



“I Have Remembered My Covenant”

Show Notes & Transcripts

Podcast General Description:

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

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

Podcast Episode Descriptions:

Part 1:

How is Moses a type of Jesus Christ? Anthony Rivera, Jr. MTS discusses this and the importance of covenantal relationships, naming in the Book of Exodus, and what brings Moses to the mountain.

Part 2:

Anthony Rivera, Jr. MTS returns to discuss the parallels between the Exodus story and the Garden of Eden, the value of Jethro, Zipporah, and the commandment of remembrance.

Timecodes:

Part 1

- 00:00 Genesis 37-41– Part 1 Anthony Rivera, Jr. MST
- 01:01 Introduction to Anthony Rivera, Jr. MST
- 02:44 The Genesis scroll and Exodus scroll were connected
- 05:44 The stages of the redemption of Israel and Moses’ beginnings in an ark
- 07:56 Moses and the Exodus referred to in the New Testament and Book of Mormon
- 11:28 The women of the beginning of Exodus
- 15:43 A quick summary
- 20:49 Edenic language in Exodus
- 22:30 A new king
- 26:10 Hebrew are afflicted with many burdens in Egypt
- 28:01 Puah and Shiphrah are representatives of Eve
- 35:38 Women as heroes
- 39:20 The shema and Pharaoh and the Adversary can’t destroy the family
- 47:33 Moses is a type of Jesus Christ and daughters save Moses
- 51:14 Moses as an ark
- 55:14 Moses’ name
- 58:04 Moses grows up and Josephus writes Moses is a great general
- 1:00:41 Moses discovers who he really is
- 1:07:03 End of Part I

Part 2

- 00:00 Genesis 37-41-- Part II Anthony Rivera, Jr. MST
- 00:07 Moses heads into the desert and meets with the Midianites
- 05:45 Moses “rose up” and watered the flocks and drove away the renegade
- 08:23 The Midianites, Zipporah, and the priesthood
- 12:51 God has had a plan for Moses
- 15:39 The mountain experience
- 17:49 Burning bush
- 21:09 Moses is commanded to take off his shoes
- 26:35 God tells Moses to bring the people out of Egypt and come to the mountain
- 29:09 Who to tell sent Moses
- 31:58 The symbol of the hand of God and the serpent
- 39:11 Moses receives Aaron to assist

- 44:04 Zipporah had to circumcise her son
- 49:17 Moses remembers the covenants with the Lord
- 54:51 Moses is slow of speech
- 56:25 Anthony Rivera discusses Hebrew and teaching
- 58:21 End of Part II

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Biographical Information:



Anthony Rivera is a scholar of the Hebrew Bible and Ancient Near Eastern Languages and Texts. He grew up on his ancestral lands in Orange County, CA. He was called by President Ezra Taft Benson to serve in the Hamburg, West Germany Mission in 1987. Anthony holds a Bachelor's Degree in Near Eastern Studies from Brigham Young University, and a Masters of Theological Studies Degree in Hebrew Scripture and Interpretation from the Harvard Divinity School. He has completed coursework for a PhD at UCLA in Near Eastern Languages and Cultures and is working to complete his PhD dissertation.

Anthony currently is an Adjunct Faculty of Ancient Scripture and Religious Studies at BYU. For the last 11 years, he has taught Biblical Hebrew and Biblical Aramaic language courses online at the Israel Institute of Biblical Studies at the Hebrew University. He also runs the HebrewBible.Info website which serves as a customized instruction and resources site to students of ancient scriptural texts and languages. His various research interests include Ancient Near Eastern languages including Sumerian, Akkadian, Old Babylonian, Assyrian, Ugaritic, Aramaic, Hebrew; Jewish Religious Texts including Talmud, Midrash, Targumim, Dead Sea Scrolls; Christian Aramaic and Syriac Peshitta; and conducting expeditions and travels throughout the Middle East and Mesoamerica.

Anthony is a living Lamanite from the historic Acjachemen (pronounced A-ha-che-men) Nation in California and has served as the Principal Chief of his Nation and People. Anthony and his wife Jill have 3 college-graduated daughters, and currently reside in Pleasant Grove, Utah.

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Hank Smith:	00:00:01	Welcome to followHim, a weekly podcast dedicated to helping individuals and families with their Come, Follow Me study. I'm Hank Smith.
John Bytheway:	00:00:09	And I'm John Bytheway.
Hank Smith:	00:00:11	We love to learn.
John Bytheway:	00:00:11	We love to laugh.
Hank Smith:	00:00:13	We want to learn and laugh with you.
John Bytheway:	00:00:15	As together, we follow Him.
Hank Smith:	00:00:19	Hello, everyone. Welcome to another episode of followHIM. My name is Hank Smith. I'm your host. I'm here with my burning bush cohost, John Bytheway.
John Bytheway:	00:00:29	Is it hot in here or is it just me?
Hank Smith:	00:00:32	That's how we all see you, John. You're just a burning bush of our lives. You really are. John, we get to start a new book, Come, Follow Me Exodus. I am sure the views of Prince of Egypt and the 10 Commandments is going to skyrocket this week as everyone goes back to the old movies for this week. We couldn't bring in Cecil B. DeMille. So, we had to bring in a different type of expert. Who's with us today?
John Bytheway:	00:01:02	We have Anthony Rivera with us today. He's a scholar of Ancient Scripture. And listen to this background. Prior to coming to BYU, Anthony worked with the Hebrew University's Israel Institute of Biblical Studies teaching courses in Biblical Hebrew and Aramaic since 2010. He has also taught with the Seminaries and Institutes for many years.
John Bytheway:	00:01:22	Anthony has a Master's Degree from Harvard Divinity School in Hebrew Scripture and Interpretation and a Bachelor's Degree in Near Eastern Studies from BYU. He's also the founder of

HebrewBible.Info, a customized online learning resource for curious and serious students of the Biblical Hebrew and the Ancient Scriptures. I'm excited to look at that, Hank.

- John Bytheway: 00:01:45 Anthony loves to teach, and his research focuses on issues relating to Ancient Near Eastern languages and cultures, Hebrew Bible Jewish writings and religion, and ancient scriptures, Anthony and his wife, Jill, have three daughters. He is passionate about traveling the world and is also an influential Native American leader. And I asked him before; he's of the Acjachemen Nation. Did I say that right, Anthony?
- Anthony Riveras Jr.: 00:02:12 That's correct. That's correct. Thank you.
- John Bytheway: 00:02:14 Thank you for being with us today. I'm very excited to look at these. Like Hank said, I've had music from Prince of Egypt going through my mind all night.
- Hank Smith: 00:02:22 Yes.
- Anthony Riveras Jr.: 00:02:22 Thank you for having me. I'm very excited to be on the program. So, this is really exciting for not only myself but for all folks throughout the church and those studying this.
- Hank Smith: 00:02:35 For me personally, this is going to be the most "I've ever studied these six chapters, I'm sure." We'll hand it over to you, Anthony. John and I are here for the ride. We have the best seats in the house.
- Anthony Riveras Jr.: 00:02:44 This is going to get very exciting very quickly. It's like a roller-coaster ride. And we're going to be heading down the roller coaster in our study of these introductory Books of Moses so it's very exciting. The end of Genesis is connected directly to the next scroll which is the Exodus scroll. And the story line actually doesn't stop at the end of Genesis with the death of Joseph, it actually continues immediately in the first chapter. We're going to see the mention of Joseph three times in the first chapter.
- Anthony Riveras Jr.: 00:03:27 So, we see this continuation but in a different way, that's for sure.
- Hank Smith: 00:03:32 I wrote this down years ago, the Exodus can be put in three stages. First, a nation enslaved. Second, a nation redeemed. And then third, a nation set apart. It helps me to see a flow, be prepared for that kind of flow, enslaved, redeemed, set apart.

Anthony Riveras Jr.: 00:03:51 And you can think about it that way on a scriptural or even a national way. But also try to think of that also in an individual way.

Hank Smith: 00:04:02 In our own lives, yeah.

John Bytheway: 00:04:04 We're enslaved by sin, then we're redeemed and we're set apart. I like that.

Anthony Riveras Jr.: 00:04:09 Yes, exactly. We often see the Exodus as this monumental national movement of the large house of Israel with so many people and diversity and all housed there. Again, like Joseph in the background, there's this underlying feature that connects directly to you. I like how you organize that because that's a perfect example of how the reading of the scripture in Exodus can also pertain and apply directly to us. It's so great.

Hank Smith: 00:04:50 Yeah. That is a macro-look and a micro-look, right?

Anthony Riveras Jr.: 00:04:54 Yes, exactly. And Moses is the perfect representative for all of us, if you will. We often think of Moses as this great prophet parting the Red Sea and doing all these miraculous things.

Hank Smith: 00:05:09 The red robe. Yeah, most people have that look, right?

Anthony Riveras Jr.: 00:05:13 Right, that the best part of the movie is when he's standing there parting the Red Sea. But we need to take a step back from Moses, the great prophet. And we need to really start at the beginning and see how Moses, the very humble and confused person who is trying to discover not only who he is but also who God is, and how they interact together to move through those stages, like you said, Hank. Enslavement, redemption ...

Hank Smith: 00:05:57 Being set apart, being made holy, yeah.

Anthony Riveras Jr.: 00:05:59 Setting apart, right? So, he's a great representative. And we need to start off at his humble beginnings. I mean, even as a child, he should be dead. People are out to kill him as an infant. Can you imagine starting life that way?

Hank Smith: 00:06:15 Being tossed into a river but his mother knew well enough to put him in a basket, right?

Anthony Riveras Jr.: 00:06:22 Yes. I'd like to walk together with Moses as modern-day house of Israel, as individuals walk together with Moses through this exodus of life, this journey of discovery and redemption and

salvation. Walk together with him through these initial chapters to see how it sets off.

- Hank Smith: 00:06:46 Anthony, the original audience is these Israelites, a little bit later in the Promised Land and they're reading this and this is going to tell them their story. This is going to give them purpose and meaning and why they're going to be different than the rest of the world.
- Anthony Riveras Jr.: 00:06:59 Yeah. And not just after the Exodus but throughout the history of Israel, even unto the time of Jesus and his teachings and ministry draws directly from the Exodus teachings to teach these very things about salvation and redemption and God's direct relationship and love for his people to deliver them to the Promised Land.
- Hank Smith: 00:07:34 Yeah. I've noticed as I've read the Book of Mormon, John, I'm sure you can comment on this that this story is important to Nephi. He's frequently referring back to the story of Moses. So, it's not something they'd forgotten, what's that, 600 B.C. They definitely had not forgotten then. And yeah, you're right. In Jesus's life, 600 years later, still talking about the same story.
- John Bytheway: 00:07:56 The Exodus and Moses are referred to more than like anything else in the New Testament that I heard somebody say that once. The more I started looking for it, the more I thought, "Yeah, they do talk a lot about Moses." I don't know if that's really true but the more I read the New Testament, the more I see them referring back to Moses and the Law of Moses. I mean, Moses is what a central figure he is for the rest of the Bible.
- Hank Smith: 00:08:20 Even in Isaiah, John. Isaiah is frequently saying, "This is the same God who parted the Red Sea, who struck down Pharaoh."
- Anthony Riveras Jr.: 00:08:28 And even carrying on not only throughout later prophetic scripture and the New Testament and other scripture like the Book of Mormon, as an important feature of the plan of salvation. It really is. It's acting out the plan of salvation and its importance and meaning.
- Anthony Riveras Jr.: 00:08:47 But also, even to this day, we continue this. For example, what I mean by that is Jesus in his last supper is in the middle of the ceremony of Passover which is an exodus. There it is, right? And he's acting it out like they have for thousands of years.
- John Bytheway: 00:09:10 For millennia, yeah.

Anthony Riveras Jr.: 00:09:12 For millennia. And here he is, in his final hours, going through it with his apostles. And this time, explaining the reasons why and the fulfillment of this initial Passover, and that the Blood of the Lamb which will protect and save is going to happen within a few moments. And every week, members of the Church of Jesus Christ of Latter-day Saints partake of the same emblem, the bread and the water, which represents this Last Supper of Christ which represents the Passover in Exodus where we internalize it to this day on a weekly basis.

Hank Smith: 00:10:06 We don't realize how much the book of Exodus affects our weekly service.

John Bytheway: 00:10:10 Yeah. Elder Jeffrey R. Holland said that once, "Do we see the sacrament as our Passover and connected those?"

Anthony Riveras Jr.: 00:10:17 So true. So true.

John Bytheway: 00:10:18 The Passover became the Last Supper. And they're all remembering this Passover Lamb. And then Jesus says, "This is me. This is my body." Whoa, everything, Passover was pointing to that Last Supper with Jesus. Whoa, I mean, that must have been a moment when Jesus said some of those things during the Passover meal.

Anthony Riveras Jr.: 00:10:38 Yeah. So, we're going to see Moses as a representative, if you will, of one who is working out his salvation. And I think we can all relate to that. I think we can relate to our humble upbringings to cultural impacts, to being alone in the desert, meeting a mentor or having some sort of a fatherly figure, marriage, family, meeting God, getting close to him, asking questions, and going on various different life missions, if you will, in service of God. I think we can relate to Moses that way.

Anthony Riveras Jr.: 00:11:20 Now, the Passover episode, and the actual Exodus episode comes later.

John Bytheway: 00:11:26 It's not coming for a while.

Anthony Riveras Jr.: 00:11:28 It's not coming for a while. Let me ask you this. When do you first think of Exodus, who usually comes to mind? I know this is very general and sometimes even basic question. You might say, "Come on, Anthony, it's all about Moses. He is the man." When I think of Exodus, I think of two other people. Of course, don't get me wrong. Moses is the key figure here, but there are two other people that I want to make note of that get me thinking.

Anthony Riveras Jr.: 00:12:01 Number one is Joseph because Joseph carries on from the end of Genesis throughout the Exodus. And he's mentioned three times by name in Chapter 1 of Exodus.

John Bytheway: 00:12:15 Verse 5, 6 and 8, yeah.

Anthony Riveras Jr.: 00:12:18 They mentioned him specifically by name. That's not a coincidence and we shouldn't gloss over that. The second name I think about which is very influential and critical to Chapters 1 through 6 is Jethro, Joseph and Jethro. Jethro is so important. I've done a lot of research. As a matter of fact, I've written chapters and have done research, eBooks on this, on Jethro himself.

Anthony Riveras Jr.: 00:12:50 Jethro is a key factor. And I want to talk about him because we meet him as the main priesthood holder and the first one that Moses runs into or actually meets. So, he's very critical in the training of Moses and pointing Moses toward the Mountain of God. Moses, once he learns this from his father-in-law, the priest of the God of the Mountain, he never turns from that. Moses never turns. He's focused on it. And it's quite awesome.

Anthony Riveras Jr.: 00:13:28 So, I want to also address those two names and persons because we see them named by name in these first six chapters of Exodus.

John Bytheway: 00:13:41 I'm delighted to talk about Jethro because I've always wondered where he got the priesthood and what priesthood order he was in. Doesn't he have another name in here, too, Jethro?

Anthony Riveras Jr.: 00:13:52 He does. He has actually three names that they refer to him. He's first introduced as Jethro, the priest of Midian. Afterwards, they call him Reuel which is another name referring to the man that may be more of a clan-like name that may have some significance.

John Bytheway: 00:14:11 Something of God.

Anthony Riveras Jr.: 00:14:13 The friend of God, what a great, great name to have. He's also called Yeter which may be a derivation of Yitro which in Hebrew, his name is Yitro. Yitro in Hebrew means something like his abundance, meaning he has been blessed. He may have been blessed for various different reasons which we'll look at when we get to Chapter 3 when we're introduced to him.

Anthony Riveras Jr.: 00:14:43 I think most members of the church have seen the movies, right? Or they're seeing them now, right?

Hank Smith:	00:14:50	Yeah.
Anthony Riveras Jr.:	00:14:50	So, they know the storyline and they know the exciting key events and factors. Everybody knows the parting of the Red Sea and Moses in Egypt and, "Let my people go," and the plagues and all that good stuff. Everyone knows the storyline.
Anthony Riveras Jr.:	00:15:07	But what I'd like to do is walk through some of the storylines we don't often get to focus on because I think they have some significant meaning. Not only that, but I also want to look at the language which is steering us towards a greater understanding than just, "Hey, this is a great story." There are key things that are happening in the first six chapters that are pointing us towards that same mountain and the introduction of relationship with God.
Anthony Riveras Jr.:	00:15:43	Let me just give a quick summary, if I can, of the six chapters. And then I want to zero in on just certain verses and some of the language there that I think you'll enjoy. Now, remember, the Hebrew Bible, the first five books, if you will, were originally scrolls. And the first five books are in English, we call them after certain events like Genesis, the beginning, Exodus, the exodus, the exit, Leviticus, and Numbers and Deuteronomy.
Anthony Riveras Jr.:	00:16:18	But in Hebrew, they're not called by these names. As a matter of fact, each scroll is called or named by the first word that appears on the scroll. Bereshith means in beginning of. What's interesting is the second scroll. It's not called Exodus by the Israelites or the Jews today. The second scroll is called Shemot. Shemot means names.
John Bytheway:	00:16:47	Because it starts by naming the family of Jacob.
Anthony Riveras Jr.:	00:16:51	That's correct. It starts by listing names. And names is an important theme throughout this book, because not only are we going to reiterate the names of the House of Israel, with the highlight of Yosef, Joseph, but it's also going to give us other names. And we need to pay attention to these names and why are they there, including most of all, which we will learn in these first six chapters, the name of God as he reveals it, as he reveals it to Moses on the mountain.
Anthony Riveras Jr.:	00:17:32	The scroll starts off by saying, "v'lehet shemot bene Yisrael-these are the names of the sons of Israel." Isn't that a great way to start? It's a reminder. It's connecting Genesis to Exodus. And then it goes through the names of the sons of Israel. And it

categorizes them by family which is interesting. So, you have the sons of Leah listed together.

- Hank Smith: 00:18:04 Is that verse 2, Reuben, Simeon, Levi, Judah.
- Anthony Riveras Jr.: 00:18:08 That's right. These are the sons of Leah. These are the oldest of the sons. Then you have Issachar and Zebulun which are other sons of Leah.
- Hank Smith: 00:18:21 Yeah, she had six.
- Anthony Riveras Jr.: 00:18:23 In verse 3. But you also have Benjamin. Isn't that interesting? Benjamin's in there, the son of Rachel. But notice they don't list Yosef here. They don't list Joseph here, they just list Benjamin. Curious. That's because we're going to single out Joseph for another visit.
- Hank Smith: 00:18:41 Yeah, he's going to be highlighted.
- Anthony Riveras Jr.: 00:18:43 And then you get the sons of Zilpah and Bilhah in verse 4, the other wives of Jacob. You get Dan and Naphtali and Gad and Asher. And then in verse 5, here it is, it says the total number of persons that were of Jacob's children came to 70. And Joseph was already in Egypt.
- Hank Smith: 00:19:09 This idea of 70 is when they came to Egypt to be saved from the famine. They had 70 of them.
- Anthony Riveras Jr.: 00:19:15 That's the families coming in.
- John Bytheway: 00:19:16 Yes.
- Anthony Riveras Jr.: 00:19:17 And their wives, their children and so forth.
- John Bytheway: 00:19:20 Joseph was already there waiting for him.
- Anthony Riveras Jr.: 00:19:22 He was already there.
- Hank Smith: 00:19:23 He was already there waiting.
- John Bytheway: 00:19:25 I knew you would come eventually.
- Anthony Riveras Jr.: 00:19:26 The connection of Joseph, Egypt and the storyline, this continuation with Egypt is very interesting. Joseph's world, you see Joseph as a Semite or an Israelite, a Hebrew rising to the highest levels in the Egyptian royal court.

Hank Smith: 00:19:46 Basically the prime minister of Egypt. He's running the show in the name of the king. Yeah.

Anthony Riveras Jr.: 00:19:50 Scholars believe that this is during a period when the Native Egyptians were in a low point and it is possible that Semitic folks are running the show, cousins of the Israelites, if you will. Sometimes they refer to them as the Hyksos. But before we get there, something interesting happens in verse 7. Sometimes we gloss over this in English just because in English, we're just reading.

Hank Smith: 00:20:19 Yeah, just the story.

Anthony Riveras Jr.: 00:20:21 We're reading a narrative. In Hebrew, it's providing data. Let's see, John, can you read verse 7 first just so that we know what it says? And then listen to it in Hebrew, if you will, please.

John Bytheway: 00:20:32 "And the children of Israel were fruitful and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them."

Hank Smith: 00:20:42 That's good job, John.

Anthony Riveras Jr.: 00:20:43 Good job, John. Well done.

John Bytheway: 00:20:45 That's in English. I just did the English first.

Anthony Riveras Jr.: 00:20:47 You speak English really well.

John Bytheway: 00:20:48 Thank you.

Anthony Riveras Jr.: 00:20:49 Now, let me ask you this. In that verse, did you recognize any words that you have heard before at the beginning of the other scroll?

John Bytheway: 00:21:00 Yeah. In the Garden of Eden. Be fruitful and multiply.

Anthony Riveras Jr.: 00:21:04 Fruitful and multiply. And one more.

John Bytheway: 00:21:07 And fill the land, yeah.

Anthony Riveras Jr.: 00:21:08 And fill, that's right.

Hank Smith: 00:21:11 So, this is Eden language.

Anthony Riveras Jr.: 00:21:13 This is what I call creation language that is scattered throughout the Old Testament. And what it is doing is it's pointing us back

to the creation because when we're pointed back to the creation, we're pointed back to God.

- Hank Smith: 00:21:30 The who and the why, yeah.
- Anthony Riveras Jr.: 00:21:31 Now, Moses is going to go through this. When he is on the mountain and God introduces himself, the first thing that he shows Moses is what? The creation.
- Hank Smith: 00:21:43 Yeah.
- Anthony Riveras Jr.: 00:21:44 And this is where we get into the book of Moses or the revelation of Moses in the Joseph Smith's translation which fits in right in these chapters. The Israelites, as they're reading Exodus, they're hearing things and they're thinking, "Aha, I should be thinking about creation, new creations. What is God trying to tell me about what is being created here?" He's created a nation, first of all, as he promised, as he covenanted with Abraham. This is the fulfillment of the covenant.
- Anthony Riveras Jr.: 00:22:20 So, in verse 8, here we are. Here's the situation and here's the setting. And this is that famous line. Hank, could you read that one verse, verse 8.
- Hank Smith: 00:22:30 "There arose up a new king over Egypt which knew not Joseph."
- John Bytheway: 00:22:34 Just politically speaking, is that the Hyksos were overthrown and this is a different person or is that just one school of thought on it?
- Anthony Riveras Jr.: 00:22:43 It's one school of thought, yes. Now, notice it says, "There arose up a new king." Notice, they're not saying Pharaoh. Tells us that, okay, there is a new administration, a new government, if you will. The history of Egypt is really volatile. And here, we know around this time, it appears that this is the rise of the great what they call the New Kingdom, the 18th and 19th dynasty. These are the famous kings of Egypt that you all know and love in pictures and movies. Moses the Third, Seti the First, Ramses the great, these are all kings. Remember, they're kings of Egypt.
- Anthony Riveras Jr.: 00:23:31 So, it appears that here, we're getting rise of these kings. Now, these are Native Egyptians. These are not foreign Egyptians. And somehow, some way, they were able to recoup the Native Egyptian government.
- Hank Smith: 00:23:45 So, it's not just a new pharaoh, it's a whole new system.

John Bytheway: 00:23:49 A beginning of a new dynasty.

Anthony Riveras Jr.: 00:23:51 Yes. And it's connecting it to an old one that we learn from Abraham, the Book of Abraham. We really should be broadcasting today from Karnak temple in Egypt, in Thebes. And maybe one day, we can do that.

Hank Smith: 00:24:07 I have to talk to our executive producers and say, "Hey, we really need to move our studios to Egypt so we can really get the feel of this."

Anthony Riveras Jr.: 00:24:17 Yes, because there we can walk around, I can just point to actual inscriptions dating to this time that depict a lot of these things. So, it's a new administration. And this New Kingdom, this new king does not know or care about Yosef. Now, remember, the kings of Egypt especially during these dynasties, this new great kingdom, remember, they thought and presented themselves as the son of god. In their royal names, they call themselves after the son of the Egyptian god Amun who was the great father of all the gods, Amun.

John Bytheway: 00:25:00 So, that's King Tut's name.

Anthony Riveras Jr.: 00:25:02 Amun, that's right. Tutankhamun, going back to the great father. Well done.

Hank Smith: 00:25:08 Well done, John. You get an A for the day.

John Bytheway: 00:25:10 I'm looking at those little cartoon shows, I read about King Tut and how they liked to put the name of god in their name and we do it, too. Israel, prevails with God or let God prevail.

Anthony Riveras Jr.: 00:25:21 So, we're setting up a whole new system that is trying to present themselves as the representatives of god. Now, this is going to become in great conflict with actual real God. That's what this is really coming down to. So, the king on Earth was represented as the incarnate son of god Horus ruling the land on Earth. Isn't that interesting? We're going to see it is going to be a very clear conflict between Horus the son of god of Amun, the father god Amun, and the Son of God who we are going to learn his name, Yehovah.

Anthony Riveras Jr.: 00:26:10 So, this is setting the stage. Verse 8 is setting that stage. And Yosef, they're trying to erase his name. It goes on in verses 9 and 10. The king says, "Look, the Israelite people are growing. They're getting bigger." He doesn't know about the covenant made with Abraham.

Hank Smith: 00:26:28 Yeah.

Anthony Riveras Jr.: 00:26:29 Nobody filled him in on that. He doesn't care. He's starting to get paranoid of what just happened. And that is, "Well, what if these guys get too big? And somebody else comes in from the east allies with them, some more Semitic cousins, and it happens again?" What does he try to do to prevent that from happening? First, he says, "Let's make their life so miserable."

Hank Smith: 00:26:54 Taskmasters to afflict them.

Anthony Riveras Jr.: 00:26:56 Let's pile burdens upon them.

Hank Smith: 00:26:59 My children are going to use this against me. I can already see it. You're a taskmaster that afflicts me with burdens.

Anthony Riveras Jr.: 00:27:08 Yeah. Just don't share with them verse 13.

John Bytheway: 00:27:11 "And the Egyptians made the children of Israel to serve with rigor."

Hank Smith: 00:27:16 Put that in vinyl and put it in your kitchen. Yeah.

Anthony Riveras Jr.: 00:27:19 Yeah. That's the nice way of saying it.

Hank Smith: 00:27:22 Make the children serve with rigor.

John Bytheway: 00:27:25 Rigor.

Anthony Riveras Jr.: 00:27:26 Which really means to ruthlessly impose these tasks on them. I mean, they're trying to work Israel to death. And then, the king has an idea. He says, "If we can't work them to death, then we must put them to death." And he does something interesting. Now, this is curious and we don't always talk about this in our classes or discussions. And that is verse 15. Let's read this. This is an interesting intersection that we need to ask some questions.

Anthony Riveras Jr.: 00:28:01 So, John, verse 15.

John Bytheway: 00:28:03 "And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, the name of the other Puah." They have similar definitions, don't they? I read this somewhere.

Anthony Riveras Jr.: 00:28:15 Yes, they do. And Hebrew, meyalledot, feminine plural noun coming from the word yeled which means a child. It's also, in

verb form, it means to give birth. So, these are the women who have the knowledge on how to deliver children healthy and safely. They are the life-givers. Now, what does that remind you of? Back to the Garden, right?

- Anthony Riveras Jr.: 00:28:46 Because when the woman, the first woman is presented who's very special, by the way, presented to Adam or Adam and God says, "What do you think Adam?" Adam says, "She should be named Hava," or in English, we say Eve. Hava is a very standard word which means the life-giver. She is the one who gives life. They're the ones who are fulfilling Eve's role and that is bringing children forth healthy and alive. They're giving life.
- John Bytheway: 00:29:26 What was kind of their standing in society? I would think they're pretty important like doctors.
- Anthony Riveras Jr.: 00:29:31 Yeah, very important.
- Hank Smith: 00:29:33 Enough for the king to speak to them, right?
- Anthony Riveras Jr.: 00:29:36 The king could have gone to the elders of Israel, the princes of the house of Israel which are still there. Moses even says, "I need to go to the elders of Israel," the heads of the leaders. They're still there. Why doesn't he call them in? Why doesn't he call the princes in, the direct descendants from the sons of Israel? "Why does he call them," is the question. Because these midwives, you know what this reminds me of?
- Anthony Riveras Jr.: 00:30:06 When Adam calls Eve Hava because she is the mother of all living, there is an immediate attack on her. Remember this in the garden? Remember when the serpent who becomes Satan says, "I'm coming after her children. In order to stop this plan, I'm coming after her children."
- Hank Smith: 00:30:26 You have this very similar thing happening here. Pharaoh, the serpent in this case is coming after the children, her children.
- Anthony Riveras Jr.: 00:30:34 Yes. God says, remember to Eve, he tells the serpent, in the garden story, he tells him, "I will place enmity," which is hatred. "I will place a natural hatred between her children and you. They will be born hating you." Remember, the name of the second scroll is Shemot, names.
- Anthony Riveras Jr.: 00:31:01 So, here in verse 15, we get more names, the names of two of the midwives, Shiphrah and Puah. Shiphrah means brightness. And Puah, it literally means to glitter, light, stars. They're symbols of creation. The word Shiphrah pops up again later on

in Job. This is in Job 26:13. The same word is used. He says Shiphrah, by His Spirit, the heavens were made brightness, Shiphrah. He's specifically referring to creation.

- John Bytheway: 00:31:44 And that's not in our footnote. So, we have to make that, Job 26.
- Anthony Riveras Jr.: 00:31:48 26:13 should be a footnote. So, Shiphrah and Puah, in my thoughts are representatives of Hava, of Eve. This is the same garden story that is translating throughout time.
- Hank Smith: 00:32:04 I hope I have some granddaughters named brightness and glitter.
- John Bytheway: 00:32:07 Shiphrah.
- Anthony Riveras Jr.: 00:32:10 Beautiful people, strong women standing before Pharaoh, even before Moses's.
- John Bytheway: 00:32:18 One of the things I was hoping to learn today was things that the movies don't cover. And this is one of those. I don't remember the 10 Commandments or Prince of Egypt talking about the midwives and their importance. I know that Camille Fronk Olson has written about them a little bit. So, I was excited to talk about this.
- Anthony Riveras Jr.: 00:32:38 Yeah. They are important. I mean, why aren't these two women who are named specifically standing in front of Pharaoh. And they don't even call him Pharaoh at this point. They call him the king which is emphasizing his new role. They said a new king. John, keep going. John's our expert English narrator.
- Hank Smith: 00:32:59 Reader, by far.
- Anthony Riveras Jr.: 00:32:59 He'll be our narrator.
- John Bytheway: 00:33:00 "And he said, 'When you do the office of a midwife to the Hebrew women, and see them upon the stools, if it be a son, then you shall kill him, but if it be a daughter, then she shall live.'"
- Anthony Riveras Jr.: 00:33:13 Isn't that interesting that they specifically say a son or a daughter? These are family names. It didn't say a boy or girl. It doesn't say it in Hebrew. It says ben for a son or bat for a daughter. It doesn't say a boy or a girl. He's trying to destroy families.

John Bytheway: 00:33:34 Shiphrah and Puah are mentioned, but they never tell us the name of the king or the pharaoh.

Anthony Riveras Jr.: 00:33:41 Isn't that interesting? In a scroll, that's called the names.

John Bytheway: 00:33:44 Yeah.

Anthony Riveras Jr.: 00:33:46 They never once mentioned the name of the king or the pharaoh.

Hank Smith: 00:33:51 Well, 17 says they won't do it. The midwives feared God, did not.

Anthony Riveras Jr.: 00:33:56 That's right. Now, verse 17, you should put a little star by because this is the first time in this scroll that we see the word God. This is it. In Hebrew, it says, "And the midwives feared," and then it says, "ha Elohim." So, it specifically says in Hebrew that the midwives fear, respect, reverence Elohim, this is their God.

Anthony Riveras Jr.: 00:34:29 Now, notice, it doesn't say that they fear the king of Egypt from this New Kingdom who were pretty ruthless. Most of the images of these kings, of these dynasties, to Moses the Third, Seti the First, Ramses the Second, always depicts them huge especially there at the Temple of Karnak which is dedicated to Seti the First who is probably the king at this time. It always shows him with his hand raised with something in his hand, his other hand holding his enemies and him destroying them with his hand raised. That's how they depict the king.

Anthony Riveras Jr.: 00:35:10 And it was all over Egypt. The Israelites were building these temples and they're thinking, "Oh, boy, did you see that picture we just put up the other day?" They should fear these guys.

John Bytheway: 00:35:20 Yeah. But these women don't.

Anthony Riveras Jr.: 00:35:23 These women don't. Remember what God told Eve, "I will place hatred between you and the serpent." They're fulfilling and referring back to Eve.

Hank Smith: 00:35:38 In our Latter-day Saints' storyline, we have Eve as kind of the hero of the Eden story. She's going to figure out what she's supposed to do here. And so, you have these same women doing that. They defied that serpent.

Anthony Riveras Jr.: 00:35:52 Yes. They're defying the king.

Hank Smith: 00:35:55 It says, "And did not as the king of Egypt commanded them, but saved the men children alive."

Anthony Riveras Jr.: 00:36:01 It says in Hebrew, the boys. Here, it uses a different word. It doesn't use sons, it uses the boys. The King finds out and he summons the midwives back. And look what he says in verse 18.

John Bytheway: 00:36:18 "And the king of Egypt called for the midwives, and said unto them, 'Why have you done this thing, and have saved the men children alive?'"

Anthony Riveras Jr.: 00:36:26 This question that he asks is almost the same question that God asked Eve. Remember, when he partakes of the fruit, he first asked Adam, "Adam, where are you?" The second question is to the woman, remember? And he says something, "What is this you have done?" It's almost the identical words.

John Bytheway: 00:36:51 It's so cool.

Anthony Riveras Jr.: 00:36:53 Here, the Pharaoh is asking these women again, the life-givers, "Why have you done this thing?" It's almost ironic that here, the king who thinks he's God is asking the question. And he says, "You're letting these boys live," but he's asking a creation question, a garden question.

Hank Smith: 00:37:13 Yeah.

Anthony Riveras Jr.: 00:37:13 Okay. So, again, we're pointed back there. Let's see what they say, John.

John Bytheway: 00:37:17 I'm excited to hear it because I don't know what this means. "And the midwives said unto Pharaoh, 'Because the Hebrew women are not as the Egyptian women for they are lively, and are delivered ere the midwives come in unto them.'" Did they deliver before we can get there? Does lively mean full of life? Does it mean quick?

Anthony Riveras Jr.: 00:37:37 Let me tell you what it says in Hebrew. It clearly says, "The Hebrew women are not like Egyptian women." It says *kiy-chayot*." *Chayot* is the word for life. It's very close to the word *Hava* which is the name of Eve. And it's very close to the word *Haya* which means to be, which we're going to learn very soon is the root of the name of God.

Anthony Riveras Jr.: 00:38:07 What it's trying to say here is they're not like Egyptian women because they are living or alive. It says that, *chayot*, full of life is what they're trying to say. And again, this is pointing us back to

Hava who is Eve, the mother of all living. It's their job, it is their purpose, it is their blessing to keep the commandments of God. Remember, "Be fruitful. Be great. Fill the earth." Those were the first commandments ever given. And only the women can do that.

John Bytheway: 00:38:48 Our Jewish friends probably study these scrolls all the time. And is this something they clearly see that connection and have always seen it?

Anthony Riveras Jr.: 00:38:56 Yeah, the answer is yes, they do this weekly. And they know it because they can hear it. They're hearing the similarities. We don't get that in English because we're reading translations. The Hebrew Bible in Ancient Israel was meant to be heard. It wasn't meant to be read. The Hebrews don't read Scripture, they listen to Scripture.

Anthony Riveras Jr.: 00:39:20 This is why we're going to see later on in Deuteronomy, Moses with his great saying to Israel. That every day, that's right, "Sh'ma Yisrael Adonai Eloheinu Adonai Ehad," he says. "Hear, O Israel: the God that I introduced you to, he is the only One." The scriptures were meant to be heard. So, you can hear these things. When we read them, sometimes we don't listen and we don't necessarily hear and we don't necessarily study. It's very rare you see the Lord say, "I command you therefore to read the scriptures."

Hank Smith: 00:40:04 So, it seems like these women don't follow through on the commandment because they fear God. But when the king says, "Why didn't you do it," they almost slight the Egyptians by saying, "Listen, the Hebrews are smarter than the Egyptians. They're smarter than you think. They're better on this than you think." Seems almost like a slight to the Egyptians.

Anthony Riveras Jr.: 00:40:24 Yeah. I don't know if this is an excuse or a fact. What they don't say is this, "Pharaoh or king of Egypt, our Hebrew sisters have been blessed with this covenant of Abraham a long time ago, which God promised that this nation needs to grow. So, before we even get there, sometimes the child is delivered, we just make sure it's healthy and stays alive."

John Bytheway: 00:40:51 That's what I was wondering, when you were saying lively and comparing that to Eve full of life, I also thought, "Hey, this is part of the covenant, they're going to have posterity. And Jacob will have posterity that's huge." And so, they're lively that way perhaps.

Hank Smith: 00:41:06 Yeah, they're smart.

Anthony Riveras Jr.: 00:41:09 And the king has no idea what birth is about. He doesn't really argue with them.

Hank Smith: 00:41:14 That sounded a lot like my wife talking to me just right there, "He thinks he knows what birth's all about but he doesn't."

John Bytheway: 00:41:22 I was reading in another Bible translation which is let's see what it's called, the Living Bible. And the way that it put this verse, "The Hebrew women have their baby so quickly, we can't get there in time. They are not slow like the Egyptian women." We don't use that translation but I was curious that it says that line, "They're delivered err the midwives come."

Hank Smith: 00:41:48 Yeah. I read another translation, John. They said, "They're almost midwives themselves, these Hebrew women." They're very skillful.

John Bytheway: 00:41:55 They know what they're doing.

Hank Smith: 00:41:55 Yeah.

Anthony Riveras Jr.: 00:41:56 Sisters out there know a lot more about this than we do brothers but ...

Hank Smith: 00:42:00 Yeah. Here's three guys talking about childbirth like we know.

Anthony Riveras Jr.: 00:42:03 Yeah, I know. I know. I'm basically in Pharaoh's seat right now saying, "Okay, whatever you say."

John Bytheway: 00:42:11 Well, I was going to ask you about this because the Pharaoh instead of just off with their heads or whatever, he said, "Why did you do that?" And I thought Pharaoh being big powerful would just, if they didn't obey his commandments, I thought he'd totally punish them but instead, he just asked them, "Why are you doing this?"

Anthony Riveras Jr.: 00:42:28 Well, again, if we equate it to the question God asked Eve, there's a consequence there in God's questions to Eve. He says to Eve, "Mah zot asit." It doesn't ask Adam, "Why have you done this?" He asked the woman that, which is so interesting. This is a question of action, asit. He says, "Mah zot asit." "What is this you are doing," which is a question of action. But there's consequence to it.

Anthony Riveras Jr.: 00:43:01 He's giving her an opportunity to speak and she does speak. She says, "Hey, listen, that serpent came in here and is telling half-truths. As a matter of fact, he's lying to me." Notice that we shifted from verse 18 to 19, we shifted from the king of Egypt to pharaoh.

Hank Smith: 00:43:21 Yeah.

Anthony Riveras Jr.: 00:43:22 Now, it's pharaoh. Now, pharaoh is an Egyptian word which means a large house. And it's usually referring to the house of the king or the palace, but God also has a large house we call the temple. It's referring to the greatness of the House of God. Okay. In Hebrew, the word for temple is the same word, large house or palace, if you will.

John Bytheway: 00:43:51 I'm thinking of these houses you're mentioning, pharaoh the large house, the temple is large house. And then it says in verse 21, "because the midwives feared God, that he," I think he means God, "made them houses." So, is that the same word or is this house like a family like House of Israel, you're going to be prosperous in your posterity.

Anthony Riveras Jr.: 00:44:14 It's the same word. So, this is in contrast to the pharaoh, the large house. He thinks he has a sustainable house. The house was also a representative of the family, the kings of Egypt during these dynasties are families, father, son, father, son, father, son. And so, the House of Pharaoh means his posterity. But really, it's God who shows you what a great house looks like by blessing these midwives with households for them it says. It says batim, houses for them. And I think it's referring to their posterity.

John Bytheway: 00:44:56 Yeah. It sounds like then in the movies, we go right to cast the children in the river and we skip, that was the Pharaoh's Plan B because the midwives wouldn't do what he asked them to.

Anthony Riveras Jr.: 00:45:06 That's right. That's right. If he cannot destroy the families of Israel from inside, then he is going to take action himself.

Hank Smith: 00:45:17 Okay. So, this was supposed to be the secret plan. This was supposed to be the not-so public plan and it didn't work.

Anthony Riveras Jr.: 00:45:25 That's right. This is what the serpent is trying to do with the woman. Notice, the woman's alone in the garden. The man's not there. He tries to separate them and break them apart from the inside. Okay. The secret plan, if you will. Well, luckily, these

sisters, the daughters of Eve are faithful. Okay. And don't buy that.

Anthony Riveras Jr.: 00:45:52 So here, the serpent has to take action into his own hands, "I will destroy her children then." And here, Pharaoh says the same thing. So, our last verse in Chapter 1 is this. John, please.

John Bytheway: 00:46:06 "And Pharaoh charged all his people, saying, 'Every son that is born ye shall cast into the river, and every daughter ye shall save alive.'"

Anthony Riveras Jr.: 00:46:16 There it is. There's the decree.

John Bytheway: 00:46:17 You mentioned that you have some eBooks and things. I would just love to see this side by side with Genesis. Or is there one of your publications that covers this beautiful parallel here?

Anthony Riveras Jr.: 00:46:29 There's a couple on my website. This is what I use the HebrewBible.info website for is to post some of these things so that folks who are studying this can use that as a resource because we don't always have time in Gospel doctrine or even in other places to really get into this kind of stuff. So, I use that as kind of a library resource where people can have access to this.

John Bytheway: 00:46:56 It doesn't just increase my testimony of the story or the characters, but it increases my testimony of the ancient scriptures. This is not random. These are not just words. This isn't just somebody reporting it, this is crafted. This is revelation. To have that parallel so closely to the creation story, I did not know I'd be getting this today. So, thank you.

Anthony Riveras Jr.: 00:47:18 So here, we have the decree from the Pharaoh, the sons must die, infant sons must die. And he doesn't just tell it to his guards, he tells it to all his people.

John Bytheway: 00:47:31 Yeah.

Anthony Riveras Jr.: 00:47:33 This is a foreshadow where the sons are ordered to be slaughtered, a type of shot at Moses.

Hank Smith: 00:47:41 Matthew is going to use this story to present Christ as another Moses, another Redeemer, as another Deliverer.

Anthony Riveras Jr.: 00:47:49 Chapter 2 focuses now, now we're going to focus on one family. So, let's do that. And in Chapter 2:1, we get introduced to this family. Let's see what it says.

Hank Smith: 00:48:05 "And there went a man of the house of Levi, and took to wife a daughter of Levi.

Anthony Riveras Jr.: 00:48:10 There's that word again, "daughter of Levi." This is a motif, daughter. They keep repeating this word. So, when I'm reading the text in Hebrew, I often think why do they keep saying that word? Moses is writing this? Why does he keep using daughter and not a woman? Because they say, a man from the house of Levi it says, Levi in Hebrew or Levi we say in English. It says a man. But then it says that he took a daughter of Levi because remember, the verse before the end of Chapter 1, they ended with the daughter.

Hank Smith: 00:48:46 Yeah, "the daughter ye shall save alive."

Anthony Riveras Jr.: 00:48:49 That's right. And now in Chapter 2, they're beginning with the daughter. Here's one of those daughters that was saved alive.

Hank Smith: 00:48:57 It's almost as if Pharaoh sealed his own fate by saving those daughters.

Anthony Riveras Jr.: 00:49:02 Yes, because here she is, this daughter of Levi who is going to bring forth the deliverer, the savior of Israel. She's so good. We learn later on what her name is. Verse 2, there's no doubt that Moses wants the creation connection here.

John Bytheway: 00:49:25 "And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months."

Anthony Riveras Jr.: 00:49:32 We read that all the time and it sounds, "Okay. All right, I got it. Let's keep going." Did you notice ...

John Bytheway: 00:49:36 Yeah.

Anthony Riveras Jr.: 00:49:36 Did you notice ...

John Bytheway: 00:49:38 Saw that it was good.

Anthony Riveras Jr.: 00:49:40 This is almost word for word what God says in Genesis Chapter 1:4 when it says, "And God saw the light that it was good." Hebrew says, "Watore oto kiy-tov." And God says in Hebrew in Genesis 1:4, he says, "Wayar," the same verb, "Elohim ha'or," the light, "kiy-tov," that it was good. It's the same word. It's the same phrase.

Anthony Riveras Jr.: 00:50:14 So here, we're getting another. With the new creation of this son, we are connecting it directly to God and the creation.

Hank Smith: 00:50:25 Yeah, that's the idea that God did this. God saw that this was good. Here comes God's plan. God is inserting himself into the story.

Anthony Riveras Jr.: 00:50:34 That's right, through the daughter, that she is acting like God as a creator.

Hank Smith: 00:50:41 That even comes through in the English, "She saw that he was good."

Anthony Riveras Jr.: 00:50:44 Underline that and there should be a footnote below. I don't know if there is. There should be a footnote that says, "Genesis Chapter 1:4."

John Bytheway: 00:50:52 There is now.

Anthony Riveras Jr.: 00:50:52 And then, verse 3, verse 3 is that famous event. This is where the movie starts.

John Bytheway: 00:51:01 "And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink."

Anthony Riveras Jr.: 00:51:14 That's a fancy way of saying she put him in some kind of a basket-type vessel. In Hebrew, it's a little more specific on how it's made. But the translation there is spot on. They call the little vessel an ark.

Hank Smith: 00:51:30 There's got to be some harkening back to Genesis there, right?

Anthony Riveras Jr.: 00:51:33 Yeah.

John Bytheway: 00:51:33 That saving thing.

Anthony Riveras Jr.: 00:51:36 It's a saving vessel, right?

Hank Smith: 00:51:39 Yeah.

Anthony Riveras Jr.: 00:51:39 It's the same word as Noah's ark, teva, except Noah's teva or ark was this huge thing that was saving all of God's creations, right? The flood is just a reversal of creation. It's the same words as creation but it's a reversal. Remember, in the creation, God separates the waters above and beneath. The flood is the windows are open and the plugs are unplugged. And all the water, the primordial water comes back in and then it comes back out, and we have this new creation.

Anthony Riveras Jr.: 00:52:16 The only thing that survives is the teva, the ark. And remember, an ark is an interesting vessel. It has no steering, there's no rudder. And the plans that God gave Noah, it goes with the flow, right? Wherever it is being led, God guides it.

Hank Smith: 00:52:34 There's a lot of book of Ether there, too.

Anthony Riveras Jr.: 00:52:37 God is guiding these vessels. It has no steering, the baby is not going to steer it. But God guides it down the river to where it needs to go. We know the story, right?

John Bytheway: 00:52:49 "And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river side; and when she saw the ark among the flags, she sent her maid to fetch it."

Anthony Riveras Jr.: 00:53:00 There is that word ark again. She sees the teva. We have daughter of Pharaoh now and we have the ark. We have her maidens. In Hebrew, it's naarot which is young women. So, these are all females who are fashioning the progress of this plan. Isn't that interesting? And so here, she takes the ark and she says something interesting in verse 6.

Hank Smith: 00:53:32 "And when she opened it, she saw the child: and behold, the babe wept. And she had compassion on him and said, 'This is one of the Hebrews' children.'"

Anthony Riveras Jr.: 00:53:41 It could be translated, "This is one of the Hebrew boys," probably knows of her father's decree.

Hank Smith: 00:53:50 Right. He told all the people.

Anthony Riveras Jr.: 00:53:52 He told all the people. And here, she's saying, "This is one of the Hebrew boys." Later on, we learn that she has Moses's sister who is watching all of this. And Moses's sister approaches the daughter of Pharaoh and says, "The child is crying because it's probably hungry and needs to be fed." So, the sister arranges to bring in Moses's mother to nurse him.

Anthony Riveras Jr.: 00:54:26 And then in verse 10, a number of years or months have gone by and here, the mother of Moses and the family of Moses, she brings him back to the daughter of Pharaoh. Imagine these two parents, this family, this Hebrew family has to make these decisions, life-and-death situations and decisions, the saving of this child. And here, in order to save him, the mother brings him back to the daughter of Pharaoh. This is really precious time.

Anthony Riveras Jr.: 00:55:03 In verse 10, we learned what is his name. Now, remember, the scroll is called Shemot, the names. This is going to be important.

John Bytheway: 00:55:14 "And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, 'Because I drew him out of the water.'"

Anthony Riveras Jr.: 00:55:24 Okay. In Hebrew, it says that she called his name Mosheh in Hebrew. She called his name Mosheh because she drew him out of the water. Now, the word for drawing out of the water is the same word, mashah. So, it says, "I called him Mosheh because mashah, I drew him out of the water." Now, that's the Hebrew perspective because we know him as Moses, not Mosheh. In the Christian world or in the English Bible, they translated it Moses, not Mosheh, which is interesting.

Anthony Riveras Jr.: 00:56:01 Now, where are we getting that name? The children of the pharaoh especially the kings had to be born of a certain god in order to be the son of god. So, you have different gods. You have the god Tut, the god Amun, the god Ra. So, they would name the kings after these gods, begotten of Ra, Ra-Moses. Moses means begotten of. Tut-Moses, begotten of Tut, the god Tut. Ah-Moses, begotten of Amun. So, Moses means begotten of.

Anthony Riveras Jr.: 00:56:41 And so, the Egyptian kings have all these son of god name, Ra-Moses, Tut-Moses, Ah-Moses, Ka-Moses and so on and so forth. They don't know where this one came from. So, instead of saying that he was begotten of a god, the daughter of Pharaoh an Egyptian just called him Moses, begotten of question mark. He's the Nile baby, the mystery baby.

Hank Smith: 00:57:06 Begotten of question mark, I like that.

Anthony Riveras Jr.: 00:57:07 Question mark, Moses. And that's where we're getting the English version. Moses is from the Egyptian and not the Hebrew. But Jews today, everybody knows Mosheh. They don't call him Moses, they call him Mosheh all day long.

John Bytheway: 00:57:23 I love that you're talking about this because I had heard this before. And it just changed Moses Chapter 1 for me where the Lord repeats three times, "Thou art my son," because his name implies son of nobody, drew out of the water, I guess. And to have the Lord say, "You're not Ra-Moses, you're my son, you're not son of Ra," which is just how he repeats it.

John Bytheway: 00:57:52 And then, Satan comes along and Son of Man, but that idea of identity is ... And him learning that from God in Moses Chapter 1 makes this part of the story really wonderful.

Anthony Riveras Jr.: 00:58:04 So good. Now, remember, Moses grows up in this Egyptian house, the house of the daughter of Pharaoh and Pharaoh. And he's inundated with the Egyptian culture. So, he's surrounded by all these Ra-Moses, Tut-Moses, Ka-Moses and so forth. This is why on the mountain, when he is discovering who he really is, that's why what you're saying, John, in the book of Moses is so significant.

Hank Smith: 00:58:35 Yeah, he's going to have to unlearn some things.

Anthony Riveras Jr.: 00:58:38 He has to unlearn everything. You see how we can relate this to ourselves. Sometimes, we come from backgrounds or families that have to make difficult decisions that are living in times that are challenging. And sometimes we feel like we're being sent down the Nile.

Hank Smith: 00:59:02 We can't steer.

Anthony Riveras Jr.: 00:59:03 Randomly, we can't steer and we end up somewhere.

Hank Smith: 00:59:06 I find myself in denial all the time.

Anthony Riveras Jr.: 00:59:11 I was waiting. I've been waiting for someone to do that ...

John Bytheway: 00:59:15 And getting away from this pyramid scheme. Yeah.

Anthony Riveras Jr.: 00:59:18 There you go. There you go. It feels that way sometimes and we grow up in a culture that may not be telling us exactly who we are. Something needs to happen. And God is usually, of course, watching and officiating over each one of our lives. Something needs to happen where we need to be led to this discovery of who we really are. And this is what's going to happen next with Mosheh. And fast forward to him leaving Egypt.

Anthony Riveras Jr.: 00:59:52 In verse 11, immediately the next verse, it says that Moses grows up and he starts to witness this inequality between the Hebrews and the Egyptian. John, can you read 11?

John Bytheway: 01:00:06 Okay. Verse 11 of Exodus 2. "And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting an Hebrew, one of his brethren."

Anthony Riveras Jr.:	01:00:21	Do you notice this word brothers now?
John Bytheway:	01:00:24	Yeah. And I've always wanted to know, in the movies, it's like he discovered it. He didn't know. Did he know growing up that he was a Hebrew?
Hank Smith:	01:00:34	There's no way to know, is there?
Anthony Riveras Jr.:	01:00:35	It doesn't appear that he knows at this point because remember, we learn from other writings like Josephus. Josephus expounds, the Jewish historian expounds a little bit on the story. And he tells us that Pharaoh sends Moses on all kinds of other missions. He's a great military leader. He's a general. He's a great warrior, it says. And he's distracted. He's going the opposite direction of where he should be going. Okay. That's Pharaoh's plan for Him.
Anthony Riveras Jr.:	01:01:09	God's plan is a little bit different. At some point, it looks like he's realizing he's not Egyptian. "You know what? I'm really tired of people calling me Moses, begotten of nobody. Why am I so different than Ra-Moses over there, my brother and Tut-Moses over there, the great king of there? Why am I different?" And I think the Lord is prompting him. He's preparing him for this great discovery of who he really is. Okay.
Anthony Riveras Jr.:	01:01:41	So, he gets a sense. And in the text, it says that he calls the Egyptians his brothers. And he starts calling the Hebrews his brothers which is curious. It looks like he's starting to understand. But he notices that the Egyptian is beating the Hebrew, it says. Now, these words are going to start being important. So, this word is he's beating. In the next verse, this is when Moses looks around.
John Bytheway:	01:02:12	I like this. "And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian and hid him in the sand."
Anthony Riveras Jr.:	01:02:20	We get the connotation that Moses is angry or upset. He is killing this guy. Well, it says in Hebrew, it uses a specific word because there are specific words for killing. There's multiple words. And they're specifically used throughout the book of Exodus and in Genesis to tell you what kind of a death it is. Here, it says that Moses struck the Egyptian. It doesn't say that he killed him. I don't think he's trying to kill this Egyptian. I think he's trying to get him off of that Hebrew.
Hank Smith:	01:02:57	He's trying to say, "Back off."

Anthony Riveras Jr.: 01:02:59 It says that he struck him. So, I would translate it, "He struck the Egyptian." Then he realizes, "Oops, I forgot I'm really good at the striking stuff."

John Bytheway: 01:03:10 I don't know my own strength.

Anthony Riveras Jr.: 01:03:12 I killed the guy. That's right. So, he buries him in the sand, it says.

Hank Smith: 01:03:16 So, almost as if it's an accident.

Anthony Riveras Jr.: 01:03:19 Almost. It's just an interesting word. Why aren't they using the word to kill?

John Bytheway: 01:03:24 Because that was not his intent.

Anthony Riveras Jr.: 01:03:27 I think so. That's what I'm getting. Now, remember, in the garden or just outside of the garden scene, in Chapter 4 of Genesis. Remember, Cain, he doesn't do this word. They don't say that he did this word, naka. Naka, it says, to Abel. The word they used for Cain is this word, harag. Harag doesn't mean just to kill, it means to slaughter. It's not the word for kill.

Anthony Riveras Jr.: 01:03:58 For example, later on in the 10 Commandments that we'll see in the next episode, that's a different word. That's ratzach. Ratzach means to murder somebody. Harag means to slaughter somebody. Okay. It's what you do to an animal. That's what Cain did to Abel. This is not what Moses is doing to the Egyptian. And it's not the word ratzach that says, "Thou shalt not kill," it's not that word either.

Anthony Riveras Jr.: 01:04:28 So, some folks might think, "Well, Moses, there was the 10 Commandment that's coming that says, 'Thou shalt not kill,' and Moses is killing. How do you justify this?" Well, Hebrew already justified it. It says not the same, it's a different word. Now, what happens which is curious in verse 14, Moses comes upon some other Hebrews. And the Hebrew says, "Ha, there's the guy over there that killed the Egyptian."

Anthony Riveras Jr.: 01:04:56 Now, the word they used there is harag. The perception of the Hebrews towards this Egyptian is he slaughtered that guy. It's very bad. But he didn't because that's not the word they use. It's naka. So, this might be semantics. But I do know that Hebrew is very specific in the words they're using. So, this is why Moses gets nervous and he says, "These guys are going to start spreading the word that I killed this Egyptian." And sure

enough, that happens. And they're using the word harag. Pharaoh finds out about it, he hears.

- Hank Smith: 01:05:31 "Now, when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh and dwelt in the land of Midian: and he sat down by a well."
- Anthony Riveras Jr.: 01:05:41 Okay. Now, the word that it says for Pharaoh, what Pharaoh is going to do to Moses is harag. It's the same word that they're accusing Moses of. It's the same word that Cain does to Abel. That's what Pharaoh is going to do to Moses.
- Hank Smith: 01:06:01 That's his intention, okay.
- Anthony Riveras Jr.: 01:06:03 That's his intention. He's not going to throw him in jail. He's not going to beat him up. He's not going to cut off his hand. He's not going to banish him. He is going to slaughter him. Moses fled, it literally says from before the face of Pharaoh, he says. And he dwelled in the land of Midian. So, here we are. Moses's journey of discovery has begun.
- Hank Smith: 01:06:35 Please join us for Part 2 of this podcast.



John Bytheway:	00:02	Welcome to part two of this week's podcast.
Anthony Riveras Jr.:	00:07	Being led towards the east, towards God. Can't go up the Nile, because if he goes up the Nile, which is fertile and you can survive, it's the Egyptians run everything. Can't go out on the sea north and to Canaan. He can't even go on the Mediterranean sea, because the Egyptians have that all covered. The only place he can go is the desert, because nobody's out there, and that's Midian. Midian is being prepared. There's two stories going on. There's the one, Abraham, Isaac and Jacob and Jacob's family. And then, from into Canaan into Egypt. There's another story line from Abraham going a separate way, preparing the way for the coming of this Moses.
Hank Smith:	00:56	Deliverer.
Anthony Riveras Jr.:	00:58	The descendants of Midian are the descendants of Abraham from his third wife, Keturah, and here Moses ends up there. He ends up next to a well. Jesus uses the well for some of his best teachings, right?
John Bytheway:	01:14	The woman at the well.
Anthony Riveras Jr.:	01:15	The Samaritan woman, who's a foreigner, at Jacob's well, what does he teach her?
Hank Smith:	01:23	John chapter four.
John Bytheway:	01:24	Living water.
Anthony Riveras Jr.:	01:25	John chapter four.
Hank Smith:	01:26	Living water.
Anthony Riveras Jr.:	01:27	The living water. Now, Moses just came from where? He just came across the desert because Midian is on the east side of the Red Sea. It's on the east side of Sinai.

Hank Smith:	01:41	He's got a long ways.
Anthony Riveras Jr.:	01:42	He's has been wandering by himself a long way and he ends up next to a well.
Hank Smith:	01:51	Yeah, which he probably desperately needs at this point.
Anthony Riveras Jr.:	01:53	Yeah. He desperately needs this living water, right? Not only is it going to keep him alive physically, but just wait, who this well belongs to. It belongs to the priest of the God of the mountain, the priest of Midian. Let's let's look at that. In verse 16, we're introduced to another family. Now, this is not an Israelite family. This is a Midianite family.
John Bytheway:	02:23	But it's a Abraham family.
Anthony Riveras Jr.:	02:25	They're both related to Abraham, right?
John Bytheway:	02:27	Yeah.
Anthony Riveras Jr.:	02:27	Moses is related to Abraham and Midian is related to Abraham. Let's read this one, verse 16, John, please.
John Bytheway:	02:35	"Now the priest of Midian had seven daughters and they came and drew water and filled the troughs to water their father's flock."
Anthony Riveras Jr.:	02:42	Did you notice some words that are repeating?
Hank Smith:	02:44	The daughters.
Anthony Riveras Jr.:	02:45	The daughters. We also learn that the priest of Midian, so now we finally are back online with priesthood. It's real priesthood.
John Bytheway:	02:58	He's a descendant of Abraham.
Anthony Riveras Jr.:	03:00	With real Melchizedek Priesthood authority. Now, we learned that from Doctrine and Covenants, section 84. The Lord reveals the line of Moses, the Melchizedek line of Moses, from this priest and from his predecessors. On my website, I have a piece that I wrote, an ebook, it's actually coming from a presentation that I gave at one of the Sperry Symposiums that was published in this book here called Voices of Old Testament Prophets. I presented my research on Jethro and his priesthood lineage.
Anthony Riveras Jr.:	03:37	Chapter one is called Remnants Gathered Covenants Fulfilled. Isn't a great title? By Elder Russell M. Nelson. Chapter two is

Jethro, the Prophet and Priest of Midian. Here, we see the Melchizedek authoritative priest finally, and Moses is now on his doorstep.

- Hank Smith: 04:07 This is like a wonderful chess game. The Lord is bringing these pieces together.
- Anthony Riveras Jr.: 04:10 We learned something. He's a priest with priesthood. He has seven daughters and they came to draw water and filled the troughs to water their father's flock. We hear all kinds of things, priest, father with a flock. This priesthood holder knows something and has things that Moses is going to need.
- Hank Smith: 04:37 He's going to be a great mentor.
- Anthony Riveras Jr.: 04:39 He's one of those lucky fathers, like myself, who only have daughters. When you only have daughters, you learn that a few things. You learn that they're very capable. I remember I used to coach my daughters' soccer teams. And I remember in priesthood meetings sometimes at church, the brethren would say, "You know what, Brother Rivera? So sorry that you don't have any sons." And I said, "Hey, Brother, I'll tell you what, meet me over on the field and I'll pit my daughters against your sons in a soccer game anytime." They never took me up on it.
- Anthony Riveras Jr.: 05:20 But, here, it looks like Jethro is blessed with seven wonderful, strong, capable daughters. In verse 17, really quick, it says here that here come the bad guys. These renegade shepherds who were trying to steal the flock.
- Hank Smith: 05:38 "And the shepherds came and drove them away. But Moses stood and help them and watered their flock."
- Anthony Riveras Jr.: 05:45 It does say, "And Moses rose up," but then it uses another verb and it pauses in the Hebrew text. It says, "vayoshian." Now, this word means to save or to deliver. He's already has these instincts of saving. Now, what also is interesting here in this verb is it's the same word or root words, Yeshua, which the angel tells Joseph and Mary. "You will name your son Yeshua." In English, we say Jesus. In Hebrew, the angel tells both of them, "You are going to name this son who will be the son of God, Yeshua." It's the word. Yeshua is a noun. It means savior or salvation. Isaiah uses it all the time. As a matter of fact, his name, Isaiah is this word. Yesha 'yahu. Yesha 'yahu in Hebrew is Isaiah.

John Bytheway: 06:57 In English, I think it says in the Bible dictionary, " The Lord is salvation." Same thing?

Anthony Riveras Jr.: 07:02 That's right. Yes.

John Bytheway: 07:03 And I've always loved that because in The Book of Mormon, when Abinadi says, "What are you teaching these people?" And they said, "The law of Moses." And he said, "Why don't you keep it?" And then, he quotes the law of Moses and his kind of, he says, "If you teach the law of Moses, keep it. But salvation comes in Christ, or the Lord is salvation." And then, he quotes Isaiah 53. And Isaiah's name means the Lord is salvation. I've always thought, "Oh, that's kind of elegant, the way that's put there." Because Isaiah's name indicates his mission to teach that the Lord is salvation.

Anthony Riveras Jr.: 07:37 This is a foreshadow here. Moses saving the daughters of Jethro, delivering them, saving, is preparing him. He's on the right track. He's ready. He's ready now to be a deliverer. But he has to learn what that really means. He doesn't know yet.

Hank Smith: 07:59 Jethro says to his daughters, "How come you're back so quick?" I like that.

Anthony Riveras Jr.: 08:05 They say, "An Egyptian rescued us."

Hank Smith: 08:11 And I like that Jethro says, "Well, did you invite him over for dinner?"

Anthony Riveras Jr.: 08:15 Yeah.

Hank Smith: 08:15 "Where is he? You left him there?"

Anthony Riveras Jr.: 08:18 Yeah.

John Bytheway: 08:19 This is another other question I had was, did the Midianites have their own language?

Anthony Riveras Jr.: 08:23 Yes, they would have their own unique language. Okay, I think this is where Reuel is coming in. This seems to be a Midianite clan name for Jethro that they know. There was an ancestor named Reuel in amongst the Midianite lineage. Yes, they would have their own language, a Semitic language. What we call a Northwest Jordanian or Transjordan language. They're in the Southwestern part of what we know today is Jordan was Midian. And the Northwest part of Arabia, these wonderfully desert places, but it appears that their belief, at least amongst

Jethro and his family, has been passed down from Abraham. It appears they know this God. He is the God of Abraham. And we learned that later on when God introduces himself to Moses.

- Anthony Riveras Jr.: 09:26 And it looks like Jethro is one of those very hospitable and traditional shaped like person. Very much like Abraham. He asks his daughters, "Well, did you leave him out there?" You know? Come on girls-
- Hank Smith: 09:41 Bring him back.
- Anthony Riveras Jr.: 09:41 "Bring him over here that we may break bread with him."
- Hank Smith: 09:45 Eat bread, yeah.
- Anthony Riveras Jr.: 09:46 Eat bread. It says that Moses, he decides to stay. Moses decides to marry Jethro's daughter, Zipporah. There's another name we need to know, Zipporah. Moses' family begins in Midian. He has a new family now. He has a Midianite father-in-law now, Jethro who is still the priest, the presiding Melchizedek authority. He has his wife, Zipporah, and they have two sons. Gershom, is Moses' first born. And then, he has, Eliezer. Ger is a sojourner or foreigner. It's reflecting on Moses. He's like, "I'm way out here, the middle of nowhere. I'm a stranger here. I'm trying to get to know who I should be." And so, he names his son, a stranger there, Gershom or Gersham.
- Anthony Riveras Jr.: 10:39 He has another son, Eliezer, my God is a helper. Because in the next verses, God is going to keep repeating to Moses. Every time he calls Moses to this great deliverer mission, he gets called to the Memphis Egyptian mission. And Moses keeps saying, "You don't want me. I can't go back. I don't know if I can do this. I don't, I'm not qualified." And then, he finally says, "Just send somebody else." Every time he says that, he keeps telling Moses, "I will help you. I will be with you," so he names his second son, Eliezer, my God is a helper. He will help us.
- Anthony Riveras Jr.: 11:25 I love that when God tells Moses, "I will be with you. I know it's frightening. I know it's going to be hard. I know I'm asking you to do the impossible. I know you think you can't do it, but I will be with you." We should all write it down today. Put it on your post-it or wherever and put it right in front of you so you see that every day.
- John Bytheway: 11:51 God didn't say, "No, you're great. You're awesome. You're going to do wonderful." He just said, "I'll be with you." But I love that's

the promise at the sacrament table, you can always have his spirit to be with you.

- Anthony Riveras Jr.: 12:03 I know you aren't a good speaker. I know that. I know that it's hard. I know these things. Trust me. I know. I've been preparing you for this, but we're going to do it together. At the end of chapter two, this is where the word for God starts appearing over and over and over again. Now, the word for God that keeps appearing is this word, Elohim. The name isn't spoken yet. They keep using the term Elohim, Elohim, Elohim. In verse 24, let's have a read there.
- John Bytheway: 12:38 "And God heard their groaning. And God remembered his covenant with Abraham, with Isaac and with Jacob."
- Anthony Riveras Jr.: 12:44 There it is. He heard and he remembered. That connects us back to Genesis.
- Hank Smith: 12:51 And this is beautiful that he already has a plan in place. I mean, think about that within our own lives. You say a prayer and God has had a plan in place for a long time, already been preparing Moses. For the moment that prayer is said, "I have an answer for you, actually. I've been preparing it for quite a while.:
- Anthony Riveras Jr.: 13:12 That's right. God knows this plan. And he does these preparations, but sometimes it takes time to get us into the position where we are ready to engage them, to discover why and what we need to do. This is where Moses is right now. And he's prepared Joseph. It says again in verse 25, "And God saw, or he looked upon the sons of Israel," it says. Elohim knew them. In Hebrew, it says, "Elohim saw the sons of Israel and Elohim knew them," it says. Is that what your translation says?
- Hank Smith: 13:55 No, it says, and God had respect unto them.
- John Bytheway: 13:59 Which is interesting because God says, "He's no respecter of persons." And here it says, "He has respect unto them." And so, I think that's why they wanted to make this footnote, footnote 25A, "God knew." In other words, he was cognizant of them.
- Anthony Riveras Jr.: 14:14 As we move now into chapter three of Exodus. Okay? We're going to get a glimpse on his life here in chapter one, because he spends decades in Midian. He's being trained. He's being mentored and it's time for his mission call and his introduction to God. Let's have a look at verse one. The verse one is very telling, chapter three.

John Bytheway:	14:42	"Now, Moses kept the flock of Jethro, his father-in-law, the priest of Midian. And he led the flock to the backside of the desert and came to the mountain of God, even to Horeb."
Anthony Riveras Jr.:	14:53	They know. Jethro knows where Moses has come from. But look how he puts him to work.
Anthony Riveras Jr.:	15:00	He doesn't put him to work as a diplomat of the sheik's fortune, he doesn't put him as a trader, or he doesn't start making treaties with Egypt now. Notice how he teaches Moses. He teaches him, "Moses, you need to learn how to be a shepherd now. You know what it's like to be a king, you know what it's like to be a warrior, a bit about slavery. Now you need to learn other skills, like leading a flock.
Hank Smith:	15:36	Leading a flock through the desert. He's going to do that later in life.
Anthony Riveras Jr.:	15:39	Leading a flock through the desert, you need to learn what this is like, and gain those skills. Not only physically, temporally, but also spiritually, to care for each one of these. And then you will be ready, once you've served in this capacity, to be introduced to the God of the mountain. So here's Moses. He's leading the flock, and he's walking around the mountain, which he has probably done many times. And remember, mountains are always the natural temples of God.
John Bytheway:	16:16	Right. The mountain of God, it says.
Anthony Riveras Jr.:	16:18	That's right. So now he is on Horeb, which is another name for Sinai. In English we say Mount Sinai, right? Moses is ready to be introduced to the presence of God, let's see what happens. So this is where we're going to see this burning bush, the famous burning bush.
Hank Smith:	16:39	"And the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush. And he looked, and behold, the bush burned with fire and the bush was not consumed."
Anthony Riveras Jr.:	16:50	It says in Hebrew that malach Jehovah. Now this... you see where it says the Lord? This is the first time in Exodus that the name of the son... when Hebrew, the vowels say, Jehovah, Jehovah. Sometimes the vowels say, Jeva, Jeva, other times it says, Jehovah. Here, in this first time, it says Jehovah. But it's says the malach, the malach Jehovah. That's what they're translating as the angel of Jehovah. This word, malach, which translates as angel, means... it literally means a messenger. But I

think, for modern revelation, we learn that the presence of Jehovah was there.

- John Bytheway: 17:49 Yeah, the JST footnote says presence of the Lord. So yeah.
- Anthony Riveras Jr.: 17:53 Yeah, that's right. And the presence of the Lord is what is creating this light, almost like fire. What's that wonderful song we sing? The spirit of God, like a fire, is burning. From Adam to Joseph Smith, it always uses these same terms, of this flaming fire. So bright, brighter than the sun, Joseph Smith said.
- John Bytheway: 18:22 I think he said he thought the forest would be consumed in the first vision, one of the accounts.
- Anthony Riveras Jr.: 18:28 Yeah. So it's not fire, it's like a fire is burning, right?
- John Bytheway: 18:33 Yeah, yeah.
- Anthony Riveras Jr.: 18:34 And that's why the bush isn't being consumed, because it's not fire. It's something more powerful. It's the ha'or from the creation. In verse three of chapter one of Genesis he says... It says, vayo'mer Elohim yehi 'or . He says, "And Elohim said, " Let there be light," or you can translate it, it will be light, and there was light. But that light is not the sun, it's something else.
- Anthony Riveras Jr.: 19:12 The sun is created in verse 16, of Genesis chapter one. This is that same thing that Moses is experiencing here. That light, it's very powerful.
- John Bytheway: 19:22 That's interesting.
- Hank Smith: 19:24 And he's fascinated by it. It says in verse three, "I will now turn aside and see this great site."
- Anthony Riveras Jr.: 19:29 See how he's being drawn to it? Now we have Jehovah on the scene, is ready to deal with him, and look what he says.
- John Bytheway: 19:39 "And when the Lord saw that he turned aside to see God, called unto him out of the midst of the bush and said, 'Moses, Moses.' And he said, here am I."
- Anthony Riveras Jr.: 19:50 So he calls him by name, which is such a great way to start. The first thing that Moses hears out of the mouth of Jehovah is his name.
- Hank Smith: 20:06 Joseph Smith learned the same thing, right, in that first millisecond.

- Anthony Riveras Jr.: 20:11 Same thing, a personal God. And we're going to learn this, because he's going to explain that he is personal in the next couple verses. And Moses makes that famous reply, that all the humble worshipers of the Lord do. In Hebrew, they say hineni. Now it's often translated as here am I, or here I am. Hineh means to behold, to behold. So hineni should be translated, "Behold me," because the E part means me. Hineni, behold me.
- Anthony Riveras Jr.: 20:52 It's very telling that Moses is prepared, and he says, "Behold me." And then God instructs him, "Moses, in order for you to be in my presence, you need to understand a few things. We need to get you ready." That's verse five.
- John Bytheway: 21:09 And he said, "Draw not nigh hither, put off thy shoes from off thy feet, for the place where thou standest is holy ground."
- Anthony Riveras Jr.: 21:18 He says, "You are now in my world, and you don't get to bring your dirty things in my world. So don't come any closer until you remove your shoes," as a symbolic act, of course.
- Hank Smith: 21:31 That's fascinating, Anthony, this idea of, "I want you to come to my presence, that can't come with you though." That whatever sin it is, whatever uncleanness we have in our life, "I want you to come with, but you've got to get rid of that."
- Anthony Riveras Jr.: 21:45 So that's the prerequisite. Once he does that and he stands before this God, that he only knows is the God of the mountain, the God of Jethro, and I'm sure over time Jethro was instructing him, preparing him. It's not like... although some folks are thrown into the temple and they're thinking, "Whoa, what just happened?", it's helpful if folks are prepared to go into the temple, like Moses was. They need a mentor, they need to understand the scriptures, they need to do some shepherding to be ready, to know the wonders and knowledge that will be given. So here in verse six comes the famous introduction. This isn't the official introduction that God wants Moses to tell Israel, this introduction in verse six is just for Moses. Let's read to see what it says. This is going to connect the dots now, back to where we left off with in Canaan.
- John Bytheway: 22:57 Moreover, he said, I am the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look upon God.
- Anthony Riveras Jr.: 23:08 In Hebrew, he uses a pronoun. Now in English, we get this all mixed up, the I AMs. Here in this verse six, God is using a personal pronoun, not the verb. So this isn't the same as what

he's going to say later, to tell Israel, this is as if they've known each other for a long time. This is personal, this is friendship. He says, "anoki elohe abika." He says, "I, me, I am the God of your fathers, the God of Abraham, the God of Isaac, the God of Jacob." So he's trying to help Moses put into context who he really is and who he has been all along.

- Anthony Riveras Jr.: 24:03 This brings Moses now from an Egyptian to a Hebrew. He's all in now, he is all in now. He's now directly connected to Israel. God continues in his discussion. Now Moses, in the meantime, is freaking out. He's like, "Whoa." He's obviously feeling the transfiguration, right? This is really being in the presence of God, has nothing to do with what he experienced in Egypt. Jehovah now starts to instruct him, and in verse seven, let's see what it says.
- John Bytheway: 24:42 And the Lord said, "I have surely seen the affliction of my people, which are in Egypt, and have heard their cry by reason of their task masters, for I know their sorrows."
- Anthony Riveras Jr.: 24:52 Did you notice that the Lord, the word Lord, is in all capitals? You're going to have to translate in your head that everywhere it says Lord, it really says Jehovah. So if we read this properly, we would say, "And Jehovah said, I have seen the suffering of my people." So it makes it a little bit more personable. In verse eight it's interesting what he says to him, and here we get a glimpse into the Jehovah as the true deliverer and the savior. Moses, isn't going to be the deliverer, it's really Jehovah who is going to be the deliverer. Look what he says in verse eight.
- John Bytheway: 25:36 "And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a land flowing with milk and honey. Unto the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites."
- Anthony Riveras Jr.: 25:56 These are the people who are there now, in the land that was covenanted with Abraham. Moses next says, "Why me? Who am I that I should go to Pharaoh and make this happen?"
- Hank Smith: 26:11 Ironic, because it's the one person who's like, "Pharaoh doesn't want to see me." Well, actually Pharaoh's looking for me. He wants to slaughter me," as you told us in the last chapter.
- Anthony Riveras Jr.: 26:23 That's right, that's right. But the answer to Moses's question, because he is asking questions and they're real questions, why am I called to this? Verse 12 is the answer.

Hank Smith: 26:35 And he said, "Certainly I will be with thee, and this shall be a token unto thee that I have sent thee. When thou has brought forth the people out of Egypt, ye shall serve God upon this mountain." Those are basically, "Come back here."

Anthony Riveras Jr.: 26:51 So number one, he says, "You're not going to do this alone. As a matter of fact, I'm going to be doing this."

Hank Smith: 26:58 Yeah. "I will send you," in verse 10, "I will be with you," in verse 12.

Anthony Riveras Jr.: 27:03 That's right. I will be with you. He doesn't say, "And if you free Israel," he says, "And when you free them, you will worship Elohim," it says, "On this mountain."

Hank Smith: 27:17 So now Moses gets to test the promise, right?

Anthony Riveras Jr.: 27:20 That's right. And in verse 13 is when Moses says, "Okay, all right, let me see if I understand this." He says, "What am I going to tell them?"

Hank Smith: 27:33 This is great. He's not so worried about Pharaoh as he is the Israelites.

Anthony Riveras Jr.: 27:36 Yeah, yeah. "Last time I was there, they saw me riding in Pharaoh's chariot. But what am I going to tell them of what your name is?" The book is called the names.

Hank Smith: 27:51 Shemot.

Anthony Riveras Jr.: 27:53 Shemot, that's right. And he says, "What should I tell them, what God is sending me? Are they going to even remember this?" This is that famous line that reads in Hebrew... let me tell you what it says. It says, "Vayomer Elohim el-Moshe. And Elohim said to Moses, "ehyeh asher ehyeh." Thus shall you say to the sons of Israel ehyeh has sent me to you." Ehyeh asher ehyeh is often translated, "I am that I am." That doesn't make much, and we can work it out and try to explain it. In Hebrew, it's a very clear, specific kind of verb that is being used. It's the verb to be, with a future prefix which says, "I will." So ehyeh literally means, in Hebrew, "I will be who will be." It's how it probably should be translated.

Hank Smith: 29:07 I will be who will be.

Anthony Riveras Jr.: 29:09 That's right. He says, "Tell them that. I am the one who promised Adam, Seth, Enoch, Noah, Abraham, Isaac, and Israel

who is going to not only deliver you from bondage, physically, but from the bondage of sin, eternally. I am the one who will be."

- Hank Smith: 29:37 Could I relate this to the idea of Moses has got to prove he's from God, truly been called?
- Anthony Riveras Jr.: 29:44 That's right. And only the Israelites passed down from Abraham know this. He says, "You are to tell them, that's what you should say, and they'll understand." Now when Moses goes back, he doesn't say,
- Anthony Riveras Jr.: 30:00 I Will Be sent me, because they're going to get confused. He's going to tell them, "He Will Be sent me." He changes the person from I Will Be, that he was telling Moses, to He Will Be in the third person. And that's where you get the word Jehovah. Jehovah means he will be. And he is to tell them also that he is the one that covenanted with Abraham, Isaac, and Jacob. This is the very one.
- Anthony Riveras Jr.: 30:33 In verse 16 he commands Moses, "Go back to Egypt and gather the elders of Israel, and say unto them that Jehovah, the God of Abraham, Isaac, and Jacob has appeared to me, has heard your prayers."
- Hank Smith: 30:53 And then he flat out tells him, by the way, Pharaoh's not going to let you go.
- Anthony Riveras Jr.: 30:59 He says, yeah.
- Hank Smith: 31:00 There's going to be some other things that are going to have to happen. So just so you know.
- Anthony Riveras Jr.: 31:03 That phrase sets up the battle between the gods, the battle between the so-called God, Horus, who is Pharaoh and the true son of God. We're going to see this battle play out between them. It's not between Moses and Pharaoh, it's between the God of Moses and Pharaoh. And we're going to see who really is the powerful one.
- Hank Smith: 31:31 We talked about earlier, about this staying on a personal level. And it's the idea of, someone gets stuck in an addiction, and it's a battle of Satan versus the Savior. And the Savior's saying, "Look, Satan doesn't let go. So we're going to have a battle here for you."
- Anthony Riveras Jr.: 31:49 Yeah.

Hank Smith:	31:50	For your soul.
Anthony Riveras Jr.:	31:51	Yeah.
John Bytheway:	31:51	And I am sure that the king of Egypt will not let you go. No, not by a mighty hand.
Anthony Riveras Jr.:	31:58	Pharaoh with the club, his hand raised in all of the imagery, throughout all of the palaces and temples of Egypt, that is a symbol for the strength of the mighty hand. But God is going to show him, "Hey, listen, we can't come at him with armies. That's not how this works. We need to show him who has the mightier hand here." And he keeps repeating that. Because look at the next verse, verse 20.
John Bytheway:	32:29	And I will stretch out my hand and smite Egypt with all my wonders, which I will do in the midst thereof. And after that, he will let you go.
Anthony Riveras Jr.:	32:38	What symbol is stronger than that image of Pharaoh raising his hand? It's the hand of God, Jehovah, who is really mightier than Pharaoh. And he says, "After I do it, he will let you go."
Hank Smith:	32:57	He's pretty confident in himself. He will let you go.
Anthony Riveras Jr.:	33:01	He will. That's right. And then he says in the last verse, and by the way, you're going to load up on all their stuff.
Hank Smith:	33:08	Here take some spoils with you.
Anthony Riveras Jr.:	33:09	You're going to take some spoils with you, because this is a victory. And it's the victory of Jehovah over Horus.
Anthony Riveras Jr.:	33:17	And then starting in chapter four, Moses starts questioning, he starts asking these questions. "Well, what if they don't believe me?"
Hank Smith:	33:27	They're going to say the Lord didn't appear to you.
Anthony Riveras Jr.:	33:29	He didn't appear to you.
John Bytheway:	33:31	Oh, we remember you. Where have you been anyway?
Anthony Riveras Jr.:	33:35	And then the Lord says, I'll tell you what, let me provide you with some power, if you will, to show them. And notice every time he uses his hand. He says, "Let me show you. It's not the way I do it, but for you, use your hand. At first he says, your

staff. "What's in your hand?" he says. " It's my shepherd staff."
 "Throw it on the ground and watch what I do."

Anthony Riveras Jr.: 34:05 And notice, it doesn't turn into a dragon, or a monster of some sort, what does it turn into?

Hank Smith: 34:13 The serpent, this is garden language.

Anthony Riveras Jr.: 34:15 A serpent. This is garden language. But this time the serpent is an image of the true God. Now Pharaoh's going to try to do the same thing, because what? He has that serpent on his crown, right? He's like, "Ah, that's child's play. Watch this." And that's not going to work. And then he says, "Take your hand and put it close to your chest." He says, "Let me show you what I can do to the body."

Anthony Riveras Jr.: 34:43 He sees that it's, "Leprous like snow," he says. He says, "Put your hand back there. And he heals it." He says, "I'm able to heal." And he says, "If Israel does not heed this first sign, then they'll believe the second one." And he still sees that Moses is scratching his head. Yeah, those are good. Those are really good. I like those. I like those.

Anthony Riveras Jr.: 35:10 God says, "Okay, fine. One more. Take that water and pour it on the ground. What do you see?" Blood. He says, "This they will believe. The water will turn to blood on dry ground."

Hank Smith: 35:27 You can turn your staff into a snake, or you can make your hand leprous and then not leprous again. And you can pour water out and it'll turn to blood. That would be pretty convincing. But Moses is still a little doubtful.

Anthony Riveras Jr.: 35:41 He still is. He still is.

Hank Smith: 35:42 I don't know how to talk.

Anthony Riveras Jr.: 35:44 Yeah. Yeah. It says that his mouth is heavy. But this word for heavy can mean a number of different things. It doesn't necessarily have to mean a speech impediment. It could have to do with language. It could be, " Listen, I don't speak Hebrew like they do."

Hank Smith: 36:04 I don't speak the language.

Anthony Riveras Jr.: 36:06 I don't speak the language. That could be part of it. "I know Egyptian pretty well. I'm learning this Midianite accent over here. I understand you, Lord. But I don't know if I'm the guy to

say the words." And then of course God says, "Moses, who's the one who controls your mouth? I am the one." He says again in verse 12. Let's see what that says.

- Hank Smith: 36:35 "Now therefore go. I will be with thy mouth and teach thee what thou shalt say."
- Anthony Riveras Jr.: 36:41 That's right. Now what's interesting in the language here is something interesting. The word to go is a famous word amongst the Israelites, the Jews today. God gives him a command. It's a command. Lech It's the same command that he gave Abraham. Lech Lecha "Go now to the land of Canaan," he says. It's an important command. Go. You don't get to think about it. You don't get to see if you have time for it. It's a prompting. It's a command. You need to go.
- Anthony Riveras Jr.: 37:23 And then he says, "I will be," and you know what that word is? The same word that he said his name is, ehyeh. But it says, I will be, ehyeh in piha. I will be with your mouth. In other words, your words will be my words. Ehyeh will be speaking, Moses. Do you understand that? My spirit will be with you, that the words that are coming out of your mouth will be Ehyeh's words.
- Anthony Riveras Jr.: 38:03 And next he says, "And I will instruct you." The word for I will teach you is the word Torah, Torah. Now you've probably heard that word before. Torah is usually translated as the law. The law, that Torah.
- Anthony Riveras Jr.: 38:20 But Torah, the law, really means instruction. It means teaching. We often think Torah, or the law, means these really harsh commands. That is the farthest of what it means here. It means just what he says right here. I will teach you what to do, is the law. I wish we could say, "And Moses went forth into Egypt and appeared before..." No. Moses has one more question, or at least one more thing. He's hearing all this and he's saying, "Lord, I know I believe this, but if it be Thy will, let this pass to another." He says, "Send somebody else."
- Hank Smith: 39:11 I need a companion.
- Anthony Riveras Jr.: 39:13 Yeah.
- Hank Smith: 39:13 I need...
- Anthony Riveras Jr.: 39:14 Because I don't know if I can do this by myself. When Christ said that in the Garden of Gethsemane what does the father do? "And he sent an angel to comfort him, and he was able to fulfill

the atonement." Here, God says, "Moses, I will send somebody for you who will be with you. He'll help you." And it's his brother, Aaron.

- Hank Smith: 39:43 This is great.
- Anthony Riveras Jr.: 39:43 Isn't that great? Isn't that?
- Hank Smith: 39:45 His angel brother.
- Anthony Riveras Jr.: 39:46 Your angel brother. He knows what to say to you.
- Hank Smith: 39:49 And Moses goes immediately to Jethro, which you can kind of tell that relationship.
- Anthony Riveras Jr.: 39:54 So he goes immediately from the mountain to his father-in-law. I'm sure he recounts all the things. He says, "I've been called on this mission. Let me go."
- Anthony Riveras Jr.: 40:04 Now notice Moses doesn't say, "I got to go." He has this respect and this understanding for who Jethro, the presiding priest here, of this God that he just met with. He doesn't say, "Hey, guess who I just talked with?" Right? "And this is what I got to do."
- Anthony Riveras Jr.: 40:26 He requests respectfully, "Let me go to do this thing." And what does Jethro say to him? And he uses the same word as God, lech He's not just saying, "Oh, okay. No, I understand. You can go." No, he uses the same word that God does. Lech la shalom. It's a command. Go. And he says, "La shalom, go in peace."
- Hank Smith: 40:59 And then the Lord says it again to Moses, it looks like, in 19.
- Anthony Riveras Jr.: 41:02 Yeah.
- Hank Smith: 41:02 Go, return to Egypt.
- Anthony Riveras Jr.: 41:05 It says, lech shuv this time. Go, return to Egypt. So I'm sending you back in.
- Hank Smith: 41:14 I'm seeing so much Matthew here too. The men are dead which sought thy life. That's straight...
- Anthony Riveras Jr.: 41:19 That's right.
- Hank Smith: 41:19 And Matthew's going to use all this language when he tells Jesus' story.

Anthony Riveras Jr.: 41:22 He is, he is. Now Moses doesn't tell everybody, "Okay, I'm out of here. I don't know when I'll be back. But when I'm back, there's going to be a lot of people with me." But he takes his family, his wife, his sons. He takes the staff, the shepherd staff, because he learned how to be a shepherd. And he took God with him. And they all go, through the desert again, back to Egypt.

Anthony Riveras Jr.: 41:51 You have here at the tail end, some interesting things happening. Let's just look at it, at verse 22. The words of the Lord to Moses as he's journeying to Egypt. Look what he tells him here, in verse 22.

Hank Smith: 42:06 It says, "And thou shalt say unto Pharaoh, thus saith the Lord, Israel is my son, even in my firstborn."

Anthony Riveras Jr.: 42:14 Yes. Now that's going to be a major statement because Pharaoh is lining up his firstborn to succeed him. Okay? It's very important that the successor of Egypt is the right one. Well, the Lord has a better plan. He says, "Okay, that's all good and well, but Israel is my firstborn son." Isn't that interesting.

Anthony Riveras Jr.: 42:41 And in verse 23, that this is the reason why Pharaoh, now God is talking to Pharaoh, of course, he's telling Moses this, but this is a conversation between gods, if you will, or God and the Pharaoh man. He's saying, "Israel is my firstborn and you must let him go. Otherwise, I will slay your firstborn son."

Anthony Riveras Jr.: 43:09 Then we get this really interesting episode on the journey as their camp in Zipporah is very interesting. She says this thing to Moses, and maybe we can just touch on it, because folks are going to wonder what's happening here. Right? And there's a lot of information that's probably not here. This looks like an excerpt that gets thrown in there, with not a lot of detail.

Anthony Riveras Jr.: 43:38 But it says that, for some reason they're camped out, and the Lord is upset with Moses. Now the rabbis have a lot to say about this. And they go into this very long commentary on what's really happening here. The rabbi starts saying, "What happened to Gershom? Why aren't we talking about Gershom?" And the other rabbis say, "Yeah."

Hank Smith: 44:03 Oh, the son.

Anthony Riveras Jr.: 44:04 Well, yeah, the son. Was he circumcised according to the Abrahamic covenant? God must have told him about that. And then the rabbis say, "He wasn't." As a matter of fact, they never

say that he was. This is very important. And they start having this long, drawn out commentary. And they said. "The Lord was upset with Moses because he didn't do that." And Zipporah is telling him, "Moses, you got to do this. It's part of the covenant. You have to do it."

- Anthony Riveras Jr.: 44:34 And Moses is not doing it. As a matter of fact, he's trying to find them lodging and set up the camp. He's not focusing on the commands of God. This is hearkening back to the creation. Are you going to keep all the commandments of God? Because remember that one he said about being fruitful and filling the earth, the first one? "Well, I'm busy."
- Anthony Riveras Jr.: 44:56 So it's very interesting, Zipporah then, it says, the rabbis say in the commentary, "She takes matters into her own hands."
- Anthony Riveras Jr.: 45:00 And she says, "Well, if you're not going to focus on this, then I'm going to do it." And she circumcises Gershom. And she tells Moses, the translation is very odd, "You are a bridegroom of blood of me." I don't know how it's translated. What's your translation say, verse 25?
- Hank Smith: 45:26 "It's a bloody husband art thou to me."
- Anthony Riveras Jr.: 45:30 Yeah. Yeah. It's not the word of husband. It's the word, son-in-law. So that's where they get the connection. Moses is supposed to be doing something his father-in-law said to do. And the only thing he would have said to do in regard to what it's saying here is the circumcision. It looks like she's yelling at him. "You are this." But it might not be that she's criticizing him. It might be that she's saying, "Okay. Now, the blood of the circumcision, which is the sign of the covenant, the son-in-law of the priest needs to do that."
- Hank Smith: 46:12 And then, the Lord is preparing Aaron, which is wonderful. Right? When Moses is coming towards Egypt, there's Aaron, ready to move.
- Anthony Riveras Jr.: 46:20 There he is.
- Hank Smith: 46:21 That's got to be a nice boost of confidence.
- Anthony Riveras Jr.: 46:23 That's right. And the Lord even tells before he gets there, "Moses, your brother is coming, even as we speak." And sure enough, Aaron follows the prompting and heads out there. In chapter five, we get Aaron and Moses standing before Pharaoh delivering the message, being the-

Hank Smith:	46:41	"Let my people go."
Anthony Riveras Jr.:	46:43	"Let my people go." Okay? Of course, the arrogant, prideful Pharaoh, who thinks there is no God above him, asks a interesting question. Verse two.
John Bytheway:	46:58	And Pharaoh said, "Who is the Lord that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go."
Hank Smith:	47:07	Thanks, King Noah.
Anthony Riveras Jr.:	47:08	Yeah. Yeah. Isn't that funny? The arrogant, prideful are just like that. He really says, "Who is Jehovah? Never heard of him. I've heard of Ra, I've heard of Amun, I've heard of Thoth, and all the other great Egyptian gods that you can see them all around me. I never heard of this one. And who is he to command me?" Well, we know the rest of the story. And I think folks know this, that Pharaoh says, "I'll tell you what. Why don't I do this? Instead of letting the Hebrews go, why don't I just make it more difficult for them again?" Now, remember, before Moses, there's a previous verse that says Moses hears that the original king has died. So here, we have the son of the king now. The heir in Egypt who is even more ruthless. Moses is not having a lot of good luck here, the Israelites [crosstalk 00:48:09]
Hank Smith:	48:09	... it got worse.
Anthony Riveras Jr.:	48:11	It got worse.
Hank Smith:	48:11	He came to free them, and he made it worse.
Anthony Riveras Jr.:	48:13	He reminds Moses. He has to keep reminding him. And He keeps it very simple. Verse two.
John Bytheway:	48:20	And God spake unto Moses and said unto him, "I am the Lord."
Anthony Riveras Jr.:	48:27	"I am Jehovah." That's all He says. But He does it in a personal way. It's not the formal way, Ehyeh. He doesn't say Ehyeh. He says "ahni." It's personal. "I am Jehovah." It's just like if you were to tell your child, who's struggling, "I'm your father," or "I'm your mother. I know what you're going through. And I know how you're feeling. But I'm here." It's that wonderful sense of peace.
Hank Smith:	49:01	Which is great, because He already told him. I remember back in chapter three, He told him. He's not going to let you go. It seems like Moses forgot that part.

Anthony Riveras Jr.: 49:08 Yeah. He forgot that part.

Hank Smith: 49:09 "I went and did what you said and he didn't let us go and you haven't delivered us." God's almost like, "We talked about this."

Anthony Riveras Jr.: 49:17 He continues throughout the beginning of chapter six. He's telling him, "Listen." He points him back to Abraham, Isaac, and Jacob. "Remember the things that we learned on the Mount? Remember the things we talked about in the temple? When we go to the temple today, we don't need the things that we learned in the temple to be used in the temple as much as we need them to be used when we leave the temple. That's when we need that stuff."

Hank Smith: 49:48 "Remember what you learned in the temple? Can you remember that when you're outside the temple?"

Anthony Riveras Jr.: 49:54 Yes. He reminds him in verse four of chapter six about the covenant that he has with him. Verse five, He says, "I remember my covenant. Don't think I've forgotten."

Hank Smith: 50:08 Anthony, this is great stuff. When we go through difficult things, remember your temple experiences. Remember the promises.

Anthony Riveras Jr.: 50:15 That's right. And then, in verse six, He repeats himself. "I am Jehovah." So that little pep talk right there is so important. And then, He tells him, "Okay, fine. Remember when I told you I am going to stretch out my hand? You remind them that I am Jehovah, your God. And he says in verse eight, "I swore to Abraham, Isaac, and Jacob, who we all know and all are related to, about the promised land."

Hank Smith: 50:50 Yeah. I love this back and forth though, Anthony. The Lord's like very, "I am the Lord. We're going to do this." And Moses keeps, "No one's listening. It's not happening."

Anthony Riveras Jr.: 51:00 Yeah.

Hank Smith: 51:01 "They don't believe me." In your head, you're thinking, "Come on, Moses. Get with the program." But how often do I do this in life? Right? We all do the same thing. We have great confidence in the Lord, and then, all of a sudden, slightest thing happens and confidence is gone.

Anthony Riveras Jr.: 51:17 But notice the Lord keeps repeating himself.

Hank Smith: 51:20 A pep talk.

Anthony Riveras Jr.:	51:22	Over and over again. He's not telling him anything new. He keeps reminding him.
John Bytheway:	51:28	"I got this. You know who I am."
Anthony Riveras Jr.:	51:30	Chapter six ends with that. And it goes right into a genealogy. So we started off with ele shemot. These are the names. And we end this portion, chapter six, with the names of all the sons. We learned the name in verse 20. We learned the name of Moses's parents. Amram was the man. A great way for us to conclude, if you will, John, is the names preserved the name of God. So this is all about specific people with names, from the names of the midwives that just pop out to the name of Moses, Moses Moshe, right? To the name of Jethro, and who he was, and his situation, and his priesthood, to the names of Moses' sons, to the names throughout. The one name we do not get is the name of Pharaoh because it doesn't matter. Doesn't matter who he is.
Hank Smith:	52:44	Pharaohs come and go. Yeah.
Anthony Riveras Jr.:	52:46	And then, finally, the name of God revealed, and taught, and understood that He will be. That's what Jehovah means. He will be. Not only will He be with you now, but one day, God, Himself, He will be born in Bethlehem and work out the salvation and the deliverance from sin for all.
Hank Smith:	53:14	This is fascinating stuff. They name everybody except for Pharaoh. Except for Pharaoh. He never gets named. Anthony, this has been really fun. This is really going to help me when I teach Matthew. I know that Matthew's referencing Moses a lot, but I started to see more and more. But in the gospels, they skip Jesus's childhood, basically. I mean, from He's an infant, then He's a grown man. Well, Moses has pretty much the same story. He's an infant, and he's a grown man. Right? And I was like, "Oh, I wonder if they did that on purpose to... This idea of a new Moses." Right? "They know this story already." One thing I really enjoyed was, when we think of Moses, we think of Moses, the end-product Moses. But Exodus one through six gives us the... He's not as confident as that Moses we have in our head. He's not as sure of God's promises. He's getting his confidence built through some experience. Right? That's so human of all of us that you don't walk onto the scene as the big prophet.
John Bytheway:	54:18	We can relate it to all of us. "Who am I? Why did I get this calling? I can't do it. And let me enumerate all of the reasons now, Lord, why I can't do it." And then, once things go wrong,

"See, Lord? I told you. Look what just happened. I'm failing. I thought you were going to help me? You called the wrong guy."

Hank Smith: 54:35 The Lord is so patient with him. He's like, "Okay. Let's-

John Bytheway: 54:39 "I got this."

Hank Smith: 54:40 "Let's talk again."

John Bytheway: 54:40 Well, I'm thinking of the Book of Mormon. When Alma is like, "What do I do? The rising generation's leaving." The Lord says, "Alma, this is not your church. This is my church. I got this."

Anthony Riveras Jr.: 54:50 Exactly.

John Bytheway: 54:51 And it reminds me of that. "I am the Lord." Enoch says similar words. "I'm of slow speech. I'm of a slow tongue." And then, this is Enoch that is such a leader, or influence, or something, that his whole city gets taken. But when it starts out, it's like, "I can't talk. I'm a lad. And the people hate me." There's that, "I will be with you," though. "But I will be with thee."

Anthony Riveras Jr.: 55:13 These first chapters, we have to keep it down to earth that he's working things out. And we have to follow his example on how it works out. He's not perfect. But he's trying to do what God says. But God keeps reminding him and pointing him back to their first meeting on the mountain in the temple.

John Bytheway: 55:36 Love the Hebrew we've learned today and-

Hank Smith: 55:38 I was going to say, when you would do those full verses in Hebrew, there's a power in that I had not realized.

John Bytheway: 55:44 I got to go to the Holy Land and attend sacrament meeting in the Galilee Branch. And I don't even know if it's there anymore, but you overlook the Sea of Galilee in this chapel, and it's just a house. But this man and his son blessed the sacrament in Hebrew. Amazing to hear the sacrament prayer in Hebrew, because the first word was Elohim. I mean, the feeling of reverence that came over the room as he did the sacrament prayers was awesome.

Anthony Riveras Jr.: 56:17 Yeah. You hear it in the language-

John Bytheway: 56:20 To hear it that way was so cool. And so, thank you for doing that.

Anthony Riveras Jr.: 56:25 I teach classes to members and non-members. What's interesting that's happening right now in my teachings is there are a lot of non-LDS people who are searching and they're asking these questions. They're asking questions about covenants, and about temples, and about Melchizedek. I'm thinking, "Whoa." I read together with them, the Hebrew text, just like we do here. And let me tell you this. The Lord is hastening his work. He's working on these people. And I hope that members feel that same spirit as they study this incredible piece of scripture, because, like we saw today, their spirit in there, that we need to remember God keeps reminding Moses to remind Israel about Abraham, and Isaac, and Jacob. He's intertwining in the text to remember the creation, to remember the garden. And we see it written throughout all scripture from the Book of Mormon, which understands it completely, gets it to modern-day Revelation. So important. So important.

Hank Smith: 57:40 We want to thank Dr. Anthony Rivera for joining us today. Wow. What an awesome day. I need to go learn Hebrew, John. You and I both. We need to learn some more Hebrew. We need to speak it.

John Bytheway: 57:51 Yeah, no kidding.

Hank Smith: 57:52 We want to thank our executive producers, Steve and Shannon Sorensen. Our sponsors this year, David and Verla Sorensen. And we hope all of you will join us next week on another episode of Follow Him.

HOW DO I GAIN SELF-CONFIDENCE?



- Hank Smith: 00:05 Hello, everyone. Welcome to FollowHIM Favorites. My name is Hank Smith. I'm the host of a podcast called Follow Him. I'm here with my awesome, incredible, wonderful co-host John Bytheway, one of my close friends. And every week we do a little clip called FollowHIM Favorites where we just take one question that's relevant to the lesson this week and just seek to answer that one question. And John, here's the question for this week. We were looking at the beginning of Exodus, and when you picture Moses in your head, you picture this confident, "I'm going to go do what the Lord is asked" type person, but yet the Moses we get in these chapters, isn't so confident. He says, "I am not eloquent." This is Exodus 4:10. "I'm not eloquent. I am slow of speech. I am slow tongue." If I were to ask you John, based on what we're learning here from Moses and other experiences that you've had, how do I get self-confidence? Because Moses ends up getting quite a bit of self-confidence later on in the story. So how does he go from point A to point B? What happens? How do you get someone to a point of confidence like that?
- John Bytheway: 01:18 It's such a good question because we're talking about Moses walking among the pyramids, and then all of a sudden he's here. And to hear him ask that question, I think it gives a lot of us a lot of hope to think even Moses, he saw God and said in the Pearl of Great Price, "Now I know that man is nothing." I mean, this really brought him down to size to a perspective. But then the Lord keeps telling him, "Thou art my son."
- John Bytheway: 01:41 So, when I look at this whole story together, I see Moses, "Who am I that I can do this? I'm not eloquent." But I love the answer that the Lord gives him, actually, in Exodus 3:12, "Certainly I will be with thee." He doesn't say you're great. You're awesome. You're special. You're wonderful. You are saved for this day. He just says, "I'll be with you. I'm right here. I will be with thee." And I think this is pretty lofty, but the idea of at the sacrament table, we are given this promise, you can always have my spirit to be with you. And so maybe it's not self-confidence as much as confidence in God and what he can do with me, and his

promise is that he'll be with me. And, like I said, that would've been hard for me to understand as a 12-year-old, a little easier for me to understand now, but maybe this is a starting point. I'll be with you and I'm going to help you with all of this.

- Hank Smith: 02:37 I really like that, John. Moses does what I think a lot of us do is we list all the things I'm not. Right?
- John Bytheway: 02:45 That are wrong. Yeah.
- Hank Smith: 02:46 Yeah. All the things that are wrong with me, I'm not eloquent. I am slow of speech. I am slow tongue. And the Lord, he doesn't want him to focus on that. He says, "But look at me. Who made man's mouth," right? "Who made all of this. Go, I will be with you." So, I like what you said there. It's not so much self-confidence as it is confidence in God.
- John Bytheway: 03:07 We love the story of Nephi. In 2 Nephi 4 his father dies, probably one of his best friends in the whole world. And then he says, "Wretched man that I am." But then he says, "I know in whom I have trusted." And it's not himself, it's, I've trusted God, and God has done this for me, and he's done this for me, and he's done. And here's Nephi saying, "God has been with me, and that's where I'm going to have my confidence."
- Hank Smith: 03:31 When my children come to me with, they're discouraged, and they found out they're not good at something. Right? And I said, "Listen, this happens to me all the time. Where I find out, I'm not as good..."
- John Bytheway: 03:41 Story of my life.
- Hank Smith: 03:42 Yeah. Where I'd hoped I'd be. We don't get our confidence from ourselves, our gifts, our skills, even though those are wonderful things, and you should always be pursuing improvement. God wants us to improve and grow and progress. But our confidence comes from our relationship with God, not what other people think or what we see when we look in the mirror or even listing the things we're not. I have a quote in my scriptures here from L. Tom Perry. I hope our listeners remember him. He says, "If the Lord sees greatness in you," you can see that with Moses, the Lord sees something. He said, "How then should we see ourselves?" Maybe we ask the Lord, "Show me what you see in me." A patriarchal blessing can help that, John. The Lord can say, "Look, here's what I see."

John Bytheway:	04:32	<p>I don't have the words for how awesome it is to have a patriarchal blessing, to have the Lord tell you, "Here's your gifts, your capacities, your talents. And now you're going to need to go develop these. You're going to need to go and do, but here's what I see in you." And who gets that? That is the coolest thing we have. So, I like to say to my class, "Okay, why are you here?" "To get a body, to be tested." And I like to say, "No, no, no, no. That's why everybody's here. Why are you here?" That's a patriarchal blessing. And it can give us that kind of the Lord saying, "Hey, I'm with you. Not only that, I have seen what you can become. I know your gifts, your talents, your capacities. Here's some direction." So maybe Moses said... this was like a patriarchal blessing for him when the Lord says, "I'll be with thee, and I'm going to help you."</p>
Hank Smith:	05:19	<p>There's a connection here between talking to God. Well, let's say prayer. There's a connection between Moses talking to God, praying to God and his confidence. I would say the more you sincerely pray on your own, the more confidence you're going to have. I've heard it said before, those who kneel before God can stand before anyone. I really think that God says, "Listen, come talk to me often, it will build your confidence." So, anyone out there who's saying, "Oh, I just don't have a lot of confidence. I don't have a lot of self-esteem," really focus in on those personal prayers and see if it doesn't help you stand. Morning and evening, even anytime during the day, go say a personal prayer and see if you don't stand up just a touch more confident every time. I've seen that happen in my life.</p>
John Bytheway:	06:07	<p>I love that, and I would add to it, and just remember last Sunday, you made a covenant, you renewed a covenant, and the Lord said, "You can always have my spirit to be with you." And boy, that can make you stand a little taller right there. That, yeah, you're not alone. I'm with you. So go forward, but I'm right here.</p>
Hank Smith:	06:23	<p>I will be with thee. I like that you pointed that out. I will be. He even says in verse 12 of Exodus 4, "I will be with thy mouth," right? You're not going to be on your own. You're never going to be alone. You never need be or feel alone. I will be with you.</p>
John Bytheway:	06:39	<p>And that's the promise of the sacrament prayer. You always have the spirit to be with you. There's never a time when we're alone. We have so many single adults in our church and Elder Bruce C. Hafen just pointed that out. The promise of the sacrament, I will be with thee. And so, you won't be alone, I'll be with you. If God's with you, that's pretty good company.</p>

Hank Smith:	06:58	If God be for us, who can be against us?
John Bytheway:	06:59	Who can be against us?
Hank Smith:	07:02	I'm grateful for your insights. I think that's going to help me. All human beings have times where they question, "Am I good enough? Am I supposed to be doing anything like this? Who am I to be standing up and talking? Well, who am I to think I can do this? But over the years, we've built our confidence, not in ourselves, but in our relationship with the Lord.
John Bytheway:	07:21	My confidence in the things I teach is because the things I teach are so good. It's like, sometimes my delivery might be good, that's me. But we talked about wonderful things today in the scriptures and my confidence is in them. And maybe that's a way that we work through that, because yeah, we're nobody. But maybe with God, we can be somebody.
Hank Smith:	07:41	The message and who we're with.
John Bytheway:	07:43	That's what I say. People, "Oh, that was a great talk." "Well, you can't lose when you have good material."
Hank Smith:	07:48	That's so great.
John Bytheway:	07:48	When you have the Book of Mormon. When you have the Old Testament, and you have the Bible.
Hank Smith:	07:52	Not even I could have messed this up. Right? It's so great. Well, thank you all for joining us on our FollowHIM Favorites. We hope you'll come over, come listen to the full podcast called FollowHIM. You can get it wherever you get your podcast. But if not, come join us next week for another FollowHIM Favorites.