



*“Teach These Things Freely Unto Your Children”*

## Show Notes & Transcripts

### Podcast General Description:

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

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

### Podcast Episode Descriptions

#### Part 1:

Have you ever wondered why Moses 6 says *so much* about Enoch more than Genesis does and what that reveals about the gospel from the very beginning? Dr. Kerry Muhlestein takes a powerful deep dive into Moses 6 exploring how the restored doctrine unlocks record-keeping, priesthood, and covenant family partnership.

#### Part 2:

Dr. Kerry Muhlestein continues unpacking Genesis 5 and Moses 6 from death, sin, and the joyful turn of repentance to being “born again,” defending the Book of Abraham, and finding real parenting strength in Jesus Christ.

## Timecodes:

### Part 1 -

- 00:00 Part 1 - Dr. Kerry Muhlestein
- 1:57 Episode teaser
- 5:29 Bio
- 6:59 *Come, Follow Me Manual*
- 8:22 Tips for studying the Old Testament
- 10:15 *The Scriptures are Real & The Essential Old Testament Companion*
- 14:09 Additional tools
- 15:41 Background to the Book of Moses
- 19:25 Adam and Eve and their children
- 23:37 Cain and Abel
- 26:02 Record keeping
- 30:04 Bible translations
- 33:02 Priesthood power
- 36:39 Symbolic or literal?
- 40:05 Patriarchal order
- 46:31 Preachers of righteousness
- 48:20 Bifurcation of the human race
- 51:23 Enoch and seership
- 54:34 The Holy Ghost and seership
- 57:41 The anger of God
- 1:01:22 I'm young and everyone hates me
- 1:04:47 Partnering with Christ
- 1:09:17 High places
- 1:12:25 People listen to Enoch
- 1:17:22 End of Part 1 - Dr. Kerry Muhlestein

### Part 2 -

- 00:00 Part 2 - Dr. Kerry Muhlestein
- 2:44 Book of Mormon parallels and woe
- 4:36 Turning to the Lord
- 7:40 Airplane analogies are awesome
- 11:05 A broccoli Slurpee
- 13:49 Baptism of Enoch
- 15:53 Guttural reaction to infant baptism
- 19:14 “Agents unto themselves”
- 22:33 Sanctification
- 25:38 Godly desires
- 28:07 Confirmation of the Holy Spirit
- 32:45 Children of God

- 36:38 Mothers as symbols
- 41:06 Temple story
- 43:53 Follow and remember the Savior
- 45:42 All things bear witness of Him
- 47:21 Egyptologist's view of the Book of Abraham
- 51:12 Soaring doctrine
- 53:17 *Let's Talk about the Book of Abraham*
- 54:12 Life-defining moment as a scholar and Saint
- 58:30 Teaching children
- 1:03:35 *Jesus is the Strength of Parents*
- 1:05:38 Praying for miracles and testimony of Jesus Christ
- 1:10:45 End of Part 2 - Dr. Kerry Muhlestein

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## Biographical Information:



BYU Jerusalem Center for Near Eastern Studies in the intensive Hebrew program. He received an M.A. in Ancient Near Eastern Studies from BYU and his Ph.D. from UCLA in Egyptology, where in his final year he was named the UCLA Affiliates Graduate Student of the Year. He taught courses in Hebrew and Religion part time at BYU and the UVSC extension center, as well as in history at Cal Poly Pomona and UCLA. He also taught early morning seminary and at the Westwood (UCLA) Institute of Religion. His first full time appointment was a joint position in Religion and History at BYU-Hawaii. He is the director of the BYU Egypt Excavation Project. He was selected by the Princeton Review in 2012 as one of the best 300 professors in the nation (the top .02% of those considered). He was also a Visiting Fellow at the University of Oxford for the 2016-17 academic year. He has published 13 books, over 60 peer reviewed articles, and has done over 75 academic presentations. He and his wife, Julianne, are the parents of six children and one grandchild, 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 and on the Board of Governors. He has also served on committees for the Society for the Study of Egyptian Antiquities, and has served on their Board of Trustees and as Senior Vice President of the organization, with a brief stint as interim president. He has been the co-chair for the Egyptian Archaeology Session of the American Schools of Oriental Research. He is also a Senior Fellow of the William F. Albright Institute for Archaeological Research. He serves on the BYU Studies Quarterly Editorial Board. He is involved with the International Association of Egyptologists, and has worked with Educational Testing Services on their AP World History exam.

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

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

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

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

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Hank Smith: 00:00:00 Coming up in this episode on followHIM.

Dr. Kerry Muhlestein: 00:00:04 My mission president was at this gathering and came back and reported this to us. President Packer was there and there was a question and answer session and he kept saying, Okay, well, on this, you're gonna have to have the Spirit guide you. And in another one, you're gonna have to have the Spirit guide you. And then finally someone asked, Okay, so how do we make sure we have the Spirit with us to guide us? And my mission president said his answer was two words.

Hank Smith: 00:00:28 Hello, my friends. Welcome to another episode of followHIM. My name is Hank Smith. I'm your host. I'm here with John Bytheway. John, I read Moses chapter six, verse 38. There is a strange thing in the land, a wild man hath come among us. I remember being 12 years old, listening to John Bytheway speak. You weren't that old, John. You were probably mid-20s. I remember where I was, John. I was on your left. I was looking way far over there. I was 12 years old. I was at youth conference and I thought, He's amazing. It was like a stirring within. I'm being serious here. It was like, He is great. It stirred me. There was a strange thing in the land I would have said. A wild man hath come among us. Something amazing is happening.

John Bytheway: 00:01:18 How interesting. Thanks for, wild strange man.

Hank Smith: 00:01:23 It must have been in the ballroom of the Wilkinson Center maybe. I don't know how old the old Wilkinson Center is. It might have been the JSB Auditorium. I honestly don't remember where it was. I remember being on your far left and I was just like, This is awesome. A St. George Youth Conference, St. George Stake. We were up at BYU. John, we are privileged, honored. We love him with all of our heart and soul. He's part of our followHIM family. Dr. Kerry Muhlestein is back with us. Kerry, welcome back to the show.

Dr. Kerry Muhlestein: 00:01:52 Ah, thank you. Speaking of strange and wild men, thank you for having me back.

Hank Smith: 00:01:57 Yeah. This was the perfect chapter, Kerry, as I prepared, I thought. Strange and wild. Well, that's who I think of. Yeah. Our offices were across the hall from each other. There was strange and wild things happening over there. You walk in his office, John, and there is Egyptian artifacts. You're going, This is incredible. This guy, he knows everything. Kerry knows everything. It's a strange and wild thing- ... In a good way. In a good way. John, when you think of Enoch and what we get from the prophet Joseph Smith.

John Bytheway: 00:02:32 Oh, thanks for asking that. There is a YouTube video out there called The [Old Testament in Eight Minutes](#). I think it was written by the Fullmer brothers, a couple of seminary teachers out there. The funny thing is, they rushed through the Old Testament really well. They talk about Enoch and how his city was taken, which is not Genesis, which is Moses, because we don't get in. And the comment sections are like, Wait, what? When, when did that happen? And I'm like, Okay, that's Pearl of Great Price. So I think about a mention of Enoch in Genesis, but a full story of Enoch in the Pearl of Great Price, that's what I think of.

Hank Smith: 00:03:10 Yeah. Kerry, what are you thinking we're gonna do today? Where do you wanna go?

Dr. Kerry Muhlestein: 00:03:14 John's getting us right there. This is an amazing revelation. This is one of those days where we just have to be grateful for the Restoration. To be so blessed to have the flood of light that came through the Prophet Joseph Smith, because not only do we know more about Enoch, but the profound truths that he teaches, some of the most important, profound truths. I think chapter six, one of the most beautiful chapters in all of scripture. I've said that about a number of chapters, but it really is an amazing chapter. I am so grateful to be blessed by the truth that was restored to us through Joseph Smith.

Hank Smith: 00:03:49 Yeah. What does Genesis chapter five give us about Enoch? And Enoch walked with God. Yep. And then you think- Hmm. ... that's interesting. I wonder if Joseph Smith said, Is there more to learn there? And what? Here just comes a flood of light knowledge, which turns into Moses chapter six.

Dr. Kerry Muhlestein: 00:04:08 About 60 times that much now. Joseph Smith gives us 60 times as much as what is in Genesis.

Hank Smith: 00:04:13 Yeah. It's incredible. There's many times where I'm teaching classes at BYU and I'll say, How do you know that? How do you know what you know about this certain topic? They'll say, I don't know. The scriptures, the Bible, I'll say, no. It's in the scriptures, yes. It came from the prophet, Joseph Smith. The benefit we have of this 20-something year old farmer, it's understated. I don't think we realize what we know because of him.

John Bytheway: 00:04:40 Well, Hank, that is a great question to ask is just, now wait, where do you get that? 'Cause a lot of us have a reservoir of gospel knowledge that we draw from, but when you go, Now, wait, what's your rid- what's your source for that? You'll amazingly how much of that is clarifying in restoration scripture, ancient and modern. And it's a good question to ask.

Hank Smith: 00:05:02 It's no wonder if you're the adversary, you attack the prophet Joseph Smith because if you can get rid of him, you can get rid of how much understanding of the Lord, how much understanding of the plan of salvation. Now, John, someone might be joining us maybe for the first time with Kerry. I forgot to prepare.

Dr. Kerry Muhlestein: 00:05:19 Okay.

John Bytheway: 00:05:21 Here we go.

Dr. Kerry Muhlestein: 00:05:22 I thought there was a joke in there somewhere, but that was real.

John Bytheway: 00:05:25 Okay.

Hank Smith: 00:05:26 John, I know you love his resume.

John Bytheway: 00:05:29 Yeah. It's too big to read all of it, but I'm gonna hold up Learning to Love Isaiah right here. He can probably read this to us in the original Hebrew, but I'm going to read what's here in the about the author. [Kerry Muhlestein](#) is a professor, former associate chair of the Department of Ancient Scripture at Brigham Young University, where he's taught Old Testament for nearly three decades. Also a director of research for that department. He received his bachelor's in psychology, Hebrew minor from BYU, masters in Hebrew and ancient near Eastern studies from BYU and a PhD from [UCLA](#), I love saying this, in Egyptology with a secondary emphasis in Hebrew and literature. He's the director of the BYU Egypt Excavation Project. He and his wife, Julianne, are the parents of six children. They have lived in Jerusalem on

multiple occasions while Kerry has taught there. Before we started recording, I was just talking to Kerry about how when I was in high school, I kind of had this fascination with King Tut and we talked about King Tut and now that you said what you did about his office, Hank, I need to get down there and see the Egypt and if I can't make it to Cairo, I need to just go to your office and see the Egyptian stuff there because I think the art beautiful and fascinating and interesting and everything.

Hank Smith: 00:06:50 I think he's got the original tablets of Moses in there.

Dr. Kerry Muhlestein: 00:06:53 Yeah. But I'm not supposed to talk about that.

Hank Smith: 00:06:55 Yeah.

John Bytheway: 00:06:56 Under glass.

Dr. Kerry Muhlestein: 00:06:57 Yeah. Yeah. Yeah.

Hank Smith: 00:06:59 Yeah, you'd think so. He just gets them out and holds them. Let's jump into the Come, Follow Me manual because I wanna hear everything Kerry has to teach us today. The title of our lesson this week is Teach These Things Freely Unto Your Children, Genesis five and Moses six. Before we hit record, Kerry said, Well, all you need to do is read Moses six and you get all of Genesis five, so I'm guessing that's where we'll spend most of our time. Here's the introduction. Most of Genesis five is a list of the generations between Adam and Eve and Noah. We read a lot of names. We don't learn much about them. Then we read this intriguing, unexplained line. Enoch walked with God and he was not, for God took him. Surely there's a story behind that verse. Without further explanation, the list of generation resumes.

00:07:46 Thankfully, Moses chapter six reveals the details of Enoch's story and it's quite a story. We learn of Enoch's humility, his insecurities, the potential God saw in him, and the great work he performed as God's prophet. We also get a clearer picture of the family of Adam and Eve as it progressed through the generations. We read of Satan's great dominion, but also of parents who taught children the ways of God. Especially precious is what we learn about the doctrine that these parents taught. Faith in Jesus Christ, repentance, baptism, and receiving the Holy Ghost. That doctrine, like the priesthood that accompanies it, was in the beginning and shall be in the end of the world also. Beautiful way to start. Kerry, you and I have been talking for a couple of months. Maybe before we jump

into these chapters, you could give us some tips on how you approach the Old Testament.

Dr. Kerry Muhlestein: 00:08:41

I would be so happy to. And that's something, I mean, really, we could spend hours on. I've got lots of things where I do spend hours on that. I'll just give a couple of little short tips that hopefully people can expand upon or they can go to different resources to find more about it. One of those would be to remember that we're reading a book, whether it be the book of Moses or as we get into Moses and the Bible, the Old Testament that is focused primarily, the main character is Jehovah. Even though as members of The Church of Jesus Christ of Latter-day Saints, we know that Jehovah is Jesus Christ. Sometimes we forget that when we read the Bible. I think it is worth recognizing that every week we should learn something about Christ or Jehovah, same being. It is worth thinking through that the Old Testament gives us insights into his nature, his character, how he interacts with us that we won't find in any other book of scripture, just like any other book of scripture will give us stuff that we don't find in the Old Testament. But I hope that everyone will approach the Old Testament this year asking themselves, What have I learned about the nature of Jehovah? And by extension, the Father, because Christ reveals to us what the Father is like. What have I learned about Christ and our Father and how he interacts with me and my relationship with him from the readings this week? That's one of the more powerful tools or lenses that we could apply to reading the Old Testament. I think it's a really wonderful one.

John Bytheway: 00:10:15

Josh Sears a few weeks ago, Hank, that was so helpful for me. I thought, Oh, that's so true. I think of Jesus saying, Learn of me, listen to my words, and I'm thinking, Jesus, I forget and I'm also Jehovah of the Old Testament. I'm Jehovah of those millennia. I'm Jesus of one century in the New Testament. And I'm Jehovah of several millennia. Yeah, expand that you're gonna see his character in all of those places too. And Hank, while I'm talking, Kerry has a podcast of his own called [The Scriptures Are Real](#) that we ought to reference, which is excellent. People should wanna go to that after they'll ... If they haven't already, after they hear Kerry today, they'll wanna check that out. The scriptures are real.

Hank Smith: 00:11:03

It's interesting, John, occasionally people will say, Oh, I like your podcast more than the other. I'll say, Listen, we are all on the same team.

John Bytheway: 00:11:12

Find a flavor you like.

Hank Smith: 00:11:14 Yeah. We have one goal. We wanna build the kingdom.

Dr. Kerry Muhlestein: 00:11:17 Yeah. Yeah. And there's, there's plenty of time if we're listening while we drive and whatever else to listen to a bunch of podcasts. And we each have different niches. Like I'm really geared up this year. We're showing drone footage. I just got back from a trip where I was recording, driving, walking around. We're gonna have different levels of people who want just to go through the text, there'll be like an episode with that, but then we'll have somewhere we're going through geography, archeology, history, language, things. We all have our own things that we contribute and there's not going to be too much of studying the gospel and studying the scriptures together like, how can we have too many resources? There's no such thing.

Hank Smith: 00:11:55 Yeah.

John Bytheway: 00:11:56 Five years ago, Hank, when I was first invited to be part of followHIM podcast, I thought audio because podcast is a play on the word broadcast, except it's with an iPod, so we'll call it a podcast, but, it's all video now. What Kerry just described, you've got drone footage in Egypt and stuff like that. Is that what you're talking about?

Dr. Kerry Muhlestein: 00:12:18 Yeah, in Israel. So I had to, I purchased, they don't let you just bring your drone into Israel. Right. You have to use licensed people. So I purchased some, footage of key sites. And then I had one where we'd put it on the dash of the car so you can see us approaching and then one where as we walk into places you can focus in on places and all sorts of things, plus photos that I've been taking for like 20 years. Well, it's more than 20 years. 30. Actually over 30 years I've been taking pictures of things in Israel. So, and maps that I've been making and all those things. I put a lot of that in this book that's no longer in print. It's, I can't get it to focus, but it's the essential-

Hank Smith: 00:12:57 Put it back by your face, Kerry. There you go.

Dr. Kerry Muhlestein: 00:12:59 There we go. There it is. Okay. The [Essential Old Testament Companion](#). It's not in print anymore, but this is one where I did make maps. It's got charts and it does have something in there like something you should learn about Jehovah for each week. It's from the old gospel doctrine lesson. So it's only about an 85 to 89% match. There are a couple different things. It's not available, but Covenant agreed to let me have the rights to that because it has so many pictures it's too expensive to print. People can get that for free. I'm willing to send out the PDF of it to anyone who wants it for free. They can just email me at

thescripturesarereal@gmail.com. I'll give them a free copy of that, but that has lots of photos and maps and charts and things like that in it as well.

Hank Smith: 00:13:41 Yeah. That gives me a chance to talk about one other one that's available and Kerry's in this one as well. It's called Finding Jesus Christ in the Old Testament. It's bits from our lessons four years ago. We also have a free PDF. You go to followhim.co. Kerry, you were right. There is no dearth of resources for anyone who wants to understand the scriptures and wants to take the time for them. This is what we do for fun. We really like this stuff.

Dr. Kerry Muhlestein: 00:14:09 Now let me give you a couple more points or lenses, however you want to call it, tools that will help people as they're studying the Old Testament this year. One of those is to look for symbolism. Sometimes we're in such a hurry to read, and I get it with, especially with the Old Testament, like we have big reading assignments. Sometimes we had Section 93 in the Doctrine of Covenants. Read that one section. There are no weeks this year where we're reading one chapter. I get that sometimes we have to read quickly, but I hope people will slow down to look for symbols and especially symbolic action. The Lord had his prophets do things or he interacted with people in a way where it was real, but it was done in a way that would teach symbolically. And that's what the people in the Old Testament were attuned to.

00:14:52 That's what they're looking for. We're gonna miss a lot of what he's teaching us if we don't start to look for that. So for example, with the Exodus, I mean, it really happened, but it happens in a way where the symbols are abundant. And if we'll slow down and take some time to learn from those, from almost any story or teaching in the Old Testament, I don't think you'll have a week where there aren't lots of symbols we can learn from. I would also suggest using a covenant lens, looking for what it teaches us about the covenant. You'll find every week there are things that the New and Everlasting or Abrahamic Covenant, how if we look at it through that lens, we'll see things and learn and understand things differently. Maybe I can touch on just one more that will launch us into where we're stopping, or starting and what we're talking about today.

00:15:41 If you were to go to Genesis five, you'll see pretty much the whole chapter is a genealogy list, and a lot of people skip over it. Or you get the first chronicles, and the first thing, the first chronicles, all these genealogy lists and so on. In fact, one of my advisors at UCLA did his dissertation back in the day on

chronicles, and he said his dad tried to read, and he's like, What? You're talking about genealogy. What do I care about there? But there is actually a powerful lesson behind this. The Old Testament is the story of families. That's why these things are recorded in there. It is a story of a family. It's a story of God and his family, and we get to Abraham and his family or Israel and so on. It's the story of family and bringing everyone in God's family into the covenant family so that we can all return to be with God again. But it's about family from beginning to end. And the beauty of the Old Testament is we don't get a sanitized version of the family. All of the families we encounter are messy.

John Bytheway: 00:16:40 Yeah.

Dr. Kerry Muhlestein: 00:16:40 Just like every family on earth. There are some powerful things we can learn from that. It's a wonderful thing. So if we will look for how the Old Testament teaches us about families, I think that will be a great tool in studying this year.

Hank Smith: 00:16:56 Excellent. Well, with that, we can jump in, right?

Dr. Kerry Muhlestein: 00:17:00 Yeah, because that's where it starts. Maybe I can do one other thing. Let's do a little bit of background on what we're looking at as we look at the Book of Moses. And you've probably talked about this a little bit before.

Hank Smith: 00:17:11 No, let's not fear repetition here, Kerry. I think it's really wise that someone might say, wait, Genesis five and Moses six are the same? How come we have two?

Dr. Kerry Muhlestein: 00:17:21 There's some particular elements of it that we need to understand to get what we're reading today. The Book of Moses is the Joseph Smith translation of the first part of Genesis. That's what it is. It was so much new material that we can't do it in footnotes. It's printed in its own book because it's so much material. It was printed before we were doing footnotes. Anyway, that's what it is, and we just have to remember that. This is the Joseph Smith translation of the first part of Genesis. Joseph received it in chunks. For example, Moses chapter one is something he receives in June of 1830. The part we're reading now actually comes in some pretty quick chunks. This is probably the fastest densest period of time in receiving Joseph Smith translation of any periods of time or era, I would guess. Let's make sure we understand this, that on November 30th at 1830, the church has been organized for just over six months, barely over six months.

00:18:21 And on November 30th, Joseph receives a revelation that they didn't have verses then, but now when we put it into verses, it's known as Moses 5:52 through 6:18. We're gonna start with chapter six, verse one, but we're gonna start by reading a couple of verses before that because it's pertinent to understanding the story. We put in that chapter break later. As Joseph received it, there was no break there. The verses are meant to go together. The very next day, he gets 6:19 through 52. That's a really big chunk that he gets there. All one day, boom. Chapter six, verse 19 through 52. Then sometime in the next several days, we don't know exactly when, but maybe the next day or maybe it's two days or three days later, he gets chapter six, verse 52 through chapter seven, verse one. Basically, we get within a three-day period, Joseph receives in these chunks of revelation, all of chapter six with the verses just before and after it that really kind of belong with it.

00:19:22 Hopefully that helps us understand the context of what we're getting here, but I especially wanna look at it because it's easy for us to forget that the verses that are coming right before this are part of the story. And that's gonna be important as we get to the end of chapter six to try and make sense of some things. If it's all right, I'd like to look just at an overview of chapter five because it sets up six. And I know you covered this in an earlier episode, but you get at the beginning of chapter five, Adam and Eve learn about sacrifice and they're doing sacrifices. Then you get this interpolation. So they're learning about sacrifices. Then Eve and Adam start to praise the Lord and they prophesy things and they're grateful for the fall. And then it starts to talk about how they taught their children these things.

00:20:07 And we get this whole long story about them teaching their children and their children are following Satan and they're killing each other and all sorts of things that we would rather hadn't happened. Then at the end of chapter five, it kind of comes back to where it was at the beginning when, at least the way I read it, it's not 100% clear, but the way I read it, we're back to when they learned about sacrifice. In verse 58, and thus the gospel began to be preached from the beginning. So where we start this interpolation where it adds all this other stuff, it says, Adam and Eve start to teach their children. Now we go back. Thus, the gospel began to be preached from the beginning being declared by holy angels. This is the angel teaching Adam and Eve about sacrifice and how it's similitude of the Only Begotten Son.

00:20:53 By holy angels sent forth from the presence of God and by his own voice and by the gift of the Holy Ghost. Thus, all things

were confirmed unto Adam by an holy ordinance and the gospel preached and a decree sent forth that it should be in the world until the end thereof, and thus it was amen. We have to ask ourselves, what holy ordinance is that talking about? I think we have two candidates and it may refer to both. One, it could be talking about that sacrifice that they've just been offering, but he's been offering that for a while. That's maybe confirmed, but only kind of confirmed. We're going to see at the end of chapter six, when Enoch is telling Adam's story, the baptism of Adam, and I assume Eve is baptized as well, that seems to me to perhaps be also what it's talking about or maybe only that, but that it's confirmed upon Adam as he enters into a covenant with God through baptism.

00:21:47

That's important to recognize as we move into chapter six that this has really kind of begun. Whether that's what it's talking about or not, we do know that Adam is baptized. This begins with Adam entering into a covenant with God. When we read Gospel with a capital G, we think gospel of Jesus Christ, or in other words, the good news of Jesus Christ. This teaches more clearly about Jesus Christ than what we have in Genesis. The book of Moses does. What a blessing to know that Christ was known about and taught about from the beginning. That's exactly what Adam is teaching his children, and we're going to see that in the course of this chapter, but that's exactly what he's teaching his children is about Christ. I once had a discussion with a rather popular minister here in Utah who said, this seems anachronistic if this is supposed to be Old Testament stuff that they know so much about Christ. My response to him was basically, well, if you don't believe Joseph Smith was inspired, then it is anachronistic. But if you do, then to me, this is a duh.

00:22:51

Of course, God wants his children to know about Christ from the very beginning. I feel better about thinking of a God who taught his children from the very beginning about Christ instead of saying, Well, I'm gonna keep Christ hidden for the first three quarters of history and then maybe we'll start to teach people about Christ. That makes no sense to me. Of course he wants to from the very beginning teach about Christ.

John Bytheway:

00:23:12

Kerry, I love what you said that families are messy. These situations we're reading about up to this point are messy and the gospel was preached, which is, you know, synonym for the good news. But I see the messes. There is good news though. There's hope, there's healing. All of that is ahead because of Christ. So the gospel is preached that it should be there until the end of the world. I mean, that is good news.

Dr. Kerry Muhlestein: 00:23:37

I agree. And as we start going, I mean, I would love to read every single verse in this chapter, but it's such a long and beautiful chapter we won't be able to. So if we're skipping something you guys wanna talk about, please jump in. But I think you're right. The good news is about Christ, but there's another kind of form of good news coming for Adam and Eve here because if we'll remember chapter five, they started to teach their children about Christ, and then Satan came and said, don't believe it, and their children decided to follow Satan. They were devastated. Then they had Cain. We only know from this restoration version that Cain's not the first child. And they had Cain and they were like, okay, good. We have a child who will follow God. Cain makes a covenant with Satan and becomes kind of his chief apostle almost as it were.

00:24:25

He kills his brother. That's a heartbreak for them. We are now finally going to get a child who is going to follow God. All of Adam and Eve's children have decided not to follow God, and it's here at the beginning of chapter six that we get a child who will follow God. Let's not forget verse one. Adam hearkened unto the voice of God and called upon his people to repent. He'd been told that he should, and he does call on them to repent. That, we shouldn't pass that by lightly, but we're gonna come back to what that means to repent later in the chapter, if that's okay. Let's note it here, but he's gonna talk about repentance a few times, unsurprisingly. Then we get Adam knowing his wife. She has a son and calls his name Seth. Adam glorified the name of God for he said, God hath appointed me another seed instead of Abel whom Cain slew.

00:25:12

Because after Cain, they got Abel and they thought, well, he was following God, but he was killed. God revealed himself unto Seth and he rebelled not, but offered an acceptable sacrifice like unto his brother Abel and to him also was born a son and he called his name Enos. So now we're going to get this line of people who follow God. It's really only one family and their descendants that are following God while all the rest of the world is following Satan. And that's the story of the gospel and the world is that God works through families. That's the primary vehicle of our transportation through the plan of salvation is the family. God works with the family as that vehicle. Some families choose not to follow God, and we typically are getting one family that will, and we try to get everyone to be part of that family then.

00:26:02

As we do that, let's look verse four and then began these men. So this is, we've got Adam, Abel and Enos so far. I'm sure they have other children, but these are the ones that we've been

told about. These men call upon the name of the Lord and the Lord blesses them. And a book of remembrance was kept in the which was recorded in the language of Adam for it was given unto as many as called upon God to write by the spirit of inspiration. Well, let's read one more verse. And by them, their children were taught to read and write, having a language which was pure and undefiled. There's so many fantastic things to unpack in there. They're calling on God and this somehow is part of a book of remembrance. I was just reading today, I wanted to get a quote that we'll read in just a second from Joseph Smith, and it was in a letter to W.W. Phelps in 1832. And in this letter, Joseph is talking about, well, we need to write down the names of people who are doing these things because that's how their name is remembered in the Lamb's book of life, right?

00:27:03

This idea of remembering and writing down the good things, our official relationship with God, our good relationship with God, what's happening, that this becomes really important. And somehow this language that is undefiled inspires Joseph. He will want to get back to the pure Adamic language again and again in his life. He and W.W. Phelps are playing around with it from time to time. And this is the quote that I was looking up because this is Joseph. In that letter, he says, Oh Lord God, deliver us in thy due time from the little narrow prison almost as it were of total darkness of paper and pen and ink and a crooked, broken, scattered and imperfect language. They can't convey the purity and truth of the gospel, the way they feel it and understand it, but somehow there is a language that can, and one day, I guess if we all talk telepathically or what, how this exactly works, but in some, at some point, we are able to communicate the truths of the gospel the way they deserve to be communicated rather than in our crooked, broken, scattered language that is a prison.

Hank Smith:

00:28:16

That's great, Kerry. I'm no Joseph Smith, but I find that same thing in my life when I want to express my feelings, it's just, it's difficult. I almost find myself wanting to use more symbols, like the ancient Jewish writers to express feelings rather than descriptor words. It just doesn't seem to fit. You know, when you say the gospel's awesome, well, that movie was awesome, and those aren't the same thing.

Dr. Kerry Muhlestein: 00:28:39

That's right. I'm with you. It is one of the reasons for symbols and how powerful and beautiful they are, but I'll tell you, so I try to be a really good journaler, sometimes I'm better than others, but I try to be a really good journaler, but I often find it to be a frustrating exercise because as I write about the experiences or the feelings I have that are of a spiritual nature, I just keep using

the same word. It was great. It was wonderful. Like, nothing captures what I feel when I had it, the experience or when I'm trying to write it, I'm feeling at least a portion of that again, and I just can't capture it. So I feel like this is kind of a stupid thing, that's a dumb journal. What am I gonna do with it? 'Cause I can't capture it.

Hank Smith:	00:29:18	Yeah. John, do you have anything there?
John Bytheway:	00:29:21	I had just underlined it when you started talking about it. The children were taught to read and write. The idea of reading and writing, I remember in English class, my English teachers just going crazy about the whole idea of language and that it could be recorded and stuff, and that little symbols could talk to us and communicate to us, and it went in this ear, and it went out that ear, and it gained speed on the trip. It took me years to really go, yeah, this is pretty incredible that you can record things that so early they taught them to read and write. That's huge. We take literacy for granted sometimes, but it is this early that it mentions it, that's pretty impressive.
Dr. Kerry Muhlestein:	00:30:04	There's a power in studying the scriptures and the things of the gospel that creates literacy, and then the literacy enables us to get more out of our study of the scriptures and the gospel. And there's a wonderful spiral upwards there that I think sometimes we underestimate the power of our gathering our families together to study the word together. It is a bigger thing than I think we recognize. Yeah. I assume that we all got an <a href="#">email</a> yesterday that actually encouraged us in podcasts and things like this to point out that there are other translations. There aren't other translations of the Book of Moses. In English, there are other translations that sometimes ... I love the King James version. I think there's a power in teaching my children to read the King James version, that it allows them to be more masterful with language and so on, but that there are other versions of the Bible that help convey different things.
	00:31:00	And that's all wrapped up in this idea of the power of language, but also being trapped in a broken, crooked, scattered, imperfect language. Sometimes we look at those other translations and it can kind of help us. And you can look at tools like netbible.org or bluebible. There are all sorts of online things that can help you with different translations of the Bible and look up what the Hebrew was or when we get to New Testament, the Greek and so on. We live in a day where resources abound and that's fantastic. Hopefully it can help us overcome that broken prison of a language. But the real key to overcoming the prison of English, Spanish, Portuguese,

whatever it is you're speaking, is the Spirit. That's what overcomes the broken, crooked language. And I think we learned that in Section 50, especially, but this idea, it doesn't matter how well said it is, it's not well said enough to convey a truth of the gospel. The person who's speaking it needs to have the Spirit with them, and then when you hear it or read it or whatever, you need to have this. And that's how you overcome and understand it in truth despite the flawed nature of our communication process.

John Bytheway: 00:32:07

I sometimes wonder if when prophets have had visions that cannot be written, it's not because, no, this is a secret, don't tell anybody. It's because there's no language to describe what I just saw. Maybe that's part of it too.

Dr. Kerry Muhlestein: 00:32:19

I think so. Like when you think of 3 Nephi 17 in the blessing of the children, and it says that they can't write some of the things. My guess is a lot of it is like, we just felt things that there's no way to describe. And Christ taught us things that we just can't ... I mean, what we felt and understood as he taught us, we can't figure out how to write down. And notice the symbolism that he used when he said that. Again, we're doing our best to try and convey that truth that he was trying to convey there. Symbolism helps, but you still need the Spirit to really get it. Well, let's look at the next verse. I find this really intriguing. There's a missing antecedent here somewhere. Verse seven. Remember the last thing is that they're teaching them to write in this pure language.

00:33:02

And then it says, Now, this same priesthood, which was in the beginning, shall be at the end of the world also. Okay, I get that it's saying that what was in the beginning will be at the end, but where was it talking about priesthood? It has to come back to this idea we were talking about earlier when it's talking about an ordinance that's confirmed to Adam. I mean, implied in there that this is done by the priesthood. So whatever priesthood is present as they are experiencing this ordinance, he wants us to know that that was there at the very beginning and it's gonna last throughout the entire history of the earth, just like some of the other things he's talking about. These are eternal things. They're going to be around. It's, as we said, not God was hiding them for the first three quarters of history. God has made these things available to his children from the beginning and they will be there till the end.

John Bytheway: 00:33:52

Everybody knows this, but Melchizedek priesthood, well, Melchizedek hadn't been born yet. So -

Hank Smith: 00:33:58 Yeah.

John Bytheway: 00:33:58 And we learned, you know, from the Doctrine and Covenants and things that the long name for the priest is the Holy Priesthood after the Order of the Son of God. So it goes way back and later on we'll have some other ways of describing it, but ...

Dr. Kerry Muhlestein: 00:34:12 And it goes back from even before the world's created.

John Bytheway: 00:34:14 Yeah, it has to.

Dr. Kerry Muhlestein: 00:34:16 It's the power by which the world is created. It has to. What a grand thing to be part of. And that power delegated to man. That's gonna be what God governs His kingdom by from the beginning to the end.

John Bytheway: 00:34:32 I've probably mentioned this before, Hank, but I bought a [Readers Digest Who's Who in the Bible](#). I was intrigued to see what they would say about Melchizedek because without the JST, he's kind of a strange... wait, he's without mother or father, without beginning of days or end of years. And the JST says his priesthood was without mother or father, without beginning of days. That makes sense there. Priesthood has always been around, always existed. It had to to create the world in the first place.

Dr. Kerry Muhlestein: 00:35:05 Yeah. Well, and that's where verse eight, we won't read the whole thing, but it's a prophecy. It doesn't tell us exactly what the prophecy is, but it must have to do with Christ and the priesthood. Maybe it's referring all the way back to that prophecy at the beginning of chapter five, where he was filled and began to prophesy concerning all the families of the earth and so on. Maybe that's what it's referring to, but in any case, he prophesies as he's moved upon by the Holy Ghost. And a genealogy is kept of the children of God. This is gonna be a different definition of children of God than the one we usually use. It's one that we'll get at the very end of this chapter. We're all children of God, but you become children of God in a different way and we'll get more into this as you're begotten of him as you make covenants with him. That's what it has to mean here.

00:35:51 At least that's how I read it when it talks about the children of God, and it's the book of the generations of Adam and so on. All of this priesthood, covenant, Christ, and keeping track or record of things are somehow all tied together and language. It's all

wrapped together. And we saw that same thing at this point, it's only a few months ago that we were reading in the Doctrine and Covenants about baptisms for the dead and the need to have a recorder and make sure you keep track of these things so that when they're recorded here, they're recorded in heaven and so on. Every time we get priesthood power, ordinances, sealings, and eternity, somehow language and recording and writing gets involved with it. I am convinced I'm just seeing a little tip of some important iceberg there that I'm not getting everything that's important there. I suspect that you guys know though, so I'd love to hear.

Hank Smith: 00:36:46 What the answer is in the back.

Dr. Kerry Muhlestein: 00:36:48 That's right. That would be nice. Wouldn't it be nice if we could have a set of scriptures the answers are in the back?

Hank Smith: 00:36:55 Yeah, just go to the back. I frequently tell my students, I have the same one, I have the same scriptures you do, except for mine have the date of the Second Coming. Other than that, they're the exact same ones.

Dr. Kerry Muhlestein: 00:37:07 Okay. I know where your office is. I'm gonna sneak in there and read those. Yeah. Anyway, now we get back into these created male and female and bless them and called their name Adam. So Adam is both a name, but it's also a word that means like humankind. I think that's probably what's being referred to here, the humankind, their name Adam. We keep going on. The next thing that we get is starting in verse 10 is a list that's very similar to chapter five of Genesis of these great preachers of righteousness, and we'll even get that phrase in here in just a second. And it's recording who is the child of whom they're not giving us all of their children, just the ones who seem to end up being in some kind of presiding function or preaching function or something along those lines. And it's giving us how long they live and it's these great big, long age spans.

00:37:56 And I don't know if that's literal or if that's a way of saying we're in a different era or something, right? And that's another thing that's worth thinking about as we talk about keys to understanding the Bible. We talked about how it's often very symbolic and I don't think we should use that as a way to say, okay, well, this didn't happen and dismiss the historicity of the Bible. I think that's a problem. But we should recognize that sometimes we hold them to a standard of literality that we don't hold ourselves to. In fact, I'm gonna say it this way. I have said a thousand times that we shouldn't take their numbers too literally. And you see what I did there. I probably have said it

more than a thousand times, but that's our way of saying a bunch, right? Or even sillier than that is if we say, I've said it a ton of times. Well, a ton is a weight measurement.

00:38:45 If someone 100 years from now is reading what I said, like, What does he mean? A ton, how does he say that? Thanks a ton, right? It makes no sense. I think we sometimes miss because we just have different idiomatic expressions. We sometimes miss what they're saying. So maybe these are literally the years in one of his versions of this Joseph Smith translation, Joseph actually changed Adam's age to 1,000. Does that mean it was really a thousand or is this just Joseph saying, yeah, these are ...

Hank Smith: 00:39:14 Big chunk of time.

Dr. Kerry Muhlestein: 00:39:15 And it may be that by the time whoever's writing this writes this that they don't know exactly how long, so they're just saying numbers that mean that was a ton of time, right?

John Bytheway: 00:39:26 A ton of time.

Hank Smith: 00:39:27 Yeah. Kerry, one time President Oaks was asked, do Latter-day Saints take the Bible figuratively or literally? And he said, somewhere in between. Yeah. I really love that. Somewhere in between.

Dr. Kerry Muhlestein: 00:39:41 Somewhere. I'd say both. Yeah. I mean- Both. Right. Some things are both literal and figurative, often, and some things are one and some are the other, and you're right, somewhere in between. Yeah. I like that. That's, I'm gonna use that. That's good.

John Bytheway: 00:39:57 I'm gonna use that a ton.

Hank Smith: 00:39:59 Yeah, that's right.

Dr. Kerry Muhlestein: 00:40:00 If we, we would use that a ton.

John Bytheway: 00:40:01 I would use that a ton.

Dr. Kerry Muhlestein: 00:40:03 As we go through, we get these lists of great preachers, most of them we know very, very little about. In some ways, this is emphasizing the importance of keeping record and a family, but we have this period that we call the patriarchal order. And if it's all right, I'd like to talk about that a little bit because I think that title and that phrase is a little problematic. It's used because it

was a phrase that was used a long time ago when that was less problematic, but it's really coming from kind of a Roman society and Western society drawing on Roman society kind of a thing where the Father, that's what patri means. It comes from patr. The Father, it is about fathers and sons, but I'll tell you this, this is an exercise I do in my classes, and it's interesting to me to see it shift a bit over the last few years in what I think is a positive way, because I started, it was actually 1995, the first time I taught at BYU a Pearl of Great Price class, and I started doing this then.

00:41:07

I would say, What is the patriarchal order? The most common answer I would get is, Well, this is governance from father to son. You know, I try and gently correct things and I'd say, Okay, I like that, but maybe can we expand it a little bit? This is at least my take. This is my definition. It's the governance of the kingdom of God through the family. So it's not just father and son. And after I'd been teaching for about 10 years, we got this marvelous talk by [President Oaks](#) about the difference between the patriarchal and the hierarchical orders, where he is clear that patriarchal order is a full and equal partnership. This really is about families. It's not just fathers and sons, but because we use the word patriarchal, it's got, it's Latin root carries this notion of only men and that's not accurate. We have a broken, crooked and scattered language that's imprisoning us here.

00:42:02

We have a term that doesn't do justice to what was really happening. And it may have happened for them culturally somewhat different than what happens here, but we know the principle is that this should be full and equal partnership, even if it's different responsibilities and they probably had different ways of dividing it than they did in Joseph Smith's day and they had different ways of dividing it than we do. It may have looked different, but it's a partnership in one way or another. And I have found in the last several years that as I asked that question, I get, instead of always having to guide students towards the whole family thing, I'm actually getting students that come up with that on their own. I think that the teachings of President Oaks and [President Nelson](#) and others who have taught us this so well that we're moving a little bit in our understanding of what it means to be patriarchal or family oriented. And it's landmark. President Oaks has done more to teach us about aspects of the priesthood. It's like every couple years he gives a talk that is, if we assembled them all together, it'd be this fantastic handbook on the priesthood, but he has done more to help us understand how the priesthood works in our lives and as families than anyone I can think of. That particular one, like since he gave that talk, I can't teach Genesis

or the Book of Moses without using that talk. He explained so well what this order and this era that we call a patriarchal era and it's wonderful.

Hank Smith: 00:43:24 At times, I would like to see more of the husband/wife partnership laid out in scripture. Maybe it's not listed there. Here's what I know. I know that when I'm filled with the Holy Ghost, I love my wife more purely and when we both have the Holy Ghost, we are equal partners. I think it's safe to assume that these people that we're talking about had the fullness of the Holy Ghost and that they also acted, the Holy Ghost brought that same love and equality. Would that be fair to say?

Dr. Kerry Muhlestein: 00:43:59 Absolutely. I can't give you exact quotes, but I remember [President Hinckley](#) talking about that a little bit in his interview in 60 Minutes when he was pressed a little bit on this and he just said, so does that mean that the husband is the boss? And he said something like, you know that's not how it works. Anyone who's been in a good marriage knows that's not how it works. I would agree with you so much. The more I feel the Spirit, the more I am in a teamwork mentality and relationship with my wife, and the more I'm in a teamwork mentality and relationship, the more I feel the Spirit and the more we love each other. That's how it works. And culturally, it was a little different in different eras and so on, but that truth has to always have been part of life. You can't have the Spirit with you if you are not treating your spouse the right way, that's for men or women.

John Bytheway: 00:44:50 Yeah. The story we often tell in the translation of the Book of Mormon, where Joseph couldn't translate, couldn't get the revelation, and he realized he had a argument with Emma or a disagreement of some kind and had to go reconcile that before he could move on. Think of all the ways we can apply that to our day, and it actually kind of helps make our marriage a priority. If I wanna do anything, I can't perform my calling, whatever it is, and maybe she can't perform hers very well either unless we're working on us.

Hank Smith: 00:45:25 I think there's some safe assumptions we can make about the Holy Ghost, that if these people have the Holy Ghost, they are going to have the equality that we're all hoping that they have, and that we hope we have.

John Bytheway: 00:45:40 Yeah. They're gonna have love and repentance in their marriages. When they make mistakes in their marriages, there won't be perfect spouses, but they're going to be repenting to each other and helping each other.

Dr. Kerry Muhlestein: 00:45:53 And it's not just marriages. One of the things we're coming to realize as a people and as, well, probably church leaders have realized this for a long time, but as the people we're trying to get it, better, is that it's about relationship in general, relationship with God, relationship with each other. I would say if you have problems in important relationships, it's gonna be hard to have the Spirit with you, whether that's with a spouse, whether that's with other family members, whether that's with someone in the ward, with your next door neighbor, peacemakers are wanted is what I would say in all relationships.

Hank Smith: 00:46:25 And the Holy Ghost can help you with that.

Dr. Kerry Muhlestein: 00:46:28 Yes, absolutely.

Hank Smith: 00:46:29 Quite a bit.

Dr. Kerry Muhlestein: 00:46:31 And you're probably listening to this and thinking you need to get someone else to read this. That's the thing. We hear, oh, relationship. Yeah, this, these other people are hard to get along with. What's wrong with them? [President Nelson](#) did such a great job of calling us on that. I'll tell you the phrase that I prefer, well, patriarchal order is great in some ways. This chapter actually gives us a phrase that we can use that I think is a little less tricky.

John Bytheway: 00:47:00 Problematic. Yeah.

Dr. Kerry Muhlestein: 00:47:00 And it's in verse 23. We've got some stuff to cover before that, but in verse 23, it calls them the preachers of righteousness. That's a great phrase. This is the era of the preachers of righteousness. We could say it's the heir of the patriarchal order and preachers of righteousness doesn't automatically carry family language with it. And so it's not quite perfect, but if we can say it's preachers of righteousness within a family order, and the kingdom of God is being governed in a family order, which by the way, is our future as well. At some point, the kingdom of God is governed only through the family as it was during this time period. We're in a weird hiatus where we've got this split that President Oaks talked about in that talk where we've got both a hierarchical and a patriarchal order, but the future of the kingdom of God is family.

00:47:42 It's going to happen through families as we all get sealed together, and that's part of the point of sealing us all together. Joseph Smith gave us the most beautiful, complete gospel, didn't he? If we jump back in, we have Seth living and having

children. One of the key things we have to look at is in verse 15. And the children of men were numerous upon all the face of the land, and in those days, Satan had great dominion among men and raged in their hearts, and from thenceforth came wars and bloodshed, and a man's hand was against his own brother in administering death because of secret works seeking for power. That is unfortunately the story of the history of the world. We get here what we'll use a word to make ourselves sound smart, because that's really what this whole show is. We're trying to sound smart. We're gonna use the word bifurcation, which means to divide into two parts.

00:48:36 The human race is continually being bifurcated. You get those who choose to follow Satan and those who choose to follow God. For a while, there are times where you can kind of try and exist in the middle, but you can never stay there very long. We've had different brethren teach us about that in different ways. [President Ballard](#) talked about staying on the good ship Zion, and if you get off, it's moving faster and you may not be able to get back on. [Neal A. Maxwell](#) used the analogy of a train that this train is picking up speed and if you get off, it's gonna be harder to get back on. We're in one of these periods where we're becoming more and more bifurcated. You are either going to be part of following Satan with Satan raging in our hearts and wars and bloodshed, or you're going to be part of the kingdom of God.

00:49:23 And that's exactly what we're gonna see here in Moses chapter six, is this split between Zion and all those who follow Satan, but I think we're seeing it in our own day. That's not just my idea. I'm getting that from reading leaders of our church, that we need to be very aware that it's time to get solidly in with Zion because if you're trying to live, well, the way [Elder Maxwell](#) put it sometimes is to live in Zion, but have a, maintain a summer cottage in Babylon. At some point, you're not gonna be able to keep going. The border's gonna get closed and you're gonna get caught in the wrong place. We can't spend time on all the verses. So let's jump into talking about Enoch, and we'll have to just skip some of these verses about Mahalaleel and Cainan.

00:50:05 There is one thing that's worth noting because sometimes people get confused. If we get in verse 17, Enos lived 90 years and begat Cainan. Now, this is Cainan spelled C-A-I-N-A-N. Sometimes people confuse that with Cain, that's not Cain. And with the land of Canaan that we get in Genesis and Exodus, which is spelled with two A's, it's not spelled A-I. This is a different place and we don't want to get confused with it, but there it does end up, this Cainan who we hear very little about,

but we end up with the land being called after him. Enoch will refer to his people as the people that are centered from Cainan. So he's a more significant figure than we hear about. He is one of these preachers of righteousness that seems to have a real effect on the family. But we're gonna jump forward to Enoch just because Enoch is really what most of this chapter is about.

00:50:57

Such a powerful story. As you said at the beginning, we get this little line and we're gonna get the rest of chapter six and chapter seven about Enoch, and it's just incredible stuff. In verse 25, Enoch lived 65 years and he begat Methuselah, and it came to pass that Enoch journeyed in the land among the people. As he journeyed, the Spirit of God descended out of heaven and abode upon him, and he heard a voice from heaven saying, Enoch, my son, prophesy unto this people. Now, that's interesting. He's not just telling what to prophesy, but it's nice that he's telling him to prophesy. We think prophesy means tell people what's going to happen in the future. Often it's not that. And here, that's not what he's told. This is what he's told. Prophesy unto this people and say unto them, repent, for thus saith the Lord, I am angry with this people and my fierce anger is kindled against them.

00:51:50

So this is something that's happening for them right then. And that, this idea of repenting, this is what Adam was told to tell people, and then he's told again to tell people this, and this is what Enoch is being told to tell people. We've been told, preach nothing but repentance, so we need to make sure we understand that. But right now, I'd like to focus on this idea that God is angry with this people and he tells us why. This is another tool for studying the scriptures to look for causal words. Any of those words that tells you this is related to that. So it's because, thus, therefore, for, those kinds of words. And we get one here. God is angry with this people and my fierce anger is kindled against them for their hearts have waxed hard and their ears are dull of hearing and their eyes cannot see afar off.

00:52:37

Now I have to tell you that the last line of that is a little confusing to me. I get why God would be mad that our hearts have waxed hard. That implies we just don't want to let the word of God come into our hearts. And our ears are dull of hearing. That means that we could hear, but we're choosing not to hear. I'm sitting here as a guy who is wearing thick glasses. My eyesight is not that great, and he's upset that people can't see afar off. My inclination is to say, Well, that's not in the human ability to see far, afar off. That's just not what we're capable of. If it's all right, let's turn to another verse that I found

is strikingly similar to this. So let's go to the book of Jarom. We'll go to the first chapter, if that's okay, of the book of Jarom, since it's the only chapter.

Hank Smith: 00:53:24 Since it's the only one yeah.

Dr. Kerry Muhlestein: 00:53:26 Let's look at the book of Jarom. We're gonna start in verse three. So you remember that triplet, that their hearts were hard, their ears were dull, and they couldn't see afar off. Verse three, Behold, it is expedient that much should be done among this people because of the hardness of their hearts and the deafness of their ears. Now, he's gonna add another one in here, but the next thing is the blindness of their minds. That seems a lot like the not seeing afar off. And then he says, And the stiffness of their necks. So he has another one in there. And he says, God is exceedingly merciful unto them and has not as yet swept them off from the face of the land. So we get this anger again. Let's read verse four. I think it's so interesting. There are many among us who have many revelations for they are not all stiffnecked, as many as are not stiffnecked and have communion with the Holy Spirit which maketh manifest unto the children of men according to their faith. Jarom has just told us the key to not being blind of mind or in other words, to seeing afar off, and that's revelation.

00:54:34 I was right, I'm not capable of seeing afar off, not physically and not spiritually, but God is. So if I'm not hardhearted, if I'm not stiffnecked, if I'm not dull of hearing, then I will have the Spirit which makes it so I can see afar off. Kind of reminds me of [President Nelson](#) telling us that we better have the Holy Ghost with us. If we're not having revelation, we're not gonna survive spiritually in the last days. I think we need to be able to see afar off. I don't know if you have any thoughts along those lines, and we're gonna get into this whole seer business. This is the preparation for Enoch being a seer, right? But I don't know if you have any thoughts to God being upset with people who are ... If we were to keep going in Jarom, you read in verse five that these were people who kept the law of Moses really well. So they keep the law of Moses. They're very obedient, but he's still really upset with them and thinking of sweeping them off the land because despite their obedience, they're hard of heart, dull of hearing, blind-minded, or they can't see afar off. It seems to me God is pretty serious about us having inspiration or revelation regularly.

John Bytheway: 00:55:39 Kerry, I'm sitting right in front of an Isaiah scholar and I'm going, this hearts, ears, and eyes remind me of the calling of Isaiah. Make the heart of this people fat. Their ears are dull of hearing,

their eyes have they closed. It struck me that that call of Isaiah was repeated in all of the gospels and the book of Acts. Here it is again, hearts, ears, and eyes, and it's such a nice description of taking the gospel. A heart has to be open to it, gotta be able to hear, see far off, or listen to the seers who can see far off. I don't know. Have you ever connected that with Isaiah's call, that verse?

Dr. Kerry Muhlestein: 00:56:24

Yeah, and I think you're dead on. In Jarom it was kind of a foursome, but there's a triplet that goes all over the place with your eyes, your hearts, and your necks do get added in lots of places, but the heart, the ears, and the eyes. That interestingly for Isaiah, God is basically saying, you're gonna have to talk to these people in a way that only those. And Christ is the one who explains this well to us. Only those who are willing to put in the effort are going to not have hard heart, blind eyes, and dull ears, that there's something about having to work to have the Spirit with you. Maybe I'll put it this way. I know there was one time, this was in a gathering of stake presidents and mission presidents, so I can't verify this, there's no footnote, but my mission president was at this gathering and came back and reported this to us.

00:57:14

President Packer was there and there was a question and answer session and he kept saying, Okay, well, on this, you're gonna have to have the Spirit guide you. And in another one, you're gonna have to have the Spirit guide you. And then finally, someone asked, Okay, so how do we make sure we have the Spirit with us to guide us? And his, my mission president said, his answer was two words, earn it. We all know what we need to do. It's the Primary answers. We all know all we need to do to have the Spirit with us. We just have to actually do it.

Hank Smith:

00:57:41

That verse about God being angry, John, you'll know where this is. Alma quotes, I think it's Zenock.

John Bytheway:

00:57:51

Thou art angry with this people, oh Lord, because thou hast not understood ... It's Alma 33:16, I think-

Hank Smith:

00:57:59

Nice job, John.

John Bytheway:

00:58:00

Because they will not understand thy mercies, which thou hast bestowed upon them because of thy Son.

Hank Smith:

00:58:07

Yeah, what do you see there, John? 'Cause I know you love that verse.

John Bytheway: 00:58:10 I love that verse. When you read Alma 33, you go, oh, I see what Alma's doing. He's showing them that God will have a Son by quoting some brass plates prophets, but don't miss what else is in the verse. They will not understand thy mercies. It's not that they cannot. They just refuse. They refuse to understand how merciful God is, which is, whoa, a really cool thing to ponder. That's [Stephen Robinson](#) Believe Christ. Don't just believe in him. Believe Him when he said he forgives. You're angry because you refuse to understand how merciful He is. That's the other reason I like that verse, not just because it makes Alma's point that God will have a Son.

Hank Smith: 00:58:55 Yeah. And that word angry is interesting. It's almost frustrated, disappointed.

Dr. Kerry Muhlestein: 00:59:00 Being moved to do something to correct the situation.

Hank Smith: 00:59:04 Right. Sad at where this is leading. Sometimes when we meet people who are going off the path, you're not angry, you're just, you're thinking, I know how this movie ends. I've seen this one. It's frustrating. You think, oh, don't do this.

John Bytheway: 00:59:22 I the Lord forgive sins. What's that Section 63? He says it over and over again. So understand his mercies. He's a forgiver.

Dr. Kerry Muhlestein: 00:59:32 But one of the things I think we'll see, this is another tool for understanding the Old Testament. We will see that God's anger is usually ... Well, we even get this phrase in Jeremiah where he has mercy and he does anger. It's something he has to do to correct a situation that is a problem. And so the anger becomes a humbling. He humbles, scatters, sweeps, whatever, sweeps off the face or whatever. He has to do something to get this to change because they are at the point where they aren't changing by pleading.

Hank Smith: 01:00:00 I think in our day and age, we think of angry as he loses his temper.

John Bytheway: 01:00:04 Losing control. Yeah, God doesn't lose control.

Hank Smith: 01:00:07 He doesn't grab the earth and kick it across the universe. He's frustrated, angry, saddened. Those are all very valid emotions to have.

Dr. Kerry Muhlestein: 01:00:17 For my podcast, we've been doing a couple little round table discussions, and there's one we did on the anger of God, and it was interesting that all three of us that were in that had come

to the same conclusion independently, which is I read about God's anger in the scripture. As a fallen being, I'm not capable of the kind of anger we're reading about in the scripture. My anger always goes wrong. God, as an exalted being, has a different ability than I do. I think there were times in my life where I ... Well, I know there were times in my life where I would read about the anger of God and think, okay, so though I'm justified in this, and I've come to realize, no, because I don't, I don't do it the way God does it. I'm just not, I've tried and I'm not capable.

Hank Smith: 01:00:57 That's interesting where I'd say, well, I can be angry. I can be angry. God's angry. And you're saying it's not the same thing. Not the same thing.

Dr. Kerry Muhlestein: 01:01:06 I gave it a whirl and it didn't work.

Hank Smith: 01:01:08 Yeah. You keep using that word. I don't think it means what you think it means.

John Bytheway: 01:01:11 I don't think it means what you think it means.

Dr. Kerry Muhlestein: 01:01:13 Oh, that's good. That's good.

Hank Smith: 01:01:16 Kerry, this has been fantastic so far. Got my scriptures covered in notes. Let's keep going.

Dr. Kerry Muhlestein: 01:01:22 Sounds good. Let's jump down to when Enoch has a chance to respond to God. So God tells him he needs to call people to repent and so on. Verse 31, When Enoch had heard these words, he bowed himself to the earth before the Lord and spake before the Lord saying, why is it that I have found favor in thy sight and am but a lad and all the people hate me? I think he should add for, I'm gonna go eat worms in there somewhere. For I am slow of speech, wherefore am I thy servant. This is Enoch feeling so unworthy. I have no idea if slow of speech, some people have said that means he stutters. It may just mean he feels like, I just can't think well on my feet or whatever else. But what I really think this is, is what all of us would feel if God called us to go and tell the world to repent.

01:02:11 He really feels inadequate, completely inadequate as I think have most of us at one point or another. The fascinating thing is God's answer to him. And the Lord said unto Enoch, Go forth and do as I have commanded thee. And no man shall pierce thee. Open thy mouth and it shall be filled. So this is the answer to his problem, right? I'm slow of speech. Just start talking. I'll

take care of it, is what God says. I will give thee utterance, for all flesh is in my hands and I will do as seemeth me good. This is God reminding Enoch and by extension us. Every time you get a calling that you don't feel up to, the least of which will be like the calling as a parent. No one's up for that. But whatever your calling is, we won't feel up for it and God says that is not the point. The point is, will you go and do? You get moving, you open your mouth, you just start moving your feet and I'll take care of it. I think I heard it on your show the first time, this phrase like God can't steer a parked car, right? You have to just get going and I'll do the rest. And that's so scary, but it's exactly what God asks of us.

Hank Smith: 01:03:28 Yeah, get moving. I love it when Nephi gets commanded to build the boat. He's like, well, I don't know how to do that, but I do know how to make tools. I'll start with what I know how to do.

Dr. Kerry Muhlestein: 01:03:38 Yeah, exactly. This idea of open your mouth and it'll be filled. Sometimes, you've probably all had this experience where someone asks you a question and you know this is an important question and you know you need the answer and you don't know what the answer is, but as you're praying in your heart help me with this one, that's about all you have time for, I need some help here. But as you start, something comes that is beyond what you thought or understood. It just comes. God works with us that way. This is what [Elder Maxwell](#) said once that in the way only he can, he said, God doesn't ask about your ability, but about your availability. Then as you prove your dependability, he increases your capability. That's exactly right. He's asking. Are you available? Yeah. Yeah. If you start moving your feet, I'll get you where you can't go on your own.

John Bytheway: 01:04:35 I'll give you in the very moment what you shall say. Isn't that a Doctrine and Covenants verse? I'll give you in the very moment what you shall say. Not two hours beforehand, but in the moment.

Dr. Kerry Muhlestein: 01:04:45 Yeah. And that's the exercising faith part. In the end, this is the story of salvation. I can't get saved on my own, even with my wonderful wife's help and even with Hank and John helping me. I can't get saved. If I'll just keep coming to Christ, Christ can take me where I can't go. He's got it covered. We just need to partner with him. That's what Enoch does, and of course, this becomes an incredible, incredible partnership. One of the most incredible partnerships in the history of the world. We have to read verse 34. Behold, my Spirit is upon you wherefore all thy words will I justify. Man, now that's a promise. And the

mountains shall flee before you, and the rivers shall turn from their course, and thou shalt abide in me and I in you; therefore walk with me. Isn't that the theme for the youth this next year?

John Bytheway: 01:05:42 Yeah, that's it.

Dr. Kerry Muhlestein: 01:05:43 Look at what he's saying. If we're gonna talk about relationships and partnerships, this is God, Jehovah, Christ, saying to Enoch, let's have this partnership. If you'll just walk with me, then I'll be with you and you'll be with me and the places we'll go to throw Dr. Seuss in, I guess. I mean, really think of what he's just telling Enoch he can do. And then he immediately goes to teaching Enoch and by extension us through a symbolic action, the kind of things we were talking about at the beginning of the podcast, where he says unto Enoch, Anoint thine eyes with clay and wash them and thou shalt see and he did so. There's fantastic symbolism in there. If you put a bunch of mud on your eyes, you can't see. That seems to be symbolizing what Enoch was like before this and what we are all like, this is the, we can't see afar off thing, but if we wash them and towards the end of this chapter, we're gonna get more about washing.

01:06:37 If we wash them with God, in the end, it's really if we let God wash them. And this reminds me of the story of the man who was born blind where Christ, and [President Holland](#) just spoke about this, where Christ puts the clay on his eyes and then tells him to go wash. But in the washing, Enoch will see. Look at what he sees when we get to verse 36, the next verse. And he beheld the spirits that God had created, and he beheld also things which were not visible to the natural eye, and from thenceforth came the saying abroad in the land, a seer hath the Lord raised up unto his people. Right? And we'll see this expanded in the next chapter, and you'll cover this more next week, but when he sees this vision where he has Satan standing and veiling the earth with chain and laughing with his devils, I haven't ever seen that. Have you guys ever seen that? It's apparently a reality that Enoch can see, but I don't have the ability to see it. Enoch is a seer. I can't read this without thinking about how I think sometimes we undervalue the fact that we have 15 people whom we sustain as prophet, seers and revelators. They see things we don't, and then sometimes we ignore them. That's just ridiculous.

John Bytheway: 01:07:56 In the Book of Mormon war chapters, when they describe the fortifications, we're gonna make a ditch, we're gonna put something on the inner side of the ditch, then we're gonna put a work of timbers, and then we're gonna put a frame of pickets, and then we're gonna put towers, and then we're gonna put

someone in the tower. It's fun to demonstrate the absurdity of what if you're on frame of picket maintenance and somebody in the tower goes, behold, danger approaches 2:00. And we look up and say, I don't see any danger. That's right, because you're on frame of picket maintenance. I'm the seer. I'm up here. I can see afar off. I have broader views than you do, and it's a, I love that seer came from see-er and that idea that can we trust that people can see farther than we can, and we can, and we can trust them that they can see afar off.

Dr. Kerry Muhlestein: 01:08:47

There's so many fantastic symbols that could be used for that. We've got, as you say, men in the watchtower, prophets are often compared to that. I've done a lot of boating in my life, and there are times where you can tell you're in an area with rocks. You get someone who can get a little higher up looking down. You may be piloting, but you trust that person's vision to see that you're safe or you're not safe and so on. Yet, sometimes we ignore seers. We can trust them on a boat, but not in life. Well, I mean, what's up with that?

01:09:17

Enoch becomes one of the great seers of all time. We get some funny descriptions, some of them you made reference to at the beginning, Hank, when you were talking about John and I, that Enoch does what God asked him to do. He starts going up into hills and high places and he cries with a loud voice. So there's some symbolism there as well. He's in the high places, he's in the places that are closer to God and where you can see from. Think of this. Well, let's read verse 37. It came to pass that Enoch went forth in the land among the people standing upon the hills and the high places and cried with a loud voice testifying against their works and all men were offended because of him. All men were offended because of him. That's gonna happen to all of us. If we stand up for what's true, if we talk about repentance and we talk about what's right, people will be offended.

01:10:07

That's a hard place to live. I once had someone talk to me about how he took a job in the computer industry where he could work from home most of the time and he grew to fear any of the times he had to go into the office because he was always afraid someone would have found out he was a member of the church and would be upset about our position on marriage or different things like that. He just lived his life in fear about the people who would be offended about what he believed. And I can understand that. Like, I've had plenty of people who've been offended by what I believe, even though they shouldn't be offended, that they're just offended by the truth. That's a tough place where a lot of our youth and our young adults find

themselves right now. They live in fear of the anger and vitriol that is aimed at anyone who stands for the truth. And I hope they can identify with Enoch a little.

John Bytheway: 01:11:02 Yeah. This is a hard thing. This is a hard saying, and it's fun to explore that question. So, today- Yeah. ... what are some of the hard sayings? Yeah. The list seems to be growing.

Dr. Kerry Muhlestein: 01:11:16 Yeah. Yes, it does. But of course, the follow-up question to what you're referring to, like, so are you also going to go away? And where else are you gonna go? It's tough. It's worth recognizing that God is asking something hard of us because Satan is a raid against the truth. And if you are going to believe in and stand up for the truth, Satan and the world will come after you. The lesson is God backs Enoch up. The world does come after Enoch. They wanna take him down, but God backs him up and he can move rivers and what mountains and whatever else he needs to. God's got his back. That's a good place to be. It is scary to have the world against you, but I would rather have the world against me and God have my back than have God against me and have the world have my back. One's a lot more reliable than the other.

John Bytheway: 01:12:08 That's a good point.

Hank Smith: 01:12:11 I think it was Brigham Young who said, If Joseph Smith were a criminal and a liar, then the criminals and liars would've accepted him. You know who he's from because the world rejects him.

Dr. Kerry Muhlestein: 01:12:25 This creates an interesting situation for Enoch. Verse 38, They came forth to hear him. So even though people are offended, they're coming to hear him. The idea doesn't tell you, but it becomes clear. Enoch takes seriously his charge and he is out there preaching and people can't ignore him. He's creating a stir in the land. Everybody knows that there's something going on. You get people that are going up to him in the high places and they're getting people to watch their tents. They say, we will go yonder to behold the seer for he prophesieth and there is a strange thing in the land; a wild man has come among us. People have taken that a couple of different ways, but I think at least one of the ways that should be taken. We've got this tradition, and maybe it starts with Enoch, I don't know.

01:13:09 But there's this tradition of the world is in one place, and the God sends prophets in from outside of the world to call the world to repentance. They're coming from the wilderness, they're coming from outside establishment, they're coming

from outside cities or whatever, you know, John the Baptist, Elijah, they fit these, and in some ways, Joseph Smith, they fit this wild man. They're coming from outside of the institution that the world has set up and it seems wild and it seems crazy, but these are the people that have to crash down the walls of the world to get the world to listen and come out of the world to God.

John Bytheway: 01:13:47 I like that. Like coming out of the wilderness, the wilder-ness. That's the same word.

Dr. Kerry Muhlestein: 01:13:53 That's exactly right.

Hank Smith: 01:13:55 Yeah. John the Baptist-esque.

John Bytheway: 01:13:57 Right. And I think that's footnoted there. It says Matthew three,

Dr. Kerry Muhlestein: 01:14:01 And he was really following in the tradition of Elijah with a leather girdle and a hairy man in the wilderness and so on. Frankly, Elijah was probably following in the tradition of Enoch. We don't know how long we've had wild men if they were before any. But this has been going on for a while. Well, you're in good company when Hank calls you a wild man and a strange thing in the land. Verse 39 is where we get some of this idea that God backs him up. And it came to pass when they heard him, no man laid hands on him for fear came on all them that heard him for he walked with God. Notice how we just had God's invitation to say, walk with me. He is walking with him and because he's walking with him, despite the fact that everyone would like to stop Enoch, they can't. God's got his back.

01:14:48 Verse 40 isn't that important except for there's a funny little thing in here, and there came a man unto him whose name was Mahijah. Now, everyone else in this chapter is named somewhere in the Bible, but Mahijah's not named in the Bible, but he is in the Dead Sea Scrolls book about Enoch.

John Bytheway: 01:15:06 What?

Dr. Kerry Muhlestein: 01:15:07 Either Mahijah or Mahuja. Joseph Smith is either the luckiest guesser in the world. Or he's inspired, but it's actually a lot harder to defend the lucky guesser position on that than it is that he's inspired. That just makes more sense. You get people asking him questions, that's gonna lead us to one of the greatest sermons in scriptures.

Hank Smith: 01:15:32 Coming up in part two.

Dr. Kerry Muhlestein: 01:15:34 People will hate me and say bad things about me and our family for the rest of our lives. They'll attack my ability as a professor, they'll attack my ability as an Egyptologist, they'll say things about our family. People get so contentious about the Book of Abraham. As soon as we push send, I'll be attacked on every element of our life that we can imagine. Do we still wanna do this?



John Bytheway: 00:00:01 Welcome to part two with Dr. Kerry Muhlestein, Genesis five and Moses six.

Dr. Kerry Muhlestein: 00:00:06 Maybe we can jump forward in this sermon a little bit. So Mahaija is asking, he says, Tell us plain who thou art. And he starts talking about coming from the land of Cainan. He has a vision. Verse 43, The Lord spake with him and he's the God of heaven. And the earth is his foot stool. Verse 45, he really starts to teach the gospel. And this is gonna become good, plain, in some ways simple gospel and in some ways so beautifully taught. It's simple and beautiful at the same time. So we start with verse 45, And death hath come upon our fathers. This is the basic problem for mankind. We're dead spiritually and we die physically. I don't care how good our medicine gets. I don't care how good our technology gets. We're not gonna stop people from dying. We all die.

Hank Smith: 00:00:57 The two monsters are coming.

Dr. Kerry Muhlestein: 00:00:59 That's exactly right. That is exactly right. I shouldn't be flippant about this, but I often hear people say, okay, well, we gotta work on this because this is the leading cause of death. And I think we should work on whatever is the leading cause of death, but I always think, you know that there will always be a leading cause of death because we all die. We're not gonna get rid of death with this. Now, I still wanna cure cancer and heart disease and everything else, but we're still gonna die even if we cure those things. We're gonna die. Nevertheless, we know them. This is beautiful. So he says, Death came upon our fathers. Nevertheless, we know them and cannot deny, and even the first of all we know, even Adam. Now, this is something we sometimes miss. In chapter five, we have Adam and Eve teaching about their interactions with God and Christ.

00:01:47 These are eyewitnesses. They have seen God. They have heard God teach about Christ. They have seen angels. They've heard angels teach about Christ. They know. Still, most people chose

to ignore them. Their children chose to ignore them. Enoch is reminding them. This guy is real and he knew, and we know that he knew. You may be choosing to do something else, but we know that he knew. He tells us how they know, and we get back to this book of remembrance that was given, written among us according to the pattern given by the finger of God, and it's given in our own language. So there, again, we're getting back to this idea that God teaches us to keep records and to write these things down in our interactions and our relationship with him. That's a pattern that he's given us. Enoch spake forth the words of God and that people trembled and could not stand in his presence.

00:02:44

I mean, he is teaching so powerfully. This is what he teaches them. Adam fell, because that Adam fell, we are. This very Book of Mormon-esque, getting this about six months after the Book of Mormon was published about eight, seven or eight months. But because that Adam fell, we are, and by his fall came death, and we are made partakers of misery and woe. We can't gloss that over. I love life. Life is wonderful. We're in a church of joy. Life is full of joy, but there's misery and woe and there's no way around it. I can remember about two years after my father died, your father died. I could identify with the misery and woe in a different way than I would have been able to had it been two years before. There is no way getting around because it's a fallen world, because there's death, sickness, and people use their agency in terrible ways.

00:03:39

There's no way of getting around that this is a period of misery and woe. This is part of our problem. We've got death, as you said, we've got hell, and we have misery and woe, and you and I can't stop that. Period. I love that we have heart surgeons. I love that we have the therapists, but we're not gonna stop those things. What's more, verse 49, Satan hath come among the children of men and tempteth them to worship him and men have become carnal, central and devilish and are shut out from the presence of God. That's that spiritual death. We, by our fallen natures and because we choose to follow Satan, are cut off from the presence of God. But God has made known unto our fathers that all men must repent. So we're getting back to this repentance thing. And this is where we get back into now Enoch is going to tell us, and I assume he learns this from this book of remembrance that we don't have, but he's going to tell us part of Adam's story that we don't get in Moses four or five.

00:04:36

We don't get it anywhere. I'm so grateful Enoch gives us this and that God gives it to Joseph Smith to give us this. Verse 51, and he called upon our Father Adam by his own voice saying, I

am God. I made the world and men before they were in the flesh. And he also said unto him, If thou wilt turn unto me, I want to stop there and say, let's talk about repentance for a minute. And the real meaning of at least the words that we have for repentance. And we've had President Nelson has taught us about Greek phrases and so on, but of course those Greek phrases are trying to translate Hebrew phrases and it comes from a word <foreign>, that means to turn. That's what it means to turn or to return, to change. This is something people should look for in the Old Testament.

00:05:23 I would say one of the most common themes, especially as we get to words of prophets where they are telling us the words of God. When we hear prophets telling us what God says, one of the most common things is turn or [return to me](#). And it's coming from the same Hebrew word we translated, sometimes turn or return. But the idea is, come back to me, turn from whatever it is you're doing, wherever it is you're going that's not to me, and come back to me. That's what repentance is. Repentance is coming back to God through Christ. Sometimes we think of it as this terrible thing. Even before [President Nelson's](#) fantastic talk on this, a dear friend who I think really highly of, and he's got a great gospel understanding, but I can remember him saying repentance was hard and terrible. It was always so hard and always so miserable and it was a difficult experience for him.

00:06:18 And he said this in a classroom setting and lots of other people were agreeing with him. And I think that that is culturally we've created that perception, but I think President Nelson is showing us a better way. This is a thing of joy. Hopefully, I mean, if we're doing it daily, we should get better at it and at least I usually get better at things I do daily. It should be less painful for us, but yes, there has to be some sorrow over when you realize, I hurt that person. But repentance actually turns that sorrow into joy. The sorrows are gonna be there if you don't repent. The repentance turns it into joy because you turn to God or Christ. I know you guys are fantastic teachers on the idea of what it really means to repent. I'd love to hear some of your thoughts on this idea where he keeps telling him to repent and he starts that with, if thou wilt turn unto me and hearken unto my voice and believe and repent of all thy transgressions. What thoughts do you have on that?

John Bytheway: 00:07:17 [Elder Jeffrey R. Holland](#) said, repentance is perhaps the most hopeful and encouraging word in the Christian vocabulary. I have a T-shirt that has six different aviation instruments on it and it says, which part of... it shows all these instruments...

don't you understand? Right? And then one of them is a turn and bank indicator.

Dr. Kerry Muhlestein: 00:07:39 Yeah.

John Bytheway: 00:07:40 That whole idea of turning and Hank have read my mind exactly. I'm gonna quote [Stephen Covey](#). Think about taking a trip on an airplane. Before taking off, the pilot has a very clear destination in mind, which hopefully coincides with yours and a flight plan to get there. The plane takes off at the appointed hour toward the predetermined destination, but in fact, the plane is off course at least 90% of the time. Weather conditions, turbulence, other factors cause it to get off track. However, feedback is given to the pilot constantly, who then makes course corrections, or in other words, turns, and keeps coming back to the exact flight plan, bringing the plane back on course, and often the plane arrives at the destination on time. It's amazing. Think of it, leaving on time, arriving on time, but being off course 90% of the time. If you can create this image of an airplane, a destination, and a flight plan in your mind, you can understand the purpose of, and his point here was about a personal mission statement, but I think when we think about bringing to pass our immortality and eternal life, we're gonna be off course a lot, but we keep turning. Hank's heard me tell this story, but I, to speak at the prison one time and I stood up to speak to these inmates, the attention they were giving me and the expressions on their faces of, give me everything you've got. I don't think I had that same attention when I was a bishop in my own ward. It just made me think, you know what? It's not about distance. It's about direction.

Hank Smith: 00:09:19 Right.

John Bytheway: 00:09:20 Which way you're facing. And they were turned, they, you're in church, but are you coming or going? You're in prison, but are you coming or going? It's not distance, it's direction.

Dr. Kerry Muhlestein: 00:09:30 If it's all right, that reminds me of something that happened to me once that I hope that one of the lenses will apply to the Old Testament is this idea that God is constantly pleading for us to return to him and he'll do whatever he has to do because he's in relentless pursuit of us to get us to do that. The first book I ever wrote, it's called [Return Unto Me](#). It goes through the Old Testament showing how that's what God does. He's made it possible for us to return to him and he's always asking for us to return to him. I was asked to do a fireside on that book right when it came out. When I spoke on it, at the end of the fireside, this guy came up to me that frankly scared me just a little bit.

Little bit of an intimidating guy, pretty ragged, not dressed exactly how you would expect.

00:10:15      Not too much out of keeping with church, but not really in keeping. He said to me, yesterday was my first day out of prison. I wasn't sure if I wanted to come back, couldn't get myself to go to sacrament meeting, but I came to this. This is the message that I need. This is the hope that I need. It's true. Again, the first part of that verse, if thou wilt turn unto me. That's where it starts, and that's where we have to keep going again and again. That's repentance. But if we just keep however many times we fall off the wagon, get thrown off the horse or whatever else, if we just keep getting up and coming to Christ again, turn to him however many times we're off course, turn to him. It's a beautiful thought. Yeah.

Hank Smith:      00:11:05      Here's something silly that I've done with teenagers And John, I was telling you about it because some people come up to me and they'll say, I've always remembered broccoli and Slurpee. And I'm like, really? Of all the things I've taught, that's what you remember. I'll say, The Lord presents us with our two options. He'll say, You have broccoli over here and a Slurpee over here. And I really want you to choose the broccoli. You say, Okay, I'll choose the broccoli. Okay, go. And we choose the Slurpee, like almost automatically we choose the Slurpee. And he said, Okay, okay. Let's try that again. Let's try that again. Remember, I want you to choose the broccoli. Broccoli, got it. Broccoli Slurpee. And we think, Oh, I failed. And the Lord would say, No, no, no, you hesitated. Didn't you? You hesitated. Well, yeah, I did. Ah, that's a win.

00:11:56      We're moving in the right direction. Okay, try it again. And I look at the broccoli for a second and I go, well, maybe Slurpee. Over time, my hesitation turns into thoughtfulness, which turns into trying, which turns into sometimes, well, let me see if I can do them both at the same time and, oh, that doesn't taste very good at all. Eventually, I start saying, Lord, I actually am desiring the broccoli. Where we see failure, the Lord sees progress. Let's keep coming back. Try again. Try again. Try again. You're gonna get this, I promise. Both of you know Luke 18, the parable where the Pharisee stands up and says, God, I am thankful I am not like other people.

00:12:38      I'm not an extortioner. I'm not unjust. I'm not an adulterer and I'm definitely not as bad as this guy right here, this publican next to me. I fast twice a week. I fast twice a week, he says. I pay a full tithing. Then the publican is far away would not even lift his eyes up and just smote his breast and said, God be merciful to

me, a sinner. I remember once I had a stake president, Dale Monk, he said, Brother Smith, I've decided a righteous man is a man who's repenting.

John Bytheway: 00:13:11 Exactly.

Hank Smith: 00:13:13 A righteous man is a man who's repenting. I think we've done better in the last decade because of [President Nelson](#) where we celebrate repentance. What if we just said, the first commandment is faith in the Lord Jesus Christ and the second is improve. Improve.

Dr. Kerry Muhlestein: 00:13:32 Then you'd be saying something different than what he said about what are the first and second command.

Hank Smith: 00:13:38 Right. Improve. Come back.

Dr. Kerry Muhlestein: 00:13:39 I agree with you, 100%. Enoch's gonna teach us some of what we need to do. well, it's actually God teaching Adam and Enoch tells us the story. Let's look as we go through where he says, Okay, if thou wilt turn unto me, the next thing, and repent of thy transgressions and then be baptized even in water in the name of mine Only Begotten Son. The Lord puts parenthetical phrases all over the place. We're gonna have to come back to remember that the last thing he said was, be baptized in water in the name of my Only Begotten Son. But first of all, he's gotta tell us who his Son is. So he's gonna have a long thing about that. Who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven whereby salvation shall come unto the children of men.

00:14:20 He's made sure we know who Christ is. Now we go back to be baptized even in water in the name of my Only Begotten Son. I'm gonna skip that part where he tells us who Christ is, but you shouldn't really ever skip that part. Ye shall receive the gift of the Holy Ghost. So do you see what he's saying? Come to me, believe, so come to me, believe, repent, be baptized, receive the Holy Ghost, asking all things in his name, meaning Christ, and whatsoever you shall ask, it shall be given unto you. So all of this, everything in this verse has to be done in the name of Christ who is full of grace and truth and the only name by which we can be saved. Then verse 53, Adam says, Okay, but why? Our Father Adam spake unto the Lord and said, Why is it that men must repent and be baptized in water?

00:15:04 That's a reasonable question. He says, Okay, now I know you told me I have to teach everybody this, but why do we have to

do that? Look at the Lord's answer, which is not really an answer. And the Lord said into Adam, Behold, I have forgiven thee thy transgression in the Garden of Eden. You're like, What? How is that an answer? We saw this in Moses chapter one where Moses asked the question and God's gonna have to tell him a whole bunch of stuff before he gives him the answer in verse 39. Here he's gonna give the answer in verse 59, but in both of those cases, he has to get them to understand something first. Like, you're not going to get the answer unless I give you some background information. This is the background information. The reason we have to be baptized, if we're gonna understand that, we have to first of all understand God has forgiven us for what Adam, he forgave Adam, and by extension, all of us for that transgression of the Garden of Eden.

00:15:53 Hence came the saying abroad among the people that the Son of God hath atoned for original guilt. Now we have to pause there for a moment. That's almost the phrase original sin. It's not quite. As members of The Church of Jesus Christ of Latter-day Saints, because of some things Mormon wrote in his letter to his son, we have a pretty guttural reaction against the idea of original sin, and we should, but we actually believe in most of that. The idea of original sin is that when you are born, you are of a fallen nature and so you're cut off from the presence of God and can't be saved without baptism. We believe that. We just also believe that children who are not yet accountable are automatically saved because they aren't capable yet of making the decision of what is right and wrong and to be baptized.

00:16:44 That's the part we don't believe, but the rest of that, we actually believe, and it's explained here. Our, apparently our phrase for it here in the Book of Moses is original guilt. And the reason that we can say he's atoned for original guilt is because the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world. That's that part that's different for us. The Atonement automatically makes all children whole and clean and pure, even though they do have a fallen nature. They're whole and clean and pure until they reach the age of accountability. That's when we get to verse 55 and God teaches Adam something very powerful here. And he does it with a play on words. Let's first of all just say he's going to use the phrase conceived in sin.

00:17:33 That does not mean what we usually mean when we say conceived in sin, which is conceived out of wedlock. That's not what he means here. He means conceived by sinful beings. And he's gonna use a play on words and that's the reason he uses that phrase. And the Lord speaking to Adam saying, Inasmuch as

thy children are conceived in sin, they're conceived by sinful beings, meaning Adam and Eve, because they sinned. Even so when they begin to grow up, sin conceiveth in their hearts. It's part of our nature. By being fallen beings, we're conceived by fallen parents, therefore we have a fallen nature. Therefore, not only are we fallen, but we will choose to sin. We come up with sinful ideas in our hearts and we follow after it.

Hank Smith: 00:18:14 Slurpee.

Dr. Kerry Muhlestein: 00:18:15 Right. We go slurping. But the reason is to know so that we can taste the bitter that we may know to prize the good. So apparently slurpees are bitter and broccoli is good. That's really what he's saying here. We had to be fallen beings so that we could go through the learning process that we're going through. That's the plan. This is God himself explaining that plan. We've had Lehi explain it. We've had others explain it. This is God explaining it. And he tells us, you're fallen, problem A, because you're fallen, you sin, problem B, but that's what had to happen. Now, I wanna make sure we understand this. As fallen beings, the moment we take breath, even before we've had a chance to do something wrong, we breathe a breath, we're cut off from the presence of God. We cannot be in God's presence. We're damned at that moment, meaning without Christ we're stuck.

00:19:14 If there were no Christ, at the moment we have birth, we are destined for eternal death. No other way around it without Christ, right? And that's because of our fallen natures, but with Christ it's different. He's gonna continue to teach us. It is given unto them to know the good from the evil, wherefore they are agents unto themselves. Do you hear how much Lehi is, I mean, I wonder if Lehi had this teaching in the brass plates. I don't know. It sounds so much to me like 2 Nephi 2. In any case, they are agents unto themselves and I have given unto another a law and commandment, wherefore teach it unto your children that all men everywhere must repent. So now he's getting back to the repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there or dwell in his presence.

00:19:56 Now, I think that's worth pausing right there. This is the big problem we have. This is why we're cut off from God's presence. This is why as fallen beings, we can't be there. Everything else in all commandments fall under this heading, really. No unclean thing can be with God. So the big problem we have to do is since we were born as fallen or unclean beings, we have to get to be clean beings. Some of that is by commandments, but it's most especially the commandment we're reading about here, repent, be baptized, come to Christ,

because he's the one that can change us into something clean. Without it, we're stuck. We can't be with God. That is because in the language of Adam, Man of Holiness is his name. And the name of His Only Begotten is the Son of Man, even Jesus Christ, a righteous judge who shall come in the meridian of time.

00:20:44 Therefore, so because of all of that, now he's finally getting around to his answer. Because of all of that, I give unto you a commandment to teach these things freely unto your children that by reason of transgression cometh the fall, which fall bringeth death. Here's your basic problem. This is why you need to be baptized because of death. Inasmuch as you were born into the world by water, blood, and the spirit, which I've made. So he's talking about physical birth, which involves water, blood, and spirit. And so become of dust, a living soul, even so you must be born again into the kingdom of heaven, of water and of the Spirit and be cleansed by blood, even the blood of mine Only Begotten. We're gonna pause there for a second. Notice the comparison he's making. We all know our birth was real. I don't remember it, but I know it's real. And I do remember the birth of my children, and I know that that was real. And it has water, blood, and spirit as part of it.

Hank Smith: 00:21:37 Right.

Dr. Kerry Muhlestein: 00:21:37 That's real. What he is telling us is that your rebirth, you're being changed into a new creature by Christ is every bit as real, and you better take it every bit as seriously as being born. It's that real and that necessary for you to have life. Being born again isn't just a nice thought or a nice symbol. It's real. And this verse makes it very clear. God has just gone to great pains to make sure we understand this is very real and you really need it. And what it brings then, we are born again by water, blood, and the spirit, even cleansed by the blood, even the blood of mine Only Begotten, that you might be sanctified from all sin and enjoy the words of eternal life in this world. So in this life, we're going to enjoy the promises and the teachings about eternal life and eternal life in the world to come, even immortal glory.

00:22:33 So he's telling us, You'll be cleansed and sanctified in this life. It's almost like you enjoy tastes and glimpses of eternal life here, and then you get actual eternal life in the next world. And he wraps it all up in verse 60. It's so beautiful. For by the water you keep the commandment, that's the same kind of language that we get in Nephi talking about the doctrine of Christ. In fact, I've just had a *deja vu* moment. I think the last time I was on the podcast with you both was doing 2 Nephi 31 and 32 and the doctrine of Christ, and we ended up reading this because it's a

little mini version of the doctrine of Christ. By the water, you keep the commandment, by the spirit you're justified, and by the blood, you are sanctified. Now, if we were to go to 3 Nephi 27:20, which is another example of the doctrine of Christ, there it says, we're sanctified by the Spirit.

00:23:23 They're all necessary. You are justified and sanctified by the atonement of Christ and by the Spirit. You're sanctified by the atonement of Christ and by the Spirit. Joseph Smith taught us that baptism without the Holy Ghost is half a baptism. You don't get baptized without the Holy Ghost. You don't get the Holy Ghost without baptism. You have to have both for this to work. Think of that. This is two members of the Godhead working together to make us clean enough to be with the third member of the Godhead. It's beautiful, powerful stuff. I'd love to have a little discussion if it's all right on the difference and complimentary nature of justification and sanctification. And I mean, I have all sorts of things I can throw out there, but I'd love to hear your thoughts.

John Bytheway: 00:24:11 Justified is pronounced clean. It's kind of a legal definition, but sanctified, you're changed internally. You're made holy. So in the sacrament prayer to bless and sanctify this bread, I think means to make it holy. Justified is pronounced clean legally. So maybe we're cleansed then changed. Either have clean hands, pure heart. It sounds like they're all justification, sanctification. Am I getting that right, PhDs?

Dr. Kerry Muhlestein: 00:24:42 I love what you're saying, Hank?

Hank Smith: 00:24:43 I would describe it as two sides to the power of the atonement of Jesus Christ. The enabling power of the atonement and the cleansing power of the atonement, that I'm cleansed through the Savior's suffering and sacrifice. I also can be changed, like John said. Both of you know [President Oaks](#), it's a great analogy because his name is President Oaks, uses the analogy of a tree that when a windstorm comes, a big storm comes and the tree is bent into the mud, we have to clean the leaves, but also strengthen the tree. And the Savior's Atonement does that. It cleanses our lives, but also changes us so the next storm that comes, we don't dip down into the mud as far.

Dr. Kerry Muhlestein: 00:25:38 Good. I love what you're both saying, and I would agree. I mean, it feels like, again, if we're talking about that which keeps us from being in the presence of God, there are actually two elements of it. One is we conceive of sin and then we act on that sin and justification can forgive us of the sin that we conceived of, but we're still a fallen being that conceives of sin

and we need to be changed from being that kind of being to being God-like. We can't be in God's presence because we're unclean, but also because we're not godly. Our nature isn't compatible with this. So we need to have the sin washed away from us, the world washed away from us, the worldly desire, the fallen desire, the carnal, sensual, devilish desires that are naturally part of being a fallen being, but we also need to be changed to someone who has godly desires and eventually becomes godly in nature.

00:26:28 And I think you're right, that's justification and sanctification and they have to work together. And you see this all over in the symbols of the gospel. We've just talked about baptism and receiving the Holy Ghost, which in many ways is washing symbolically. They work together. Neither one is whole without the other, but symbolically washing and then receiving a piece of heaven into yourself. Washing and anointing is the same idea. We just get this couplet everywhere in symbols of the gospel, this idea ... Well, Isaiahs, we have to talk about Isaiah every now and then. He says, Cease to do evil, learn to do well. Right after that, he says, Let us reason together, though your sins be as scarlet, they can be white as snow. There's always this, okay, we have to get rid of the world. We have to insert heaven. When we've gotten rid of all of the world and inserted all of heaven, then we're Christlike beings.

00:27:16 That's the process we're getting to. To me, at least something of what justification and sanctification is. And in verse 61, he says, Therefore, it is given to abide in you, the record of heaven, the Comforter. Notice, there we are, the Holy Ghost again brought in. But also that record of heaven, the peaceable things of immortal glory, the truth of all things, that which quickeneth all things, which maketh alive all things. Now this sounds like it's the spirit of Christ or the light of Christ. You can't really separate Christ and the Holy Ghost. Sometimes we try to do that, but there are too many places in scriptures where it becomes clear you can't separate any member of the Godhead, really. They are too unified. That which knoweth all things and hath all power according to wisdom, mercy, truth, justice, and judgment. And then he tells him, this is the plan of salvation, that's the blood of mine Only Begotten, and that all things have their likeness.

00:28:07 I wanted to come down to verse 64. I don't know for sure, but I believe, this is just my opinion as I've tried to piece these events together, going through it again and again and again, that we're now being taken back to Adam and the angel right after he's been taught about sacrifice and then it tells us that all things were confirmed unto him by the holy ordinance. So I wonder if

this isn't all part of that same discussion. Enoch is giving us a part of that discussion that we didn't get in the Moses chapter five part. I don't know for sure that that's what happened, but I suspect so because we get now in verse 64 and it came to pass that the Lord had spoken with Adam, our father, that Adam cried unto the Lord and he was caught away by the Spirit of the Lord and was carried down into the water and was laid under the water and was brought forth out of the water, thus he was baptized and the spirit of God descended upon him.

00:28:59

We're gonna stop there for just a second. This is having things confirmed upon him by the holy ordinance. Whether that's what it was referring to at the end of chapter five or not, this certainly fits that description. Whether that was referring to a separate ordinance, I don't know, but this is absolutely Adam having things confirmed upon him by a holy ordinance, the ordinance of baptism where he enters into a covenant with God. Now, we know that God had promised him that he would make a covenant with him, that he'd promised him that Christ would come. I often put myself in Adam and Eve's position or place when they know that they've made this choice to allow mankind to come into the world, so they've decided to become fallen beings. As far as they know, that cuts them off from the presence of God. This is someone whom they know and love and they've just lost their presence as far as they know forever.

00:29:51

Then God says to them, But I will send my Son to save you. Can you imagine how Adam and Eve felt when he tells them, you actually can come into my presence again eventually. Then he covenants with them that that will happen. I don't know if that's a separate thing from this or not. For us, that's when the covenant with God that it will happen, that's when it starts is with baptism. So I would guess it does with Adam and Eve, but I don't know. There are all sorts of exceptions going on in this kind of exceptional story, but I think we can't overlook the importance of this covenant and what happens here. Then let's look at the next thing God describes, and this will take us all the way to the end of the chapter, and it's worth talking about this for a moment.

00:30:35

Verse 65, And thus he was baptized and the Spirit of God descended upon him, and thus he was born of the Spirit and became quickened in the inner man. That's that rebirth that it was talking about so beautifully back in verse 59, that as real as his birth into this world, our birth into this world is, so is that rebirth. And he heard a voice out of heaven saying, thou art baptized with fire and with the Holy Ghost. This is the record. Again, we get this record. This is the record of the Father and

the Son from henceforth and forever, and that's part of the doctrine of Christ. We talked about that like a year and a half ago in 2 Nephi 31. Thou art after the order of him who was without beginning of days or end of years from all eternity to all eternity.

00:31:15 So that's after the order of Christ. They've entered into that by being baptized, both Adam and Eve, verse 68. Behold, thou art one in me. Let's stop there. Remember, the big problem they had is that they've lost God's presence. They had a unified relationship with him. They now have lost that. But by being born again, becoming a new creature, sanctified, justified, new creature brought about by the atoning power of Christ and by a covenant relationship with God, they now have regained a degree of unity with them. Eventually, we get complete and full unity, but at this point, they have a degree of unity in him, thus may all become my sons. This was in the Adamic language, and I don't know how the Adamic language works, but if this were in Hebrew, I'd feel completely confident in saying children. Sons and daughters would be a good translation of that.

00:32:07 And whether that's a good translation of that or not, it's a good translation of the truth of that statement. Thus, may all become my children or my sons and daughters. Now, we're all his children anyway, but this is a different level of being children. It's associated with the covenant again and again and again in the scriptures that when you make this covenant with God, you become His child in a different way because you have been born again through the atoning power of Christ. You are a new creature, not the same one you were yesterday. I'd love to hear your thoughts on what that means to become a child of God and one with God through the covenant.

Hank Smith: 00:32:46 John, do you remember last year we had [Dr. David Holland](#) on? He said, what does it mean when someone says you certainly are your father's son? You're like, I knew that already. No, it means something else.

John Bytheway: 00:33:00 More than a biological fact, you've become like that person. We see that in the Bible, that you can have power to become the sons of God. And, well, wait a minute, I thought we were already children of God. Well, in a pedigree chart of your spirit sense, yes. When you start to take on the quality or strive to take on the qualities, then that's, you certainly are your father's son. The apple didn't fall far from the tree.

Hank Smith: 00:33:30 Kerry, I'm gonna take us in a little different direction with your question than you probably thought. If we go back to that

Moses 6:59, it says, you were born into this world by water, blood, and spirit, and you said you've seen some babies born. As have I, there's a lot of water, blood, and spirit, especially twins. There's, I remember the doctor saying, bring me a dozen towels. He says, I want you born again by water, blood, and spirit. Now, water, baptism, spirit, holy ghost, blood this time, the blood in your physical birth was provided by your mother, that's why she's your mother.

Dr. Kerry Muhlestein: 00:34:14

Yeah, and in fact, Jenet Erickson would tell us all sorts of fascinating stuff about how that blood goes back and forth between the two of them.

Hank Smith: 00:34:20

Yeah. Even those who are adopted say, oh, that's my birth mother. And in your spiritual rebirth, you also receive blood, but this is the blood of mine Only Begotten. This might seem odd because we often think of Jesus as our brother, but in this analogy or this symbol, he is my father of my spiritual rebirth. Isn't that what King Benjamin called his people? You are now the children of Christ. This day he has spiritually begotten you.

Dr. Kerry Muhlestein: 00:34:58

And I think that actually Abinadi is talking about this same thing. We have a father of our spirits. We have a father of our physical bodies, and every bit as much, we have a father of the new creature we become, and eventually of our eternal life. So we have a father of our spirit life, of our physical life, and of our eternal life, but even in between eternal life and now we have this new creature we're becoming. I emphatically believe that Christ is our father as much as either of our other two fathers.

Hank Smith: 00:35:32

It's laid out in the Book of Mormon almost better than anywhere else.

Dr. Kerry Muhlestein: 00:35:36

I think it is better than anywhere else. Yeah. And I'm so glad you brought us back to this because we kept talking about blood and tying it into Christ, but we should have made that very specifically the way you're doing now, that this blood we're talking about is Christ's blood, shed for us in Gethsemane and on the cross. His loss of blood is what gives us life. Just like actually as your mother lost her blood, both through the umbilical cord while you were in the womb, and then as she gives birth, she is losing blood to give you life. That's what Christ does as he becomes our father. And this is beautiful because in some ways it's showing us that mother, father, parent is probably the word we should be using. Sometimes we make such a big deal about being a father. The mother in this analogy is being used as equal with the father, like congruent with,

synonym with the father. It's parenthood is what we're talking about.

Hank Smith: 00:36:31 A woman then, according to this verse, can be a symbol of Christ, one who can give life through their own blood.

Dr. Kerry Muhlestein: 00:36:38 Absolutely. And Christ does that when he uses, talks about a hen and so on. He uses mothers as symbols of himself frequently, actually.

John Bytheway: 00:36:45 I know, Hank, that you have loved this water, spirit, blood thing because I've heard you teach it before. I don't know. I was just sitting here thinking, all things testify of me, there's so many different ways to, that all go back to a testament of Christ. And this is just another God's elegance in his language and in his symbols.

Hank Smith: 00:37:07 None of us here are mothers. We are fathers. And Kerry, I think this, what we're teaching here can help people understand how much the Lord loves them. Think of a wonderful father. You both are wonderful fathers. Now, times that by however many thousands, you have the love the Lord has for you. Of course, he's not going to give up on you. Of course, he's going to seek after you. Of course, he's going to give you everything you're willing to receive. Of course, he's gonna let you learn lessons and teach you lessons so you can become.

Dr. Kerry Muhlestein: 00:37:51 I think in many ways, these last few, really from verse 59 to the end of this chapter is what this whole chapter has been leading to. The rest of the chapter is wonderful, powerful, amazing, but it's been leading to this, and this is as beautiful stuff as we can get to. And I love what you're saying because it uses so many symbols to help us understand the reality of being born again and how much it's dependent on the Father giving the Son and the Holy Ghost power to do that. But think about it, I'm sure that everyone listening to this podcast will feel this desire to some degree, and there are many who will really desperately feel this desire when Christ is saying, I can make you a different person. There are parts of me that definitely need to be made into a different person, and there are persons who are like, well, kind of, kind of like how I am, but yeah.

00:38:39 There are things that I like about me that should be killed and should be gone, but hopefully the good parts, I don't think he's saying I'm getting rid of the good parts. I'm just gonna make them even better. We're upgrading. This is version Infinity.0 of you, but I think all of us can think of things we've done or things about ourselves where what we desperately want is to hear

Christ say, I can make you a different person. He is in the process. We are in the process. Everyone has felt this to some degree. Everyone who has come to Christ at any point has felt a degree of being born again, has felt a degree of the words of eternal life in this life, has had some kind of change in them. Maybe it was just that you could love someone that you couldn't love before or at least feel more kindly towards him than you could before, or you could extend a degree of forgiveness to someone you couldn't forgive before. If you've come to Christ, Christ has changed you in some way. He's making you a new person, and at some point, he makes you a new you that is Christlike. Don't we all want that so desperately?

John Bytheway: 00:39:44 It's not something we can do ourselves by effort either. When we feel sad and guilty and broken, well, Jesus is really good at fixing sad, guilty, and broken. Really good at it.

Hank Smith: 00:40:01 We want it to go a little faster.

John Bytheway: 00:40:05 For sure.

Dr. Kerry Muhlestein: 00:40:05 Sometimes the people around me would like it to go a little faster. Like, can't you fix Kerry a little more quickly? That'd be nice for all of us.

Hank Smith: 00:40:11 Can't we go a little bit faster? We go at the right pace that the Lord has for us. Kerry, I loved how you said that these two members of the Godhead work together. You almost always see the Holy Ghost involved in the cleansing and enabling power of Jesus Christ, unless he yields to the enticing of the Holy Spirit, puts off the natural man and becomes a saint through the atonement of Christ the Lord. President Eyring has said multiple times, when the Holy Ghost is your companion, you know that the atonement is working in your life.

John Bytheway: 00:40:47 Yeah. That's a beautiful thought. You go somewhere and you feel the Spirit. What is that telling you?

Hank Smith: 00:40:54 The atonement of Jesus Christ is working.

John Bytheway: 00:40:56 It's working. It's not, I'm not good enough. You're feeling it, you're going, it's working. I'm making an incremental turn, a slight course correction.

Hank Smith: 00:41:06 I have to tell you both a quick story. I was in the Susquehanna, Pennsylvania Ward recently. I was sitting by Brandon and Jessie

Hatch, two of my friends. We were just visiting, and a woman was invited up to talk about her experience. She had just gone through the temple. She was probably in her 60s. She went up and she said she had been baptized a year earlier, and she said, I was terrified the night before. I was terrified of going to the temple. I didn't know what to expect. She said, I just wanted to ... It was so funny. She said, I just wanted to tell the missionaries I couldn't do it, and I just smoke a pack of cigarettes. That's what she said I wanted to do. I just wanted to smoke a pack of cigarettes. She said, no, I can do this.

00:41:49      So she got up the next morning and they drove all the way to the temple, a couple of hours. She said I was so nervous the whole way up. Then she said these older women came up and they were so nice and my friend came over and said, just go where they want you to go. And she said, I don't understand what they're saying, stay by me. She stayed by me. And she even said at one point, she said, I thought I was gonna get sacrificed. So then she went through the temple and she said, well, I didn't understand most of it, but I'll tell you, I came out and I loved my family more. It was just a beautiful moment. It's working. It's working.

Dr. Kerry Muhlestein: 00:42:32      That's a change in her. That's her being sanctified, right?

Hank Smith: 00:42:36      Right. It was a beautiful testimony. I smiled. I thought this is why we get together to see this in one another and to be happy for each other.

Dr. Kerry Muhlestein: 00:42:48      As you say that, one of the things I think of that, again, I think we undervalue. We've talked about a number of things today that we undervalue. We talk about this baptismal ordinance that Adam and Eve went through here that has them be born again. They're one in God and new children of God. Sometimes we undervalue that we renew that ordinance every week with symbols of blood and spirit. Well, blood and body, but if you listen to the language of the prayer, then you've got the Holy Ghost in there as well. We can become justified, sanctified, and new people, one in God, new children of God every single week. Tell me God doesn't love us. Tell me He isn't working in relentless pursuit of us. Tell me He's not trying everything he can. The fact that He wants us to repent daily and renew that covenant every week, like every seven days I can renew that covenant. That's incredible. God does so much to help us come to Him.

John Bytheway: 00:43:53      Yeah. I love the repetition of the sacrament. Come back again next week. You're gonna need this.

Dr. Kerry Muhlestein: 00:44:00 That's right. Yeah, yeah.

John Bytheway: 00:44:02 And it'll be here. This table will be bolted to the floor. Come back again.

Hank Smith: 00:44:08 Yeah. Be willing. Willing to take upon them the name of thy Son. Willing to keep his commandments. Yeah. Willing to remember Him.

John Bytheway: 00:44:15 I'm gonna try.

Dr. Kerry Muhlestein: 00:44:17 It takes us back again to verse 52. If thou wilt turn unto me and hearken to my voice and believe. That's where it starts. Just keep doing that. Just keep turning to him. It almost makes it sound like you should follow him.

Hank Smith: 00:44:29 Hey.

John Bytheway: 00:44:30 Like the sound of that.

Dr. Kerry Muhlestein: 00:44:32 It's catchy.

Hank Smith: 00:44:33 Yeah. I had a question for both of you on verse 63. All things are created and made to bear record of me. Where have you seen that? I'm interested in either of you. Where have you seen something that the Lord created that you thought, I think that was made to be a testimony. For me, I'll give you one example. Every year we experience the creation, the fall, and the redemption. During the Spring and Summer, here's all this creation, leaves, trees, and growth, then the Fall. It's literally called the Fall where everything is actually kind of beautiful for a while, the Fall. Then comes this time of, I mean, if you were to look at a tree in the winter. You would have said, that's dead. The, all the life is, yeah, underground. And then here comes Spring again, and everything comes back to life. Now, those of you who live in Hawaii, you've never experienced this. Those of us in North America, most of us experience the Spring, Summer, Fall, Winter. From my perspective, that was created to bear record of him.

Dr. Kerry Muhlestein: 00:45:45 Verse 63 that you're talking about reminds me of the verses just before it. Like, being a parent. The process of birth, that's why he's saying it. Like, this process of birth is designed to bear a record of the birth that I give you. That's what he's specifically referring to, but I think I've learned more about God from being a parent than I have from just about anything else. The lengths that I would go to for my children, the way I would, am in

relentless pursuit of wanting them to become what they can become and to be happy and to do well. And God uses it all the time. Can a mother forget a sucking child, right? And so on the way he compares mothers to himself frequently. So I think parents in general, that bears witness to me of God's love for us and his desire to have us with him.

John Bytheway: 00:46:47 When my children were barely old enough to talk or be toddlers, I, maybe they were more like preschool or kindergarten. One of them came to me just, Dad, I made a mistake. I just melted. I don't know what it was, but it's okay. I think that parental love that the father must have for us when somebody comes and I broke something, I made a mistake, eager to forgive before I even knew what it was. Our heavenly Father's that way too, but he's even better.

Hank Smith: 00:47:21 Kerry, I just wanna switch gears here for a second. We've had you on many, many times, so if, I'm sure we've talked about this in the past. One thing we're studying right now, though not this week, is the book of Abraham. You are an expert. In fact, when someone brings up the book of Abraham, a little picture of Kerry Muhlestein comes in my head. That's how-

Dr. Kerry Muhlestein: 00:47:40 Which is probably frightening.

Hank Smith: 00:47:42 Yeah, it scares me every time. I've almost linked you and the book of Abraham together as much as I've linked the book of Abraham and Joseph Smith together. You've spent a career studying this. You are a top of the line Egyptologist, like the awards you've won, the things you've published. Here you are saying, I love the book of Abraham. How does a scholar, an Egyptologist, a scholar, take the book of Abraham and love it because there would be many who would tell you, many critics would tell you, that's impossible.

Dr. Kerry Muhlestein: 00:48:15 I mean, this is a large, large topic. I'll try and be brief. I could go on for a while here, but I will say that those who would say that's impossible are either misunderstanding something or misrepresenting something, and I'd rather be kind and just say they misunderstand- they don't have the facts that, that really, I've not heard anyone who has had a critique of the Book of Abraham that hasn't misunderstood something or made an assumption without realizing it or something along those lines. And I can say that categorically. I've not heard anyone that hasn't made some mistake along those lines. I will say I have an intellectual testimony of the Book of Abraham. I have, even more importantly, a revealed testimony, but I have an intellectual testimony of the Book of Abraham. You know, the

little thing we did with Mahijah here and that this name is how could Joseph Smith make up that name?

00:49:05 I have dozens of things that as I teach and write about the Book of Abraham that I've said that, about like so many things, oh man, Joseph Smith is a good guesser. Joseph Smith is a good guesser where I believe at this point ... Well, let me put it this way. If you believe in the Book of Abraham, that's a faith choice. If you disbelieve in the Book of Abraham, that's a faith choice. Either way, you're exercising faith. Anyone who tells you differently is kidding themselves. They're just being naive and they're not being intellectually honest with themselves. You have to make a faith choice. Joseph Smith was inspired and translated the book of Abraham through inspiration or he did not. Both require faith. In terms of things that you have to explain away, you have to explain away more things if you make the faith choice to not believe in the Book of Abraham as an inspired translation than you do if you believe it.

00:49:58 Therefore, I think you actually have to exercise more faith to disbelieve the Book of Abraham than you do to believe the Book of Abraham. And that's based on my intellectual analysis of this. I have an intellectual testimony of it. Does that mean that intellectually we can prove it? No. And that's true of everything. I can't prove that Christ was resurrected. I can't prove all sorts of things. But they're true, nonetheless. It's fine if people make a different faith choice and then interpret things differently, they have the right to do that. Joseph Smith taught. We give them the right to do that. But intellectually and spiritually, I am absolutely convinced the book of Abraham, and I would say the beauty and depths of its teachings, the way it's unified in ways that go beyond anything Joseph Smith would have had to have thought so long to come up with so many unified things in there. It's ridiculous. It really is a ridiculous proposition. It has beautiful teachings that bring power into our lives and that bring us closer to God and Christ. Besides the intellectual elements, it's just powerful and beautiful in every way.

Hank Smith: 00:51:05 John, you've said it frequently, but I'm gonna have you say it again. Tell me what you think about the Book of Abraham. Have you read it?

John Bytheway: 00:51:12 That's exactly right. It's wow. And it's beautiful and amazing. It's not out of the mind of an uneducated boy from New York. There's so many things in there that you just go, wow, have you read this? This is incredible. Soaring doctrine.

Hank Smith: 00:51:30 Elder Maxwell said that sometimes we get caught up in the thick of thin things. Discussing how we got it, it's kind of like Elder Maxwell said, chewing old bones in the courtyard when there's a feast inside. Have you read it? Have you gone verse by verse and word by word and thought, how can this impact my life, my relationships? That's where the beauty is.

Dr. Kerry Muhlestein: 00:51:59 Amen. I do think it's worth for all of our books of scripture trying to understand how we got them. I think that's worthwhile, that's a sign of respect for the scripture, but to spend your time on that and not get into the book is also not being intellectually honest. It really isn't. If you wanna know the truth of it, you need to spend at least as much time studying the book itself as things about the book.

John Bytheway: 00:52:21 Kerry, have you done an episode on the Scriptures are Real, your own podcast about the Book of Abraham or have you done dozens about it?

Dr. Kerry Muhlestein: 00:52:30 I did several four years ago. I'll do some more by the time this airs maybe. So you can find one. I did one even in the Doctrine and Covenants here, Stephen Smoot and I, the episode where we had Joseph Smith asking questions about Isaiah. We then also talked about the Book of Abraham, because of course you should, as often as possible. So there are lots of places, but I think probably there are two resources that I would point people towards. One that's in my mind, and I'm absolutely 100% biased on this, but probably the easiest little summary of it is a book called Let's Talk About the Book of Abraham that I wrote, so that's why I'm biased. I wrote it intending to give people an understandable summary and a way to think about it and to try and go forward on their own investigating and learning more.

00:53:17 There's also a volume of BYU studies that John Gee, John Thompson, Stephen Smoot and myself did. Those are three PhDs in Egyptology and one who I think by the end of the year will be a PhD in Egyptology. The entire volume is a series of short articles that go through and answer a lot of the questions people have. And if you just Google BYU Studies introduction to the book of Abraham, you'll find that. Those are two resources that people can use. The Let's Talk about the Book of Abraham is very short, very readable. The other one is a bit more academic, but far more broad ranging.

Hank Smith: 00:53:52 We'll put links to both of them on our show notes. Go to followim.co, go to the show notes for this episode and you will find those. The amazing Lisa Spice, we'll make sure those are linked up for you.

Dr. Kerry Muhlestein: 00:54:03     We will have several special episodes. Some of them I'm doing in conjunction with other podcasts and things like that on my podcast as well.

Hank Smith: 00:54:12     Yeah. Kerry, you and I have had so many personal conversations. I've seen you present in so many different venues and we've talked here, so I honestly can't remember what we've talked about where. There was a time in your career where you had to, in a way, choose to be a faithful Latter-day Saint. Here you are, you're publishing in Egyptology and you and your wife decided, are we gonna do this? Is this ringing a bell?

Dr. Kerry Muhlestein: 00:54:42     Yeah. I shared that story here and I'm glad you gave me this opportunity because sometimes it's been repeated a couple places, just a teeny bit off, but pretty close. So I'm glad you gave me the opportunity here. I went a number of years. I think I intentionally went five or six years just publishing Egyptology, not anything about the Book of Abraham. But then I was asked by a couple different people to write something from a Latter-day Saint point of view. And well, I, it's worth saying, initially, when I got into Egyptology, I didn't want to do anything about the Book of Abraham. It was contentious and I don't like contention. I really don't like contention. I'm not a contentious guy. It's not comfortable for me. I don't, I don't like it at all.

Hank Smith: 00:55:20     It's not in your nature, yeah.

Dr. Kerry Muhlestein: 00:55:21     I was just gonna stay away from it, but it turns out that people ask LDS Egyptologists about the book of Abraham, so I thought, well, I ought to at least learn enough to answer some of their questions. And it became a pretty fascinating topic for me. Like it is, it's fascinating. And the book of Abraham is beautiful, but even the issues around it, like the fascinating stories. So I fell in love with it, spent a lot of time researching it, but some of that came because some people said, could you really just write a little something for an LDS venue about it? I thought, well, people have questions and I'm a professor. It's my job to answer questions, so all right, I'll write something. So I wrote something, about the book of Abraham from a faithful, believing point of view. And when I finished it, before I hit submit, send on the email, I sat down and I talked with my wife who knew all of this backstory, she was with me through all of it, right?

00:56:08     And I said, Here's what you need to know and we need to talk about. As soon as I hit send and this ends up getting published, I mean, assuming it passed the peer review process, which it did, people will hate me and say bad things about me and our family

for the rest of our lives. They'll attack my ability as a professor, they'll attack my ability as an Egyptologist, they'll say things about our family. People get so contentious about the Book of Abraham. As soon as we push send, I'll be attacked on every element of our life that we can imagine. Do we still want to do this? And my wife, bless her heart, looked at me and said, yeah, we're consecrated. We're all in. So we did. And, and we have. I've had so many things I've said twisted. There are a couple things I've said that just get twisted again and again and taken out of context again and again.

00:56:57

All sorts of crazy things. Fortunately, most of that happens online and I really have no appetite for getting on and people tell me about it. I'm like, oh, okay, thanks for letting me know. I don't want to get in and get involved. There are a couple of times where I felt like, okay, I should respond to this or that, but mostly I don't. But it absolutely has happened. That's the nature. We talked about it earlier in this. If you're gonna stand up for the truth, there are people who will be offended, yet studying the book of Abraham has brought rich peace, rich closeness with God, wonderful blessings in my life, absolutely worth it.

Hank Smith:

00:57:32

You're as good as everybody listening hopes you are. I've sat with you at dinner, I've sat with you in meetings. We've tried to solve problems together and all sorts of stuff. We've been on committees together and you're as good as I pretend to be, Kerry.

Dr. Kerry Muhlestein: 00:57:52

You and John have done us all a great service and you bless us. So I will say the same to you. Maybe we don't want to go too much down nostalgia road. I don't know if John even remembers this, but when we were both teaching adjunct at the ancient scripture department, Richard Cowan was the department chair. So I was housed in his office, which is now my office, actually. Your office, you just come around the corner and your office was right there. It's now like where we have printers and stuff, but your office was right there. We just run into each other every now and then, and I've seen you two bless the lives of my family, specifically my family, you've both blessed the lives of my family and lots of others, so we're grateful for you.

Hank Smith:

00:58:30

We love the Muhlesteins. Kerry, I know you probably have to go. There's a flight to Cairo that you probably need to be on. I wanna discuss another topic. John, this is something that you're passionate about. This is Moses 6:58. I give unto you a commandment to teach these things freely unto your children.

Both of you are wonderful fathers. We have listeners out there who want to be wonderful parents, who want to teach, who hope to teach. We have people out there who maybe don't have children of their own, but have nieces and nephews that they want to teach and ward members that they want to teach. What's the message to parents who are trying, they're doing what they can. Sometimes family night doesn't go very well. Sometimes Come, Follow Me time doesn't go very well. Sometimes you think this is not working. Sometimes, John, someone comes to your office, one of your kids comes to your office and says, I don't know if I know.

Dr. Kerry Muhlestein: 00:59:35

Or maybe I can even add another element to that because I think this is the case for a lot of people that as their children are older now their children say, don't talk to me about this.

Hank Smith: 00:59:47

Right. I know how you feel. Don't tell me. What would you say to the moms and dads who are listening saying, oh, I promise I'm trying. I know it's a commandment to teach my children and I promise I'm trying.

John Bytheway: 01:00:01

My parents came from very different places. My mom was old school pioneer stock, awesome. My dad was a convert since age 24. It was pretty cool for us as kids to just see them try. They kept trying. I feel pangs of guilt for some of the home evenings where we'd get joking too much. It was like an argument that began and ended with a prayer. I love the strippling warriors that they say, we do not doubt our mothers knew it. It doesn't say, and we know it's true. But they did say, we know our mothers know. I could see my dad coming from a different place as my mom, but I knew that both of them knew. When I was struggling to figure out if I knew, it was helpful to know, well, I know my parents know. They tried to teach and sometimes we just wanted to mess around. But now I look back and what's the phrase? I'll rise up and call them blessed at the last day. And that's how I feel about my folks for sticking with it and trying so hard. There were words, but there were examples. There were watching them try to fulfill callings that all those things told me they were all in not just the words.

Dr. Kerry Muhlestein: 01:01:21

Everyone will be in lots of different phases of parenting and children and you can teach one way when they're this age and another way when they're that age. I read something recently. It's actually a member of my bishopric that pointed this out. It's a talk by Elder Ashton, [Elder Marvin J. Ashton](#) from the 70s. Most of the talk was actually kind of a reaction against the new hippie drug culture. But he shared this story that had something really powerful in it. He said that after giving a talk once, a

woman came up to him and she said, I need help understanding what this phrase means that no success can compensate for failure in the home. And he said, knowing her circumstances and her family and what her concerns were, he understood what she was really asking. And he thought about it and then he said this, he said, failure is when you have stopped trying and you've given up on them.

01:02:17      If you haven't given up on them, you haven't failed. I think there's something to this. Sometimes you teach freely, you teach freely whatever way the Spirit prompts you at the time. Sometimes that will be you got in a prayer at the end of Family Home Evening. Sometimes it will be they're listening to you as you tell a story about your life and they actually listen and they're in. And sometimes they say, Dad, don't tell a story again, or, Mom, don't tell a story again. Sometimes it's going to be you don't say anything anymore, you just live a Christian life and you love them. In some ways, that's the most powerful teaching is if we just keep living and loving, that will make a difference sooner or later, and that's not giving up.

Hank Smith:      01:03:04      Beautiful.

John Bytheway:      01:03:05      Yeah. God has the long game in mind and we want things solved by Thursday. He has the long game and you mentioned Marvin J. Ashton. I remember [Elder Bruce C. Hafen](#) saying, there is a success which can compensate for all of our failures. That's the success. We'll just lay it at his feet, say, can you help me fix this? 'Cause he's so good at it.

Dr. Kerry Muhlestein:      01:03:31      He is the one that's mighty to save, as you both say so often.

Hank Smith:      01:03:35      Right. The Come, Follow Me Manual this week links to [Elder Uchtdorf's](#) 2023 message, Jesus Christ is the Strength of Parents. Do you both remember the story he started with? Once upon a time, a father was about to leave for an evening Bishopric meeting. His four-year-old daughter stepped in front of him wearing pajamas and holding a copy of Book of Mormon stories. Why do you have to go to a meeting? She asked. Because I'm a counselor in the bishopric, he answered. But you are my dad, his daughter protested. He knelt in front of her. Sweetheart, he said, I know you want me to read to you and help you go to sleep, but tonight I need to help the bishop. His daughter replied, Doesn't the bishop have a dad to help him go to sleep? He goes on to talk about, it's hard to be a parent, how difficult it is to know exactly what to do and when to do it. He finishes with basically what you just said, Kerry, and I, maybe this will be a second witness.

01:04:31 My dear friends, my dear brothers and sisters, building faith in a child is somewhat like helping a flower grow. You cannot tug on the stem of it to make it taller. You cannot pry open the bud to get it to blossom sooner, and you cannot neglect the flower and expect it to grow or flourish spontaneously. What you can and must do for the rising generation is provide rich, nourishing soil with access to flowing heavenly water. Remove weeds and anything that would block heavenly sunlight, create the best possible conditions for growth, patiently allow the rising generation to make inspired choices and let God work his miracle. The result will be more beautiful and more stunning and more joyful than anything you could accomplish just by yourself. In Heavenly Father's plan, family relationships are meant to be eternal. That is why, as a parent, you never give up, even if you are not proud of how things went in the past. With Jesus Christ, the Master Healer and Savior, there can always be a new beginning. He always gives hope. Isn't that beautiful?

Dr. Kerry Muhlestein: 01:05:38

I remember that talk really well. My wife and I listened to it as we were in a car driving, a little more than an hour drive from where we lived to visit my daughter who was in a facility. It was after the third time she attempted suicide, and we were trying to find whatever help we could. We'd been praying for miracles. President Nelson had told us to seek for and expect miracles, and I was praying, and I was saying, where's my miracle? And we didn't know what else to do. And you can imagine, I would encourage anyone who is having struggles in their family to listen to that talk again. You can imagine how a talk like that felt as you're on your way to visit your daughter in a time like that. That was two years ago, a little over two years ago. I wouldn't say that her life is all roses now, but the miracles I kept asking God, where are they? Most of them, most of them I've seen by now. It was not by Thursday, as John said, it wasn't as fast as we would like, but God knew what he was doing, and God works His miracles. I can testify that Christ is the strength of parents. It wasn't me, it wasn't that facility, it wasn't my amazing wife. Christ is the strength of parents. In the end, with her, what, for quite a while, what we did by teaching these things freely unto our children was we lived the gospel and we loved her.

John Bytheway: 01:07:08

Yeah. We've talked about when you gave your talk Hank at [Ensign College](#), rather than saying, Heavenly Father, you've got to help me with my children. Your twist on that phrase was, Heavenly Father, how can I help you with your children? They were his long before they were ours and he loves them more than we do and he has made ample provision for their salvation. We can kind of spiritually go, you know, I got help.

Dr. Kerry Muhlestein: 01:07:38 I had that experience with that same daughter when I was praying. Help me with this daughter who I love. And I got the very strong answer, oh, she was my daughter long before she was yours and I love her more than you love her. Yeah.

Hank Smith: 01:07:51 Hmm. He might be saying to you, Kerry, thank you for helping this daughter that I love.

Dr. Kerry Muhlestein: 01:07:57 I got two things from that. Thank you for your small contribution here and not in a bad way, but really, I'm grateful that you're helping, but trust me, I know what I'm doing here.

John Bytheway: 01:08:09 Yeah.

Hank Smith: 01:08:11 The battle is not yours, but God's. Kerry, what a wonderful day. It always is with you.

Dr. Kerry Muhlestein: 01:08:19 Well, with the scriptures.

Hank Smith: 01:08:21 Yeah.

John Bytheway: 01:08:21 Can't lose when you got good material.

Hank Smith: 01:08:24 We hope everyone will check out The Scriptures are Real and all the other resources that Kerry has put out there. It's almost impossible to list the books and the digital content. You strengthen faith everywhere you go, Kerry.

Dr. Kerry Muhlestein: 01:08:39 We're all trying.

Hank Smith: 01:08:41 Yeah. We're all on the same team here. Building the same kingdom. With that, we want to thank Dr. Kerry Muhlestein for being with us today. We want to thank our executive producer, Shannon Sorensen, our sponsors, David and Verla Sorensen, and every episode we remember our founder, Steve Sorensen. I remember John, he told me once we have got to get these scholars out there more. We've got to get them in front of more Latter-day Saints. He would have loved this. I'm sure he does. We hope you'll join us next week. We've got more Old Testament to cover on followHIM. Thank you for joining us on today's episode.

01:09:20 Do you or someone you know speak Spanish, Portuguese, or French? You can now watch and listen to our podcast in those languages. Links are in the description below. Today's show notes and transcript are on our website, [followhim.co](http://followhim.co). That's [followhim.co](http://followhim.co). Of course, none of this could happen without our

incredible production crew. David Perry, Lisa Spice, Will Stoughton, Krystal Roberts, Ariel Cuadra, Heather Barlow, Amelia Kabwika, Sydney Smith, and Annabelle Sorensen.

## followHIM Favorites



Hank Smith: 00:03     Welcome to followHIM Favorites. This is where John and I share a single story to go with each week's lesson. John, we are in Genesis chapter five and Moses chapter six this week that talks about how Adam and Eve taught freely to their children. Enoch did as well. It also talks quite a bit about agency and how important agency is to God. I have a story that mixes all these things in together. It's not a story I share often because it is quite meaningful to me, but it does have some funny elements to it. Years and years ago, when my sweet daughter was our only child, her name is Madelynn. Her name is Madelynn Pitts now. She recently got married. At the time, she was just my little girl, Madelynn Smith. I had a dream about her. In the dream, I was back home in Southern Utah.

00:57     If you've been to St. George, lots of big red cliffs everywhere. We used to play on those cliffs when we were kids. We would play who can roll the rocks closest to the cars without hitting them. Ugh. Fun games like that. Yeah. John, when you're a kid, those cliffs are fun and exciting, but when you're a dad, those cliffs are dangerous. In my dream, I'm on top of one of these red cliffs with my little daughter, Madelynn. She's probably three years old or four years old. Of course, I tell her to not go near the cliff, because I don't want her to get hurt, so I say, "Don't go near the cliff." To which she automatically looks over and thinks, "I'm gonna go close to the cliff," because that's what our children do. So she starts going over to the cliff. In my dream, again, this is a dream. I say, "Hey, hey, stop where you are. I don't want you going closer to the cliff." And she thought it was actually quite funny, smiled at me and started going faster towards the cliff. Now I'm getting nervous, John, and I go over to her and I use my dad voice. Do you have a dad voice, John? I use my dad voice.

John Bytheway: 01:59     Oh, I think I do.

Hank Smith: 02:00     Madelynn, you stop right there. And she would turn, and she had her back to the cliff, and she looked at me and I said, "Hey, you stop right there. I'm gonna walk over there and get you. "

So I took a step towards her and she smiled and took a step back. And I went, "Okay." I had to use my big dad voice, right? Like Madelynn Smith, right? Use her full name. Madelynn Smith. Don't move. I'm gonna come get you. Don't move. And I took a step towards her and she took another step back. We do this a few times and she's getting closer and closer to the cliff. I'm really getting upset with her and she is not listening to me. She's just smiling. She has no idea the danger that she's in, yet I cannot get her to listen to me.

02:46 John, if I'd have known it was a dream, I would've, like, grabbed her and flown to Disneyland. But I really thought this was real at the time. It was so real. I'm not a dreamer. It's not something that happens to me often, but this was really intense. I had a feeling, John, in my dream, that I should do something that was entirely against my nature, which was take a step away from her. And I thought that, automatically, I thought that. No, no, no, no. If I take a step away from her and she takes a step back, that's it. Like, I can't get to her. And I should have known it was a dream, John, because I did the right thing. I took a step back. And she looked at me kind of confused, this little girl, and she took a step towards me. John, the automatic thing I wanted to do when she took a step towards me was to step towards her and grab her.

03:39 But I thought, "Okay, that's not gonna work. That's not gonna work. Take another step back." So I took another step back and she looked confused and she took a step towards me and I thought, "What am I doing? Why are we even staying next to this cliff?" I turned around and ran away from her and she laughed and chased me and we were far away from the cliff. Then I woke up. Later on, I was chatting with my wife, Sara, and I told her about this dream. You know, I got into all the details about it. John, you know, Sara. She said, "That's actually a pretty incredible dream. You know what it means, right?" And I thought, yeah. No. Yeah. I don't know. Of course. Yeah. Yeah, of course I know. I said, why don't you tell me what you think it means and then I'll tell you what I think it means.

04:31 Because honestly, John, up to that point, I thought it meant don't eat pizza after 11:00. She said, "You have a tendency to parent a lot like you were parented, which was pretty rough." I was a brand new parent at the time. I mean, it was our first child. She said, "You have a tendency to parent like that. And I think what something might be telling you that something was heaven," she said, "I think something might be telling you that when you do that, you're actually gonna push her towards the very things you don't want her to go towards."

John Bytheway: 05:06 Very interesting.

Hank Smith: 05:07 That hit me hard, John, and I remember saying something like, "Well, yeah, that's exactly, that's exactly what I thought."

John Bytheway: 05:13 Yeah, that's what I was thinking.

Hank Smith: 05:14 Yeah. 100% what I was thinking. She was right. I did have a tendency to do my house, my rules. Here you are, three years old, pick up a toilet scrubber. Let's get ready to work. You gotta earn your way in this house. And then Sara said something that honestly changed my life, John. She didn't mean to. It wasn't a big, huge moment. It didn't have music. It was just something she said casually that I went and wrote down. She said, "In parenting, we have to learn. It's not about forcing. It's about leading. It's not about forcing, it's about leading." And I immediately went to my journal and I wrote that down. When I saw this lesson, the name of this lesson, teach these things freely unto your children, I didn't read, teach these things forcefully unto your children.

John Bytheway: 06:03 That's so good. I think of Jesus being the Good Shepherd and anciantly, you would lead sheep. In the Western cultures, we herd sheep with our Ford F-150 and a bunch of dogs. But anciantly, you call them by name and they know your name and you lead them. It was kind of that idea. I need to have more dreams, Hank.

Hank Smith: 06:24 Yeah, but it's not something that happens often to me. But there is something about that, especially in some children, and my daughter is one of them who just thought, "Don't force me. I'll push back against force," which is very God-like, isn't it, John? I mean, God isn't forced to do anything. He's not a slave to anyone, yet sometimes we think the best way to help our children is to force them to do something. It can be quite counterproductive. A lot of us parents have to learn the hard way, sadly. We hope you'll join us on our full podcast. It's called followHIM. You can get it wherever you get your podcast. We are with Dr. Kerry Muhlestein this week, John, Kerry Muhlestein, Egyptologist, brilliant, funny. He is the whole package. You're gonna love it. Join us over there and then come back next week. We'll do another followHIM Favorites.