



*“Stand Still, and See the Salvation of the Lord”*

## 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:

Does the Lord ever give instructions that seem counterintuitive? Dr. Matthew Bowen demonstrates that many throughout scripture have used the story of the Exodus in times of trial. He also teaches how the Lord keeps his promises and how Jehovah sometimes gives counterintuitive commands but never leaves his people alone.

#### Part 2:

Dr. Bowen returns and teaches about trusting in the Lord, how manna reminds us of our covenants and spiritual needs, and the importance of remembering the Lord's hand in our lives.

# Timecodes:

## Part 1

- 00:00 Part 1–Dr. Matthew Bowen
- 01:23 Introduction of Dr. Matthew Bowen
- 4:03 Exodus 14-17 Movie Trailer
- 04:47 Jacob (brother of Nephi) uses Exodus to teach the Atonement
- 06:39 Nephi uses Moses, Isaiah, etc to teach about the Savior and uses Exodus to draw strength during difficult times
- 10:50 The name Moses
- 14:15 Ancient audiences would recognize the Exodus in the tabernacle, the temple, etc.
- 18:46 Symbolism of the right hand
- 21:25 The first example of murmuring
- 25:49 God’s instructions may seem counterintuitive–like leading them to the Israelites to the seashore
- 32:50 The rod of Moses and the iron rod
- 38:54 Song of Miriam
- 40:14 Cloud by day and pillar by night
- 43:40 Death is movement to a new classroom
- 51:03 Trust God through trials
- 52:40 Dr Bowen shares personal story about moving to Hawaii
- 54:37 Divine warrior language and the song of redeeming love
- 58:27 Ritual baptism
- 1:01:22 Songs of Nephi, Mary, and Hannah
- 1:05:09 End of Part I

## Part 2

- 00:00 Part II–Dr. Matthew Bowen
- 01:52 Mormon drawing comparison between Alma and his people and Moses and the Israelites
- 03:36 The people of Alma sing songs of redeeming love parallel to Moses’ people
- 09:06 Lord reminds us to be grateful as we experience hunger and thirst (manna and quail)
- 21:01 The Israelites begin to murmur and forget the Lord and Moses smites a rock and the Lord provides water
- 29:01 While Moses holds arms up and the Israelites prevail–Joshua, and Caleb sustain him
- 36:17 We see how much Isaiah uses the books of Moses
- 38:00 Dr. Bowen shares personal story about the Lord in his life
- 46:06 End of Part II

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## Biographical Information:



Matthew L. Bowen was raised in Orem, Utah and graduated from Brigham Young University. He holds a PhD in Biblical Studies from the Catholic University of America in Washington, DC and is currently an Associate Professor in Religious Education at Brigham Young University-Hawaii. He and his wife (the former Suzanne Blattberg) are the parents of three children: Zachariah, Nathan, and Adele.

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Hank Smith:	00:00:01	Welcome to Follow Him, 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:	00:00:10	We love to learn.
John Bytheway:	00:00:11	We love to laugh.
Hank Smith:	00:00:13	We want to learn and laugh with you.
John Bytheway:	00:00:15	As together, we follow Him.
Hank Smith:	00:00:20	Hello, everyone. Welcome to another episode of Follow Him. My name is Hank Smith, and I am your host. And I am here with my now, wait for this, I'm here with my dry co-host. The reason he is dry today is not because he is dry, as a speaker. It's because he is like unto Moses, crossing the Red Sea in dry ground. You are a pathway. You are dry ground.
John Bytheway:	00:00:45	Thank you so much.
Hank Smith:	00:00:50	This is my dry ground co-host, John Bytheway. Hi, John.
John Bytheway:	00:00:55	Hi. Never had that adjective before. So, thank you.
Hank Smith:	00:00:59	I was searching the Book of Exodus thinking, I got to find something good here. But dry ground is a good thing in these chapters.
John Bytheway:	00:01:06	My students have made the same comment, but I don't think they meant what you do.
Hank Smith:	00:01:10	Well, next time they do, you say, "Thank you very much. It's actually a very good thing to be dry in the Book of Exodus."
John Bytheway:	00:01:17	In this story, yeah.

Hank Smith:	00:01:18	Hey, we needed an Exodus expert, John, and we found one. Who is joining us today?
John Bytheway:	00:01:23	We're delighted to have Dr. Matthew L. Bowen with us today. He's an associate professor of religious education at Brigham Young University-Hawaii. Isn't it fun to say that? He held a PhD, I love this, in biblical studies from the Catholic University of America in Washington, DC, where he also earned an MA in biblical studies. He previously earned a BA in English with a minor in classical studies, with a Greek emphasis from Brigham Young University in Provo. And subsequently pursued post-baccalaureate studies in somatic languages, Egyptian and Latin there.
John Bytheway:	00:02:01	In addition to having taught at BYU Hawaii, he's previously taught at Catholic University of America and at BYU Provo. He's the author of numerous peer reviewed articles on scripture and temple-related topics, as well as the recent book, Name as Keyword: Collected Essays on Onomastic Wordplay and the Temple in Mormon Scripture. And with Aaron P Shade, he's the co-author of the newly released volume, The Book of Moses: From the Ancient of Days to the Latter Days. I've seen that one, Hank. Got to get that.
John Bytheway:	00:02:31	Dr. Bowen grew up in Orem, Utah. Served a two year mission to the California Roseville mission. He and his wife, the former Suzanne Blattberg, are the parents of three children, Zachariah, Nathan, and Adele. And we're so glad to have you from across the Pacific Ocean today.
Dr. Matthew L. Bowen:	00:02:48	Thank you for having me. It's an honor to be here.
Hank Smith:	00:02:51	Thou shall not covet, thou shalt not covet, is going through my mind today. It's cold here in Utah, and you are in Laie, which is just beautiful. How is our Latter Day Saint community out in Laie?
Dr. Matthew L. Bowen:	00:03:05	There's not a day that goes by where I don't feel deep gratitude for the opportunity to be here and to do what I do. I love it.
Hank Smith:	00:03:14	Yeah. Teaching religion in paradise. Right?
Dr. Matthew L. Bowen:	00:03:18	Sometimes your circumstances are so fortunate, you can only give thanks because you know who made it possible.
Hank Smith:	00:03:27	You know what it feels like to walk through the Red Sea on dry ground going, "I didn't do this."



Dr. Matthew L. Bowen:	00:03:34	I was just going to say, it came after we'd been doing graduate work in Washington, DC. I hadn't finished my PhD yet when I came over here, but we'd just experienced the loss of a son-
Hank Smith:	00:03:45	Oh no.
Dr. Matthew L. Bowen:	00:03:46	... in 2011. And we needed a place where we could heal and get back on our feet. And the opportunity to come here came as a literal godsend, in that everyday sense.
John Bytheway:	00:04:01	Wow.
Hank Smith:	00:04:03	Well, Matt, John, we are in Exodus, 14 through 17 this week. And the manual sounds a little bit like a movie trailer. Someone pretty dramatic wrote this one.
Hank Smith:	00:04:14	The Israelites were trapped. The Red Sea was on one side and the army of Pharaoh was advancing on the other. Their escape from Egypt, it seemed, would be short-lived. But God had a message for the Israelites. Then they quote Exodus 14, "Fear, ye not. The Lord shall fight for you."
Hank Smith:	00:04:32	So with that introduction, how do we approach the book of Exodus and get the most out of it?
Dr. Matthew L. Bowen:	00:04:37	Well, let's maybe talk about the title of the book, first of all. The Hebrew title of the book is just Šemot. It's what they call an incipit. It's a title that's derived from the very first words in the book. So, the title in Hebrew is Šemot, which means just simply, names.
Dr. Matthew L. Bowen:	00:04:58	But in Greek, they attach the much more descriptive name, Exodus, from ex hodos, which means a way out. It's the road out, literally.
Hank Smith:	00:05:11	Departure.
Dr. Matthew L. Bowen:	00:05:12	There will be some interesting connections that we can talk about there, to some other places in the scriptures. But the idea of the exodus being the way is picked up by Isaiah, in Isaiah 51 verses nine through 11, where Isaiah uses poetic and really kind of mythic language to retell the event of the exodus. And he talks about the Lord making a way for the ransomed and the redeemed to passover.
Dr. Matthew L. Bowen:	00:05:43	Then Jacob, the brother of Nephi, the son of Lehi, picks that up in 2 Nephi 9. And he uses the imagery of the exodus to describe

the atonement of Jesus Christ and how he prepares a way for our escape from the monsters, death, hell and the devil. It's one of the most powerful, emotive descriptions of the atonement of Jesus Christ. And he's building it from Isaiah and Isaiah's reworking of the exodus story.

- Hank Smith: 00:06:15 Yeah, that's fantastic. I've seen that, in the book of Mormon where you can put yourself as the children of Israel there, going, "The celestial kingdom's on the other side of this massive sea that I cannot get to, right? There is no way for me to get to heaven, and I need a way." Jacob seems to use that idea of the atonement of Christ is the dry road. The way across.
- Dr. Matthew L. Bowen: 00:06:39 And Nephi takes it even further when he describes the doctrine of Christ as "the way." Even using another line from Isaiah 30, he says, "This is the way." This isn't a line from The Mandalorian. It's actually originally an Isaianic phrase. He says, "This is the way. You'll hear a voice behind you saying, "This is the way. Walk in it.""
- Dr. Matthew L. Bowen: 00:07:01 And Nephi uses the way to describe the way we're familiar with this from Genesis, the way of the tree of life, the way back to the garden, which brings in the temple. And Jacob also uses that in 2 Nephi 9, when he is talking about the keeper of the gate as the holy one of Israel, and he employeth no servant there. And the way is straight, and it lies into narrow course.
- Dr. Matthew L. Bowen: 00:07:25 You can't pull any of this, ultimately, away from the exodus. Because it was the defining event in terms of Israel's salvation history. It is, when all the old prophets refer back to the foundation of Israel as a people, it's the Lord who led-
- Hank Smith: 00:07:45 Led us out of Egypt.
- Dr. Matthew L. Bowen: 00:07:46 ... Israel out of Egypt.
- Hank Smith: 00:07:47 I've noticed that Nephi does that a lot, Matt. Whenever he needs some spiritual energy, he's like, "If he did that for them, then he'll do this for us."
- Dr. Matthew L. Bowen: 00:07:56 I had a Bishop in Washington, DC. He made a really interesting point that has never really left me. He pointed out that Nephi goes back to that story a lot. When he needs to, like you say, draw energy and strength. But also to encourage his brothers.
- Hank Smith: 00:08:13 Yeah.

Dr. Matthew L. Bowen:	00:08:14	But the problem with his brothers, Laman and Lemuel, and brothers in-law. Sons of Ishmael. And this Bishop pointed out that for them, it was just a story. For Nephi, it was reality. And it was evidence of what God could do for them. The power that he could make happen. And you notice that Nephi uses the phrase "prepare the way," maybe more than any other writer in scripture. In fact, it's a stylistic defining characteristic of his writing, to use this phrase, to prepare the way. We're all familiar with it from 1 Nephi 3:7.
Hank Smith:	00:08:55	I will go and do. Yeah.
Dr. Matthew L. Bowen:	00:08:56	Because he'll prepare a way. And then he uses it, a fair amount of regularity throughout the rest of his writings to the very end, when he says, "This is the way." In 2 Nephi 31, at the end.
John Bytheway:	00:09:08	I heard somebody say this, I can't remember what I was listening to, but that the exodus is the one event that's probably mentioned more often than anything else in the Old Testament. They're always looking back to this deliverance story. And I think Moses, a deliverer foreshadowing Jesus, the deliverer. And how in the book of Mormon, they look back to this story and then they have their own, getting out of the land of Nephi. And they're told to remember how God delivered us from there.
Dr. Matthew L. Bowen:	00:09:35	We're talking about exodus. Mass exoduses. In terms of modern analogs, there are few things that compare to the type of organized exodus that we see in the chapters that we're looking at today, then what Brigham Young organized and pulled off.
Hank Smith:	00:09:57	Yeah. 1846, 1847.
John Bytheway:	00:09:59	So, sometimes he's called an American Moses. Have you heard that, Hank?
Hank Smith:	00:10:04	Yeah, it's a book. There's a book called American Moses. Leonard Arrington on Brigham Young.
John Bytheway:	00:10:09	Yeah.
Hank Smith:	00:10:10	I think Matt, you just changed that primary song for me, because if you liken the way to the atonement of Christ, here's our primary children singing, "I know the Lord provides a way," they're singing about the atonement-
Dr. Matthew L. Bowen:	00:10:26	Yep.

Hank Smith:	00:10:26	... there. This way through
John Bytheway:	00:10:29	It's a deliverance. Yeah.
Hank Smith:	00:10:32	Yeah. And I just had never connected that to The Savior's Atonement before. Just in the song, you know? I hear it from my own kids, and I've always just thought of Nephi. But then take it from Nephi to Isaiah, and Isaiah's saying, "Yeah, this is a symbol of the Lord providing a way for our return back to him."
Dr. Matthew L. Bowen:	00:10:50	And it might be appropriate here, to talk about the name Moses as both an Egyptian and Hebrew name. Because most scholars agree that it's originally an Egyptian name. The name Moses derives from the Egyptian verb, <i>mes</i> , which means to bear or to begat, to give birth to.
Dr. Matthew L. Bowen:	00:11:10	The name Moses would then mean, begotten. A deity name implied such and such is begotten. The deity name, or the deity is begotten. You know, you're familiar with Rameses, with Thutmoses, and Ahmose and some others. There's no deity name mentioned with Moses's name. But in Moses 1, I mean, what's the emphasis there when we have that interview between the Lord and Moses? Where he keeps emphasizing, "Moses, thou art my son. Moses, my son. Thou art in the image of mine, only begotten."
Dr. Matthew L. Bowen:	00:11:47	One of the things I'll mention to students is, I'll remind them, where did Moses grow up? He didn't have the typical upbringing of a Hebrew. Part of what's going on in Moses 1 is Moses'... You might call it his educational reorientation. And that's evident after that first vision with the Lord, he falls to the earth and he says, "Now for this cause, I know that man is nothing, which thing I never before had supposed."
Dr. Matthew L. Bowen:	00:12:11	You know, even during Moses' time, the pyramids of the old kingdom were already very, very old.
John Bytheway:	00:12:19	They were ancient already.
Dr. Matthew L. Bowen:	00:12:20	Yeah, and they were a testament to what human ingenuity and architecture and knowhow could bring to bear. But he's left after that first vision, realizing it's nothing in the grand scheme of things. And then we're familiar with his encounter with Satan, in what follows, and he calls upon God in the name of his only begotten and he's delivered. He experiences a type of deliverance that he is going to then be in charge of

orchestrating or being the instrument in pulling off, for all of Israel.

Dr. Matthew L. Bowen: 00:12:56

He sees the bitterness of hell and Satan's throwing the temper tantrum there. And he calls upon God in the name of His son, and is able to be delivered from that. And then in Moses 1:25, he's given the promise that he'll be made stronger than many waters. And that leads us to the way the Hebrew or the way the Israelites interpreted his name. They understood the name in terms of the Hebrew verb, *masha*.

Dr. Matthew L. Bowen: 00:13:26

In Exodus 2:10, you remember Pharaoh's daughter, names him Moses, "Because I pulled him from the water," *mashe ti hu*. The name Moses as a Hebrew name is pointed, as scholars have pointed out, as a pseudo active participle. Which would suggest the meaning, one who draws or pulls out. Psalms 18, where you have, "He pulled me out of many waters," would seem to connect us to the idea, the way they're understanding the name, Moses. The one who's going to pull Israel out of many waters.

Hank Smith: 00:14:05

When she names him, there had to be angels going, "Oh, you don't know." She's like, "One who pulls out of the water." And you're like, "Yeah, yeah. That's an understatement."

Dr. Matthew L. Bowen: 00:14:16

And so, an ancient Israelite audience reading this, they sort of see the cue in the text when they read it. And they say, "Okay, he's drawn from the water, but we know what he's going to do. We know what his role is going to be." He's going to be the one who pulls or draws Israel through the Red Sea. And the many waters, they're connected with Yam or the sea. A part of the ritual architecture of the temple with the Bronze Sea.

Dr. Matthew L. Bowen: 00:14:40

The Bible doesn't specifically talk about baptismal immersions in the Bronze Sea. But the dimensions of it, as David Calibrose pointed out, would certainly accommodate it. And the temple in the outer court were clearly used for washings, and so it suggests that the Brazen Sea in the temple was used in a similar fashion and function. Then this can help us think of baptism in a new way. The one who baptizes representing the Lord, as Moses in his prophetic role represented the Lord. What does the baptizer do? Pulls you out of the water. It brings in all of the typology and the symbolism with that, which... It's just fantastic. Being pulled from the waters, that's something that happens at birth. You're pulled from amniotic fluid. When at birth, you're born, this is imagery that comes in Moses 6 in the book of Moses, with the water, blood, and spirit.

Dr. Matthew L. Bowen: 00:15:41	And it's Elder Bednar who talks so much about how the ordinances teach us about the covenants. And so, when we think about what baptism is, it's teaching us about what the covenant is, that we're making. That should send our minds to the waters of Mormon in Mosiah 18, and all of the divine rebirth, and what kind of life we are entering into. It's laid out right there in those verses, eight through 10. What kind of life are we going to live from this time forward? In terms of mourning with those that mourn. Comforting those that stand in need of comfort. Standing as witnesses of God at all times. And entering his fold, taking his name on us, being called his people and serving him.
Hank Smith: 00:16:25	Matt, I'm not only going to see the atonement in these chapters, I'm going to now see the covenant of baptism, of rebirth coming through the water.
John Bytheway: 00:16:32	The ordinances. Yeah.
Dr. Matthew L. Bowen: 00:16:34	In fact, when we get to the end of 14, it's the start of the doctrine of Christ. This is verse 31. Israel saw the great hand, which the Lord wielded upon the Egyptians, and the people feared the Lord and believed the Lord and his servant, Moses.
Dr. Matthew L. Bowen: 00:16:49	That's the start of the doctrine of Christ. Faith in the Lord, Jesus Christ. And so we're on the covenant path. By the way, if you can find all the places that the word hand is used in chapter 14.
Dr. Matthew L. Bowen: 00:17:03	It's one of those key terms that helps you see what the story is. You're familiar with the Egyptian iconography that shows pharaohs raised hand, always raised to strike, his strong arm. Verse eight, for example, "The Lord hardened the heart of Pharaoh," or Joseph Smith translation, "Pharaoh hardened his heart. And he pursued after the children of Israel, and the children of Israel went out with a high hand." That's the Lord's hand. Because everybody in the ancient near east saw these types of illustrations of Egyptian iconographies used everywhere, Moab and all through the Levant where the Egyptians had a huge influence. And so this idea that the Lord is the one with the strong arm and the high hand is meant to help Israelites understand where the power really is.
John Bytheway: 00:17:53	Not in Pharaoh. It's in God.
Dr. Matthew L. Bowen: 00:17:55	Not in Pharaoh. Yeah.

John Bytheway:	00:17:56	It's in his high hand. With his strong hand, he'll lead us out, type of thing.
Hank Smith:	00:18:01	Nephi says, "Cursed is he that putteth his trust in the arm of the flesh."
Dr. Matthew L. Bowen:	00:18:06	That is exactly it. And that comes also from the Egyptian iconography, or as sort of a reaction against it. And Isaiah talks about this in other places, about the Egyptians being flesh. Jeremiah, I think, was the prophet Nephi was quoting specifically, but that's where Jeremiah is getting the language too, is the idea of the arm of the flesh, Pharaoh's strong arm. Pharaoh's horses are flesh. The Lord is much more than that.
Hank Smith:	00:18:35	Easy application there for us is there's all sorts of high hands, arm of flesh around us. The Lord is trying to tell us he is the power.
Dr. Matthew L. Bowen:	00:18:46	It's his high hand, or his strong hand, strong arm. We're familiar with the right hand as being the covenant hand. This is actually a Hebrew word. Most people know, but they don't know. It's in the name Benjamin, Binyamin, which means son of the right hand. And the right hand frequently shows up as a symbol of the Lord's power. Not only as power to do what he says he is going to do, but to fulfill the promises, covenants that he's going to do.
John Bytheway:	00:19:17	So when we read about first visions standing at the right hand of God, is that a symbol too, or the stoning of Stephen, Jesus at the right hand of God?
Dr. Matthew L. Bowen:	00:19:27	It's the favored place.
John Bytheway:	00:19:30	He's my right hand man type of a thing.
Dr. Matthew L. Bowen:	00:19:32	Exactly. In the ancient world, the right hand had connotations of favor. The left hand... In fact, the Latin word for left hand is sinister. That is the word in Latin for... I don't want any of our left-handed listeners to feel bad about it. The ancients just had a... This is the way they thought.
Dr. Matthew L. Bowen:	00:19:58	You remember in King Benjamin's sermon, at the end, he tells the people that he's very happy with the covenant that they've made, and he says, because of the covenant you've made. That's actually related back to Moses because Moses told the same thing. "Because of the covenant that you've made, you're the sons and daughters of Christ, for this day, he hath spiritually

begotten you. They become the *banine* and *banot* of Christ through the covenant. You become his sons and daughters. And then, just a couple verses later, I think verse nine of chapter five, he says, "You'll be found on the right hand of God." They're hearing those echoes of being sons and daughters at the right hand, maybe the most important moment in the speech, connecting them as sons and daughters of Christ.

Hank Smith: 00:20:56 Yeah. And Jesus himself uses it in the parable of the sheep and the goats. He's going to separate, and the sheep, he will put on his right. So yeah, sorry to all of our left hand listeners out there. They're just going to feel bad today. But don't worry. The Lord loves you almost as much as us right handers.

Hank Smith: 00:21:16 But this is great. This is something they would've understood, the idea of being on the right hand of God is in the favored place. This is awesome.

Dr. Matthew L. Bowen: 00:21:25 First, I'm going to go to the Joseph Smith translation for chapter 14, verse four. "And Pharaoh will harden his heart, and he shall follow after them. And I will be honored upon Pharaoh at all and upon his house. The Egyptians may know that I am the Lord." Of course, we see the Egyptians sort of regretting, even after all of the plagues, after the deaths of the first born in the country, even then, they do an about face, and then they come hard after the children of Israel. In fact, I made a list. Pick it up in verse 11. And here's one of the first examples of murmuring in the wilderness. "And they said unto Moses, because there were no graves in Egypt, thou hast taken us away to die in the wilderness. Wherefore hast thou dealt with us, to carry us forth out of Egypt?"

Dr. Matthew L. Bowen: 00:22:15 I have to remind students all the time, they do experience a lot of discouragement and anxiety and depression. You remind them that the Lord didn't bring them this far just to leave them in the desert, just to drop them and not have his purposes fulfilled in them. It's really easy to sometimes feel like the Lord's led you to a point, and that then he's just dropped you off. We have to remember that that isn't the case.

Hank Smith: 00:22:44 I didn't bring you this far just to have you die out here.

Dr. Matthew L. Bowen: 00:22:47 That's it. He always has more than one thing in mind, anyway, for any given transaction. Anything he does with us, there's multiple things he wants to happen. And we have to remember that, that we see within the narrow confines of mortal thought and vision. We think very linearly. And when we're in [inaudible 00:23:09], when we're in distress, it's very difficult for us to see



beyond that, when we are between a rock and a hard place like this.

Hank Smith: 00:23:20 I like that in verse 12. Didn't we tell you back there, just leave us alone. Let us stay there. It's better for us to live in Egypt than die in the wilderness. That's just so human. I'm quick to judge them, like, oh, come on, you guys. Have a little faith. But I can see that this is a human thing to do. We're out here and kind of miserable.

Dr. Matthew L. Bowen: 00:23:41 And you remember Laman and Lemuel. Nephi, he's very aware when their words start to align with those of the Israelites in the wilderness. In fact, his depiction of the family's journey, he's very conscious of the parallels and the similarities between his family's journey through the wilderness, through the Arabian Peninsula, to Bountiful. When Laman and Lemuel say it'd have been better for our wives to have died than to suffer these great afflictions, he's remembering these same words from the Israelites here.

Hank Smith: 00:24:17 Yeah. If I remember right, that's 1 Nephi 17.

Dr. Matthew L. Bowen: 00:24:20 17, yeah.

Hank Smith: 00:24:23 "Our father is foolish. He's led us out of the land of Jerusalem. We've wandered in the wilderness. It would have been better..." Almost the exact same phrase. "It would have been better that they had died before they came out of Jerusalem than to have suffered these afflictions." So yeah, I've never noticed that, Matt. Nephi is paralleling them.

Dr. Matthew L. Bowen: 00:24:41 We shouldn't be looking at the Israelites and saying, oh, those dumb Israelites. Don't they ever get the lesson? We should be saying to ourselves, how am I like this?

Hank Smith: 00:24:53 Yeah.

John Bytheway: 00:24:53 Yeah.

Dr. Matthew L. Bowen: 00:24:54 Again and again, you start to relate to the Israelites a little bit better when you realize we're a lot more like them now, and we don't take the looking down from the Rameumptom approach to viewing them. But we say, oh, this is relatable. I've been like this.

John Bytheway: 00:25:11 And it didn't make sense to them. Let's go camp next to the water. Oh, that's a great military strategy, so that we have no

escape. Gee, what a great idea, Moses. And the Pharaoh knew it, too. I mean, it sounds like they knew it. In verse three, "They are entangled in the land. The wilderness has shut them in." They just went up against a wall called the water. Well, God knows what he's going to do with the water, but they didn't see the way out, right?

Dr. Matthew L. Bowen: 00:25:35

That's it.

Hank Smith: 00:25:36

Oh, that's so applicable, John, the idea of I'm in a bad situation, and I kind of look to heaven and say, why did you do this to me?

John Bytheway: 00:25:43

Why did you do this to me?

Hank Smith: 00:25:46

It'd been better that I'd never been moved.

Dr. Matthew L. Bowen: 00:25:49

And it can seem so counterintuitive, the moves sometimes that the Lord guides us to make. We feel like it's an inspired decision at the time, and then when we go forward and act on it, suddenly, we find ourselves, and it seems like things are not working out, that things aren't going the way that they really should go. That's when we need to remember that the Lord, he has the strategy. So it might be counterintuitive or almost idiotic from a human perspective, but that he really does see it from God's eye view of it. That's the best view you can have.

John Bytheway: 00:26:23

The God's eye view. Oh, that's a great phrase. That's an eternal perspective. We might say, well, they don't even see what the Lord has in mind when they're camped against the water.

Hank Smith: 00:26:34

Where that, John, in the Doctrine and Covenants, where the Lord says, you cannot behold with your natural eyes...

John Bytheway: 00:26:39

Section 58. "For the present time, the things which God have prepared for them hereafter." In the present, you don't see it. "The design of your God," it says, "for that which will come hereafter." I've got a design here. I know what I'm doing.

Dr. Matthew L. Bowen: 00:26:53

And that's a great use of the word design.

John Bytheway: 00:26:57

It's planned. It's prepared.

Dr. Matthew L. Bowen: 00:27:00

There's architecture to it.

John Bytheway: 00:27:02

There's a way.

Dr. Matthew L. Bowen:	00:27:03	Some really bright people learn to play chess really well. The Gary Kasparovs of the world, they get really good at chess. And really good chess players can think a number of moves ahead.
John Bytheway:	00:27:14	Many moves ahead, yeah.
Dr. Matthew L. Bowen:	00:27:16	But the Lord is the master chess player. And he's thinking there's nothing our agency can do that his accounting can't account for and adjust to.
Hank Smith:	00:27:28	That's great. And you might look at one of his moves and go, that was a bad move. He's already 14 steps ahead. He's like, no, this wasn't a bad move.
Hank Smith:	00:27:37	I'm reading chapter 14, verse 13, the confidence of Moses. They feel like, well, we tried, and it's not working. And the angel comes and says, stop hating your brother.
Dr. Matthew L. Bowen:	00:27:49	"And Moses said unto the people, 'Fear ye not. Stand still, and see the salvation of the Lord, which he will show to you today. For the Egyptians whom ye have seen today, ye shall see them again no more forever. The Lord shall fight for you. And ye shall hold your peace.'" Before you do 1 Nephi 4, this reminded me. You remember Liberty Jail?
John Bytheway:	00:28:15	Yeah. 123, stand still. I was just thinking that.
Dr. Matthew L. Bowen:	00:28:19	Doctrine and Covenants 123:17, where Joseph Smith is telling the saints, "Therefore, dearly beloved, let us cheerfully do all things that lie in our power; and then we may stand still, with the utmost assurance, to see the salvation of God, and for his arm to be revealed." That's using the language right out of this verse and out of Isaiah 52 verse 10, "All nations shall see the salvation of God." Chapter 14, verse 30, "Thus the Lord saved Israel that day out of the hand of the Egyptians."
Dr. Matthew L. Bowen:	00:28:55	And so that story had power for Nephi. You were mentioning that there was no way forward with the plates. When Nephi can talk about it, "I will go and do the things that the Lord commands, for I know he giveth no commandment unto the children of men, save he shall prepare a way." That's the design.
Hank Smith:	00:29:12	He says to his brothers, 1 Nephi 4:2, "Therefore, let us go up. Let us be strong like unto Moses." He is really channeling this story to give him courage to move forward. I like that you said to him, it's not just a story. It's reality, and the Lord will do it for him too.

John Bytheway:	00:29:29	God can command Moses. He can command me to build a ship. Does he use the same thing in the ship building thing? Doesn't he go back to Moses there too?
Dr. Matthew L. Bowen:	00:29:37	In chapter 17.
Hank Smith:	00:29:39	Seems that if Nephi has two heroes, it's Isaiah and Moses.
John Bytheway:	00:29:43	Yeah.
Dr. Matthew L. Bowen:	00:29:44	And in 17, I mean, the obstacle there literally was the sea as well. The means of getting through the sea or getting over it was different, but it was the same thing. I think Jacob was aware of that, 2 Nephi 10, when he talked about he's made the sea our path. He's thinking Exodus again, and that this might have been a longer trip through the sea, but it was the same God who was delivering them.
Hank Smith:	00:30:11	Matt, I think you're bringing up a great point here, and that, is our listeners, I would say a lot of us, love the Book of Mormon. We'd probably prefer to read the Book of Mormon over and over and over. But I've noticed this year, the more we understand the Old Testament, the Book of Mormon becomes more powerful.
Dr. Matthew L. Bowen:	00:30:26	I agree. And there isn't a better reader of the Old Testament, of Isaiah and of the Pentateuch including Exodus than Nephi was. Nephi was a very good reader of scripture. As an ancient Israelite, he sees things that can really help guide our reading from a seventh and sixth century perspective.
Hank Smith:	00:30:51	Wow. That's great stuff.
John Bytheway:	00:30:53	Yeah.
Hank Smith:	00:30:55	Because I want to be a better Book of Mormon reader as well as Old Testament, so they kind of... They help each other.
Dr. Matthew L. Bowen:	00:31:01	They do. This is a part of the growing together of the two records that Nephi himself mentioned. That's a metaphor he uses, that the writings of the Jews and the writings that him and his descendants would carry out, that all of that would grow together. And it's awesome because he's got the perspective of being able to look, as an ancient Israelite, at ancient Israel's past, but he's also got prophetic vision where he's looking at the future of his descendants, the descendants of his brothers, and

even to our own day. And then he can tell us what we need to hear.

John Bytheway: 00:31:40

The lens through which he sees everything, he's remembering Moses, his backstory, to what he's going through.

Dr. Matthew L. Bowen: 00:31:48

And there was something else. When John brought up, "Therefore, let us go up. Let us be strong like unto Moses," I want you to look at the next phrase that he says. He says, "for he truly spake unto the waters of the Red Sea, and they divided hither and thither. And our fathers came through out of captivity on dry ground. And the armies of Pharaoh did follow and were drowned in the waters of the Red Sea. He speaks at the waters." You remember how he'd received the promise that he would be made stronger than many waters? His father has the dream of the Tree of Life, and then Nephi sees the things which his father saw. He saw that the rod of iron was the word of God. Now, he speaks at the waters. How did Moses divide the waters in chapter 14? He was told something very specific in a couple verses. When he divides... I think it's verse 16.

John Bytheway: 00:32:42

Is it verse 16? "Lift up thou thy rod. Stretch out thine hand over the sea and divide it."

Dr. Matthew L. Bowen: 00:32:50

He's told to divide it with the rod. Elsewhere in Exodus, it's called the *Matteh ha-elohim*, the rod of God. What's interesting is that in Egyptian, a language that Nephi tells us at the very beginning of his record that he knew, and he's proud of it because it's a second language, and not everybody had that kind of an education. He grew up speaking Hebrew in the area of Jerusalem, as all ancient Judaites and those of Israelite ancestry who were there learned. But his father taught him. And in Egyptian, the word for rod and word, and the verb to speak, are the same thing. The Egyptian word *medu*, which means a rod or a staff, it's also the verb for to speak. And in fact, when it's written in Egyptian, not only middle Egyptian, but later in the Egyptian of Lehi's time, they're still writing it with a rod hieroglyph as a part of the writing.

Dr. Matthew L. Bowen: 00:33:51

You really see this in chapter 17, going back there. 1 Nephi chapter 17, verse 26, "And now you know that Moses was commanded of the Lord to do that great work, and you know that by his word, the waters of the Red Sea were divided hither and thither."

Hank Smith: 00:34:11

Wow, yeah.

Dr. Matthew L. Bowen: 00:34:12	Well, this will get even better for our discussion of chapter 17 with the getting the water out of the rock. If you look down at verse 29, "And you know that by his word, according to the power of God, which was in him, he smote the rock and there came forth water." How did he get the water out of the rock?
Hank Smith: 00:34:30	With the rod.
Dr. Matthew L. Bowen: 00:34:32	With the rod.
Hank Smith: 00:34:33	So to Nephi, word and rod, because he knows Egyptian.
Dr. Matthew L. Bowen: 00:34:37	They're the same thing. Yeah. In fact, some scholars think that the word that's used in Hebrew for Moses' rod, <i>matteh</i> some scholars think that's actually an Egyptian loan word. That it's the word rod out of Egyptian. If that's true, that would strengthen the connection there. But Nephi clearly thinks of rod and the word in identical terms. Then later Mormon, this is Exodus language too, Helaman 3. In fact, this is, I think, one of the most important uses of both the imagery of Lehi's dream and the Exodus. So Helaman 3:29 and 30. "Yea, we see that whosoever will may lay hold upon the word of God." You can't lay hold upon a word per se, but you can if it's a...
Hank Smith: 00:35:26	It's a rod.
Dr. Matthew L. Bowen: 00:35:26	It's a rod. Yeah. "Which is quick and powerful, which shall divide asunder all the cunning and the snares and the wiles of the devil, and lead the man of Christ in a straight and narrow course." There's our way imagery, "A straight and narrow course across that everlasting gulf of misery, which is prepared to engulf the wicked," like the Egyptians and the-
Hank Smith: 00:35:49	Oh my word. What a connection.
Dr. Matthew L. Bowen: 00:35:52	It's really interesting, isn't it? So where are they headed? They're headed to the promised land, "And land their souls, yea, their immortal souls at the right hand of God." We've been talking about that too.
Hank Smith: 00:36:04	Oh my goodness.
Dr. Matthew L. Bowen: 00:36:05	"In the kingdom of heaven to sit down with Abraham and Isaac and with Jacob, with all our holy fathers to go no more out."

Hank Smith:	00:36:12	I mean, this is incredible. That that little connection right there has almost everything we've talked about. Helaman 3:29 and 30.
Dr. Matthew L. Bowen:	00:36:18	So you see Mormon, he's very familiar with the small plates and the imagery that Nephi uses, but he's bringing it all together. The Exodus, Lehi's dream, the idea of the way, the rod of iron, it's all there. Moses is sometimes called the man of God. So as we step into that role as men and women of Christ, when we take the rod... Jack Welch and I have been... He's over here as a missionary right here, and we've had conversations about this. Sometimes we think of the rod of iron in Lehi's dream as a kind of railing with little posts going down into the ground like the railings that we see outside of buildings. But it's never really described as that. It's just described as extending along, and it can be grasped. I sort of wondered whether the idea is that the Christ is holding the rod and he's extending it to us. Then we choose to grasp it, to lay hold on it.
Hank Smith:	00:37:21	My goodness, that Helaman 3, that was worth the price of admission right there. Yeah. To see Mormon channeling all that, dividing and leading the man of Christ across the gulf, I'd never seen that before. John, had you seen that before? Were you holding out on me?
John Bytheway:	00:37:42	Nope, and I love it. It's like, oh yeah, like Joseph Smith made this up. Like you said, Matt, this is Mormon having all of that in his backstory there and puts it all together, because you're right. You don't lay hold upon the word, unless you're talking about the word like the rod of iron.
Dr. Matthew L. Bowen:	00:37:58	You look at all the richness, the complexity, the subtleties that are in the text of the book of Mormon and the different styles in Nephi's style versus those of later writers, the way he writes versus Mormon and Moroni, you just will never convince me that that was all Joseph Smith. It just-
Hank Smith:	00:38:19	They just are totally different. You can read it just between Nephi and Jacob even.
Dr. Matthew L. Bowen:	00:38:24	Yep.
Hank Smith:	00:38:25	You can see it, but Nephi and Mormon especially.
Dr. Matthew L. Bowen:	00:38:28	One person would not be able to pull that off.

Hank Smith: 00:38:31 Yeah. So Matt, let's say Moses hears the author of this story and he's telling it, this is the moment in their history, right? So if I'm a contemporary of Moses and I'm reading this, this is my scripture, right? This is the moment of scripture, maybe a third Nephi 11 type moment. This is what the story's been building to is this day.

Dr. Matthew L. Bowen: 00:38:54 We have to appreciate the biblical text that we're working with is... We can think of the form that we have it in as something that's been edited in the way that Mormon edited his work. There's actually a conscious system or scheme that the author has in putting the narrative together, laying it out the way that he has. Then we get this, what's called the Song of the Sea, the song that Moses sings. Then there's a song that Miriam sings that the author chooses to pause on and really reflect by bringing all of these things together, not only the event of the Exodus in 14, but then the poetry that commemorates it in chapter 15. It's a moment. What do the kids say now? It's a vibe? It's-

Hank Smith: 00:39:41 It's a vibe.

Dr. Matthew L. Bowen: 00:39:43 He really wants us to pause and reflect on what just happened.

Hank Smith: 00:39:52 Wow. So 15 is not necessarily, "Let's go on with the story." 15 is the narrator saying, "Okay, everyone stop and just take that in. What just happened?" Which is maybe another reason why Nephi loves it so much, if he had something like this in his history. I know that the five books could have changed from the time Nephi had them to where we get them, but still, it's got to be something like this.

Dr. Matthew L. Bowen: 00:40:14 Well, before we get to 15, we should probably talk about verse 17, Joseph Smith translation here again. "I say unto thee, the hearts of the Egyptians shall be hardened. They shall follow them, and I will get me honor upon Pharaoh and upon his host and upon his chariots and upon his horsemen. The Egyptians shall know that I am the Lord when I have gotten me honor upon Pharaoh and upon his horses and upon his chariots and upon his horsemen." Then we get something I think is particularly interesting here. The angel of God, which went before the camp of Israel, so this angel, and there's a whole ton of discussion on the identity of who this is. Sometimes it is not clear that the angel of the Lord isn't the Lord himself. But anyway, the angel that's been out in front now swings around to the other side.



Dr. Matthew L. Bowen: 00:41:07	"The pillar of the cloud went from before their face and stood behind them. Then it came between the camp of the Egyptians and the camp of Israel. It was a cloud and a darkness to them, but it gave light by night to these. So the one came not near the other all the night." We sing in the hymn, "A Redeemer of Israel", "A shadow by day and a pillar by night." This is language that Isaiah picks up on in Isaiah 4 when he talks about that the Lord would provide similar protection to Zion, to his people, to their homes and dwelling places there in the end of Isaiah chapter 4. There's a lot of temple imagery there too. I think the point here is that the Lord is now going to act as a divine warrior to fight the battle for Israel, and he is going to make sure that they have all the protection that they need to pull it off.
Dr. Matthew L. Bowen: 00:42:09	Verse 21. "And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all that night." So we got the image of the hand there again, "And made the sea dry land, and the waters were divided, and the children of Israel went into the midst of the sea upon dry ground. The waters were a wall unto them on their right hand and on their left." But it would take an act of faith, even with everything going on, then to step forward.
John Bytheway: 00:42:39	To walk through that. In the movie, the walls, they're pretty high, the walls of water.
Dr. Matthew L. Bowen: 00:42:45	So the Israelites go in, and eventually the Egyptians are going to follow through. It came to verse 23, "And the Egyptians pursued and went in after them to the midst of the sea, even all of Pharaoh's horses, his chariots, and his horsemen. It came to pass that in the morning, the Lord looked unto the host of the Egyptians through the pillar of fire of the cloud and troubled the host of the Egyptians and took off their chariot wheels that they drave them heavily. So the Egyptians said, 'Let us flee from the face of the Lord,' for the Lord fighteth for them against the Egyptians."
Dr. Matthew L. Bowen: 00:43:19	At this point, it's now too late. They've gone in. They're mired in it. Then the Lord's going to give the instruction with his hand again. Sometimes hand even gets translated as power in other Old Testament passages. It's a clear indication of where the power is. It was to ancient Israel, and it is to us now.
Hank Smith: 00:43:39	I know in my students' minds are going to come, "Oh man, I don't like the Lord killing the Egyptians." Right? "It doesn't sit well with me to have the Lord just being like, 'Okay, that's it for them.'" Do you deal with that at all in your classes?

Dr. Matthew L. Bowen: 00:43:53	I deal with that with the flood in Genesis. One of the scriptures that I come back to frequently with this and with other issues is 2 Nephi 26:24. Again, it's a big picture type of perspective. So 2 Nephi 26:24. "He doeth not anything, save that be for the benefit of the world, for he loveth the world, even that he layeth down his own life that he may draw all men unto him, wherefore he commandeth none that they shall not partake of his salvation." If it wasn't for the ultimate benefit of humankind and the human family, the Lord wouldn't do it, because he does it out of love. In fact, he laid his own life down.
Dr. Matthew L. Bowen: 00:44:39	Yes, there are others who lose their lives in consequence of divine justice overtaking them. Sometimes when we persist in doing certain things, certain actions that have not only life-altering, but life-taking consequences, doesn't mean the Lord doesn't love us, but we can always be confident that when the Lord does anything, when it's him doing it, he's doing it for the benefit of the world, for the benefit of the human family and a lot more, because he loves other creatures.
Hank Smith: 00:45:16	I've often thought that the Lord, with us, physical death is such a permanent ending, but for the Lord, it's probably just a movement from one classroom to the other, right?
Dr. Matthew L. Bowen: 00:45:26	It is. Sometimes the same thing with the flood. You remember in Genesis, in the book of Moses, there were a lot of people ushered to the spirit world in a short amount of time. I don't want to make light of that, but the Lord really does see things on a continuum. We see things, we see death as a kind of a great finale in a one-act play sometimes when really there's a three-act play going on. The first and the third acts are of much greater length than any of us imagine. The third one, it has no end.
John Bytheway: 00:46:10	This one is but a small moment to Joseph Smith, right? This act two is but a small moment.
Dr. Matthew L. Bowen: 00:46:16	So the first one had no beginning and the third one will have no end, and yet this second act is so determinative.
John Bytheway: 00:46:27	Right, it's so important.
Dr. Matthew L. Bowen: 00:46:27	It's so crucial. The trajectory of where the third act goes.
John Bytheway: 00:46:30	And it's so temporary. I like how the Book of Mormon refers to it in more than one place as the day of this life.

- Hank Smith: 00:46:39 Also thought that the Lord is keeping his covenant here with Abraham, right? The Egyptians are not going to stop. They're going to keep coming after the Israelites, and God has made a promise to Abraham, and he's going to keep it. That means the end of the Egyptians, if God's going to keep his promise, but I want God to keep his promises. I'm relying on that.
- Dr. Matthew L. Bowen: 00:47:03 That's an important framework in which we need to see a lot of things, that the Lord is going to fulfill his covenants. He'll fulfill the covenant that he made to Abraham, Isaac, and Jacob, but he'll also fulfill his covenants to us. That's something that I think Jacob refers to elsewhere, that he's going to do certain things that he's promised while we're in the flesh. Some of those things will require resurrection for them to ultimately be done to us and for us. But that's one of the great things about the... I think that's one of the reasons why it was a part of when Jacob's describing the atonement of Jesus Christ as the way, in terms of the Exodus, that our redemption from death and hell and the resurrection of our bodies will ensure that God keeps every promise to us in time and eternity.
- Dr. Matthew L. Bowen: 00:48:03 So if there's anything we feel like the Lord has promised that we've been deprived of in mortality, it's going to be done to us. That's part of the Abrahamic covenant too. A lot of the promises made to Abraham, Abraham didn't see in mortality. A lot of them pertained to a timeframe long after his mortal life. For example, I had a friend years ago whose brother died as a missionary in a tragic car accident and his patriarchal blessing had all of these amazing promises that would seem to be unfulfilled, but they aren't, if we keep the perspective that the Lord can perform these promises, not only here, but hereafter in the resurrection, the resurrection will restore to us every good thing.
- Dr. Matthew L. Bowen: 00:48:56 I tell students that I'm looking forward to that, because not only because of not a hair of their heads shall be lost according to Amulek and Alma, but I have a son that I'm looking forward to raising with my wife who died very young, but that's one of the promises that we live for. It helps us. It helps us keep us in the way, keeps us on the covenant path, because we want to be worthy to receive those promises.
- John Bytheway: 00:49:28 The youth theme for this year is the Proverbs 3, the, "Trust in the Lord with all thine heart, lean not to thine own understanding." You can see how often with the murmurings they're leaning to their own understanding. The Lord's saying, "Will you just hold your peace?" Verse 14, "And I'll fight for you. Just be quiet." This year, I've had chances to talk to some youth

groups about that trust in the Lord theme. I've used that 2 Nephi 26. He doesn't do anything except it's for our benefit. Do you trust that? Do you trust that he loves you and that if you don't even see the reasons why, he's not doing anything except it's for our benefit? A lot of times we talk about justice and mercy, and if we had to pick a favorite, we might pick mercy, but a God that is just will recompense us for things that happen through no fault of our own, and I-

Dr. Matthew L. Bowen: 00:50:23

All of the unfairness.

John Bytheway: 00:50:24

All the unfairness, a God of justice will fix that somehow. I love that I've become more a fan of the God of justice when I hear about things that are tragic and unfair through no one's fault.

Dr. Matthew L. Bowen: 00:50:38

I appreciate that. I think it's really important to help students, young people see that justice and mercy aren't at the end of two long arms, but they're really part of two sides of the same coin. They're really almost the same thing, if you consider God's character, who he is. God is just and merciful. Everything that he does is both.

John Bytheway: 00:51:03

And you can trust him because he's not doing anything except it's for our benefit. This whole story is a good illustration of that. Because they keep murmuring.

Hank Smith: 00:51:13

Even after, John, even after this huge miracle, they're upset.

John Bytheway: 00:51:19

What have you done for us lately? Like we've all said, those silly Israelites, or are those silly Laman and Lemuel because we've got to look at us and say, "Have I done this?"

Hank Smith: 00:51:30

I looked up, this is the way. Section 104, the Lord says, "It is my purpose to provide for my saints. I want to give you these things. For all things are mine," he says. "But," this is 104:16, "it must needs be done in mine own way. And behold, this is the way." My kids love the Mandalorian, so they're going to love this particular episode.

Hank Smith: 00:51:58

And then I noticed Exodus 14:15, where the Lord says, "Move forward." Go forward. So the idea is move forward, don't look back to Egypt. This idea of it was better for us back there. And the Lord says, "No, no, no. Move forward. I will fight for you." I like what you said, John, "Can you just be quiet a second? I'm going to provide for you. Move forward." And to me, there's a lot of meaning there, don't you think, in the idea of move forward. I know that it's been hard, but I will provide for you.

And that seems to me what, Matt, what you said you and your wife are doing, is we're going to move forward in faith, trusting.

Dr. Matthew L. Bowen: 00:52:40

When we came to Hawaii, we came on a visiting professorship, and there was no guarantee that we would be here beyond a year. And then one year turned into two years and then two years turned into a third. And then at the end of the third year, a way was provided for us to be here permanently, and then to raise our family here. We had, in 2013... Our Oldest son, Zach, was born in DC in 2008. And then Nathan in 2011, which I told you about. And then Adele, our daughter, was born in 2013, and the way was provided for us to be here and to raise our family here.

Dr. Matthew L. Bowen: 00:53:16

I'm almost speechless with gratitude for just how good the Lord's been to our family through it all. I know it's not the end of our challenges and trials. And we've had a lot of those even since then, but you just have those experiences in life where you know that the blessings could have come to you in no other way than through the Lord's providing them, in the way that Hank was just talking about.

Hank Smith: 00:53:49

So, move forward, right? Move forward. Tell the children of Israel to move forward. What do you want to tell us about the Song of the Sea?

John Bytheway: 00:53:56

Let's talk about that because I have read some commentaries call it Song of the Sea. I've heard Matt, and the synopsis right here, call it the Song of Moses. So I guess there's a couple of different ways to look at it.

Dr. Matthew L. Bowen: 00:54:09

Yeah. There's Song of Moses or Song of the Sea. And then sometimes, Deuteronomy, you got 32 and 33 that sometimes get that name, too, Song of Moses.

Hank Smith: 00:54:20

And when Isaiah writes his songs, doesn't he write something very similar?

Dr. Matthew L. Bowen: 00:54:24

Yeah. In fact, Isaiah 12 is deeply dependent on the Song of the Sea here. There's a strong intertextual relationship between those two.

Hank Smith: 00:54:35

And Nephi puts that in the Book of Mormon, right?

Dr. Matthew L. Bowen: 00:54:37

Yep. And we could talk about there's a lot of divine warrior language at the beginning. "The Lord is a man of war," verse three. "The Lord is his name. Overthrowing Pharaoh's chariots"

and so forth. But look in verse six, where you've got the right hand again.

John Bytheway: 00:54:51

Yeah.

Dr. Matthew L. Bowen: 00:54:52

"Thy right hand, Oh Lord, is become glorious in power. Thy right hand, Oh Lord, hath dashed in pieces the enemy." There is some temple language here, too. In fact, I want to make sure we don't miss it. I think Jennifer Lane teaches it this way, and maybe Gaye Strathearn, too. But the idea of the Song of Moses and the Song of Miriam as being songs of redeeming love. You remember when Alma talks about that, have you ever felt to sing the song of redeeming love. If so, can you feel so now? These are songs of redeeming love.

Hank Smith: 00:55:31

Oh, my word, Matt, you're killing me. I felt like I knew the Book of Mormon and now phrases in the Book of Mormon means more when you understand the Old Testament.

Dr. Matthew L. Bowen: 00:55:40

I feel like sometimes alone in this because I feel like we kind of do it backwards sometimes. We really push the Book of Mormon and the New Testament when, and that's good, we should, but we should also help Latter Day Saints and help our students understand how both of those books of scripture presuppose a really thorough knowledge of the Old Testament. I mean, there's certain things that Nephi just assumes you have a basic grasp of.

Hank Smith: 00:56:11

Right.

Dr. Matthew L. Bowen: 00:56:13

In some places he'll slow down and he'll really kind of unpack it for us. But in a lot of times he just has to move forward and assume you know. And that's why I love that because I'm having these experiences all the time, too. These epiphanies where I just like, "I never saw that before. I never saw that before." And that's why we never get to a point, as students of the scriptures, we never get to the point where we will have exhausted our capacity to learn more or to understand them with a greater depth or to be drawn closer to Christ because of what we're reading. If we get to the point where we say, "I'm good. I know this." That's the attitude that the Lord doesn't like. He talks about that. The minute we say we have enough, he's going to take away and we're going to lose what we have.

Hank Smith: 00:57:02

Yeah.

Dr. Matthew L. Bowen: 00:57:02

So-

Hank Smith:	00:57:05	My goodness. Feel the sing the song of redeeming love that's Alma 5:26. John, did you see that before too? Or you been holding out on me on that one?
John Bytheway:	00:57:12	Just yesterday was talking about the Alma 5:26. I like that Alma is talking to people who are already, today we would say members of the church. But he says there was a time when the gospel made you want to sing. Do you still feel that way? Are you going forward or are you digressing? And it's such a great question, but I hadn't connected it to this. The idea that it's a redeeming love, a deliverance song, a redeeming song. That's kind of cool too, especially thinking of the trouble they're in Moses' situation here, the Lord's going to redeem them and deliver them.
Hank Smith:	00:57:51	Matt, as they come out of the water, is this kind of a hearkening back to the creation story and Noah, the floods receding, and here we are again coming out of the water?
Dr. Matthew L. Bowen:	00:58:04	It's all of it. Coming forth, the newness of life. It's resurrection, it's rebirth. It's the new creation. It's the new life. Yeah. It's all of it. Talking about the baptismal typology. You remember, Paul's the one who he also says, I think that's first Corinthians 10 where he talks about that they were all baptized in the sea and in the cloud to Moses.
Hank Smith:	00:58:27	He actually mentions Moses and baptism, which I think is interesting, because we don't get the word baptism in the Old Testament.
Dr. Matthew L. Bowen:	00:58:35	And that word, you know they're Hebrew words, like <i>Toval</i> that describe essentially the same thing. You take baptism back far enough in Greek, [foreign language 00:58:45] had to do with the immersing of ships in water, the idea of being immersed in water and ritual immersion. It may not mention baptism in the Old Testament by that name, but there are clear antecedents for it there and elsewhere.
John Bytheway:	00:59:05	Yeah. When you read about baptism in the Bible dictionary, it's like Adam was baptized. It's always been a thing, but it's a little harder to find in the Old Testament. And if baptism's a Greek word, you probably won't find it in the Old Testament. At least not in that word. What was the word you said?
Dr. Matthew L. Bowen:	00:59:22	Or <i>Toval</i> yeah, to dip.

John Bytheway:	00:59:25	You read about washing and so forth. And the Mikvah bath today, I suppose.
Hank Smith:	00:59:30	Let me make a modern day application and see what you guys think. If I read Exodus 15 as me, and the Egyptians are the adversary or my sins, and now I'm singing praises to God who has destroyed my sins. Look at verse nine, the enemy I will pursue, I will overtake that the lust may be satisfied upon them. I will draw my sword. And we feel that way sometimes that our sins or even our trials are going to overtake us. And here the Lord has provided a way out. I like that modern application. I can see myself in Exodus 15:6, taking the sacrament with my right hand saying, "Lord is become glorious in power." He's dashed to pieces the sins, the things keeping me from heaven, my sins and my trials. He's dashed them to pieces. I don't know. Do you feel like we could make a modern application like that?
Dr. Matthew L. Bowen:	01:00:26	Absolutely. I mean the right hand, as we mentioned, is the covenant hand. I wanted to mention too, that that word lust in verse nine, the Hebrew word there's <i>nephesh</i> , which means my soul, my desire. Lust, when the king James translators translated it, it didn't have quite the same baggage that it has now.
John Bytheway:	01:00:46	Footnote nine B gives us the Hebrew soul, i.e., desire. So that's really nice to have those little study helps there that kind of clarify what lust means there.
Hank Smith:	01:00:58	So yeah, here comes the adversary who wants to overtake us, destroy our lives. And he was sunk. If you look at verse 10, my sins sank in the mighty waters. It's kind of like this idea of baptism that God provided away for me to sink my sins and difficulties away in the water.
John Bytheway:	01:01:18	They sink as lead.
Hank Smith:	01:01:21	They just sink.
John Bytheway:	01:01:22	They dropped like a rock. Yeah. So this kind of a song, it reminds me of Nephi's psalm and 2 Nephi 4 of Mary's Magnificat and Luke, what is that one? Just this kind of song of praise. Look at all the things the Lord has done for me. And I think in the manual, it talks about read the song and as a family search for things that God did for the Israelites and think of things that he could do for you, it says in our official manual, which is a nice way to apply this chapter.



Dr. Matthew L. Bowen: 01:01:55

And another one, Hannah, her song in 1 Samuel 2 is another really good one, at least a couple verses I wanted to focus on here were verse 16 through 17. Fear and dread shall fall upon them. The greatness of thine arm, there's that imagery again, they shall be as still as a stone till thy people pass over. Oh Lord, till thy people pass over, which thou hath purchased. The word there, purchased, can mean recovered is the same one that Isaiah uses when he says that the Lord will set his hand the second time to recover his people. It can mean to buy. It can mean to create. It can mean to get or gain. Thou shalt bring them in, and plant them in the mountain of thine inheritance in the place, oh Lord, which thou has made for thee to dwell, in the sanctuary, this is all temple language.

Dr. Matthew L. Bowen: 01:02:49

Oh Lord, which thy hands have established. You remember when, back in Exodus 3 Moses telling Pharaoh that the Lord wanted him to bring Israel out so that they could serve him upon his mountain. It was a Latter Day Saint scholar, John Linnquist who said that the Jerusalem temple is the architectural embodiment and ritual enlargement of Israel's experience at Mount Sinai. So with everything, with the brazen sea symbolizing the red sea, the elder there in the court even before that. And then the holy place, and then the holy of holies. Our temples today still fit that basic pattern with a celestial area and terrestrial, which mostly pertain to Melchizedek priesthood ordinances and then the outer court, the outer area, which is terrestrial. So, you have that sort of, what Joseph Smith described as the three principle rounds of Jacob's ladder, still present in the architecture and the ritual design of our temples. Verse 17 is a clear reference to the temple.

John Bytheway:

01:04:09

Sanctuary. Capital S sanctuary. Please join us for part two of this podcast.



John Bytheway:	00:02	Welcome to part two of this week's podcast.
Hank Smith:	00:07	Matt, are we ready to move on? Because I'm just interested in this idea of... We've had this incredible experience and you might have a tendency to think nothing's ever going to be hard again, right. Never doubt.
John Bytheway:	00:21	And then you take a drink of water and you go, this is bitter.
Hank Smith:	00:24	Yeah.
Dr. Matthew Bowen:	00:25	Do you remember how you felt when you were baptized? After I was baptized, even when I was eight, I felt really, really good. We've really repented. And we feel the holy ghost. We just don't ever want to do a bad thing in our lives ever again. But then 10 minutes later, or something happens, you get mad at your sister or your roommate or you have a misunderstanding with your spouse and then the balloon's popped and you're brought back down to reality. I was just thinking here, Star Wars, the episode four ends on just this tremendous high note.
Hank Smith:	00:57	Right.
Dr. Matthew Bowen:	00:57	And then movie Empire Strikes Back, shows that they're right back in it. And it's kind of like that in our lives. The opposition is going to be with us in one way or another, till the end of our lives.
John Bytheway:	01:09	You have this wonderful, wonderful moment in the waters of Mormon with Alma, but then Amulon is out there circling in the wilderness. And pretty soon he is going to find you, put you in bondage.
Hank Smith:	01:22	I think life has its verse 22's. Moses brought the children of Israel from the Red Sea. They went out into the wilderness and they went three days in the wilderness and found no water. Life has all of a sudden things go, blah. And it's not so fun.

Dr. Matthew Bowen:	01:38	By the way, since you brought up Amulon, talks about Amulon in the task masters, Mosiah 23 or 24, that language is specifically taken from the Exodus.
John Bytheway:	01:49	Yeah. It sounds like the Egyptian task master.
Dr. Matthew Bowen:	01:51	It is. And-
John Bytheway:	01:52	Yeah.
Dr. Matthew Bowen:	01:53	Mormon is deliberately trying to draw that comparison so that the redemption of Alma the Elder and his people is like...
John Bytheway:	02:01	Right.
Dr. Matthew Bowen:	02:01	It's a replication of history. For ancient Israel, history wasn't just one linear thing. It was circular.
John Bytheway:	02:12	Like a cycle. Yeah.
Dr. Matthew Bowen:	02:13	Like one eternal rep playing out again. In Mosiah 23 and 24 with the redemption of Alma the Elder and his people.
Hank Smith:	02:22	Oh, it absolutely is, Matt. I'm dying. This is not fair.
John Bytheway:	02:28	This is a new redemption story. That's what I like about this is because when the rising generation has trouble, the angel doesn't have to say arise and remember Moses, he says arise and remember the captivity of thy fathers, all of a sudden, it is very recent for them. And that's why I like that. They have a new... In the book of Mormon, their own deliverance story. It's great to remember back to Moses, but now they have their own. And remember the captivity of thy fathers in the land of Helaman.
Dr. Matthew Bowen:	02:58	We talk about the new and everlasting covenant being new and everlasting, but we have to connect to the most recent stories too. We were just talking about the experiences of the pioneers.
John Bytheway:	03:09	Brigham Young. Yeah.
Dr. Matthew Bowen:	03:10	That they were in a captivity of sorts. They were in circumstances that they definitely hadn't chosen and that they needed to be delivered from.

Hank Smith:	03:22	This is Mosiah 24:17. The Lord said to Alma, thou shalt go before this people and I will go with thee and deliver this people out of bondage. That's Moses language.
Dr. Matthew Bowen:	03:34	It's all from the Exodus.
Hank Smith:	03:36	It says, when they get out in the valley of Alma, they poured out their thanks to God, just like Exodus 15.
Dr. Matthew Bowen:	03:44	Songs of redeeming love.
Hank Smith:	03:45	Their men and all their women and their children lifted up their voices in praises of God. There's your Exodus 14 and 15 right there.
Dr. Matthew Bowen:	03:52	And I think that's what Alma, the younger, is asking the members of the church in Zarahemla to remember because some of them had been there. Some of them, this was still living memory for them. That can you remember, even in our own history, the saints got out to the valley and they tilled the desert and made it bloom and all of that. But you read some of the stories in church history, Brigham Young was really worried that the saints... His greatest worry was that they would get rich and kick themselves out of the church.
John Bytheway:	04:22	Right. I love that. These people will stand robbing, mobbing, persecution and remain true but my greater fear's that they cannot stand wealth. I share that in my class and say, how many of you woke up in the middle of the night with this horrible nightmare that you became rich? Oh, I'm so glad I woke up. That was awful. Suddenly I had all the money I needed. That was terrible.
Hank Smith:	04:42	That's when I'm like President Kimball, Lord, give me this mountain, right. Lord, give me this difficulty. I'll take on that trial of-
Dr. Matthew Bowen:	04:51	If I were a rich man.
Hank Smith:	04:53	Yeah. So far we've channeled Fiddler on the Roof and Star Wars. We're doing pretty well here. So they've had this incredible experience and now they're pretty thirsty. They go to drink the waters of what is it? Mara.
Dr. Matthew Bowen:	05:08	Mara. Yep.
John Bytheway:	05:09	Uh-huh (affirmative).

Hank Smith:	05:10	And they're bitter
John Bytheway:	05:11	Verse 23.
Dr. Matthew Bowen:	05:12	And that becomes the basis for the naming of the place. Mara.
Hank Smith:	05:15	And the people murmured, what shall we drink?
John Bytheway:	05:18	Is there a Hebrew meaning to that word?
Dr. Matthew Bowen:	05:21	Yeah. Mara means bitterness. And you remember Naomi, and book of Ruth, Naomi is a name that means pleasant or sweet. And then she says, with what's happened to her, she says, call me Mara, bitter.
Hank Smith:	05:37	The opposite.
Dr. Matthew Bowen:	05:38	Then in verse 25, when it says, and he cried out to the Lord and the Lord showed him. The word in Hebrew there is actually like... And it's the same word where you get the word Torah or Yara, it means to teach by pointing the finger. The Lord pointed him to... It's either a tree or a piece of wood. It might not be an entire tree because he has to throw it in the water, cast it into the waters and the waters were made sweet. And it's interesting because it points the episode will explain the meanings behind the names of these different places where they'll travel in their journey. We should go to the manna. And so again, we got murmuring again.
Hank Smith:	06:21	That's got to be the Lord. Oh, here we got murmuring again. We got murmuring again.
Dr. Matthew Bowen:	06:26	Murmuring again. The whole congregation of the children of Israel murmured against the Moses and Aaron in the wilderness and the children of Israel said unto them, here we go again, would to God, we had died by the hand of the Lord in the land of Egypt and here's the misremembering right? When we sat by the flesh pots and when we did eat bread to the fall, when the circumstances aren't ideal or even when we're immersed in sin, we can sometimes remember the past. I think Joe Spencer's talked about this, that sin misremembers the past. So they're misremembering this whole thing. We did eat bread to the fall.
John Bytheway:	07:03	Wait, weren't you guys in bondage? Yeah.
Dr. Matthew Bowen:	07:05	This wasn't a trip down to the cafeteria at Helaman Halls, where they could eat anything they wanted. I mean, they're

misremembering the past. And so I think it's interesting that the Lord proposes here is going to teach them. Then the Lord said unto Moses, behold, I will rain bread from heaven for you. And note, there's a Christological type there that the Savior himself and John 6 and that wonderful bread of life sermon that he's really tapped into. And the people shall go out and gather a certain rate every day and that I may prove them or test them whether they will walk in my law or no. I'll skip to verse six. And Moses said unto all the children of Israel, at even then shall you know that the Lord hath brought you out of the land of Egypt. They need to be reminded of that.

John Bytheway: 07:54

Yeah, already.

Dr. Matthew Bowen: 07:55

Already. There's not a huge time that's elapsed here. It helps us appreciate that miracles, even big miracles can have a short shelf life, in terms of our memory. We'll connect this to the sacrament, right? That's one of the reasons people in other faiths wonder why we have the sacrament so often, weekly.

John Bytheway: 08:13

Oh gosh, I'm so thankful we do.

Dr. Matthew Bowen: 08:15

I am too, because we have to be put in remembrance, at least that often. When we remember Christ and we covenant our willingness to remember him, we're not just remembering him and his atoning sacrifice. We're also remembering all the other acts of deliverance, great and small and all of the other miracles in our lives. And we need to be put in remembrance of that constantly and this would've been putting them in remembrance of that every day.

Hank Smith: 08:46

Yeah, daily

Dr. Matthew Bowen: 08:47

And twice on Fridays before the Sabbath.

Hank Smith: 08:51

This is great stuff. It's difficult to become converted to daily scripture study or daily prayer. But once you are, and you realize the blessings of that daily habit or that daily reminder, it really is quite a wonderful experience.

John Bytheway: 09:06

And Hank, I love how the Lord connects this to food. Just yesterday I was teaching blessed are they that hunger and thirst after righteousness and I thought, have you ever in your life said, I don't think I've had a thing to eat since Thursday. You don't forget to eat for four or five days, but you might forget to take in some spiritual food for that long. That's why I love the daily part of this.

Dr. Matthew Bowen:	09:30	I'll ask my students that, how many of you have ever fasted for a day and everybody's hands up. Then you say, how many of you fasted for two days or three? And then the hands drop down pretty quickly. Then I'll say, how many of you've gone for more than a week without reading your scriptures? I don't tell them to put their hands up, but they get the point. Our bodies remind us really quickly, well feed me, feed me, feed me. But our spirits aren't quite that way. We have to take thought for their nourishment. There has to be more intentionality and purpose in that nourishment.
John Bytheway:	10:06	How often do hunger and thirst need to be addressed? I like to ask them. Well, pretty much daily. Do you ever get to the point where you're like, well, I guess I've eaten enough in this life. Are you ever done hungering and thirsting? No, never. Spiritually speaking, I love to try to make that connection. I should live up to it myself, but I love that idea of daily manna so you keep murmuring so I'm going to send daily manna.
Hank Smith:	10:33	Yeah.
John Bytheway:	10:34	To remind you that way.
Hank Smith:	10:35	John, my good friend Lynn Bowler, hasn't missed a day of reading it, the book of Mormon since he was 12.
John Bytheway:	10:42	Wow, that's awesome.
Hank Smith:	10:42	And he counts that as a large part of his success in life is he says, because I just have that daily habit. I was also thinking of Enos my soul hungered,
John Bytheway:	10:52	My soul hungered, not my body hungered, my soul... Yeah. That's good.
Dr. Matthew Bowen:	10:57	And that connects to the sacrament prayer, that connects to the souls of all those who partake of it, the word nephesh. We talked about that a minute ago. And the nephesh, it had a reference to not only a person's soul, it was the idea of the entryway, the throat. And it was the word that they had for appetite. And in the sacrament prayer, it's not talking about our physical appetites because nobody is going to... Except maybe on fast Sunday, nobody's going to get satisfied by one piece of bread.
Hank Smith:	11:27	Yeah.

Dr. Matthew Bowen:	11:27	And a cup of water. But we're talking about our spiritual appetite. We're really being focused on that in the ordinance.
Hank Smith:	11:37	I'd never made that connection between Enos, my soul hungered and the sacrament to the souls of all those who partake of it. You're showing me things I've never seen before. And I love it.
Dr. Matthew Bowen:	11:46	You're very kind.
Hank Smith:	11:47	John, you probably already made all these connections. You're like, oh...
John Bytheway:	11:51	No, not at all. I am right there with you. And do you know what I keep thinking of, is when at the end of Jesus' visit in the new world, when he says and it says, he expounded all the scriptures in one. I thought, how do you get a ticket to that? Because somehow I bet he connected everything they had to everything else they had. And I think that's kind of what we're getting a taste of today. Thank you, Matt. You're connecting the Old Testament, the Book of Mormon in wonderful ways.
Hank Smith:	12:20	Oh, in wonderful ways and the New Testament. I wrote down your quote with the murmuring of chapter 13, here we go again... Because I mean, there's a lot of murmuring in verses seven, eight and nine. He hears your murmurings against the Lord.
John Bytheway:	12:36	And then there's more in verse 12, he has to send quail.
Dr. Matthew Bowen:	12:41	The quail miracles are... I think they're [inaudible 00:12:43]. In Utah, you see this because they're around. The quails are... And you see it in the miracles that kind of come crashing in to the camp. And if you ever watch quails, it takes them so long to react to anything.
Hank Smith:	12:59	To recover.
Dr. Matthew Bowen:	13:00	They're not the swiftest on the uptake at all. And so you can kind of see, how that-
John Bytheway:	13:08	So the Lord made it so easy for them. I won't send hummingbirds. I'll send quail.
Hank Smith:	13:15	They do. I've never noticed that, but we have a bunch around here and on the road, it's almost like you're going to hit them before they run out of the way.



Dr. Matthew Bowen:	13:21	Yeah.
Hank Smith:	13:22	You're going, come on guys, come on, move.
Dr. Matthew Bowen:	13:25	I ate quail once and it's really nothing to write home about. I mean, it's... that like chicken joke.
Hank Smith:	13:33	It tastes like chicken.
Dr. Matthew Bowen:	13:33	Yeah.
John Bytheway:	13:34	It kind of makes me feel grateful. I have heard the murmurings. He even hears that, it doesn't say I have obtained noise canceling headphones, but he's even heard the murmurings and he responded, wow.
Hank Smith:	13:49	Now what is the word murmur? I mean, do we know much about that word because obviously, Nephi uses it to describe his brothers.
Dr. Matthew Bowen:	13:55	Yeah. I think I'm trying to remember, [inaudible 00:13:58] , I think is one of the verbs that's used, I think. And I think that there's another one grumble, complain.
John Bytheway:	14:03	Grumble that's a good one.
Hank Smith:	14:06	Grumble. He's like, I've heard your stomachs and your mouths. My mouth is murmuring and my stomach is grumbling.
John Bytheway:	14:13	Well, you mentioned John six, can you tie these together for us? Because I think it's so cool, the way the Lord does it in John six.
Dr. Matthew Bowen:	14:21	Says your fathers... ate manna in the wilderness and are dead, but then he connects it. He says, I am that bread from heaven. The type, it's like this with the brazen serpent miracle and a number of the other types that we read about in the Pentateuch in these stories. It's not the type itself that's the thing. From Lehi and their family and the wilderness, it wasn't the Liahona itself that was the thing. If you don't get to what the type is pointing to... You remember there's a couple times where this connection's made and Jacob makes it in Jacob four, Amulek makes it in Alma 34, that the law was pointing their souls.
Hank Smith:	15:05	Yeah.

Dr. Matthew Bowen:	15:06	To him. It's pointing our souls to him, every whits pointing to that great and last sacrifice. The types can get in the way, if the deeper spiritual understanding isn't understood. And it's that way even with the sacrament too, when you're really young as a kid, you're just excited about the bread and water coming around. You're not thinking much about what it means. Even there, if we're not careful, the symbol gets in the way of what is symbolized, if we're not thinking or we're not looking to Christ. And that verb is associated with both the miracle of the brazen serpent and the Liahona in the Book of Mormon, the looking to him, seeing him, looking upon him in faith.
John Bytheway:	15:52	Tell us the meaning of the word manna.
Dr. Matthew Bowen:	15:56	Yeah. That one's an interesting. Manna is the spelling that comes out of the Greek Septuagint, that's the Greek translation that was later made of the Hebrew Bible. In Hebrew, it's just <i>man</i> and there's a play on words going, they called it manhu or... And it can mean two things. It can mean what is it or the statement can mean it is <i>man</i> and there's an Arabic word actually, <i>man</i> that refers to the Tamarisk manna of the Sinai peninsula. That word means thin or fine. And that's how the...
John Bytheway:	16:30	The manna was.
Dr. Matthew Bowen:	16:31	Yeah. There's a play on words going on in the story here, what is it? Or it is <i>man</i> . It can either be taken as a question or a statement, but the question might make better sense in the context of the story. And there are other Semitic languages in which <i>man</i> is used as a word asking a question.
John Bytheway:	16:53	For your children, okay, have your bowl of that. Well, what is it, right?
Hank Smith:	16:59	What is it?
John Bytheway:	17:00	Exactly. What is it, mom? Right? Mm-hmm (affirmative).
Hank Smith:	17:04	And the Lord wants them... he says, I want you to do this daily, except for the day before the Sabbath, you're going to gather twice as much. And it seems like they have a hard time keeping all the instructions... Look at verse 20, notwithstanding, they hearken not unto Moses, but some of them left it till the morning and it bred worms and stank and Moses was wroth with them. They seem to figure it out though, that this is how it-
John Bytheway:	17:27	That it's a daily thing.

Hank Smith:	17:29	It's a daily thing. This is how it's going to work.
Dr. Matthew Bowen:	17:30	Elder Christofferson. He's got a series of videos where he talks about the daily bread and what that means for us. I really love him. I recommend them. The Lord is patient with them. He's giving them bread day to day. And one of the things that Elder Christofferson said was that, because the Lord's showing such patience with them and with us, we also shouldn't expect immediate deliverance from problems or just immediate solutions to things. The Lord doesn't expect immediate perfection from us either, but day by day increment. That's another thing that the manna can symbolize for us and the sacrament too, daily incremental, gradual improvement. The Lord's not expecting perfection from us. And we shouldn't expect instant gratification of our desires from him.
Hank Smith:	18:24	That's really great. I'm thinking of Matthew 5 in the Lord's prayer, give us this, our daily bread, this incremental... I understand the idea of my relationship with you is incremental, it's day by day.
John Bytheway:	18:37	And just that the Lord would use that as a metaphor for himself, as I am that daily bread. I'm the John 6... I'm the manna that came down from heaven. And the manna that they said, are you going to be like Moses? And he's like, Moses, didn't give you the manna.
Hank Smith:	18:54	Yeah.
John Bytheway:	18:55	I gave you the manna.
Dr. Matthew Bowen:	18:55	Some of them were really grossed out because they thought...
Hank Smith:	19:01	How can this man give us his flesh?
Dr. Matthew Bowen:	19:03	They think he's talking about corpse consumption and things that were just completely against the law of Moses. And they failed to really tune in to what was beyond the symbol.
Hank Smith:	19:16	Right.
Dr. Matthew Bowen:	19:16	That was him.
John Bytheway:	19:17	Well, this is a hard saying.

Hank Smith:	19:19	His apostles come up and say, what are you doing? And many leave after that, right? That's John 6:66, as many from that time forth walked no more with him.
John Bytheway:	19:30	Well, and as Matt said before, where are you going to go? Where else would we go? What else is out there, if you're trying to convince people against the truth? Well, what have you got to offer?
Dr. Matthew Bowen:	19:40	They can offer the... I guess Esau's bowl of lentil soup, which lentil soup, if you've had it. I mean, it's decent. I don't think lentil soup is anybody's favorite food, but in the end, I mean, Esau exchanges the eternal blessings of the Abraham covenant for a bowl of soup, all that the father has, who the father is, his essential life and character for a bowl of soup. Jewish rabbis have drawn attention to that. The exchanging of eternal things for more or less bowls of soup in the world.
Hank Smith:	20:14	I've noticed right at the end of 16, that Moses has Aaron make a kind of a memorial bowl... this pot of bread is going to be something to remember. So it's like an item that is used to remind me.
Dr. Matthew Bowen:	20:30	One of three witnesses that will go into the arc of the covenant. Aaron's rod will be another one of those when we get down the line, the tablets of the commandment, which will be forthcoming also later in Exodus. And then here's that first witness. It's the omer of manna from the... what they're experiencing. Now, it's the first witness to them.
Hank Smith:	20:55	I got to tell you, this has been fantastic so far. Okay. Let's go to chapter 17.
Dr. Matthew Bowen:	21:01	Again, murmuring, right. Verse two, more for the people that chide with Moses and said, give us water that we may drink. And Moses said unto them, why chide ye with me? Wherefore do you tempt the Lord? And the people thirsted for water and the people murmured against Moses and said, wherefore is that thou hast brought us up out of Egypt. Again, here's the theme. You've brought us out here just to kill us and our children and our cattle with thirst. The miracles have a short shelf life. And that was another lesson from the Book of Mormon, right? Laman and Lemuel saw some of these types of miracles. They heard the voice of the Lord. They saw an angel, unless you're remembering constantly, we've been talking about daily bread, weekly partaking of the sacrament, unless you're being put constantly in remembrance of the Lord. That was the... In fact, that was the goal of the law of Moses.

Dr. Matthew Bowen:	21:56	You remember Abinadi talks about this, about the... It kept them in the path of their duty. The law of Moses was designed to do that with its types and rituals and everything so that you would be constantly thinking about the Lord.
John Bytheway:	22:11	And King Benjamin talks about having the law constantly before their eyes.
Dr. Matthew Bowen:	22:16	And that was the goal of the phylacteries too. You remember, even putting scriptures in boxes on the forehead and on the wrist so it's just always there.
John Bytheway:	22:27	Bind the law to your head.
Dr. Matthew Bowen:	22:30	And so Moses, I think he's fearing for his life at this point. It says, and Moses cried under the Lord saying, what shall I do under this people? They be almost ready to stone me.
Hank Smith:	22:39	They're going to kill me. They crossed through the red sea. I fed them every day and they're about ready to kill me.
John Bytheway:	22:44	So they're not singing, we thank thee oh God for a prophet.
Hank Smith:	22:48	For a prophet.
John Bytheway:	22:48	Yeah.
Dr. Matthew Bowen:	22:50	And the Lord said to Moses, go on before the people and take with thee, of the elders of Israel and thy rod, where with thou smotest the river and take in thine hand and go. And again, we talked about how Nephi would've understood what's happening here in terms of the rod and the word. Behold, I will stand before thee there upon the rock in Horeb. So this is very near Sinai and thou shall smite the rock and there shall come water out of it, that the people may drink and Moses did so in the sight of the elders of Israel. And then you get an explanation of the naming of the places here. And he called the name of the place Massah and Meribah, because of the chiding of Israel and because they tempted the Lord saying, is the Lord among us or not? Those places Massah means testing, places of testing or testing ground or something like that. And Meribah means contention. So they're testing the Lord and they're contending with the Lord. And so that'll be memorialized in these place names.
John Bytheway:	24:00	So don't name your children Meribah.

Dr. Matthew Bowen:	24:05	Maher shalal hash bas is probably not going to be on anyone's short list of baby names. That name-
John Bytheway:	24:12	Destruction is imminent.
Dr. Matthew Bowen:	24:13	Yeah. Destruction is imminent. Although you think about it, it is a good, appropriate name for a toddler but...
Hank Smith:	24:22	When Isaiah's wife heard that, oh no, what type of child is coming?
Dr. Matthew Bowen:	24:27	You can imagine her not saying anything, but just raising her eyebrows, looking at him like...
Hank Smith:	24:33	Maher shalal hash bas.
Dr. Matthew Bowen:	24:35	Where's this going?
John Bytheway:	24:36	Can I name the next one? Yeah. What was Shear-Jashub, the other, what was that mean? A remnant shall return, right?
Dr. Matthew Bowen:	24:44	Jashub is a remnant shall return. And that one's... that's actually connected to the Exodus too, that ties into that passage in Isaiah that we were talking about in Isaiah 51, the redeemed would be able to return to Zion with songs of everlasting joy on their heads. So in the name, there's the judgment, there's... remnant implies that there was a... divine justice over to hook them at some point, but then there's also implied mercy, the remnant then will repent and return or come back.
Hank Smith:	25:16	So he smites the rock and the water comes out. What am I supposed to see here?
Dr. Matthew Bowen:	25:22	This is something that I think Isaiah alludes to, that he'd led them to the desert and they thirsted not. For Lehi and his family, I wonder what this would've meant, the being led in the more fertile parts of the wilderness, where there was game, where there was food, but also water sources where they could drink. When you think about that, again, typologically, we talked about the way, the journey, it's not easy. The Lord provides and that's that same... back to first Nephi 17, he said that he would be their light in the wilderness. And he said, I'll prepare the way before you. And so I think this is a part of that. This is a part of him giving us a way. In fact, that the meaning of the idiom prepare the way, it means to clear the way, it means to take the obstacles out of the way. Thirst would be an obstacle.

Hank Smith:	26:13	Well, I think about a modern application of this would be life got really hard for me. And I don't see a way. We're in the middle of the desert here. I don't see a way that I'm going to survive this and the Lord's, you are going to survive, I'm going to provide a way. And it's going to come from an unlikely place, smite the rock.
John Bytheway:	26:34	Can I bring up another movie?
Hank Smith:	26:37	Please do.
John Bytheway:	26:39	George Bailey. And It's a Wonderful Life. Show me the way Lord. And he said, I'm not a praying man, but show me the way.
Hank Smith:	26:45	You could probably do an impression. Couldn't you, John?
John Bytheway:	26:49	I'm not a praying man but I... You don't happen to have eight thousand dollars, do you? I've loved that scene. Show me the way.
Hank Smith:	27:00	I love that, John, that idea of-
Dr. Matthew Bowen:	27:02	I love it.
Hank Smith:	27:02	And I love the answers to prayers come from a place where you just wouldn't think it would come from, unlikely sources. You get a place you didn't think was going to be a blessing and it ends up being a blessing.
Dr. Matthew Bowen:	27:16	I think most of listeners will have experiences like this when they think about it, people who stepped into their lives at different times, in different ways and helped shape their lives and maybe helped open a door for them where there wasn't a way forward before. Well, I think Amulek's a perfect example of that. What you just mentioned for Alma. You remember in Alma eight, he went in there the first time and into Ammonihah had a really rough experience. He's ready to walk away from the situation. But then... And I've always loved this, that the Lord sent him the very angel that had stopped him in the way before. You talk about a tender mercy, in terms of helping Alma know that he was in good standing with the Lord at this point for all of his efforts. And then the angel sends him back and I'm sure it was the same angel who appeared to Amulek.
John Bytheway:	28:14	I'm so glad that Mormon chose to include that sentence, behold, I am He that delivered it unto you. It's like, that was me, do you remember me? I scared you so bad back then that

		you're doing so well now, never heard anybody say this, but I'd love to believe that angel is Abinadi. I just think that would be cool if that was Abinadi.
Dr. Matthew Bowen:	28:33	I do too. I do too.
John Bytheway:	28:33	That was watching that family that Alma the Elder defended and now he's talking to Alma, the younger and saying, you're doing great ever since I knocked you flat in Mosiah 27.
Hank Smith:	28:50	Maybe we should change the primary song. I know the Lord provides an unlikely way, right? He wants me to obey something that I probably won't see coming.
John Bytheway:	29:01	I was thinking about this idea of holding up Moses's arms and thinking about a contrasting, don't steady the arc, but here is a help Moses by holding up his arms when they were fighting with Amalek, not to be confused with the Amulek we've just been talking about in the Book of Mormon.
Dr. Matthew Bowen:	29:20	This is sustaining in the most literal sense of the word. Sustain comes from a Latin word that means to hold, <i>tenere</i> and sub from below.
Hank Smith:	29:33	To hold from below.
Dr. Matthew Bowen:	29:34	Yeah, I mean, that's what they're doing. This is, I think, crucial to Joshua's growth and his role later that he'll fill, with the Lord when he is Moses' successor, but him and Hur being there on the right and the left of Moses... Anybody who served in the church and a capacity as a bishop or a quorum president, or a relief society president or primary president, you're incredibly grateful for counselors, especially counselors when they step in and they sometimes really do this. And in the same token, if you're in that kind of position and you have counselors who jump ship and don't help very much, it can leave the bishop or the president... It can feel pretty lonely if they don't have the support.
Hank Smith:	30:30	The footnote has grew heavy with wariness. That sounds kind of, yeah. If you're alone, you grow heavy.
John Bytheway:	30:38	It's a great application for that. When I was called to be Bishop and had, I don't know, a week or two to find counselors. When those counselors accepted, oh, this the heaviness and wariness was decreased. I knew I had counselors now that had agreed to do this. And okay, maybe with these two guys, I can do this.



Hank Smith:	31:00	And it's not just counselors as well. We all sustain.
John Bytheway:	31:04	We all sustain.
Dr. Matthew Bowen:	31:06	Sustain. Yeah.
John Bytheway:	31:06	I heard it called once the covenant of common consent. And that was my favorite way to hear it called, that it wasn't just... that this isn't sustaining, that is signifying that you will sustain, which is an ongoing covenant.
Hank Smith:	31:20	The covenant hand, right. There's our right again.
John Bytheway:	31:22	Mm-hmm (affirmative).
Dr. Matthew Bowen:	31:24	Yeah.
John Bytheway:	31:24	Yep.
Dr. Matthew Bowen:	31:25	We sustained President Nelson and the first presidency and the 12, when we support their prophetic initiatives, that if we are pulling a children of Israel on them and we're...
Hank Smith:	31:40	Almost ready to stone me.
Dr. Matthew Bowen:	31:42	Yeah. And if we're mentally, if not literally stoning the prophets. I've been amazed in, if I can speak plainly here, at social media over the course of the last few years. People who profess to be active members of the church are willing to say about the prophet and the first presidency and the 12, kinds of things that they're willing to say and I've even seen people say that they, to the effect that they wish that the President of the church would die or that they wouldn't shed a tear. And you cannot say that you are sustaining the prophet in any meaningful sense, if you harbor those types of attitudes. Know that one of the best things that we can do for ourselves spiritually is to get a testimony of the Savior and that he calls living prophets, and that we can get a testimony that they are guided from the Lord.
Dr. Matthew Bowen:	32:41	And I do not say that to imply infallibility. That's not a word that we use in connection with mortal human beings, other than the Savior himself. He's the one we would say is infallible, but we do receive his word with patience, as if from the mouth of the Lord himself. And if we can learn to do that, I think we... Because when we murmur and complain, like we've been reading about in these chapters, the ones that we're really hurting is first ourselves and we can also damage the faith of our children and

their ability to receive the word of the Lord through the prophet in patience and faith.

- John Bytheway: 33:23 Elder Jeffrey R. Holland gave this talk two years ago called A Prayer for the Children, I think. And he said that we can't flirt with cynicism and skepticism, and then not expect our children to turn that flirtation into full blown romance.
- Hank Smith: 33:41 Exactly right.
- John Bytheway: 33:42 Amazing talk "Prayer for the Children".
- Hank Smith: 33:45 That verse 17, for the people be almost ready to stone me. I think we have seen a little bit of that.
- John Bytheway: 33:52 I just wrote in my margin, people who are attacked on social media going, look what they're doing, stoning you on social media.
- Hank Smith: 34:00 And then this idea of sustain or holds you up from below. So sustaining isn't just not stoning Moses, right. I sustain him, I haven't thrown any stones. I haven't complained.
- John Bytheway: 34:14 I haven't posted anything.
- Hank Smith: 34:16 Are you actively upholding him up?
- Dr. Matthew Bowen: 34:18 I think President Nelson, I hope I'm right on this. He said, it's also upholding their prophetic priorities. We're willing to honor, not only them, but honor what they counseled and they've decided on behalf of where the saints need to go, that we uphold that and not dig in our heels, the chiding there, that's the contending. That's not going to facilitate having the presence of the holy ghost in our lives so that we have that voice behind us saying, this is the way, walk in it, way Isaiah describes. We can't have that kind of revelation that we need, if we're digging in our heels at this, that whatever comes from the prophet at every term.
- Hank Smith: 35:03 Man, Matt, that's beautiful. And I like how the Lord is preparing Joshua here. Write this in the book and make sure Joshua writes this down, because he's going to need this. He's going to need this.
- John Bytheway: 35:15 Elder Maxwell gave a talk called "Murmur Not" in October of 1989. And he said, murmurs have short memories. Israel arrived in Sinai then journeyed onto the holy land, though they were

sometimes hungry and thirsty, but the Lord rescued them whether by the miraculous appearance by quail or by water struck from a rock. Strange, isn't it brothers and sisters, how those with the shortest memories, have the longest lists of demands. However, with no remembrance of past blessings, there's no perspective about what is really going on. This powerful verse in the Old Testament reminds us of what is really going on. And then he quotes Deuteronomy 8:2, and thou shalt remember all the way, which the Lord thy God led thee, these 40 years in the wilderness to humble thee and to prove thee and to know what was in thine heart, whether they would keep his commandments or no. That's good stuff.

Hank Smith:	36:10	Murmurs have short memories, but a long list of demands.
John Bytheway:	36:14	A long list of demands.
Hank Smith:	36:17	Wow.
Dr. Matthew Bowen:	36:17	That ties together a lot of things that we've been talking about today.
Hank Smith:	36:20	It does.
Dr. Matthew Bowen:	36:21	Very nice. So we've got the commandment to get it in writing. Then there's that last bit about the Amalekites that they'll come back very famously in 1 Samuel 15. You remember with Saul, this kind of leads to the end of his kingship and the Lord's rejection of him. So maybe not too much more to say there. That name of the altar that's built Jehovah Nissi, that word nes is a word that means... it can mean Ensign or standard or banner. It's the word that we're going to see later with the brazen serpent in Numbers 21, when Moses puts a serpent on the pole. It's also the same word that Isaiah uses when he talks about lifting up an Ensign to the nations and the standard. That's a really important word for Isaiah.
John Bytheway:	37:15	Is that Isaiah two?
Dr. Matthew Bowen:	37:17	Yeah. In fact, he uses a theme. If you ever want a fun exercise, go through every instance where Isaiah uses the words, Ensign, standard or banner and it's kind of fun.
Hank Smith:	37:30	I did not realize how heavily Isaiah leans on the books of Moses.
Dr. Matthew Bowen:	37:35	There's a lot of Exodus imagery in Isaiah.

Hank Smith:	37:39	So great. Matt, this has been fantastic today, really just a whole lot of fun. I feel like I've just opened up new rooms in my own house. Where, how long has that been there? And I've never seen it. I think our listeners one, are grateful for you and then two, I think they'd love to hear a little bit of your journey as a Bible scholar and a Latter-day Saint. How do those come together for you?
Dr. Matthew Bowen:	38:00	I'm going to share some weird stuff that I don't think I've ever shared publicly. My mom will remember this. I was just really into the scriptures at a very young age. In fact, I would even write my own. I would write them... This is at five or six, just imitating biblical language.
Dr. Matthew Bowen:	38:20	So I guess that should have been a sign that this was all on the way. My mother did something that just really has served me well, set me up for good things. She read the Book of Mormon with me, around the time of my baptism. She read through it with me twice. There's a tradition in Judaism of taking Torah scroll or parchment and putting honey on it, letting the children put that on their tongue. And it helps them. It's the idea of making the word of the Lord sweet unto them. You'll remember that passage in Jeremiah, my words were found and I did eat them, joy and rejoicing of my heart, eating the word and having it be sweet. I went through a period of time where I really struggled as a teenager in terms of activity and faith. And I just... I had a testimony that the church was true, but I just kind of lost my orientation to the gospel in a lot of ways.
Dr. Matthew Bowen:	39:25	And I didn't really find it until I was 18, almost 19 and really coming into mission age and then some really awesome things happened during that period of time in my life that really kind of... I had experiences that showed me that the Lord really knew who I was and I mean, unmistakably knew who I was and what direction he wanted me to go. In fact, I'll never forget. I'd been praying about whether to serve a mission and how that answer came and when it came and it was one of the most distinct answers to prayer I've ever received. And it was not something I conjured for myself because I didn't want to serve a mission at first. But when the answer came and it came... It was like my body was filled with light from the crown of my head, and then working down to the soles of my feet.
Dr. Matthew Bowen:	40:21	And I comprehended with every aspect of who I am, what I needed to do and it helped make the decision to go serve. And I went and served in the California Roseville mission and had experiences there that gave me the first inklings that I would need to study some ancient languages. And I let somebody talk

me out of it when I got home, because they said, you can't make any money doing that. But eventually the Lord brought me right back around to that. I was the... I think the late bloomer. I was 26 by the time I graduated from BYU in Provo and I was 31 by the time I got into the graduate program that I wanted to be at, at the Catholic University of America. By the way, no pun intended, I met my wife, Susie. This was six weeks maybe after I got out to Washington DC. How you escape Utah Valley as single after being there most of my life, I managed to do it, but I met Susie right after that.

Dr. Matthew Bowen: 41:26

And then we started our family and the blessings just came. I think that's a big part of my testimony, is I saw the miracles along the way, unmistakable that helped me. The open doors helped me get to where I needed to go. And even when disaster struck, I mean, my wife, after our second son Nathan was born, he was born by a placenta abruption about 15 weeks early almost, not quite 25 weeks. And he lived 33 days. And even then, there wasn't a miraculous healing and in giving us the outcome that we all hoped for and wanted. But even in that, we saw so many miracles from the very beginning to the very end and afterwards. We saw miracles, things I could talk and go into a lot greater depth that those miracles showed us proof positive that the Lord knew our family.

Dr. Matthew Bowen: 42:31

He knew us individually. He knew what we needed. He helped us get to Hawaii, helped me finish writing a lengthy dissertation of 500 plus pages. You know what that's like? And it's just miracle after miracle and then the miracle that I mentioned earlier today of being able to stay here in Hawaii and raise our family here. Even in the great blessings and even in the trials, has just been one testimony after another, to me of the goodness of God. I know that he knows me. I only get really disappointed when I know that my performance could better measure up to the blessings that he has given me. But even then, I know, like Nephi, I know in whom I've trusted and I know I'm just going to pick myself back up and keep trying and keep fighting and keep moving forward and a world today like we're all experiencing. We've all been through a lot with COVID. We're seeing a lot now happening with the world being in commotion with what's going on in Ukraine.

Dr. Matthew Bowen: 43:42

And I just know that through it all, it is all in his hands. Our time here is going to be not that long in the grand scheme of things. But I think we really will be grateful for all of the relationships that we've developed. The Lord's goodness has been really manifested to me there in wonderful ways. And I couldn't have done anything that I've done without the help of a lot of people

in helping me and shaping me in ways great and small and being instruments and empowering me to do the things that I've done. That's something I'm grateful for every day, those types of blessings. I would just close with a testimony of Jesus that I know that he lives. And I know that he atoned for me, that he atoned for all humankind and that he is the way, the truth and the life. He can show us the way because he is the way, that atonement is real. And one day we're going to know it even better than we know now.

Dr. Matthew Bowen: 44:52

And the proofs will be unmistakable. We will realize then how much we love him, but even more, how much he loved us. I say that in the name of Jesus Christ. Amen.

Hank Smith: 45:04

Amen. What a great day. John Bytheway, what a great day. Thank you. Doctor Matt Bowen, thank you for your time and your expertise. It's been wonderful. Thank you all of you for listening today. Thank you for being with us. We're grateful for your support. We want to thank by name, our executive producers, Steve and Shannon Sorensen and our sponsors, David and Verla Sorensen. And we hope all of you will join us on our next episode of FollowHIM.

## HOW CAN WE CONNECT TO THE OLD TESTAMENT?



Hank Smith:	00:05	Hello, everyone. Welcome to FollowHIM Favorites. My name is Hank Smith. I'm the host of a podcast called FollowHIM. And I am here with my wonderful, beautiful, fantastic co-host John Bytheway, one of the greatest people ever. Yeah, that guy just behind you there, John.
John Bytheway:	00:20	Who is he talking about?
Hank Smith:	00:22	Now for this year, John, for FollowHIM Favorites, we've been answering a question from each lesson. The question this week for Exodus 14 through 17 is basically how do I connect with the Old Testament? Because this stuff is really old. We're talking the parting of the Red Sea and bread falling from heaven. This isn't something that happens to me every day. How do I connect with something that is so long ago?
John Bytheway:	00:50	Here's what I'd like to say. It's not just their story. It's our story. I had a girl in one of my classes, Hank. She had a Jewish background. I had asked, just threw out the question, somebody tell us about Passover. What is that? What happened? And her answer, all she said was it was so brief, but it changed my life. She said, "Oh, that is when we were saved from the plague by marking the door post with blood." She didn't say that is when they were saved. This is us. She said, "That is when we were saved from one of the plagues by the blood being over." And she referred to these people as us. And I will never forget that, identified with them this. And so that helped me to say, this is our story. This is the people of God.
John Bytheway:	01:39	We are trying to be the people of God. So how we connect with them? Well, this is our story. And we can even look at this and look at our patriarchal blessings and say, yeah, these are my people. Because I came from one of these tribes. And yeah, it's different culture, background names, everything. But we see so many of the things that we do in what they do, because murmur, we complain, but we're delivered.

Hank Smith:	02:06	Yeah. Let's talk about this murmuring and complaining idea because when I say, oh, I can't connect. And then I see all this murmuring. I'm like, wait, is this my journal? Yeah, I can connect here because things get difficult for them in different ways of course than perhaps they do or us. But when things get difficult, they murmur, which is this idea of kind of complain, be angry, look at God and kind of shake your fist at heaven. Like why'd you do this to me? How have you learned about complaining from these people? Have you gotten better than that? I don't hear you complain much, John. So something must have happened along the way.
John Bytheway:	02:44	We edit that part, but it was a blessing for me and the Lord inspires every mission call, but it was a blessing for me to go where I did because it helped me to realize today we call it first world problems. Right. My diamond earring scratched my iPhone. So we call them first world problems. But for me, I realized that I had spent a lot of time as a teenager complaining about my blessings. My dad had this old 64 Dodge Polar, that was swamp green. And that was one of our high school cars, me and my siblings.
Hank Smith:	03:17	Swamp green.
John Bytheway:	03:18	Oh, it was horrible, Hank. I have pictures. I'll show you. But if my friends in the Philippines would've said your family has a car? And I would've had to say, well, we have three, but they're old. And I realize I have been complaining, not about my problems. I've been complaining about my blessings. I'm looking like at Exodus 16:4. "I, the Lord, will rain bread from heaven for you." What? Food is just going to fall out of the sky. Right. But pretty soon they're like, is this all there is? We're getting sick of manna. Right? Just like that old thing, that plaque that you see, I complained about having no shoes until I saw a man who had feet. And so there's always a perspective in... And that's helped me a lot. Sometimes I realize I am complaining about my blessings, not my problems.
Hank Smith:	04:09	Yeah. And maybe why that's why the Lord put it in here for us is we can see how obviously they're being blessed and yet they're still complaining and the Lord might be going, okay, pick up on that idea. Pick up on that idea that it's pretty obvious that they're getting all these blessings and yet they're still complaining. I've had students ask before, these huge miracles, crossing of the Red Sea, right? It's hard to connect with that when I don't see that in my day. And I've often compared the crossing of the Red Sea to the atonement of the savior, which is very much a part of our day. It's very much a part of our daily



talk, things we focus on in church, in seminary, in our families. Here we are. We're backed up against the Red Sea, the celestial kingdoms on the other side, and here comes the Egyptian army.

- Hank Smith: 04:58 I would call it the law of justice. It's coming for you. And you've got no way out, right? Justice is coming and you are standing there staring at it. And heaven's on the far side of the Red Sea. There's just no way you're going to get there. The law of justice is going to catch you. And what happens? The way is made, right? The Lord makes the way for you to cross, get away from the law of justice, go through the water, kind of like a baptism, and get to the promised land on the other side. So in my mind, when I think of the crossing of the Red Sea and these huge miracles, I keep coming back to, we have the same God, this is the same person who's dealing with us provides a way for us. He provides a road, provides a path for us to be with our families forever. So for me, I try to not say, oh, the big miracles are of the past because the biggest miracle of all is the savior's atonement and it's very much a part of my day.
- John Bytheway: 05:58 Yeah. And I think there's a lot of the Old Testament is just big and observable and big physical miracles that are huge, that you can see. And then there're these miracles that are inside, a miracle that God can forgive or so thankful that just what you said, he can forgive and open up the way for me to live with him again. And so that's miraculous. The resurrection, miraculous, and that he can make that happen for all of us is miraculous. Yeah. Maybe there was more big... And I mean, I'm thinking the Book of Mormon and the darkness for three days. Well, we can sometimes have darkness emotionally in our lives or whatever, and the Lord can change it from dark to light. And so it's a miracle inside sometimes.
- Hank Smith: 06:46 Well, I mean, think about it, John. If you were to share these people our day, they would be saying those are huge miracles. Right? They can cross the earth in a day. I can fly from Salt Lake to Israel. I can get there in one day. That would be a miracle.
- John Bytheway: 07:01 What's that thing called, a microwave? Wow.
- Hank Smith: 07:03 You have all the scrolls of the prophets on a tiny little device. Are you kidding? That's a miracle. Right? So we look at their day and think, oh, I'll never see those kind of miracles. And they might look at our day and say the exact same thing. Those are huge miracles. You're just living with and you just think they're normal. They're everyday life. I remember it was Elder Maxwell who said, "Everyone is shocked when Jesus turns water into wine, but we're not so shocked when he uses water and makes

grapes every day." It's not so shocking because it just happens right in front of us.

John Bytheway: 07:39

We're used to those miracles.

Hank Smith: 07:41

Well, we hope that you are connecting to the Old Testament. We hope that this year has been something for you where you're starting to see yourself and connect with these people. Like John said, you're seeing that this is a we story. This is our family. This is our history. If you want more of that, come join us on our podcast. It's called FollowHIM. You can look it up wherever you get your podcast. But if not, that's okay. Come join us next week for another FollowHIM Favorites.