moses, saying: The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine." Again, that ... his amazingness, plus the way he knows those who are his. "And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works, neither to my words."

Dr. Kerry Muhlestein: 00:49:07

So, before he gives him this answer, he wants Moses to understand on yet another level, how omnipotent and mighty and majestic he is. And then after all of that, he will say this, "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." Now, that changes everything. Yeah, that's the Why, and it changes everything. I'm not exaggerating when I say I understand every other verse of scripture differently because of this verse. I know Why God is doing everything he's doing, why he's saying it the way he says it. Everything else we read is said that way, God is doing it that way because he's trying to bring about our immortality and eternal life. And I pair it actually with John 3:16, these are the two key verses in all of scripture, to me. He's doing it because

he loves us. And because he loves us, he's trying to bring about our immortality and eternal life.

Dr. Kerry Muhlestein: 00:50:06

But I will also think that I need to understand this in light of all these other things that show us that it's by Christ and God's might and majesty. And when I do that, then I suddenly realize ... Well, let's just put it this way, and it's a simple way, but I think it's really important. God's business is to exalt me. That's what this verse tells us, to bring us immortality and eternal life. His business is to exalt me and based on everything he's said and shown us, he's probably pretty good at what he does. He has the ability, through his son and through who he is, he has ... If he can do worlds without number that have already come and gone, he can exalt me. I mean, it may not be easy, but it's got to be a smaller task than what he's already done. If he's done all of that, it can't be that hard to exalt me. This is a being who is capable of so much. And if what he wants is to exalt me, I think he probably can.

Hank Smith: 00:51:10

Yeah. He says often, "I am mighty to save. I'm good at this."

John Bytheway: 00:51:15

I love ... I think there's a lot of moms and dads out there who are ... "They believe, "I know he can save me, but I'm worried about my children. I'm worried about my failures to raise my children right, or my perceived failures to raise my children right." And I love to read this in context with ... I was just trying to look it up. I think it's 2 Nephi 20, maybe where the Lord says, "I am able to do my work." I'd love to put those together. "This is my work." It's not ... This doesn't say this is your job, moms and dads, to bring to pass the immortality and eternal life of your children. He says, "No, this is my work. And I am able to do my work." And I hope that gives parents hope out there. He knows how to do this.

John Bytheway: 00:52:04

And he will ... As we've talked about, people will be judged according to what they've done with the light they've received. And don't be too hard on yourself. I was going to say too, there was an *LDS Living Magazine* article, 10, 15 years ago, that said this was the most repeated verse in General Conference. Now every six months, maybe that changes, but Moses 1:39 is apparently very often repeated. And if you've ever gone to the scriptures.byu.edu, or if you go to the app citation index, you can search the number of times any verse has been repeated in General Conference since the Restoration. And it's fun to see the hundreds of times Moses 1:39 has been repeated.

John Bytheway: 00:52:51

And if I could just say one more thing, Stephen Covey, in one of his books said that Albert Einstein was once asked, "Hey, if you

could ask God anything, what would you ask him?" And Albert Einstein said, "Well, I'd ask him how he created the universe?" And then he paused and changed his mind and said, "No, wait. I would ask him why he created the universe because then I would know the meaning of my life."

Hank Smith:	00:53:13	Wow.
Dr. Kerry Muhlestein:	00:53:14	And those are the two things Moses asks. Right?
John Bytheway:	00:53:16	And look at that. Yeah.
Dr. Kerry Muhlestein:	00:53:17	Yeah.
Hank Smith:	00:53:18	Why and how? John, I wanted to throw in one cross reference Second Chronicles, 20 verse 15. When Jehosaphat ... We're going to study this story later this year ... When he's scared to go to battle, like the parents you talked about and God reminds him, Jehovah reminds him, "The battle is not yours, but God's. This is my fight. This is my work."
Dr. Kerry Muhlestein:	00:53:42	And along those lines, maybe I could share a story. I think this would be all right. It's a story of a friend of mine and I won't mention names or anything, but who his family has kind of fallen apart. Wife left the Church and stuff like that. And he's been really worried, since his children are now receiving kind of mixed messages from their parents, about keeping his children in the church and feels like he doesn't know if they're going to be saved. And, he talks about praying about that and one time just saying, "What do I need to do to save my children?" and having a really strong experience where he got the answer very clearly, "You don't save your children. I save your children. You leave this to me. I'm the one who saves them."
Dr. Kerry Muhlestein:	00:54:24	I think that's that it's worth remembering, just like you just said, Hank, that this is his battle. This is his work. And, as you said, John, he is mighty to save. I think we ... I'm not saying we shouldn't ... It says to work out our salvation with fear and trembling and I mean, we should be in some ways consumed with this. But, at the same time, we should not be stressed about it. If we are giving it our best shot, God is more than able to change me. If he can change all these worlds into celestialised fears and whatever else, he can take little, dingy old me and change me.
John Bytheway:	00:55:02	Oh, thank you. I found that reference. Let me ... For our listeners 2 Nephi 27, and it's the last part of verse 21, "I will

show unto the children of men that I am able to do mine own work." And I love putting those two together. "This is my work to bring to pass your immortality and eternal life. And I know how to do this. I can do my own." Now we are called able, or we are called willing in the sacrament prayers. I'm willing to take upon thee the name of thy son. I'm willing to always remember him. I'm willing to keep his commandments, but God is always called able. I'm able to do mine own work."

- Hank Smith: 00:55:43 ... learned in the last couple of years as I've ... People will ask, "Hey, how do I help my roommate? How do I help my son, my daughter? How do I help them?" And one thing I've started to say is, "Remember, you're the assistant. You're not the primary role here. You're the assistant. So just listen to the lead as he does his work," because we often think, "Well, I'm the one ... I'm center stage here, I've got to do something." And I'm saying, "Well, if he asked you to, then do."
- Dr. Kerry Muhlestein: 00:56:14 Yeah. Our role is to bring people to Christ. Christ is the one who brings them to the father. That's way beyond us. We've just got to get him pointed, say, "That's where you need to go." And sooner or later, they'll remember that we pointed them. They may not remember it when we want them to, but sooner or later, they'll remember that we pointed them. Christ will do the work.
- Hank Smith: 00:56:34 It's interesting that when he asked him, "How'd you do it?" he just pointed him to Christ, right?
- Dr. Kerry Muhlestein: 00:56:39 Yeah.
- Hank Smith: 00:56:40 And so, we have Christ pointing Moses to himself, right?
- John Bytheway: 00:56:42 Right.
- Hank Smith: 00:56:43 "How'd you do all this?" "Just listen to me. Just follow me."
- Dr. Kerry Muhlestein: 00:56:47 Well, and it's so interesting. You get this relationship between the Godhead, that, I mean, what we know of the father is he keeps introducing the son, but what is the son going to do? He's going to testify of the Father and bring us to the Father. What does the Holy Ghost do? He testifies of both of them and brings them to the Father. They work together, but it's funneled through Christ to the Father.
- Hank Smith: 00:57:07 Sometimes, I think we're so worried about being, not Trinitarian that we don't talk about the unity of the Godhead.

John Bytheway:	00:57:14	The oneness, yeah, I was thinking about-
Hank Smith:	00:57:16	Yeah.
John Bytheway:	00:57:16	... that very thing. It's just fine if he speaks for the Father, they're one.
Dr. Kerry Muhlestein:	00:57:21	Yeah. I think sometimes, we confuse ourselves by being obsessed about this, whereas, if you look at most of the prophetic writers, they're not that concerned about distinguishing between one and the other. They'll talk about them the same way. They're really just not concerned about it. I'm not saying that we should stop believing that they're three separate beings, there are, but Christ is pretty clear. "Well, if you've seen me, you've seen the Father. If you've seen the father, you've seen me." We just ... Christ's purpose, in many ways ... Elder Holland taught this ... was to reveal the Father to us, and in many ways, by just being like the Father. And that's how we learn about the Father. So, thank goodness that we have that intermediary who can reveal the Father to us and bring us home to the Father.
John Bytheway:	00:58:12	Boy, this verse 41 is ... I'm reading this going, "Wow." "In a day when the children of men shall esteem my words as not." And, Kerry, you are talking about, "I'm so into social media, but I'm not so much into the words of God," and the impact that can have on your soul. Look at this. That sounds like our day.
Dr. Kerry Muhlestein:	00:58:37	Yeah. Yeah. And that's when he is going to give us these words again. When we people have decided, "We don't care so much about God," he's going to give us something that should make us care. And I hope that people will study this and that we will care more about God and recognize that he cares more about us than we thought.
Hank Smith:	00:58:59	I love what you said there, Kerry. This is from that same Elder Holland talk that I quoted. Elder Holland says, "Like, Moses, don't lose your confidence. Don't forget how you once felt. Don't distrust the experience that you had. Satan's going to try to get you to second guess your spiritual experiences. That tenacity is what saved Moses, when the Adversary confronted him. And it is what will save you—tenacity."
Dr. Kerry Muhlestein:	00:59:24	It's so true.
Hank Smith:	00:59:25	... tenacity to hold to your spiritual experiences.

John Bytheway:	00:59:28	Kerry, this has been so great. Thank you so much.
Dr. Kerry Muhlestein:	00:59:33	This is just fun stuff.
John Bytheway:	00:59:34	I always knew I love this chapter, but you have expanded my mind on this. That ennobling/humbling thing, I will never forget that. That's really good.
Hank Smith:	00:59:44	Yeah. And for me, it's that Abraham three, "Let me show you how they ..." I've got to give you a little MTC experience, because I've read that before going, "I don't know why he's doing this, I bet Kerry does." I've actually thought that as I'm reading it. I'm like, "I bet Kerry understands this."
John Bytheway:	00:59:59	And I love that, as well. That, as also, the pivot point in there is ... But there's something more important than stars and planets and that is souls. So let me start talking about those. That's great stuff.
Dr. Kerry Muhlestein:	01:00:13	It's fun. It is fun stuff.
Hank Smith:	01:00:15	Kerry, this has been, I mean, just a fantastic discussion. I feel like these two chapters ... And I'm more excited for our Old Testament year, just because of what we've done today. Tell us, Kerry, what's it like being an Old Testament Egyptologist scholar and being a member of the church? Give us just a little bit of your journey, your experiences.
Dr. Kerry Muhlestein:	01:00:43	That's a great question. I mean, the journey would be a long, long story, but I'll tell you just, I guess in brief, that as I learned how much I loved the scriptures and as I felt the ... You know when Alma talks about that joy and it tastes good to you. "Tastes delicious to you," I think is the phrase he uses in Alma 32. As I learned that it started to taste delicious to me, but I also recognized that I was going to be unhappy if I spent the rest of my life teaching, because I decided I wanted to teach seminary at that point. And I thought, "I'm going to be unhappy if I spend the rest of my life teaching this and I can't do it as well as I could, if I studied more." And so, everyone will have a different journey in what studying more looks like for them.
Dr. Kerry Muhlestein:	01:01:32	But I, personally, felt directed to go to graduate school. And there were some times where it felt like a battle, where people would tell me, "Oh, this isn't historical," or, "This isn't accurate." And I feel like, "Okay, I have to battle." But most of the time ... It's only when I had specific people trying to convince me of stuff that in the end was just silly ... when I would just

investigate things on their own terms, studying history, studying archeology ... I'm an archeologist. I study archeology and textual analysis. I'm also a philologist. It's not often you get both, but it's a weird set of circumstances that have made me both a philologist and an archeologist. And usually you end up being one or the other. Philology means the study of text and words and languages to understand something.

Dr. Kerry Muhlestein: 01:02:27

So as I study the text, as I study the archeology, as I study the history, they always just combine to help me understand better, and understand God better. It verifies the scriptural text. Archeology, I find it always verifying the scriptural text and helping me understand it better. So, that's been my approach, is to look at these things. I'm not trying to prove or disprove anything I want to understand better. And it just turns out that when you do come to understand better, it verifies the word of God. But, there is something so enriching and exciting when you can take a couple of little things, like, okay, something from Moses 3 or Abraham 3, something from Moses 1, something from my historical knowledge of Egyptian history and suddenly it coalesces and something makes sense. And I feel God's love more.

Dr. Kerry Muhlestein: 01:03:25

And I know he wants to save me more. And, that's kind of what's happened for us here, but that kind of thing happens for me all the time. I just find when we do what Joseph Smith asks or, well, God asks through Joseph Smith, to study by learning and by faith, to really just bring everything we have to the table and then see what God can do with it, that God does some pretty fun and ennobling things that enrich our lives and draw us closer to him and enhance that relationship with him.

Hank Smith: 01:03:59

I absolutely love it. John, Season 2, Episode 1 in the books, and an excitement for the Old Testament, I can just feel it, it's coming.

John Bytheway: 01:04:11

Oh yeah. What a great way to start. Thank you so much. Dr. Muhlestein, thank you for this. And I hope people will feel the same excitement that I'm feeling right now about, there's some really beautiful things in here and fundamental things, who we are, why we're here, what God wants to do with us, why everything else is here? Super fundamental things to ... They chose a good place to start, Moses 1 and Abraham 3, didn't they?

Dr. Kerry Muhlestein: 01:04:42

Yeah. It's good stuff.

Hank Smith:	01:04:43	Relevancy and antiquity is what Elder Maxwell called it. But you're not antiquated, Dr. Muhlestein. We are grateful to you
Dr. Kerry Muhlestein:	01:04:53	My kids tell me I am.
Hank Smith:	01:04:55	You're fantastic. We loved having you here and I'm sure we'll have you back. Thank you, Dr. Kerry Muhlestein. Thank you for everyone who stayed with us today. Thank you for listening. We love you. We want to thank our Executive Producers, Steve and Shannon Sorensen, and our sponsors, David and Verla Sorensen and our production crew, David Perry, Lisa Spice. Jamie Neilson, Will Stoughton, Kyle Nelson and Scott Houston. And we hope you'll all join us for our next episode, our next Old Testament episode of followHim.
Hank Smith:	01:05:45	Hey, we want to remind everybody. You can find us on social media. Come to Facebook, come over to Instagram and find out what we're doing over there. There's a bunch of extras and quotes and things. Please subscribe too, rate, review the podcast. We'd love that. And our website is followhim.co, followhim.co, where you can get the transcripts, show notes. You can even read the transcripts in French, Portuguese, and Spanish, if you'd like. And of course you can join us on YouTube, if you want to. If you want to watch the podcast, you can leave us some comments there.