

followHIM

Episode 12: Dr. Kerry Muhlestein

Doctrine and Covenants 27-28

“All Things Must Be Done In order”

Show Notes

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 112 Description:

Part 1:

In the Church's infancy, Joseph receives the Vision of Moses as he begins what he calls the "new translation" of the Bible. Join Dr. Kerry Muhlestein, Hank, and John as we learn what happens when Joseph, Emma, Oliver, or others ask questions. We discover how the early Saints learn about the ordinance of the sacrament (do the emblems matter?), the power of the Abrahamic Covenant and how the Lord has much more in store for the entire human family via covenants via Elijah. Learn about our place in the Kingdom of God, why President Nelson constantly mentions the Gathering of Israel, and what great things the Lord has in store for His people.

Part 2:

Dr. Kerry Muhlestein continues to discuss the restoration of the New and Everlasting Covenant, and they discuss the importance of personal revelation and corporal revelation. Hiram Page (who marries a Whitmer) has proclaimed he is having revelations for the entire Church. Emma's confirmation is disturbed by riotous crowds, and the Joseph Smith Translation begins with Moses 1. The JST process is vastly different from the Book of Mormon translation and the word transformation (think: transfiguration). Join us as we discuss the sacrament, the Abrahamic Covenant, revelation, transformation, and how the Tabernacle Choir can be like a seer stone.

Timecode:

Part 1

- 00:00 Introduction
- 00:46 Dr. Kerry Muhlestein is Introduced
- 03:18 Vision of Moses
- 04:21 Joseph's "New Translation" of the Bible
- 07:04 Moses Chapter One
- 09:29 Emma Smith and Sally Knight Confirmations Disturbed and the Sacrament Instructions Delivered by a Heavenly Messenger
- 11:08 Much of the Doctrine and Covenants is a Result of a Question
- 11:44 Do the Emblems of the Sacrament Matter?
- 13:39 "It Mattereth Not"
- 15:52 What is Most Important about the Sacrament
- 17:32 How Covenants Intertwine and Teach of Us of Christ
- 19:20 Elias: Person or Title?
- 22:10 "Hearts of the Fathers" Doesn't Only Mean Your Father
- 27:47 Jacob Wrestles an Angel and Fears Esau
- 30:09 Covenants and "Leveling Up"
- 33:55 President Nelson Reminds Us of the Abrahamic Covenant
- 37:52 Why We are Here (Not Just to Get a Body and Be Tested)
- 42:15 What the Birthright Means Today
- 46:32 Being Chosen is Like Being Chosen to Mow the Lawn
- 48:59 All Things Point to Christ (Sacrament Meeting then and One in the Future)
- 52:53 The Symmetry Between the First Vision and Joseph Receiving Priesthood Keys in Kirtland

Part 2

- 00:00 Part II Begins
- 02:23 Sacred Meals Associated with Sacrifice
- 03:19 Restoring the Gospel is Restoring the Covenant
- 04:46 The Sacrament and Living Water
- 06:17 President Nelson Still Excited About the Abrahamic Covenant
- 06:56 We Meet Hiram Page
- 09:06 Personal Revelation and Revelation for the Church
- 11:16 Moses 1
- 16:20 How the Mouthpiece of the Lord Works
- 20:27 Hiram Page Tells Others He Receives Revelation About Zion
- 23:42 The Early Church Stumbles and the Lord Corrects Them
- 25:19 Order and Sustaining Within the Church
- 27:26 Hiram Page's Seer Stone
- 28:35 The Celestial Room, Tabernacle Choir, and Seer Stones are Alike
- 31:25 The Lord Corrects and Encourages Hiram and Oliver
- 35:56 We are Grateful We Have a Prophet
- 37:41 Dr. Muhlestein Tells His Story

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Biographical Information:



Kerry received his BS 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 MA in ancient Near Eastern studies from BYU and his PhD 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 six books and over fifty-five peer-reviewed articles and has done over eighty 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. He is 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

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 112: Dr. Kerry Muhlestein

Doctrine and Covenants 27-28

Part 1: Transcript

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| Hank Smith: | <u>00:01</u> | 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: | <u>00:09</u> | And I'm John Bytheway. |
| Hank Smith: | <u>00:10</u> | We love to learn. |
| John Bytheway: | <u>00:11</u> | We love to laugh. |
| Hank Smith: | <u>00:13</u> | We want to learn and laugh with you. |
| John Bytheway: | <u>00:15</u> | As together we followHIM. |
| Hank Smith: | <u>00:21</u> | My friends, welcome to another episode of followHIM, a podcast designed to help individuals and families with their <i>Come, Follow Me</i> studies. I'm here with the greatest co-host on the planet, John Bytheway, welcome John. |
| John Bytheway: | <u>00:35</u> | I've never been introduced that way. Thanks. |
| Hank Smith: | <u>00:37</u> | You are, of all the co-hosts I've had on podcast, John- |
| John Bytheway: | <u>00:40</u> | -I'm one of them. |
| Hank Smith: | <u>00:41</u> | You are my favorite podcast host. I'm very excited to introduce Kerry Muhlestein, and I'm reading this bio and just going. I don't want to do any talking today. I just want to listen. Let me read, and I can't even read the whole thing. There's so much here, but Kerry received his bachelor's degree from BYU in psychology with a Hebrew minor. As an undergraduate, he spent time in the BYU Jerusalem Center for Near Eastern studies in the intensive Hebrew program. He received an MA, master's of arts |

in ancient Near Eastern studies from BYU, and his Ph.D. from UCLA in Hebrew? No, Egyptology.

- Hank Smith: 01:25 So Hebrew and Egyptology wherein his final year, he was named UCLA Affiliates Graduate Student of the Year. He's taught courses in Hebrew and Religion part-time at BYU and UVSC extension center, which is now UVU as well as in History at Cal Poly Pomona and UCLA. He also taught early-morning seminary at the Westwood UCLA Institute of Religion. Early-morning seminary from an Egyptologist sounds awesome. He's the Director of the BYU Egypt Excavation Project. And I thought if that was an acronym, that'd be BEEP, which I think would be a cool acronym. If you go there twice it's BEEP, BEEP. He was selected by The Princeton Review in 2012 as one of the Three hundred best professors in the nation.
- John Bytheway: 02:16 My goodness.
- Hank Smith: 02:17 He's published six books, over 55 peer-reviewed articles, done over 80 academic presentations. He and his wife, Julianne are the parents of six children and together they've lived in Jerusalem. He's the co-chair for the Egyptian Archeology Session of the American Schools of Oriental Research.
- Dr. Kerry Muhlestein: 02:33 Well, thank you. Thanks, it's good to be with you guys. I think we should add to the end of that, bio. That I took a course on how to pad a bio. So that's the only A I ever got, but I got an A in that class.
- Hank Smith: 02:45 All right, Kerry let's jump in. We are going to be in Sections 27 and 28 of the Doctrine and Covenants. The dates that I see here in the Section heading is August 1830. Our Church is now just four and a half months old. I tease my students when I teach this, I'll say it was just a little baby church picture, a little four and a half month old. It's just a brand new church. What leads up? Can you tell us what leads up to this revelation what's life like for Joseph Smith and his friends?
- Dr. Kerry Muhlestein: 03:18 There are I think a number of important things that are happening just before this. So as you said, I mean, the Book of Mormon has just come forth. They've just organized the Church. They're getting close, so that organization is at the first conference of the Church that's in April. And this comes in August and September they're going to have the second conference of the Church. So they're getting close to that. Another couple of significant things that have happened that will affect a little bit Section 27, but even more Section 28 when we get there. Sometime in June, midway between April and

when the Church is organized and this happens, Joseph Smith has a revelation that he calls the Visions of Moses. We now call it Moses 1. But that has just come to him.

Dr. Kerry Muhlestein: 04:09

And sometime in between there, we know sometime in between July and the end of September, most likely towards the end of September. And again, this may coincide with the reception of Section 28. He gets a second, as he's working now on the Joseph Smith Translation of the Bible, he calls it the New Translation. So that's a project he's starting right as these things are happening. And he receives a kind of vision or revelation that will become Moses 2 and 3. That also happens. All we know is sometime between July and October, for sure, but evidence places, it most likely towards the end of August or probably towards the end of September, but that's the setting that's leading up to these things. So he's getting revelations that we put in the Doctrine and Covenants, but he's also getting revelations that we later put in the Book of Moses. For them right now they're just a whole bunch of revelations coming from all sorts of sources, including working on the translation of the Bible. So that's some of the background.

Hank Smith: 05:12

I've mentioned this, one thing that I don't think I understood before looking into it was the role of the Joseph Smith Translation project of going through the Bible and the Restoration. I don't think I understood that early on. But I think it's pretty instrumental for our listeners to understand, this was part of the process of the Lord saying you're going to go through the Bible. And in going through the Bible, you're going to start asking questions and those questions aren't going to enable me to continue to restore the gospel. Would you say? You can say it better than me.

Dr. Kerry Muhlestein: 05:49

That's absolutely true. Well, I think a lot of the revelations we have in the Doctrine and Covenants are the result of questions that happen as they do the translation. So this is something you can discuss in your next week's podcast because for example, we can't tell for sure, but it looks like there's a pretty good chance that that Moses 2 and 3 are received right at about the same time that Section 29 is received. And Section 29 is about the Fall, two and three is the Creation. And then the next thing he's going to do is to Joseph Smith Translation so, I mean, all of this is interconnected. He's learning about Creation and Fall in a number of different ways, but all revelation from heaven. So they're absolutely interconnected.

Hank Smith: 06:32

Very good. I think I would have thought early on, Oh, the Joseph Smith Translation, I'm getting a correct version of the Bible,

whereas probably that was maybe a side issue was, “Hey, we're going to correct some things that have been lost out of the Bible, but more importantly, we're going to be asking questions that are going to lead to the restoration of certain principles and doctrines that the Lord.” He's going soon read about Enoch. And to start asking questions about Zion and that's going to become a huge part of their lives.

Dr. Kerry Muhlestein: 07:05

Yeah. In fact, I think the revelations about Zion and Enoch also coincide, and we're going to see that this, I think Moses 1, cast light on Section 28. So we'll talk about that when we get to Section 28, but I think all of these things interact with each other in ways that we... because we compartmentalize them, we put them in little boxes, that's a D&C box. That's a Book of Moses box. We sometimes don't recognize how well they interacted for as far as the Saints, just receiving a flow of revelation that restored truth.

Hank Smith: 07:36

Yeah. I think if I remember, it was when I met Bob Matthews and I thought who's Bob Matthews? And then all of a sudden this Joseph Smith Translation project took on new role. John, anything about Joseph Smith Translation before we jump in.

John Bytheway: 07:47

So glad you mentioned that. I know that Joseph McConkie used to tell us, he said that for Joseph Smith Translating the Book of Mormon was gospel 101. It's so strong on First Principles, faith in Christ, repentance, baptism, Holy Ghost. And when he went into the JST, it was graduate school. That's the way Joseph McConkie put it. And I think that's a wonderful thing for people to see. It reminds me of the line in the *Spirit of God like a fire is burning/the Lord is extending the Saints understanding*. And I feel like it's almost like the funny metaphor of trying to drink from a fire hydrant where it's all coming at once. And now we've had years to go over and pour over these things, but imagine the volume of it coming all at once and trying to, as Kerry said, “We're putting it in boxes, but they were getting it all at once.”

Hank Smith: 08:41

That's a really cool idea. The moment they're just get one, there comes another one out of the pipeline.

Dr. Kerry Muhlestein: 08:48

In fact, to tie that together with your Book of Mormon thing, sometimes we forget this time. So the translator of the Book of Mormon took him a little while to get it published, but for the Saints receiving it, the Book of Mormon comes in spring of 1830, Book of Moses starts in summer of 1830. It's just the Lord, he's not giving them a break. He has given them plenty to try and digest.

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| Hank Smith: | <u>09:09</u> | Yeah. We've had decades and centuries to look at these things while they're getting them hot off the press, literally off the press. Anything else before we get into Section 27, Kerry that you'd say, "Hey, you need to understand this as background." |
| Dr. Kerry Muhlestein: | <u>09:26</u> | Yeah. And I think some of this, you can get it, I even brought most of my picture to see, but some of that you can get from the <i>Come, Follow Me</i> manual. So at the time, Joseph and Emma just before Section 27 is received, they've visited the night family. The night family were some of his earliest supporters, they were in New York, they were involved with the translation of the Book of Mormon as a support and so on. So just before this, Emma and Sally Knight, that's Newell Knight's wife had been baptized and they were going to confirm them and you give them the gift of the Holy Ghost when there were some threats from mobs and they kind of had to stop and break up at that point. So they weren't confirmed for a period of time. |
| Dr. Kerry Muhlestein: | <u>10:12</u> | So now Joseph and Emma are in Harmony and the Knights are going to visit them. And they decide let's confirm Emma and Sally. Let's give them the gift of Holy Ghost and get this done. And so they're going to do that at a meeting. It's kind of like we did recently, they're going to have sacrament meeting in their home, but they want some wine to do that. And so Joseph is on his way to get that wine. And it's as he's doing that, that this revelation comes to him. A messenger, he says, a heavenly messenger meets him and delivers this information. |
| Hank Smith: | <u>10:48</u> | I hate to say this, but it's almost old hat to say this now, Joseph Smith talked to a heavenly messenger at this point? |
| Dr. Kerry Muhlestein: | <u>10:56</u> | I was on my way to the forum and to get some wine and an angel came. Right? It's just how it goes. |
| Hank Smith: | <u>11:04</u> | It's just, Joseph's life. Just Joseph's life interacting with divine beings. |
| John Bytheway: | <u>11:08</u> | I think that it's significant too that. I like to tell my students and almost all of the sections of the Doctrine and Covenants came as a result of a question. There are some exceptions, John Taylor announcing the martyrdom and this one I think, because it was just, I'm going to get some wine and he's interrupted in that process, which makes this kind of unique. Would you say? |
| Dr. Kerry Muhlestein: | <u>11:31</u> | Yeah, well, yeah. |

- John Bytheway: 11:32 Let's jump into the section itself and maybe give us a big picture. What is the message to Joseph and the Church and why is this important for us to have today?
- Dr. Kerry Muhlestein: 11:43 So I think there are a couple of different messages, they're intertwined, but we'll miss some of them if we don't look carefully for them. So, I mean, the first message is really about the symbolism of the sacrament and that it doesn't always have to be the exact same thing that will convey that symbolism. So he's on his way to get wine. And if we look at verse one is worthwhile. We've had this a couple of times, we've got it in this verse. We're going to get a whole string of Sections in the Doctrine and Covenants where the first verse is always Christ introducing himself and telling us something about his nature or who he is. So in this one, he says, he's your Lord, your God, and your Redeemer, whose word is quick and powerful. So all of those are things that tell you something about who he is. And he just does that in Section after Section to make sure we know who he really is. And I think that's worth looking at.
- Hank Smith: 12:37 That word quick. If one of my children said, "What does he mean that his word is quick?" Is that the same quick as you see in both the quick and the dead, that idea?
- Dr. Kerry Muhlestein: 12:48 Many people take it that way. I mean, he doesn't give us a definition. So typically scripturally, when we talk about quick or being quickened, it means life. It means that you've got some kind of power and life to it. And so there's probably something to that here, but it may also be because often this quick and powerful word is associated with the sword that cuts through things. And there may be something to the fact, I think that word can play a double purpose here because it is a live power, but it also is something that, a sword that's going to cut through joint marrow that's the kind of thing that's associated with his word frequently. That's moving quickly. So I would guess that there's more than one meaning intended here.
- Hank Smith: 13:32 And that's the Book of Mormon idea. Mormon loved that idea of the word is like a sword, it will pierce you to the soul.
- Dr. Kerry Muhlestein: 13:39 But the next verse is when he's really going to move into talking about the sacrament and I love this phrase, we actually get this phrase a number of times in the Doctrine and Covenants as well, where he says, it matter if not. And then sometimes, it matter of not to me, whether you go by land or by sea or whatever else, it just gives you this idea that some things matter and some things don't matter. So for him, it doesn't matter exactly what we're going to drink if it's so be that you do it with

an eye single to my glory, remembering under the father, my body, which was laid down for you and my blood, which was shed for the remission of your sin.

Dr. Kerry Muhlestein: 14:14

So here we have Christ telling us what the key elements of the sacrament are that we have to do it in remembrance of what he's done for us and with an eye single to the glory of God, whether it is wheat bread, or we've just started using gluten-free bread in my ward, whether it's wine or grape juice or water is not the issue. Now there's symbolism actually in all of those things. And it's worth looking into the symbolism. I love the symbolism of the water and I love the symbolism of wine, they're both great. I don't want us to stop taking the symbols seriously because there's a power in symbolism. And I think we don't address that enough. The actual thing we're taking, he's telling us is less important than our intent as we take it. And I think that's one of the key elements of this revelation.

Hank Smith: 15:03

I like that. I like that a lot, because it helps me in my own home to try to say, "Okay, what's the most crucial point here?" Some things are important. Some things are crucial to me, that's yes, the symbols are important, but why we do it is crucial. I've read in war to run Europe, World War II, there was no bread to be found. So they had to use potato peelings. And I think the Lord would say, it matter if not right, it matter if not, it's okay. It's okay. I think to some soldiers, all they could find was a candy bar and my kids would love that if it was candy bar.

Dr. Kerry Muhlestein: 15:43

And if I remember correctly, sometimes they use shell casings to put the water in, to partake of the sacrament. That's okay. Whatever works.

Hank Smith: 15:52

Right. I love it. I mean, the actual items themselves are important, but they're not the *most* important. I really like that.

John Bytheway: 16:00

I'm intrigued with things that the Lord has us repeat, and the sacrament is a weekly thing. And the word remembering, I just had to remember in there and I love quoting this. I think it'll change the way my students read the Book of Mormon to watch for remember, and it's opposite forget. And there's an old president, Spencer W. Kimball quotation, where he said, "When you look in the dictionary for the most important word, do you know what it is?" And he said, "It could be remember, because all of this has made covenants to remember." And we think of, Nephi saying, "How could you have forgotten three times in a row to his brothers?" We think of Helaman saying, "Oh, remember, remember, and how quickly that pride cycle goes up and down." And here's a weekly remembrance and

keep your eyes single to the Savior, what's important. And there's a hierarchy, like you said, "Yes, the symbols are beautiful and we can draw meaning from them, but it's all about remembering Christ."

Dr. Kerry Muhlestein: 17:00

Yeah. And I think as you say that you hit on a really key element we often don't recognize that helps us see a theme that I think often is under recognized in this chapter. And it's kind of fun that you talked about how often the Book of Mormon says remembering because I have not quantified this for sure. So one day maybe I'll sit down and count and say, but I tell my students, at least my impression is if you're just going to talk about the themes in the Book of Mormon that are talking about most often, it would be number one, Christ and his atoning sacrifice. It would be number two, promises made to the house of Israel and three, remembering.

Dr. Kerry Muhlestein: 17:37

But two and three are actually intertwined because one of the covenantal obligations for Israel is to remember what God has done for them. And I find that really interesting because here, we're talking about the sacrament, which is when we renew the covenant. And that's interesting because Emma and Sally are about to renew the baptismal covenant so they can do the confirmation, but we're renewing the covenant. So this is the covenant, and this is another thing that I find members of the Church are sometimes a little confused on, we talk about the New and Everlasting Covenant, the Abrahamic Covenant, or Baptism Covenant and we don't know how they relate. They're all the same thing. So New and Everlasting Covenant and Abrahamic Covenant are two different names for the same thing. I mean, Abrahamic Covenant has some connotations of a specific time and place that the New and Everlasting Covenant is renewed and so on.

Dr. Kerry Muhlestein: 18:24

And baptism is the way we enter into that. So it's not a surprise that right after we get him talking about renewing this covenant and remembering, and then he goes on to tell them that you shouldn't purchase wine from your enemies. So we have him still addressing this specific thing. And that's always a good idea. Don't get drinks from your enemies. All right. I'm just going to throw that out as general advice. And then he says that at some point he will come and partake of this with them. I think that's what he means when he says he'll drink of the fruit of the vine. And then he goes through this list of people who he will do that with. So who he will go through this covenant renewal ceremony with. And he starts with Moroni and tied it in with the Book of Mormon, but immediately says to stick away from so immediately he's tying that in with Israel.

Dr. Kerry Muhlestein: 19:20

And then he's going to talk about Elias. Now, Elias here is a title that's getting used for a number of people. So this is a part that can also be confusing to people. Elias is the Greek version of the name, Elijah. So sometimes Elias means Elijah, but often it's a title for a forerunner, which Elijah is a forerunner, but so is John, so is Gabriel. Actually, so is Zacharias, and they're all going to be mentioned here. So he talks about forerunner for John, which is Gabriel, who comes, he's going to talk about John being a forerunner. And then John, of course, is the one who was sent to Oliver Cowdery and Joseph Smith to give them the priesthood, the Baptismal Covenant, when they partake of the sacrament, that ability was given to them by John the Baptist.

Dr. Kerry Muhlestein: 20:10

And then he immediately takes that into Elijah. And Elijah is an Elias, "Who will turn the hearts of the fathers to the children and the hearts of the children to the fathers." Now, this is an important thing to stop and think about as well, because we typically as members of the Church, think of that as temple work, turn into your Family History work. "Turning the hearts of the children to the fathers and the fathers to the children." And it is that, but I think that we're getting a smaller piece of the puzzle, if that's all we think of. So I think and maybe, right now, President Nelson has told us to look at the blessings promised to Israel and study that. And I've just written a book on that. And people are asking about that a lot right now, because they're trying to figure this out. So maybe I'm just super covenant focused right now, and I'm seeing it everywhere. And you'll have to tell me if I'm seeing it where it's not.

Hank Smith: 21:02

I think being super covenant-focused is probably a good thing. I'm just going to throw that out there as a good, a general piece of advice. Like you said, don't way up to now, don't buy drinks from your enemies and super covenant focused is okay.

Dr. Kerry Muhlestein: 21:17

So we'll keep a list of good general advice.

Hank Smith: 21:19

Of good general advice.

Dr. Kerry Muhlestein: 21:21

So this is talking about Elijah, but it's talking about Malachi's prophecy to Elijah. And if you were to go back to Malachi's original audience, the Israelites, and you say, "The fathers, turn your heart to the fathers," the fathers they think of are Abraham, Isaac, and Jacob, which by the way, is who is mentioned in the next verse. And so if you mentioned Abraham, Isaac, and Jacob, what you're really doing is you're talking about the covenant God made with them. And that would have been clear to the original audience. Malachi's original audience, the Israelites. I think when Christ comes and quotes Malachi to the

Nephites, who are Israelites and are very conscious of being Israelites, that it's clear to them. In our day, we're not quite as covenant conscious or President Nelson's getting us there, but we haven't always been quite as covenant consciousness. And especially in Joseph Smith's day, that idea of covenant had really been lost.

Dr. Kerry Muhlestein: 22:16

And so it's interesting that when Moroni quotes this to Joseph Smith, he quotes it differently than it is in the Book of Mormon or in the Bible. And he says, "He will turn your hearts to the promises made to the fathers." Now that's very clearly about the covenant in Abraham, Isaac, and Jacob. And it seems to me that he's just, I mean, I don't know, but I would guess he's changing it a little bit because his current audience needs that change to know what they're talking about. The early audience has got it, needed a little help at that point. And again, in case we're missing it when we read verse nine where it says, "Elijah unto whom I've committed the keys to the power of turning the hearts of the fathers to the children and the hearts of the children to the fathers, that the whole earth may not be smitten with the curse." In case we're going to miss that he immediately goes to verse 10. "And also with Joseph and Jacob and Isaac and Abraham, your fathers by whom the promises remain."

Dr. Kerry Muhlestein: 23:09

You cannot get more clear than this, I think. He is telling them, you are part of the Abrahamic Covenant. This is essential for you. And it's tied to the sacrament in this section. That's the covenant you entered into at baptism. So when you're taking the sacrament and renewing it, it's the same covenant. And so he's just walked him through how, at some point he will renew that covenant with all of these key covenant players, including verse 11, also with Michael or Adam, the Father of All, the Prince of All the Ancient Days, which is again crucial because when Abraham receives the covenant in Abraham 1, he's very, very specific that what he's looking for is the same covenant that Adam, the first of all had. And so Christ is making that same connection here.

Hank Smith: 23:55

This is a crucial point that we call it Abrahamic Covenant, but really it was started all the way back to Adam. And like you said, it's all the way through till today. It might come by different names, but it's the same idea of I'll make you certain promises, if you will live up to the certain obligations that you've been given.

John Bytheway: 24:17

And I think one of the kind of fun things about the Book of Abraham is when it begins, Abraham is saying, "I sought for the blessings of the fathers," and you're like, "Wait a minute, you're

one of the fathers. You're Abraham, Isaac, and Jacob." And so I think you're right. It's that God made the same covenant with Michael, with Adam, with Enoch and others. And so we've called it the Abrahamic Covenant because he kept it so well, modeled it so well and maybe it's similar to why we call the Melchizedek Priesthood after Melchizedek because he was such a great High Priest. And we call this the Abrahamic Covenant, because he wanted the same thing that his fathers had received. Is that a fair way to put it Kerry?

Dr. Kerry Muhlestein: 24:57

Yeah, I think so. I think there's another element as well, but I think that's absolutely correct that that's one of the reasons. But additionally, there is a change that comes with Abraham and that is that after Abraham, anyone who will become part of the covenant will be Abraham's seed. And so I think that's also part of the reason why we'll refer to it as the Abrahamic Covenant, because that's now the next source. We'll also talk about it and this is what President Nelson did in General Conference, as the blessings promised to Israel, because additionally, anyone who becomes part of this covenant will become part of the House of Israel. So the names Abraham and Israel get continually associated with this covenant from here on out, because that's the family that you will now belong to.

Dr. Kerry Muhlestein: 25:44

And I think this is important to understand that salvation is a family affair. God is saving families. And so what he's done is he's tasked a family with getting everyone else to become part of the covenant or become part of that family. And this ties into what I was talking about with the turning the hearts of the fathers to the children and the children to the fathers. And we think of that as family history. Well, it is, but we need to think of it as not just a great grandma, Joanne, who we should think of. But also great, great, great grandma, Rachel and Rebekah and Sarah and Asenath and so on. We need to think of this as a huge family history that ties us back to Abraham and then to Adam. And the idea is that God wants us all to become part of this family so that we're connected. The covenant connects us vertically to God, but it connects us horizontally to each other in a family. I think that's fantastic.

Dr. Kerry Muhlestein: 26:41

We talk about the human family, but he's wanting us to become on another level, the human family to be sealed together through that Covenant, to each other and to him, which is beautiful. And again, I think as people, I mean, this has become such a big thing right now where people are trying to understand the blessings promised to the House of Israel. And sometimes they're struggling to find those blessings. Well, when you recognize what's going on here, you see this whole Section

actually is about blessings promised to Israel. And one of them is, you can renew your covenant by partaking of the sacrament and you'd be connected to everyone. So this section is absolutely about blessings promised to Israel.

John Bytheway: 27:20

Yeah, this is fantastic stuff. And when I explain this to my students, you'll see the light bulb go on. Oh, I didn't know that. Oh, those are connected. Those stories are connected. For example, we use the name Israel but a lot of people wouldn't know where that comes from. So let's do a little Gospel 101 here, Kerry. Where does the name Israel even come from that you use them interchangeably, Abraham, Isaac, and Jacob. And then you talk about the Israelites or Israel. Where does that come from?

Dr. Kerry Muhlestein: 27:47

That's a great question. Again, the same President Nelson kind of highlighted that. That when Jacob wrestles and man, we could go on, I could get into this wrestling with the angel story for an hour. I think it's so fantastic. When Jacob is there, but he's coming back into the Land of Canaan because God asked him to, and he is afraid his brother's going to kill him and his entire family. So much so that he's sending gifts to his brother. He's divided his family in half so that if maybe half of them get killed, half can survive. I mean, it's a real concern for him that his brother might kill them all, but he's going anyway. Not because he wants to, not because he's hoping his family will get killed, but because God asked him to, so he's making an Abrahamic sacrifice. He's willing to sacrifice his entire family if that's what God is asking him to do.

Dr. Kerry Muhlestein: 28:33

But then he prays. Once he's done everything he can think of doing, he prays. And he asks God, save me and save my family. And that's when he starts to wrestle with an angel. And again, that's that symbolism. And that seems to make it clear it's a real wrestle because his thigh gets thrown out of joint, but it's also a spiritual wrestle. And because he wrestles and the angel tries to leave and he will not let go, he's hanging on. He is not going to let go until he gets the blessing he wants. Then God says, "As a prince, you have prevailed. And so I'll change your name to Israel," which there, you can translate that a couple of ways. One is that he has prevailed with God. So the Isra part of that is wrestler, prevail, persevere. And the el is God. So he will prevail with God is one way of translating it.

Dr. Kerry Muhlestein: 29:27

And another is that God will prevail. And I think both are intended. I think it's a name that's intentionally just vague enough to mean both. And so that's part of what president Nelson has been talking about that "God will prevail" or "let

God prevail” and so on. And frankly, that's why the book I just wrote on the Abrahamic Covenant, I called, *God Will Prevail* because this idea is that when you make this covenant with God, you are allowing him to prevail in your life. And as a result, he will cause you to prevail. And that's what Jacob's name has changed to. And so inherent with the name change, which denotes a change in nature, he's a higher, holier being and so on, is the idea that he is leveling up into covenant.

Dr. Kerry Muhlestein: 30:15

If we're going to use gaming terminology, that my kids and my nephews... he's leveling up in the covenant, made the covenant at Bethel, but here at Peniel, he levels up further into the covenant, kind of like we do. We enter in a baptism, but we level up as we go to the temple, level up in temple marriage, he's demonstrated that God fully and completely prevails in his life. And as a result, God is promising him, now you're going to prevail. And that is available to us because we make the same covenant. And we renew the same covenant in the way that it's being talked about here in Section 27.

Hank Smith: 30:45

Oh, I love that. That's excellent. And oftentimes, someone might say, “Why did the Lord change Jacob's name to Israel?” And I'll say it happens in our life all the time. The Lord gives us a new covenant and he changes our name. When we were baptized, we took upon us the name of Christ. When you go to the temple, you get a new name and I've had students say, is that the name I was known by in the premortal life? And I'll say, “No, not at all. That's the name that is a symbol.” Just like you said, it's a symbol. Because you're a new person. You're a new person. I hate to burst their bubble, but you're a new person. It's a symbol that you're brand new. Kerry, I've noticed in the Book of Mormon, the parts that talk about the Abrahamic Covenant are the ones that everybody skipped, 2 Nephi with all the Isaiah chapters, people are like, “Well, I don't really understand that. I'll just keep going.” Then they get to Jacobs 5.

Dr. Kerry Muhlestein: 31:33

And those that are completely about the Abrahamic Covenant. But anyway, you're absolutely right. Yeah.

Hank Smith: 31:37

And then you get to Jacob 5 and you're going, I don't know. That's a lot of pruning. There's a lot of dunging going on. I don't know what's happening. I'll skip that.

Dr. Kerry Muhlestein: 31:44

And I don't like dunging anyway. Yeah. Move on.

Hank Smith: 31:47

And then you've got the Savior's second day with the Nephites, which whenever I asked my students about the Savior's visit, they talk about him letting them come up and touch his hands,

his feet. He blesses the children, which are all incredible events, but they never talk about the second visit the next day, which is all house of Israel. So you could, if you read the Book of Mormon and skipped 2 Nephi, Jacob 5 and the Savior's second day at the Nephites, you're going to miss what we're talking about here.

Dr. Kerry Muhlestein: [32:14](#)

That's exactly right. And so it's dangerous to get me going on this topic because I'll go for forever.

Hank Smith: [32:22](#)

Keep going.

Dr. Kerry Muhlestein: [32:23](#)

But I do see an interesting parallel. So actually, I have gone through and counted how many times something about the covenant is mentioned in the Book of Mormon and which prophets are doing it the most. So you get covenant mentioned a ton, as you said, 1 Nephi, 2 Nephi and Jacob those are the places you find it the most. Then it really kind of starts to drop off. It's still pretty good in Enos and Jarom, but it really drops off so by the time you get to Helaman it's barely mentioned at all. And the first part of 3 Nephi is really mentioned, where it comes back is 3 Nephi 10 with the voice of the Savior. And then, like you say, chapters 15-20 are all Abrahamic Covenant, 29-30 are all Abrahamic Covenant. I mean, it's a ton. It really feels like the Christ issue is a little bit of a corrective to them and says, "You haven't been thinking of the covenant as much. So I'm going to talk about it. And again." Christ talks about the covenant more than any other theme when he's with the Nephites by far, it dwarfs every other thing.

Hank Smith: [33:22](#)

It always makes me laugh in 3 Nephi on the Savior's first day, he starts to quote Isaiah to them. And then he says, I noticed you're getting a little sleepy. Why don't you go home and we'll talk about this tomorrow.

Dr. Kerry Muhlestein: [33:38](#)

And we do the same thing in our classes, right?

Hank Smith: [33:39](#)

I know. I was going to say those of you who are listening to this going, I'm kind of lost, I don't understand it. Don't worry. Don't worry. It happens to everyone including record, in the Book of Mormon from Jesus himself. So keep going, Kerry.

Dr. Kerry Muhlestein: [33:52](#)

I almost feel like, and this is just my opinion, this isn't doctrine or anything, but I almost feel like we're seeing the same thing in modern church history. At the beginning of this dispensation, Joseph Smith, Parley P. Pratt, John Taylor, Brigham Young, they're talking about the covenant a ton. And they're tying us in

with Abraham, with Isaac and Jacob all over the place. And it's really strong at the beginning. And then it slowly kind of starts to go down. And President Nelson is bringing us right back up just like that same curve we saw in the Book of Mormon.

Dr. Kerry Muhlestein: 34:21

President Nelson is serious about us understanding the Abrahamic Covenant and what it has to do with our lives. And he tells us, this is the greatest cause on the earth today. And he says that two or three times. And yet I'm finding that a lot of saints, they catch the enthusiasm he has for it, but they're not quite sure what to do about it. So that's kind of become one of my little missions of latest, I created websites with this, written a book, written articles. I'm just trying to help people understand what president Nelson is doing with all of this.

John Bytheway: 34:52

When I teach Book Mormon, I love to just joke about, "Hey, if you're going to write a book or give a talk, here's a formula: tell him what you're going to tell them; and then tell them; and then tell him what you've told him." And I'll put the Title Page of the Book of Mormon next to the last page and on the Title Page, it says, "Which is to show into the remaining of the House of Israel, the great things the Lord has done for their fathers, that they may know the covenants of the Lord, that they're not cast off forever. And then convincing Jew and Gentile that Jesus is the Christ." And the last line, "You may be found spotless at his judgment seat." And then I show them the last page.

John Bytheway: 35:28

And in verse, the Book of Mormon ends with Moroni 10:34, Moroni 10:31, "That the covenants of the Eternal Father which he has made into them, O, House of Israel may be fulfilled. And then come unto Christ, be perfected in Him," and then end of verse 33, "That you may become holy without spot". Christ covenants and you can become spotless through the Atonement, Title Page, last page and every page in between. I think it was Elder Bednar that said the central recurring theme of the Book of Mormon is the invitation to come unto Christ. But covenants and there constantly. And I tell him the same thing with Isaiah, the Isaiah chapters--watch for Christ, watch for covenants.

Dr. Kerry Muhlestein: 36:12

And Moroni actually twice equates the covenant with Israel, with the glory of God. And then we have in Moses where he says his, "Work and his glory is to bring to pass the immortality and eternal life of man." Well, the covenant is where we're promised eternal life. I mean, it's all intertwined here, but sometimes we miss a part of it. So it's fun stuff.

- Hank Smith: 36:30 It is. And I didn't think we'd be talking Book of Mormon, that's fun because I think that, can I say this in the modern day, we talk more about I'm a child of God and I like to say we are, and so is everybody, but we have another level of understanding. We are also Abraham's seed. And what does that mean? And then that's when we can talk about the covenant and the last part that all the families of the world can be blessed. I mean, I just love that part as you've talked about so beautifully Kerry, that's what it's about. We're going to unite this family and bless all of the families of the world because of the Abrahamic Covenant.
- Dr. Kerry Muhlestein: 37:10 Right. And I think one part that is missed on us is that we don't understand the "Gathering of Israel" because we probably don't understand the Scattering of Israel.
- Hank Smith: 37:20 And if you go back, if you do a little bit of your history and you look at what happened when Israel decided they wanted a King. They come into the promised land with Joshua centuries later, they want a King. And Samuel says, "This is a bad idea," but they go for it anyway. And they choose Saul, David and Solomon. It just kind of, "I told you it was a bad idea." There's a lot of, "I told you not to along the way." And then it divides into two separate kingdoms. You have the Northern Kingdom and the Southern Kingdom. The Northern Kingdom was called Israel. The Southern Kingdom is called Judah and they eventually both are taken.
- Hank Smith: 37:51 And what we don't recognize is that Lehi, Nephi, Jacob, they're all part of the Scattering of Israel. That's why they talk about the gathering so much. They love Isaiah because he talked about the future gathering. I got to read, I do this with my students. This is from Elder Bednar from *Ensign* from the General Conference of 2005. He said, "I give them this part of the quote and see if they can finish it. 'We were foreordained in the premortal existence and born into mortality to?' and I'll stop it right there. Why were we born?" And the typical answer is, "To get a body, to get a body and to be tested." And that's not what he says. I'll show them the end. "We were foreordained in the premortal existence and born into mortality to fulfill the covenant and promise God made to Abraham."
- Hank Smith: 38:42 I have two, nine-year-old twin boys. It'd be funny if their Primary teacher said, "Why did we come to earth?" And they said, "To fulfill the covenant promise God made to Abraham." Because that, we've forgotten it, Kerry You're exactly right. We've forgotten it. And some of us have missed it in the Book of Mormon entirely that we're not just here to do that. We are

here to bring to pass the promise gathering made by Isaiah. And I want to ask you Kerry about this verse and we've already read it, and please fill in any thoughts that you just had come to you. Section 27:9, about the prophecy of Malachi about Elijah, correct me if I'm wrong, but I think this is probably one of the most, if not the most quoted verse. It's in all of our standard works, it keeps coming up over and over again. And yet when I see it, I don't know if I quite understand it. Moroni quoted it to Joseph Smith. Jesus quotes it to the Nephites this verse isn't going away.

Dr. Kerry Muhlestein: 39:44

This is the second time it's in the Doctrine and Covenants.

Hank Smith: 39:47

So how would you understand that? And then one other thing is why does he list of all the tribes, but why does he list? He lists Abraham, Isaac, and Jacob, but you also see Joseph there. One of the Twelve Tribes. And I will ask my students, I'll say, "Who saved the family from the famine?" And they all know it was Joseph. And I'll say, "Who's going to save them from the spiritual famine?" And again, I think the Lord has called on the tribe of Joseph or his sons, Ephraim and Manasseh to save the children. All right, I'm going to turn it over to you. What else? What are you thinking?

Dr. Kerry Muhlestein: 40:19

So there are some really important elements in there. So first of all, we'll do the first part of the question then the second so, with the promise... and note how he says the keys of the power of turning the hearts of the fathers to the children. These are keys that were bestowed. And we know in the Kirtland Temple that Elijah and Moses come to restore keys, and they're both associated with the covenant and the Gathering of Israel, both of their keys are, we usually think of it as just sealing keys to perform temple marriage. But it's more than that. Again, temple marriage is specifically about sealing us together as a family with Abraham it's entering or leveling up more in the Abrahamic Covenant. So this idea is really, I mean, so let's take the way Moroni quoted it to Joseph Smith. "It is that our hearts are turned to the promises made to the father." We have to become more covenant conscious.

Dr. Kerry Muhlestein: 41:16

Family History is absolutely part of that. And doing temple work is absolutely part of that crucial parts. Let's not forget that, I'm not dissing that. But we lose some of the power in doing it, if we don't recognize that it's part of this great overarching covenant, that God wants us to turn our hearts to. So that again, I hope people read Genesis and Exodus as family history, every bit, as much as they read their grandma's journal. I hope we think of Sarah as much as we think of our pioneer ancestors or ancestors

that joined the Church in Zimbabwe or wherever else. I hope that we understand that what we're trying to do is have our family be part of this covenant and participate in the blessings promised to Israel. That's what I think those keys are about.

Dr. Kerry Muhlestein: 42:08

And then it's interesting that you mentioned Joseph, Joseph is mentioned in there along with Abraham, Isaac, and Jacob. He's that next line and then as you said, the next line down is Ephraim and Manasseh. So what happens is... and if we're going to talk about this, I think we need to have a little bit of a larger discussion and make sure we understand it correctly because the world doesn't want us to understand this correctly and has been trying to get us to misunderstand this right. Eve or Joseph receives the birthright blessing. And now Judah kind of does too. And that's another story, but Judah kind of does too. And he's going to have Kings come through him most especially Christ. So let's not ignore that. That's a pretty important thing.

Dr. Kerry Muhlestein: 42:44

But Joseph receives the birthright blessing. And when we hear birthright, we think power, privilege, prestige. It's called a leadership. It's for sure called a leadership. But when we hear leadership, same thing, the world has conditioned us to think power and prestige. It's conditioned us so much that Joseph Smith later, so you'll do this in a podcast at the end of the year, where it says, "As soon as you get a little authority, you use it for your vain ambition."

John Bytheway: 43:09

Righteous dominion.

Dr. Kerry Muhlestein: 43:11

That's exactly right. That is not what authority or that's not what leadership is about. Leadership is a call to service. So Christ explains this well, when he talks to James and John who come to him and they say, "Let us sit on your right and your left hand." And he says to them, and I think this is an exact quote. He says, "You guys don't get it." You're not getting it.

Hank Smith: 43:31

That's an exact quote.

John Bytheway: 43:33

That's the exact quote. That's in my version.

Hank Smith: 43:35

It was lost in translation that King James translators put it a different way. But I think it originally said in English, you don't get it.

Dr. Kerry Muhlestein: 43:42

And then he says, "The princes of the Gentiles want to exercise authority over them, but that's not how it should be with you. Whoever would be great it should be least, whoever's going to

be..." I can't remember now exactly. But you have to be the servant of all is what he says. That's what, according to Christ leadership really is, it's not authority or prestige. It's you serve, you're the lowest, you're the least you serve everyone else. So when Joseph is given a call to leadership, it's not to say you're better than everyone else. And when he's given blessings of great posterity and all sorts of other things, it's not so he can be more cool it's so that he has enough people to do what he's being asked to do. And what he's being asked to do is to gather all of Israel. And then as Israel is gathered, they need to gather all the world.

Dr. Kerry Muhlestein: 44:30

And that's part of the benefit they're scattered because they're wicked and they need to be humbled, but the side benefit, and I think it's an intended side benefit is that once you're scattered to all the world, when you're gathered, you can bring the whole world with you. And that's exactly what they're supposed to do. And Ephraim and Manasseh as well. And Ephraim will be the lead of those two, but they both received this charge in this blessing. And President Nelson has been specific, they both have this charge to lead out in gathering Israel. And if you compare their blessings, they're given the same blessings. And Ephraim is told you'll be given more of it. But the more it seems to be like literally more people, more descendants numerically, so that you can do what I'm asking you to do.

Dr. Kerry Muhlestein: 45:11

And that's what the birthright always was. The birthright child was given a lot of things he was supposed to do to take care of the family. So he is also given an extra inheritance or portion of the inheritance so that he was given the tools to do what he needed to do. And so that's exactly what this birthright or leadership call is for Joseph and his two sons: Ephraim and Manasseh is that they are given a task and God has giving them enough people and ability to go out and do that task. And that task is get the whole world to be part of this family, get them all sealed to me and to each other so that we can be exalted together and to have the kind of relationship that we should have with each other.

Hank Smith: 45:54

And God promised Abraham he would do that. And he's using the Latter-day, Ephraim and Manasseh and others. Those who can be adopted in to go out and be the net. I like what you said there, the Scattering is like a big net. I'm going to throw you all over. So when I gather you grab onto people, because I'm going to bring you home. And I think it's Nephi who says, they carry them on their shoulders. They carry them in their arms as if they're these service oriented people. Same in the Gospel of

John, the Savior washes their feet. This is how we lead in this church, in my kingdom.

John Bytheway: 46:32

I like to tell my students being chosen doesn't mean to sit on a throne and be admired. It's more like being chosen to mow the lawn. And then we talk about to bear the ministry is one of the phrases in the Abrahamic Covenant. So it's obviously a blessing because we have the blessings of the priesthood and the gift of the Holy Ghost and everything that comes with it. But it's a burden as well. And so they're calling it now a lot of times, President Nelson, the work of salvation in any time you do anything that helps anyone to come closer to Christ, to make a covenant with him in the temple, you're helping to gather Israel. You're doing the greatest work in the world. So I'm excited to... I want to get your book, Kerry. I want to read it.

Dr. Kerry Muhlestein: 47:20

I hope you do. And it may put you to sleep, but I hope not.

Hank Smith: 47:24

John, I'm just going to have to say this, that I was reading up on my *Timeline of World History* and August 1830, which is when we were receiving this exact Section of the Doctrine and Covenants is when the lawn mower was patented by Edwin Beard Budding the exact same time. So I think you're inspired to talk about chosen to mow the lawn.

John Bytheway: 47:44

You've been chosen to mow the lawn.

Hank Smith: 47:45

Kerry, let's get back into the Section. We did do a little tangent there off into the House of Israel, but I think it was an important tangent.

Dr. Kerry Muhlestein: 47:54

I mean it's actually the central part of the Section, but yeah.

Hank Smith: 47:58

Yeah. The Lord's just not saying, "Hey, we're going to have a big sacred meeting and look, who's going to be there. It's going to be star studded." He names these people on purpose because this is the Covenant of Abraham.

Dr. Kerry Muhlestein: 48:11

And it goes with the next verse as well. Peter, James, and John who are Apostles. But again, those are people who restore the keys of the covenant. So anyway, sorry. Keep going.

Hank Smith: 48:20

No, I think you're right on here. This meeting, when we said in 27:5, when the Lord said, "I will drink of the fruit of the vine with you." I thought of my new Testament, Luke 22, this ties in beautifully when the Savior's with his last evening with the apostles, this is Luke 22:18, "For I say to you, I will not drink of

the fruit of the vine until the kingdom of God shall come." To me, that's a big verse. Because the kingdom of God, here we are, the Doctrine and Covenants, the kingdom of God is coming.

Dr. Kerry Muhlestein: 48:50

And I think it's a clear illusion. I think when Christ says this in verse five of Section 27, he is absolutely alluding to what he'd told his Apostles. And he wants us to make that connection.

Hank Smith: 48:58

In Luke 22, yeah.

John Bytheway: 49:00

I think sometimes I've taught my students, "Oh, isn't this great, all the sacrifices that were offered pointed to those events of the Atonement and now the sacrament points backwards to those events of the atonement. "But now I'm seeing, as I'm reading these, it's, there's also a future sacrament reading that it is pointing to. And I like verse 14. And also with all those whom my father has given me out of the world that, yeah, those people are going to be here, but it sounds like we are too, or maybe have that opportunity that all of us will be there speaking of blessing all of the families of the world. And the future sacrament meeting.

Hank Smith: 49:44

Let's have Kerry answer that. But John, I really liked that, that idea of the sacrament isn't now just about looking backwards to the Atonement. It's looking forward to the Second Coming of the Lord. Here He comes. I think that's a crucial point, that could really change your sacrament experience, not just looking backwards, but also looking forward to the Lord's coming and having the sacrament again. All right, Kerry, over to you.

Dr. Kerry Muhlestein: 50:08

Oh, no, that's right. And to the full fulfillment of the covenant. Because again, we're renewing the Abrahamic or all of our covenants at the sacrament and the full culmination of that is exhortation. But this is an important step along the way when we do this with Christ, right. All those who my father had given me out of the world, which again, I think is a clear to both John 17 and, and John 6, where he talks about those whom the Father has given him. So this section eludes to scriptures all over the place, including the next part. The next part is all in Ephesians 6, allusion.

Hank Smith: 50:45

Before we go there, just wanted to mention that the manual has you go to D&C 110? And I thought, yeah, because a lot of these wonderful individuals who have been mentioned showed up personally at the Kirtland Temple to restore keys. And so I thought, Hey, I'm looking at the list here. This list sounds familiar.

- Dr. Kerry Muhlestein: 51:08 Yeah. Well, I think this is the prophecy that those keys will come and be restored. It's going to be a few years, about six years, but still they're working towards that.
- John Bytheway: 51:20 If anybody listening is able to go on a Church History Tour, hopefully they'll start those up again and open the sites, make sure you see the painting just inside the door at the Kirtland Visitor Center area, there's a line of angels coming down one at a time. And Joseph and Oliver, they're behind the pulpits of the Kirtland temple, it's beautiful.
- Hank Smith: 51:45 That's a wall [inaudible] right?
- John Bytheway: 51:47 I don't know if it's a [inaudible]. I wouldn't be surprised. It's beautiful, but just when I saw it. And I think of Hymn 110, I think of that line, "the visions and blessings of old are returning and angels are coming to visit the earth." And the look on Joseph's face in that painting. You've got to see it right inside the Kirtland Visitor Center. That always reminds me of this, sorry.
- Hank Smith: 52:10 Oftentimes I feel like, you know how you watch a fitness video and there's two really good ones. And then there's a modified version. I feel like the modified version sometimes in this podcast, because I had never realized that each one of these people that are listed in this section were part of the restoration. And I probably had never realized it just because of the inclusion of Joseph, Jacob, Isaac, and Abraham, but now Kerry's taught us, this is part of the restoration is the covenant. Then you've got Adam, Peter, James and John, Elijah, John, Elias. This is a restoration. We're going to bring everybody back at once and have a big sacrament meeting.
- John Bytheway: 52:52 You know what? It's elegant. And it makes sense. It's symmetrical. I mean, it wasn't just the first vision. That was the beginning of this delegation of all these others with keys was just makes me go. I love the symmetry. I love the elegance of that to use a couple of lofty words.
- Dr. Kerry Muhlestein: 53:11 And even in the First Vision, in one of the accounts of the First Vision, Christ says that the reason he's appearing is because they've broken his Everlasting Covenant. And then in one of the versions of Moroni's visit, he says that he's there to restore the Everlasting Covenant. And it's all aiming. I mean, in many ways, the First Vision, the Book of Mormon, the building of the temple are aimed at being able to have this covenant fully restored. And that's what all the people here are associated with covenant and keys. All the people listed in here.

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| Hank Smith: | <u>53:41</u> | Here they are in Northern Pennsylvania and Joseph has no idea, I don't think. Maybe has some idea at this point that this meeting is going to take place, at least to my knowledge, at a place he's actually going to set foot out in the middle of Missouri. I wonder in his mind, if he's going, I wonder where this meeting's going to take place, and Lord's going, well funny you should ask about that because we're going to take a long trip. |
| Dr. Kerry Muhlestein: | <u>54:07</u> | Yep. I'll tell you later, but this is going to take a while. |
| Hank Smith: | <u>54:09</u> | It's going to be a few years before all of this pans out. And I've noticed that in all of these opening sections, Kerry, the Lord kind of drops little hints here and there of things that are going to come later. |
| John Bytheway: | <u>54:22</u> | He's always preparing. |
| Dr. Kerry Muhlestein: | <u>54:24</u> | He's always just getting you ready for the next thing, and then ready for the next thing and ready for the next thing. |
| Hank Smith: | <u>54:31</u> | Please join us for Part II of this podcast. |

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| Hank Smith: | 00:02 | Welcome to part two of this week's podcast. Now, let's jump into what you said about Ephesians. |
| Dr. Kerry Muhle...: | 00:10 | And again, I see this as tying in and I don't know that we need to spend a long time on this, but he's got this beautiful bunch of verses about girding up your loins and taking on the breastplate of righteousness and your feet shod with the preparation of the Gospel of Peace and helmet of salvation and sword of my spirit. All of this is really coming right from Ephesians, but the interesting thing is, and again, convenience on my brain but I'm going to feel okay about it because you told me I could- |
| Hank Smith: | 00:35 | You could. |
| Dr. Kerry Muhle...: | 00:37 | ... promises in the covenant include words like I will be your shield. I will be your protector. I think the idea is that protection is one of the blessings promised to Israel. If we're going to look or those blessings, it's one of the blessings promised. Again, I see this as a logical transition. We're talking about the covenant and the keys of the Kingdom that have been committed as part of this, and as a result, I want you to gird up and be ready, both to be protected but to go out and do the battle that will bring other people into that protection. A cohesive section, I think, that helps us understand what God wants us to do and how it's tied into the sacrament and doing the sacrament with an eye signal to his glory. |
| John Bytheway: | 01:22 | I cannot equate the Armor of God with the sacrament because I think of the precept there saying that they may always have his Spirit to be with them, and I think of the sword of the spirit and how we go and we rearm every time we go to the sacrament table. And as my mind is racing here, I'm thinking about looking back to the sacrament table like it's an altar, the body and the blood of Christ, looking forward as if the sacrament table is a table of communion where we will have a sacrament meeting again with Christ as we've just talked about. I see it both as a table and an altar. |

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| Dr. Kerry Muhle...: | 02:03 | That works because anciently, often sacred meals were associated with sacrifices and the idea is that this is a communion. You enter into this together. I think it's intended to be understood that way. |
| John Bytheway: | 02:14 | I love it and I used to tell my Ward when I was a Bishop that it says in the handbook we shouldn't have visual aides for sacrament meeting, but there is a visual aide and it's bolted right there to the floor. And every week that you come in, you have a visual aide of the Savior's mercy and his love and his sacrifice for us. And I just think, how do you miss this visual aide? We are let in at Christmas and Easter. It's right there every single week, and how beautiful and merciful that is that the Lord would say, "Come back. Let's do this again." |
| Dr. Kerry Muhle...: | 02:51 | And I think it does give us that protecting power. It's talking about and that you talked about, that covenant renewal- |
| Hank Smith: | 02:57 | The sword and the spirit. |
| Dr. Kerry Muhle...: | 02:58 | ... gives us both the sword and the spirit, but just protection. |
| Hank Smith: | 03:01 | Yeah. |
| Dr. Kerry Muhle...: | 03:03 | Renewing that covenant is protection. |
| Hank Smith: | 03:06 | This is amazing to me because here's Joseph on his way to get some wine. He's like, "We've got to get some wine." And the Lord's going, "Okay, yeah, wine. The wine's important." Actually, let's talk about the reason we do all this- |
| Dr. Kerry Muhle...: | 03:19 | Yeah. |
| Hank Smith: | 03:19 | ... and I like what you said, Kerry, because I had never tied in the armor of God with the covenant, but it's almost says if the Lord is saying we're going to restore the Gospel, we're going to restore the covenant, and we're going to gather Israel, and it's going to be a battle. So, put on your armor with the sacrament. Put on your armor, take on your covenants and be ready. This spiritual protection that comes. Man, this, to me, is a beautiful section. What's funny is I see these sections one way and then we talk about them, and now I'm like, "This is the best section ever." This one is the best one. |
| Hank Smith: | 04:00 | I just always like to picture Joseph when he gets home to Emma and Emma says, "So, where's the wine?" This happens to me all the time. I sent you out to get some, where's the wine? But he's |

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| | | got a good excuse and he says, "Well, I met someone. Let's talk about this." |
| John Bytheway: | 04:12 | Yeah. |
| Hank Smith: | 04:13 | "Let's talk." Great family conversation. |
| John Bytheway: | 04:17 | Why not finish this. What did happen? Did they go back? Did they finish the meeting? |
| Dr. Kerry Muhle...: | 04:22 | Sounds like it. |
| John Bytheway: | 04:22 | Did they get confirmed? Were they able to take the sacrament? |
| Dr. Kerry Muhle...: | 04:26 | They made grape juice. They made it right there, so it clearly ends up not being fermented. Sometimes we say wine, when it talks about in the scriptures, is not fermented. No, they used fermented wine many times after this as well. So, that's not what it is. But in this case, they just squeeze some grapes right then, made their own grape juice, and they did the whole thing. |
| Hank Smith: | 04:46 | That's so fantastic. I've often thought in the Gospel of John when The Savior has his talk with the woman at the well. He was preparing the world for a sacrament that uses water because he calls himself living water. If often think that was just squeezed in there because, yes, we're going to use wine for a while, but we're going to use water because it mattereth not, like you said. Oh, and by the way, that is a great symbol of me. Look at John chapter four. |
| Dr. Kerry Muhle...: | 05:17 | Yeah. |
| Hank Smith: | 05:17 | I've got it all prepped. |
| John Bytheway: | 05:19 | In John chapter seven, living water and then is it in Alma somewhere who talks about partaking of the bread and waters of life freely? And I've always thought, ooh, is that an allusion to the sacrament right there? |
| Hank Smith: | 05:29 | Right. |
| Dr. Kerry Muhle...: | 05:30 | Yeah. Yep. |
| Hank Smith: | 05:31 | For those of you listening who wonder why we get so excited, this is our idea of a good time, just so you know. |
| John Bytheway: | 05:39 | If you're going, "Wow." |

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| Hank Smith: | 05:40 | This is why our kids think we're strange. It really is. "Dad, can't we just finish the chapter?" I'm like, "No, no, no. This is amazing. You're going to want to see this." It reminds me of Alex Baugh. He's going to come on the podcast soon saying to his kids, "That is where Wilford Woodruff was ordained an Apostle. You put your hand on that, I'm going to take a picture." We as dad's get so excited about these things, but they're exciting. Once you catch the vision of Section 27, once it clicks its exciting stuff. The covenant is exciting. You can see why President Nelson is so excited. |
| Hank Smith: | 06:17 | How old is President Nelson and here he is still so excited about the Abraham at Covenant? |
| Dr. Kerry Muhle...: | 06:23 | You can feel it when he talks. |
| John Bytheway: | 06:25 | The greatest work you could ever be involved in. |
| Dr. Kerry Muhle...: | 06:29 | Yeah. You shouldn't take those kinds of words lightly. |
| John Bytheway: | 06:32 | He uses really strong words, doesn't he, when he talks about it. |
| Hank Smith: | 06:35 | I think at one point he said to the youth in that youth meeting with Sister Nelson, he said, "This ought to be the most important part of your life. This ought to be the most important part of your life." To me, like you said, Kerry, we can't miss that. |
| Dr. Kerry Muhle...: | 06:53 | Yeah. You can't let those words fall to the ground, as it were. |
| Hank Smith: | 06:56 | Let's move into Section 28, Kerry. The heading tells us that a church member by the name of Hiram Page, who we've heard of before, he's one of the Eight Witnesses that we talked about. He claimed to be receiving revelation from a certain stone, which we've talked about Joseph Smith's stones here before, but for the entire church, and it seems like the Whitmer's, who I believe Hiram Page was a member of the Whitmer family- |
| Dr. Kerry Muhle...: | 07:21 | Yeah. |
| Hank Smith: | 07:22 | ... I think he had influence the Whitmer's including Oliver Cowdery, who was also a member of the- |
| Dr. Kerry Muhle...: | 07:27 | Or about to become one. |
| Hank Smith: | 07:28 | Is he not married yet? |
| Dr. Kerry Muhle...: | 07:30 | Not quite yet. |

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| Hank Smith: | 07:31 | Okay. Explain to us what was happening and what led up to this revelation. |
| Dr. Kerry Muhle...: | 07:37 | There are so many fascinating things here, but you're right. They've been in harmony with Emma's family and things are getting dicey there. There's a lot of persecution. That's why they couldn't do the confirmation and so on. There's a lot of tough stuff going on there. And even Emma's father and mother are no longer still thrilled with having them there, and they're not able to shield them as much. So, they're thinking of going back to Fayette and that's where they decide to have... And Fayette's where they lived and finished translating The Book of Mormon and so on, but that's where they're going to have this conference. |
| Dr. Kerry Muhle...: | 08:08 | They're going back for this second conference. The first one in April, this one's in September. As they get there, they've heard about this stuff that Hiram Page, he's been receiving through this stone some inspiration revelations, particular about Zion. And as you said, Hiram Page has married one of the Whitmer daughters. Oliver Cowdery will soon marry a Whitmer daughter, I think about a year and half later, somewhere in that range, but he has become very good friends with the Whitmer's. The Whitmer's are a key family in the church and that's why they're all part of the Eight Witnesses and that's why Hiram is because he's the brother-in-law and so on, and I don't think Hiram has any bad intents here. The fact of the matter is the church is still figuring out what's going on. Like you said, this is the four month old church. This is the little baby church trying to figure out what's going on. |
| Dr. Kerry Muhle...: | 09:06 | It's so wonderful to have the principle of revelation restored and inherent in there, and we still get this today, we preach this, everyone should be receiving revelation, everybody. And in fact, the way Moses puts it is he wishes that everyone in Israel would be a prophet. And it's interesting because in the days of Moses they actually have the same problem. Revelation is restored. Things are going for them right and Moses is the prophet receiving revelation. He tells everyone be a priest. Everyone receive revelation. Aaron and Miriam come to him and say, "Hey, we receive revelation. You're taking too much upon yourselves," and God has to set that right. A little while later, Korah and a bunch of Levites say, "Hey, we receive revelation. You're taking too much upon yourselves." It seems to be inherent this idea that once revelation is restored and the idea that we should all receive revelation, that we all start receiving them for everyone in every sort of way. And then God has to say, "Hang on. Personal revelation is for you. I need some |

kind of order in my church or in my kingdom. So, we can't have everyone receiving revelation for everybody else. We're going to have a structure where this works." And I don't think you can blame anyone for not getting that until God teaches it.

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| Dr. Kerry Muhle...: | 10:25 | God could have taught it at the very beginning and he didn't. Now, I can't read God's mind, but I just make the assumption it's because he doesn't want to quash the idea that people should receive personal revelation. |
| John Bytheway: | 10:37 | Oh, wow. |
| Dr. Kerry Muhle...: | 10:37 | He wants to encourage that idea. |
| John Bytheway: | 10:39 | Yeah. |
| Dr. Kerry Muhle...: | 10:39 | He just doesn't want them to say that they can all receive it for the whole church. And that's really what Section 28 is about is establishing how revelation works organizationally for the entire church, which is separate from how revelation works for you as an individual. |
| John Bytheway: | 10:59 | I love that he brings up Moses. What do you think that means, Kerry, that Joseph, let's see, at the end of verse two, Joseph Smith Jr. "For he recieveth them even as Moses." He's better at it or what does that mean exactly? |
| Dr. Kerry Muhle...: | 11:16 | I think, again, we want to look at the context because this is hot on the heels. In June, he's gotten Moses Chapter One, which expands your view of who Moses is. This is Moses who has a vision where he sees every soul on earth and has this deep communion with God, and then Satan comes and he has a tussle with Satan, and then Satan leaves, and Moses has a more comprehensive vision of seeing every soul and every particle on earth. After Moses Chapter one, you have a different understanding of Moses than you did before that, and they've just received that. I don't know that everyone has read it, but I'm convinced that lots of people know Joseph has received it and that some people have had the chance to read. So, they've got a new conception of what it means for Moses to be a prophet. |
| John Bytheway: | 12:05 | I have never connected that before that... Ah, that's so cool that Moses is brought up here and the just received the Book of Moses and maybe some have even read Moses Chapter One, which is amazing. |

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| Hank Smith: | 12:18 | Let's make sure that everybody understands this, Kerry, that the Book of Moses is Joseph Smith's. |
| Dr. Kerry Muhle...: | 12:24 | Yeah. He's going through the Bible and it's Genesis. |
| Dr. Kerry Muhle...: | 12:27 | Basically the JST of Genesis. |
| Hank Smith: | 12:29 | However, Moses One is brand new. Can you just explain where the Book of Moses, its structure, where it comes from and how it's connected to the JST? |
| Dr. Kerry Muhle...: | 12:39 | Yeah. I would say Moses One is the preface to Genesis like Section One is the preface to the Doctrine of Covenants. Somewhere in that same time period that Joseph receives the vision of Moses, as he calls it, that will eventually be compiled in what we call the Book of Moses; but somewhere in there as he receives it, he's also told to go and translate The Bible. We don't know if he has that vision and then is told now go translate The Bible or if he's told to translate The Bible and then the next step is this and then so on. But he does immediately after that start to sit down with an English copy of The Bible to go through and correct it and made additions to it by inspiration and that's when he's going to get what we call Moses Two, Three, Four. All of those are the Joseph Smith translation of The Bible. |
| Dr. Kerry Muhle...: | 13:27 | The Book of Moses is what we call it the Joseph Smith translation. He called it the New Translation. Other's call it the Inspired version. The Book of Moses is the Joseph Smith translation of the first several chapters of Genesis. And it had so much new material that it doesn't work as an appendix or a footnote. It was so much new material he published it in the church's newspaper and then eventually that gets compiled into a booklet called The Pearl of Great Price that eventually becomes the scripture The Pearl of Great Price. Really all it is, I say all it is that makes it sound like it's not much, it's amazing in a ton, but we understand it best if we understand this is the Joseph Smith translation of Genesis and Moses One is the preface. |
| Hank Smith: | 14:11 | That's wonderful, and I want to remind our listeners of something. Do you remember Dr. Janice Johnson said about translation. She said because when you hear that word that you don't automatically assume translation because this is Joseph taking it from English to English. |
| Dr. Kerry Muhle...: | 14:25 | And giving it something that wasn't there in the first place- |

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| Hank Smith: | 14:27 | Right. |
| Dr. Kerry Muhle...: | 14:27 | ... in the English version he's looking at. |
| Hank Smith: | 14:30 | Right. I like the term she gave us with translation. She said think of translated beings of perfecting them, of, what did she say, John, of transforming, bringing something to a higher level, a higher plane. |
| John Bytheway: | 14:45 | They're clarified. |
| Dr. Kerry Muhle...: | 14:47 | And if you look at the Webster's Dictionary definition of translate in Joseph Smith's day, that's actually its first definition. |
| Hank Smith: | 14:53 | Its first definition. Transform- |
| Dr. Kerry Muhle...: | 14:55 | Is to transform or change. |
| Hank Smith: | 14:57 | Because we use that term Joseph Smith translation and my students will ask, "What language was it in before?" I'm going, "No, no, no. It's a different definition of translation," I think, in this case. |
| Hank Smith: | 15:10 | Let's get back into Section 28 then. Do you think it was an awkward moment for Joseph Smith because he didn't want to discourage people from receiving revelation. In my reading of Joseph, it was always go to the Lord yourself. You can receive your own answers and yet here he's saying, "Well, yes and but we've got to have stewardship." We've got to have who can receive revelation for who involved in this work. |
| Dr. Kerry Muhle...: | 15:37 | It's especially awkward because his closest friend and in a way ally, is Oliver Cowdery and Oliver Cowdery is- |
| John Bytheway: | 15:46 | That's right. |
| Dr. Kerry Muhle...: | 15:46 | ... close with Hiram Page and Hiram Page has convinced Oliver. Oliver believes that these are revelations from God and so does the whole Whitmer family. And so it's Joseph against everyone else in saying, "Yeah, this stuff isn't so good." |
| Hank Smith: | 16:00 | I think I read it this time there's a whole 62 members of the church at this point. Now, that's 10 times what they had in April, don't get me wrong. That's wonderful. I would love to go 10 times. I don't know if we could handle that kind of growth, but that had to be an odd, awkward moment of yes and no. |

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| Dr. Kerry Muhle...: | 16:20 | I think it can't be easy. Joesph is often put in the position if being the Lord's mouthpiece to say, "My mouthpiece is important. Don't mess with him." That's an awkward place just to be. Let me be the one to say this about me, but it really is from God, and it's true. It is, but that's just got to be a little bit awkward as well, and especially he has to take Oliver aside and convince him of this before he presents the revelation to everyone. And in a lot of ways, he is doing exactly what he will later receive revelation to do, which is take thy brother aside and between he and the alone work this out. Don't do this in public. He works with Oliver and he gets Oliver to work with Hiram so that by the time they will read this revelation, which we understand was received just days before the conference. By the time they get to the conference, Oliver and Hiram are okay with this revelation. |
| Dr. Kerry Muhle...: | 17:16 | Again, it's just a fantastic example of Joesph doing things under correct principles. He could have easily just gone to the conference, read this revelation and how horrible that would have been for Hiram and Oliver, but when they're prepared and ready to support him ahead of time, then it's a great unifying experience. |
| Hank Smith: | 17:37 | Wow. That tells you about the inspiration of the prophet, but it also tells you about his character. He wasn't out to make people feel foolish publicly or he just wanted to do things right, I think. |
| John Bytheway: | 17:51 | That advice is in the revelation. Go alone, in verse 11. Again, "Thou shalt take thy brother, Hiram Page, between him and the alone." That's like the Lord dismissing the group, the woman taken in adultery in John chapter eight. Dismissing the group and then he talks to her one on one and has such respect for someone even in that position. I like that. |
| Hank Smith: | 18:20 | We've mentioned some of these verses. We've jumped into it. Kerry, do you have any specific ones you want to highlight and look at in Section 28 and talk about? |
| Dr. Kerry Muhle...: | 18:29 | I think that the key is given. We've already mentioned verse two. We read the second part, let's make sure we get that first part. "No one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith Jr." That's a principle that is still true today. The only one who can give direction for the entire church, the only one who can receive revelation for the entire church is the presiding high priest or president of the church, and that's just how it is. Now, typically in our day, he's going to do that in conjunction with the first presidency in the Quorum of the 12, but it has to come |

from there down. And so in verse two is in some ways one of the most important verses for church organization in all of scripture. This is the way it works.

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| Dr. Kerry Muhle...: | 19:14 | Now, verse four, "If thou art led at anytime by comforter the to speak or teach or at all times by way of command under the church, thou may do it, but thou shalt not write by way of commandment but by wisdom." The idea is as you receive inspiration, go do it. You're inspired to preach repentance, go do it. YOu're inspired to do this, go do it, but don't say you're doing it by way of commandment to the entire church. You don't have the rights or prerogative to do that. There's only one person that can do that. And that's still applicable to us today. If you're inspired to say something to someone, do it. Don't pretend, though, that you have stewardship over them unless you really do. |
| Hank Smith: | 19:54 | Right. I like that. I like how you translate the verse in to a way I can understand. The Lord is saying, but by wisdom, I think he's saying yeah, you can definitely give advice to other people. You can speak. I'm a gospel doctrine teacher in my ward right now. I can speak and teach and I hope I'm speaking and teaching by the spirit, by the comforter, but I would never say this is revelation for the people in my class. God told me to tell you this. |
| Dr. Kerry Muhle...: | 20:21 | That's right. |
| Hank Smith: | 20:21 | The Lord is saying temper that a little bit. Let's help each other- |
| Dr. Kerry Muhle...: | 20:26 | But your Bishop could do that. |
| Hank Smith: | 20:27 | Right. |
| Dr. Kerry Muhle...: | 20:27 | And that's the thing we need to understand. And verse nine, this is interesting because this is where Hiram Page, part of his revelations were about where Zion was going to be established. That's interesting because we haven't had a lot of talking about Zion up to this point. Although, it is possible, we don't know and it seems like it might be just after this, but it is possible that some of the revelations that have to do with Enoch are being received. It seems like that's coming after that, but it could come right before it. In one way or another, either this just precedes it or it's just preceded by, but this idea we were talking about earlier that we're getting step by step, God's just giving him a little bit more and a little bit more. Somehow this |

idea is interacting with what they're going to learn about Zion by learning about Enoch.

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| Hank Smith: | 21:20 | The Lord has dropped little hints along the way. The cause of Zion. I have seen his weeping for Zion. I'm going, "What's Zion?" And now we're going to hear- |
| Dr. Kerry Muhle...: | 21:30 | And it's mentioned a little in the Book of Mormon, but not a ton. But that's what Hiram has been receiving revelation for, but it's false revelation so God's letting him know, "Well, you don't know where the city of Zion is. I know and I'll tell you at some point, but I'm not telling Hiram. I'm going to tell Joseph." That's the key to this whole thing. |
| Dr. Kerry Muhle...: | 21:53 | In the meantime, he's saying don't go off building Zion anywhere that anyone is telling you until I tell Joseph where it's going to be. And that's really what the next couple verses are until we get to verse 12. I don't know if one of you would like to talk a little bit about verse 12 then? |
| Hank Smith: | 22:09 | I want to come back just to verse six where he say, "Thou shalt not command him who is at thy head and at the head of the church." It's interesting to me that Joseph, maybe to some people, seems like someone you can overstep a little bit. Just kind of someone, yeah, yeah, Joseph. I'm going to do that and then I'm going to take over from here, and the Lord, "Everybody back up. He's still the one I'm talking to." This would be, like you said Kerry, a really awkward place to be, but it's an important place to be- |
| Dr. Kerry Muhle...: | 22:40 | Mm-hmm (affirmative). |
| Hank Smith: | 22:41 | ... to say we can't have more than one person receiving revelation for the church because then we're going to be serving two masters. We're going to be trying to go east and west at the same time. So, the Lord is saying, "Listen, this is not so much a he's more important, but he's the one I've chosen. This is how we're going to do this." And that's the same thing with my Bishop, my state president. I might- |
| Dr. Kerry Muhle...: | 23:07 | Nation president. |
| Hank Smith: | 23:07 | ... they might not... Right. They might not have the personality where I can get running ahead, but the Lord's saying, "Easy, easy. Don't do that. Don't do that. Don't command him that is at thy head." |

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| Dr. Kerry Muhle...: | 23:19 | He'll later say this by saying, "My house is a house of order." It's the same idea. We can't just get two confused here. |
| Hank Smith: | 23:27 | So, maybe our little baby church has stumbled a little bit, but that's okay. All children stumble. I never got mad at my toddlers for stumbling. I was like, "How dare you? In this house we walk." They are learning. They're learning as they go. |
| Dr. Kerry Muhle...: | 23:42 | And I do think that this was part of the process of learning about revelation and that revelation was the first important principle and then stewardship and order was the second important principle. And it was taught that way and teaching it that way you're going to have to stumble. Verse 12, "For behold these things have not been appointed unto him, neither shall anything be appointed unto him." And this is Hiram Page, who in the verse before it says Satan has deceived Hiram, so not going to be appointed unto Hiram. "Neither shall anything be appointed unto Hiram or unto any of this church contrary to the church covenants." And I do think, while we've been talking about covenants a lot, I think this is specifically referring back to Section 20, which is the Articles of Covenants of the Church, this organization. So, this is another crucial step of organizing the church. And this is something we're just going to have to keep our eye on throughout this year studying church history that the Lord organizes it just a little bit at a time. |
| Dr. Kerry Muhle...: | 24:36 | To begin with, it's a first and second elder. It will eventually become a first presidency, and then a first presidency and Quorum of the 12, but it's not all of that all at once. We could quote Isaiah line upon line, precept upon precept. He's just giving him a little bit and as they're ready for the next step, then the step, and the next step, and so this is one of those next steps in understanding church organization that started with Section 20. |
| Hank Smith: | 25:04 | I like that a lot. All things must be done in order and by common consent in the church. That's this idea that everybody takes part, that everybody gets, I don't want to say a vote, but everybody has a voice. |
| Dr. Kerry Muhle...: | 25:19 | In a way it is a vote, but not the way we think of voting. We had this actually in Section 20. It says the same thing that when someone is appointed to do something then it's by consent of the whole church and that's exactly why. We actually read that in my come follow me family scripture study with my family this morning and I told them, you remember on Sunday when we sustained so and so? This is why we do it. It's by revelation and it's there in Section 20 and it's here in Section 28. |

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| Dr. Kerry Muhle...: | 25:52 | It is by revelation that when someone is appointed to something we all get the chance to say we sustain or we don't sustain it. If we don't sustain it then we can go talk about why, but in the end, it comes down to the person who's in charge, so it goes back to that stewardship thing. So, this is that same tension we were talking about. We all get personal revelation, but there's someone who receives revelation for the whole church. That person can put someone forward and say, "We'd like to sustain this person to do this." We all get to say whether we support it or not. That doesn't mean we're making that determination, but we get to be part of this and it gives us the opportunity if we think there is something that presiding authority should know then we can go tell them. Which is what happens even in general conference, where they say if there was a dissenting vote please talk to your state president. The state president can bring it to the general authorities and so on and so on, so that everything is done in order. |
| John Bytheway: | 26:44 | The name of the church itself is instructive. It's the Church of Jesus Christ and then there's another of. There's two of's, of Latter-Day Saints. It's his and it's ours in a way. We have a participation in it. There's a hierarchy in it, too. It's the Church of Jesus Christ, but we don't vote in people of vote people out. It's not that kind of thing as you've just talked about, but I've always loved the double of in the title of the church. It's ours, too, by common consent. |
| Hank Smith: | 27:16 | I like that a lot, John. What was Hiram Page's reaction to Joseph? Oliver, it seems like, humbled himself and said, "Okay, I'll follow you, Joseph." |
| Dr. Kerry Muhle...: | 27:26 | And then Oliver went and convinced Hiram and Hiram also said then, "Okay. I'm okay with this." And they agreed that they would get rid of the stone. We actually have two different accounts of what happened to the stone he was using, so we don't know which is correct. One says that they ground it up into powder and got rid of it, but then another guy later says, "Well, we had that stone for years. We just got rid of it later on." Who knows exactly what happened, but it is clear that they also said, "Okay." Oliver convinced Hiram and then when the two of them were onboard then everyone else was easier to get onboard and that he would forsake this stone and that it was of the devil. |
| Dr. Kerry Muhle...: | 28:05 | And that brings up another important point. Joseph and a seer stone and the Urim and Thummim are seer stones. So, again, this is just natural for people to think well, he has one. I could have one and so on. Joseph was not opposed to the idea of |

people having seer stones. He thought that was great. In fact, he was trying to tell Parley P. Pratt where he could go find one and he described it for him. I think it was some Korean Buffalo, if I remember right, and Parley never went and got it. And so, maybe we should get a field trip and go find that thing-

Hank Smith: 28:30

We should go look.

Dr. Kerry Muhle...: 28:30

I don't know.

John Bytheway: 28:32

I got to Buffalo a lot. I'd love to go.

Dr. Kerry Muhle...: 28:35

So, he wasn't opposed to this idea and really, in the end, a seer stone is an object that helps us with inspiration. It helps us receive inspiration. In their day, in their culture, that's how they're expecting to find it. In our day, so for us, we think of a seer stone as listen to the tabernacle choir and go to the celestial room. It's the thing that helps us focus and be open to inspiration. I think when the Lord says he speaks to us according to our language and culture that means not just whether it's English or Portuguese, but it's also this is how you expect me to speak to you. Someone else expects it in a different way. Maybe they're expecting a dream, so it could be a dream and I'm expecting it when I'm in the temple, so it comes to the temple. He'll work with us where we are. For them, seer stones was part of that, but it was easy to be deceived and he was deceived.

Dr. Kerry Muhle...: 29:28

Hiram Page should be a role model for us. I would guess at some point we're all deceived on something. I'd be shocked if that doesn't happen. Hiram Page accepted correction, and this was probably pretty tough. He'd been public about this. He had things written down. A lot of people are following him. This is prestigious for him. It's exciting and then he gets some correction and says, "Actually, you were deceived that you were believing stuff from Satan." That's got to be a little bit humiliating. I know I'd have a hard time if a prophet said that to me. "Well, you know, that was a nice book, but it was actually from Satan. Thanks for writing it, though." That would be tough, but Hiram Page accepts it, and he says, "let's get rid of the stone and we'll try and do things the way that you're teaching me to."

Dr. Kerry Muhle...: 30:13

Unfortunately, the sad ending of the story is that eventually the whole Whitmer family had some problems and leaves the church. And as part of the Whitmer family, he leaves as well. And that's a sad thing, but he never ever, ever denied his testimony as one of the Eight Witnesses. Neither did any of the other Whitmer's. And so, while he left the church, he didn't really ever leave his testimony and that's a comforting thing.

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| Hank Smith: | 30:38 | I really like that. That idea of I will be humble and I will take correction. I love that. He should be an example for us, but we need to make sure that the person giving us that correction is the right person to offer that correction because I can't go over to John, pull him aside and said, "I'm going to give you some correction." I've tried a couple of times and- |
| Dr. Kerry Muhle...: | 31:00 | I was going to say, he told me that. |
| Hank Smith: | 31:03 | But I can see people taking that idea of I am at the head, so I can start doling out correction where Joseph wasn't that way. I don't get the feeling that Joseph was, here, let me correct everyone and everything. We're walking a beautiful tension, like you said, Kerry. |
| Dr. Kerry Muhle...: | 31:25 | And I love the way the Lord ends it on a positive note as well in this revelation. We've got verse 14, "Thou shalt assist to settle all these things according to the covenants of the church." This goes back to this idea help the church do things the right way. That's before, "Thou shalt take thy journey among the Laman." This is this precursor to this really important journey that's going to end up, yes, it takes the gospel to the Lamanites, which is part of what's the promise in the covenant and especially the covenant made to the Nephites, but it's also going to end up in the starting of Kirtland. But I love verse 15 and 16. "And it shall be given thee from time to time. Thou shalt go until time that thou shalt return and what thou shalt do." So, he's saying sometimes I'm going to tell you to go out and do things and then I'm going to tell you when to come back. You're going to be given callings. You're going to be given assignments. You're going to be given missions and so on. |
| Dr. Kerry Muhle...: | 32:15 | Verse 16, "And thou must open thy mouth at all times declaring my gospel with the sound of rejoicing. Amen." That's the positive encouragement. Yeah, Hiram, you got deceived here. Oliver, you got deceived here, but you know what, I've still got some good things for you to do. And if you're willing to follow, you are still going to receive revelation, it just won't be fore the whole church, but you are going to receive revelation from me. I'm still going to talk to you. You follow that revelation and great things will happen and you'll teach my gospel and you'll do it with rejoicing. That's a great message. |
| Hank Smith: | 32:49 | Yeah. It's a very positive idea and we come back to this idea of a little church, but I think of when I was a young dad and trying to give those little kids some encouragement. Yes, do some correcting, but don't... What did you use, the don't quash their excitement for what they're doing because this seems to me to |

be the result of maybe some excitement of this unfolding of revelation. John anything else?

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| Dr. Kerry Muhle...: | 33:15 | ... has to keep going. |
| Hank Smith: | 33:17 | Yeah. We don't want to stop that. I don't want to. This is really, actually, has been a good parenting lesson for me to be careful in my correction. I think I remember President Faust saying, "Your correction may be worse than the behavior you're trying to correct." |
| Dr. Kerry Muhle...: | 33:37 | I've been guilty of that any number of times. |
| John Bytheway: | 33:40 | I just think this is a great point that right now, not only are we getting an emphasis from President Nelson about letting God prevail and being Covenant Israel and fathering Israel, this great work of Covenant Israel, but also of how do you hear him. And everyone can learn to hear him and receive personal revelation. And I like that you brought that up, Kerry, that this was great. Did want to quash that, but things are done in wisdom and order and who has the keys and who has the stewardship. That had to be figured out and it sounds like it was figured out fairly early in this, what did you call it, Hank, a toddler church. |
| Hank Smith: | 34:24 | Yeah. I like that. I like that the Lord is still, every section he seems, Kerry, you were exactly right. He says, "Okay, let me answer this question. Oh, by the way, we're going to go on a little trip to the borders of the Lamanites. Let me drop that at you a little bit. We'll talk about that later." Everyone's got to be thinking, "Wait, what? Huh? We're going somewhere?" That's fantastic stuff. |
| Dr. Kerry Muhle...: | 34:45 | We've talked about President Nelson with the covenant and President Nelson with hear him. Don't you just have such a feeling of gratitude that we have a prophet like Joseph Smith or like Moses that is receiving revelation. And that's revelation for the entire church. During COVID, but the period leading up to COVID and so on, I just keep getting overwhelmed again and again with how inspired President Nelson is in giving us exactly what the Lord would have us have and exactly what we need. I'm so grateful for that. |
| Hank Smith: | 35:21 | When he said the next conference we attend, this was a while ago, then next conference we attend will be unlike any you have ever attended, I'm going, "Wow. Are we going to have a new video?" |

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| Dr. Kerry Muhle...: | 35:33 | And we did. |
| Hank Smith: | 35:34 | Yeah, we did have a new video, and wow, was it different than any other conference we have ever attended. Wow. You're exactly right, Kerry. How blessed we are. I feel like Brigham Young saying, "Every time I think I knew the prophet Joseph I was to shout Hallelujah." I think that same thing about President Nelson. |
| Dr. Kerry Muhle...: | 35:56 | In the end, that's really the message of Section 28. Be grateful you have that prophet. |
| John Bytheway: | 36:02 | And that maybe a step, what's the very last word? Well, the last word of the Section 28 is Amen, but the one before that is rejoicing. And as we're looking at that I thought about say nothing but repentance. Well, that's a joyful message. That's a fresh view about God about one's self and here, the gospel ought to be a sound of rejoicing. That's a good way to tie things up. |
| Hank Smith: | 36:26 | Oftentimes when we have conflict like this, we either avoid the conversation all together because we don't like the awkwardness of the conversation, or we come at it too hard and we create a negative... We think we basically have two choices. Either I can continue to have a good relationship with this person or I can ruin the relationship by telling them the truth. And I think Section 28 is an example of you can both be open and build the relationship. It's a little bit more difficult to do. I think it's called Have Those Crucial Conversations. I don't know if you've ever read that book, but it seems the Lord is saying you can have conflict. You can resolve it and be better off and everybody's rejoicing. Everybody's happy. I don't know about you two, but I sometimes avoid difficult conversations. |
| Dr. Kerry Muhle...: | 37:21 | Oh, yeah. |
| Hank Smith: | 37:23 | Because it just seems like, "Oh, I don't want to upset them, " where the Lord's saying, "No. it's okay. It's okay. Go, take him between you two and go have this talk. It's okay. It's going to work. Trust me." It's okay for us to talk about you here for a second, I think. |
| Dr. Kerry Muhle...: | 37:38 | Are you going to swear or what? |
| Hank Smith: | 37:41 | You're one of the most brilliant minds in the church. You've spent, I don't know how old you are, Kerry. You look like you're 25, but you've spent decades studying and teaching from the |

scriptures. Can you walk us through the life of Dr. Kerry Muhlestein, the Egyptologist, and tell us what the Restoration has done for you and what it means to you personally in the life of prophet Joseph Smith. And tell us a little, maybe, a little bit about your life as a scholar and a believing Latter-Day Saint.

Dr. Kerry Muhle...: 38:16

I did not want to be a teacher because I felt like they didn't get paid well, which turns out to be true, but I felt led to first of all to be a teacher. I wanted to be a seminary teacher to begin with and then I can remember sitting in a class one day in the same building I'm sitting in now, the Joseph Smith at BYU. And we had a guest teacher who was just finishing a degree from the University of Chicago in Biblical studies and they were interested in hiring her, so she came and taught our class. When I saw what she could do with the scriptures because of the training she had received, I realized I don't want to spend the rest of my life wishing I could be better at what I do, but not having paid the price.

Dr. Kerry Muhle...: 39:06

So, I decided, and I'm not saying that's what everyone should do. I think that was a direct prompting for me that I needed to pay a price to learn about these things in a different way. We each have our own role that we play and it became clear to me that was the role that I needed to play. I started studying. That's why when you introduced me, I was already a Psychology major, but I started studying Hebrew. That's how I got the Hebrew minor because I started studying the ancient world and I just got hooked, and I also realized that as much as I enjoyed teaching, I enjoyed researching. I liked both, and I liked writing. In fact, my original, I was a Communications major as a freshman. My original desire was to be a writer and maybe a newspaper writer or maybe fiction, both and so on. I liked writing.

Dr. Kerry Muhle...: 39:56

So, when I found that I could research and teach and write about things that I cared about more than newspaper articles or fiction, then I realized that there was only one job that I could do all of those really well. So, I set my sights on teaching at one of the BYUs. I had some experiences that I won't get into that led me to Egyptology and led me specifically to UCLA where I had some fantastic advisors. One of them loved to talk about the church. He was one of the top Egyptologists in the history of Egyptology. Just fantastic. He left UCLA to direct an Egyptological program in Switzerland and then was made the president of that university and then the president of a consortium of universities. Just a really intelligent guy, but he loved to talk about the church and about the Book of Abraham and so on. And in fact, later in he went to the University of

Basel, which also has a great theology department and he used to go to their theology debates to represent the Mormon point of view. I was blessed to have a fantastic couple of teachers that taught me.

Dr. Kerry Muhle...: 41:11

My first job was at BYU Hawaii teaching in both the religion and the history department, which allowed me to do both elements of what I love. I would say just things keep getting dropped in my lap. I did not intend to direct an excavation. That got dropped in my lap. In fact, when it was offered to me, I said no and then made the mistake of praying about it. That's got me any number of times. I have to say that there is a thrill... I'll say this, as you said in the little bio, I taught history at UCLA. I taught history at Cal Poly Pomona. It was Egyptian history at UCLA. It was the history of the ancient [inaudible 00:41:56] and the Iron Age at Cal Poly Pomona. So, that's the age that we get the biblical stories in. I loved those experiences, but as I did it, I found myself constantly frustrated that at the state schools I couldn't talk about the things that meant the most to me. We're talking about Assyria or Babylon, doing things with Israel and students would ask me, it was clear some of those students were Christian and they were asking questions about that and I could not answer them the way I would have liked to have answered them.

Dr. Kerry Muhle...: 42:27

And it is so thrilling to be at a place where I can say what I think, where I can say what I believe. And conversations like what we've had today, and we have these same kind of conversations with students, that's just exciting. Literally 10 minutes before I was on with you guys I was teaching the plagues in the Exodus story with my Old Testament students and I'd bring it in Egyptian religion and Israel symbolism and some Hebrew and all of it to try and make sense of this picture. And it is just so fun to have a wide arsenal to use to say, "Let's see what we can make sense of but in the end the lesson we're taking away from this is God can deliver you." And if that was the only thing I was able to teach I would have been happy with that. I was glad to teach Egyptian religion and about Ma'at, but it's great to be able to have the more important thing at the end, which to say God will deliver you.

Dr. Kerry Muhle...: 43:30

In fact, part of that lesson about the Egyptian symbolism was a paper that wrote as a graduate student that I won an award for then, but I couldn't put that ending in. And it's so thrilling to be able to put that ending in and to have comfort when things are tough. So, this is a great thing about doing things because you feel like the Lord has asked you to do them.

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| Dr. Kerry Muhle...: | 43:57 | <p>I won't get into a long detailed story but there was one time, as I said, I'm only involved in this exhibition, I love it. I love everything about it. I publish on this. It's just fantastic, but I wouldn't have done it if hadn't felt inspired to do it. There was a time where some things went fairly wrong. Some crazy things happened. It was some false reports in the media that caused some crazy things to happen and I had a couple of weeks that were really felt dark because it seemed like I had, not through something I had done wrong, but just the way things had happened that I was causing some problems for the University and all sorts of things and I didn't like that. But the thing that got me through was that I could, at each night as I was going to be bed and I was thinking about this, I could say, well, I am doing this because I felt inspired to do it. I've only ever been trying to follow inspiration and do my best. I'm sure I've made mistakes, but I trust that when I'm doing my best to follow inspiration that the Lord has a plan and he'll take care of it. So, right now I can't see how this particular thing's going to work out, but I know it will because I'm just trying to do the Lord's will.</p> |
| Dr. Kerry Muhle...: | 45:05 | <p>And sure enough, it worked out and there were all sorts of times where something happens and you're like, "Oh, man. What a mess. What am I going to do about that?" And each time you can say, "Well, I'm doing my best, so I'll just leave the rest up to the Lord and he always comes through." Again, to go back to the covenant, that's a blessing I can count on because I've made and I'm doing my best to keep convenance, and I'm part of that Abraham covenant. I can count on that the Lord has my back and that's a good way to get good rest when you know that the Lord has your back.</p> |
| Hank Smith: | 45:38 | <p>Thank you, Kerry, for being here. And thank you, John, of course for being here again. Like I said, you're my favorite co-host I've ever had and I hope you take that the way it's meant to be taken. We're grateful for you, our listeners, for your support. Thank you so much to our producers, Steve and Shannon Sorenson. Thank you to our production crew, David Perry, Amy Nielsen and Lisa Spice, and we hope we'll see you on our next episode of FollowHIM.</p> |