



“My Presence Shall Go with Thee”

Show Notes & Transcripts

Podcast General Description:

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

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

Podcast Episode Descriptions:

Part 1:

How is the blood and sacrifice on the altars in the Old Testament related to the sacrifice of Jesus Christ? Dr. John Hilton III explores the importance of service, sacrifice, and the Sabbath day.

Part 2:

Dr. Hilton returns and discusses the importance of serving God, how to consider difficult portions of the scriptures, and how Moses's life testifies of Jesus Christ.

Timecodes:

Part 1

- 00:00 Part 1–Dr. John Hilton III
- 01:07 Introduction to John Hilton III
- 05:32 Background to animal sacrifice
- 08:01 Altars now and in the Hebrew Bible
- 09:54 The Last Supper and the new covenant
- 12:34 Hebrews 9:19-20
- 15:53 Death is an “all in” sacrifice
- 18:43 Lesser-known people who are types of Jesus Christ
- 20:43 The influence of the Holy Ghost makes people better at all manner of things
- 23:33 Joseph the Carpenter was one of the best men, “Who ever lived”
- 25:39 President Hinckley “your calling is just as important as mine”
- 27:59 Everyone has the ability to create. Quote by Elder Uchtdorf.
- 30:27 The Sabbath Day
- 36:12 The Sabbath is a day of “dos”
- 38:49 The Saturdays of our lives
- 41:21 John Bytheway shares a personal experience about a delay in his life
- 44:43 Lazarus is a story with a delay
- 47:24 Prophetic prayer
- 51:07 Words related to “repent”
- 53:17 End of Part I

Part 2

- 00:00 Part II– Dr. John Hilton III
- 02:50 Shifting the responsibility
- 03:42 Agency & accountability, act or be acted upon
- 07:04 Jesus is the only sure foundation, anything else will fail us
- 12:44 How do these sometimes troubling stories fit in with what we already know?
- 14:35 Death is moving to a different classroom
- 16:59 Internalizing the Atonement
- 17:34 Moses communicating with the Lord, the type of communion we can have
- 20:41 The Lord is ready to bless us and wants us to choose Him
- 21:17 More revelation given to Moses, the nature of God
- 24:04 The Lord’s people are distinctive
- 28:01 Moses as a type of Jesus Christ
- 32:25 Experiences of trusting the Lord in the delay

- 36:36 Tender mercies, the Lord knows each of us by name
- 41:55 End of Part II

References:

- "April 25–May 1. Exodus 24; 31–34: “My Presence Shall Go With Thee”". 2022. *Churchofjesuschrist.Org*. <https://www.churchofjesuschrist.org/study/manual/come-follow-me-for-individuals-and-families-old-testament-2022/18?lang=eng>.
- Craven, Becky. 2022. "Careful Versus Casual". *Churchofjesuschrist.Org*. <https://www.churchofjesuschrist.org/study/general-conference/2019/04/12craven?lang=eng>.
- Ellertson, Carol F. 2022. "The Sanctifying Power Of True Ritual Worship | Religious Studies Center". *Rsc.Byu.Edu*. <https://rsc.byu.edu/gospel-jesus-christ-old-testament/sanctifying-power-true-ritual-worship>.
- Hafen, Bruce C. 2022. "A Disciple’S Journey". *BYU Speeches*. <https://speeches.byu.edu/talks/bruce-c-hafen/disciples-journey/>.
- Halverson, Jared M. 2022. "Swine’S Blood And Broken Serpents: The Rejection And Rehabilitation Of Worship In The Old Testament | Religious Studies Center". *Rsc.Byu.Edu*. <https://rsc.byu.edu/ascending-mountain-lord/swines-blood-broken-serpents-rejection-rehabilitation-worship-old-testament>.
- Hilton III, John. 2022. "- John Hilton III". *John Hilton III*. <https://johnhiltoniii.com>.
- Hilton III, John. 2022. "“See That Ye Do Them” | Religious Studies Center". *Rsc.Byu.Edu*. <https://rsc.byu.edu/vol-10-no-3-2009/see-ye-do-them>.
- Hilton III, John. 2022. "Author - John Hilton III - Deseret Book". *Deseretbook.Com*. <https://deseretbook.com/t/author/john-hilton-iii>.
- Hilton III, John. 2022. "Seeking Jesus - John Hilton III". *John Hilton III*. <https://johnhiltoniii.com/seekingjesus/>.
- Hilton III, John. 2022. "Teaching The Scriptural Emphasis On The Crucifixion Of Jesus Christ | Religious Studies Center". *Rsc.Byu.Edu*. <https://rsc.byu.edu/vol-20-no-3-2019/teaching-scriptural-emphasis-crucifixion-jesus-christ>.
- Hilton III, John. 2022. "Teaching The Scriptural Emphasis On The Crucifixion Of Jesus Christ | Religious Studies Center". *Rsc.Byu.Edu*. <https://rsc.byu.edu/vol-20-no-3-2019/teaching-scriptural-emphasis-crucifixion-jesus-christ>.
- Hilton, John. 2022. *Amazon.Com*. https://www.amazon.com/Founder-Our-Peace-Christ-Centered-Patterns-ebook/dp/B086N6BKHB/ref=sr_1_1?crid=3HXDRJH0A3T0Y&keywords=john+hilton+iii&qid=1649814405&s=digital-text&spreffix=john+hilton+iii%2Cdigital-text%2C93&sr=1-1.
- Hilton, John. 2022. *Youtube.Com*. <https://www.youtube.com/watch?v=fY8cw7gkDKo>.

- Holland, Jeffrey R. 2022. "Always Remember Him". *Churchofjesuschrist.Org*.
<https://www.churchofjesuschrist.org/study/general-conference/2016/04/always-remember-him?lang=eng>.
- Lane, Jennifer. 2022. "The Whole Meaning Of The Law | Religious Studies Center". *Rsc.Byu.Edu*.
<https://rsc.byu.edu/gospel-jesus-christ-old-testament/whole-meaning-law>.
- Nelson, Russell M. 2022. "The Sabbath Is A Delight". *Churchofjesuschrist.Org*.
<https://www.churchofjesuschrist.org/study/general-conference/2015/04/the-sabbath-is-a-delight.18?lang=eng#18>.
- Oaks, Dallin H. 2022. "Truth And Tolerance | Religious Studies Center". *Rsc.Byu.Edu*.
<https://rsc.byu.edu/vol-13-no-2-2012/truth-tolerance>.
- Pike, Dana. 2022. "Biblical Hebrew Words You Already Know And Why They Are Important | Religious Studies Center". *Rsc.Byu.Edu*. <https://rsc.byu.edu/vol-7-no-3-2006/biblical-hebrew-words-you-already-know-why-they-are-important>.
- "Sabbath Day—At Home". 2022. *Churchofjesuschrist.Org*.
<https://www.churchofjesuschrist.org/media/collection/sabbath-day-at-home?lang=eng>.
- Shannon, Avram R. 2022. "'Torah In The Mouth': An Introduction To The Rabbinic Oral Law | Religious Studies Center". *Rsc.Byu.Edu*. <https://rsc.byu.edu/vol-19-no-1-2018/torah-mouth-introduction-rabbinic-oral-law>.
- Tanner, John S. 2022. "Labor And Rest | Religious Studies Center". *Rsc.Byu.Edu*.
<https://rsc.byu.edu/notes-amateur/labor-rest>.
- Uchtdorf, Dieter F. 2022. "Happiness, Your Heritage". *Churchofjesuschrist.Org*.
<https://www.churchofjesuschrist.org/study/general-conference/2008/10/happiness-your-heritage?lang=eng>.
- Webb, Chad H. 2022. "'Above All Things'". *Churchofjesuschrist.Org*.
<https://www.churchofjesuschrist.org/study/broadcasts/miscellaneous-events/2019/06/11webb?lang=eng>.

Biographical Information:



[John Hilton III](#) was born in San Francisco and grew up in Seattle. He served a mission in Denver, and got a Bachelor's degree from Brigham Young University. While there he met his wife Lani and they have six children. They have lived in Boise, Boston, Miami, Mexico, Jerusalem and China. John has a Masters degree from Harvard and a Ph.D from BYU, both in Education. John is a Professor of Religious Education at BYU.

John has published several books with Deseret Book, including [Considering the Cross: How Calvary Connects Us with Christ](#) and [The Founder of Our Peace](#). He is also the author of the video course and podcast ["Seeking Jesus."](#) John loves teaching, reading and spending time with his family. [See the latest from him on Instagram!](#)

John Hilton III

Associate Professor, BYU Religious Education

<http://johnhiltoniii.com>

<http://openedgroup.org>

<http://thehiltonfamily.org>

Fair Use Notice:

The *Follow Him Podcast with Hank Smith and John Bytheway* may make use of copyrighted material, the use of which has not always been specifically authorized by the copyright holder. This constitutes a “fair use” and any such copyrighted material as provided for in section 107 of the US Copyright Law. In accordance with Title 17 U.S.C. Section 107, the material on this podcast is offered publicly and without profit, to the public uses or the internet for comment and nonprofit educational and informational purposes. Copyright Disclaimer under Section 107 of the Copyright Act of 1976, allowance is made for “fair use” for purposes such as criticism, comment, news reporting, teaching, scholarship, and research. In such cases, fair use is permitted.

No copyright(s) is/are claimed.

The content is broadcasted for study, research, and educational purposes.

The broadcaster gains no profit from broadcasted content. This falls under “Fair Use” guidelines:

www.copyright.gov/fls/fl102.html.

Note:

The *Follow Him Podcast with Hank Smith and John Bytheway* is not affiliated with The Church of Jesus Christ of Latter-day Saints nor Brigham Young University. The opinions expressed on episodes represent the views of the guest and podcasters alone. While the ideas presented may vary from traditional understandings or teachings, they in no way reflect criticism of The Church of Jesus Christ of Latter-day leaders, policies, or practices.



Hank Smith:	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:	00:09	And I'm John Bytheway.
Hank Smith:	00:10	We love to learn.
John Bytheway:	00:11	We love to laugh.
Hank Smith:	00:13	We want to learn and laugh with you.
John Bytheway:	00:15	As together-
Hank Smith:	00:16	We follow him.
Hank Smith:	00:20	Hello everyone, welcome to another episode of Follow Him. My name is Hank Smith I'm your host. I'm here with my golden co-host, John Bytheway. Welcome, John Bytheway. I would call you the golden calf co-host, but that's...
John Bytheway:	00:39	I had Golden Grahams for breakfast, this...(singing) so...
Hank Smith:	00:41	Well, we can see it.
John Bytheway:	00:41	It's appropriate.
Hank Smith:	00:41	I can see it. That's why I called you golden. Sometimes we get guests on where I'm really nervous to be around them. And then sometimes we get guests on... Where I'm probably too comfortable, because we're such good friends that I just...
John Bytheway:	00:59	Yeah.
Hank Smith:	00:59	I'm a little too relaxed, and today's probably one of those days. Can you tell our listeners, our good friend who's with us?

John Bytheway:	01:07	John Hilton is here today, and I used to feel comfortable about him. And then I read his bio, and things that he does that are like, "Hey, I think I'll learn Chinese." And so he does it, and I think, "Wow, this guy is incredible."
John Bytheway:	01:20	So, I'll read the bio, but you and I, Hank, both know that he's an extraordinary person. John Hilton the third was born in San Francisco, grew up in Seattle; Served a mission in Denver. He received a bachelor's degree from Brigham Young University. While he was there he met his wife Lonnie. They have six children. They've lived in Boise, Boston, Miami, Mexico, Jerusalem, and China. John has a master's degree from Harvard. That's just fun to say that, you know, I have, wait, don't you pronounce that different? He has a master's degree from Harvard, and a PhD from BYU, both in education. He's a professor of religious education at BYU. And as our listeners probably know he's published several books with Deseret Book, including Considering the Cross, which we talked about before on our podcast, how Calvary connects us with Christ and he's the author of the video course and podcast Seeking Jesus. And he loves teaching, reading and spending time with his family.
John Bytheway:	02:19	We're thrilled to have our friend John Hilton back with us again.
John Hilton:	02:23	Thank you, so good to be here.
Hank Smith:	02:24	I'm excited to look that up, Seeking Jesus. John we'll have to use our Google and thumb and look up John Hilton.
John Bytheway:	02:31	Yeah.
Hank Smith:	02:31	Seeking Jesus.
John Hilton:	02:32	Just started a couple of months ago. You can find it on YouTube or wherever you listen to podcasts. And the idea is whatever book of scripture, I think it's especially true with the Old Testament, sometimes it's easy to lose focus on Jesus Christ. There's all sorts of interesting stories and stuff that's going on. So the purpose of this video class I'm doing is just to really center us on Jesus Christ and find ways to focus on him specifically, rather than sort of the church generally or scriptures generally, but really focus on Jesus.
Hank Smith:	02:59	That's awesome.
John Bytheway:	03:00	I'm glad you said that John, in my own ward, it's really been fun to try to focus on finding the Savior in these Old Testament

stories. There's great characters and families and stories in the Old Testament, but find types, shadows and prophecies of Christ in these chapters. And I know you're going to help us do that today.

- Hank Smith: 03:19 For those of you listening, who would think, "Man, when you read his bio, when you see his picture, when you see his amazing family, just think this guy is above us all," but, he is not. He often comes down to my level and speaks with me and picks me up. John, last year, you know that my brother passed away. My father passed away, and John Hilton came to my house both times. But do you remember that? You showed up in my garage there I am sitting there in my spandex because I just went bike riding. He just came and sat with me. He's just really, really good. He lives what he believes and I'm just really excited. We get to study Exodus today, right?
- John Bytheway: 04:03 Yeah.
- John Hilton: 04:04 In fact, this is one of the really interesting examples of what you were just talking about, John, where there's so many cool stories we could explore. We're going to see golden calves and people throwing blood on each other. And it's really easy just to be, wow, this is, this is wild, but it's a great chance to center ourselves on Jesus. In fact, if you don't mind, just before we start, I want to share a quote from Chad Webb.
- John Hilton: 04:26 Chad Webb, for those of you who don't know, he's the administrator of the Seminary and Institute program. And he's one of my heroes. He gave a really influential talk. We can put it in the show notes about the Savior and focusing on him when teaching. So let me just read this quote from him. He said "The single most important way in which we can help increase faith in the rising generation, is to more fully place Jesus Christ at the center of our teaching and learning by helping our students come to know him, to learn from him, and to consciously strive to become like him. Every day. We must talk of Christ, rejoice in Christ and preach of Christ. There is nothing we can do that will bless our students, and I would add our children, our grandchildren, more than to help them come to know Jesus Christ. We must help them to love him, follow him and intentionally strive to become like him."
- John Hilton: 05:20 And that's one of my hopes today, and we'll see it right off the bat as we dive into Exodus 24 is we can focus on Jesus Christ and see him there.
- Hank Smith: 05:29 Wonderful. Let's get started. I'm sure everyone's excited.

John Hilton:	05:32	In the previous chapters we've been in Moses has received the 10 commandments. He's been learning some of the specific laws and he comes and he's going to read them into hearing of the people. In verse three, the people say "all the words that the Lord has spoken, we will do." And then Moses writes down the words and he builds an altar. And that's just a very simple thing that we might just quickly glide by. Oh great. He built an altar. Lots of people do. In fact already, we've seen Noah building an altar, Abraham, Isaac, Jacob building an altar. And we remember that after Adam and Eve were kicked out of the garden of Eden, they built an altar and an angel specifically told them that this was a similitude of the sacrifice of the only begotten son of God. So already in building an altar, we're starting to see some similarities with Jesus Christ.
John Hilton:	06:19	Now this next part is, if you're listening with kids, you might need to turn down the volume because we're going to share a story that is not told in primary. So they kill some oxen to sacrifice them. And then I'm not making this up, verse six, Moses took half the blood and put it in basins and half the blood he puts on the altar. And then he is going to take the blood that he's put in the bowl, and he throws it on the people. This is a pretty graphic scene. You don't see very many pictures of this in the gospel art kit.
John Hilton:	06:48	So Moses is throwing blood on the people. And then he says, in verse eight, "Behold, the blood of the covenant." So notice that this, the animal has been sacrificed in similitude of Christ, half the blood has been put on the altar and now half the blood is put on the people, the altar representing God saying now this is a real covenant that you are making with God, saying we will follow. And keep in mind that phrase the blood of the covenant, because we're going to come back to that in just a minute.
Hank Smith:	07:20	I have four boys. So it does sound a little bit like my house, the idea of blood going everywhere, right on to people. But I don't think it was this as spiritual, maybe as, as this was.
John Hilton:	07:33	Hopefully the kids aren't throwing blood on each other. Oh,
Hank Smith:	07:38	Did I tell you the other day, one of my twins brought down an extension cord top, right down on top of the other and we were at the emergency room.
John Hilton:	07:46	Oh wow.
Hank Smith:	07:47	Because the two prongs went [inaudible 00:07:51]

John Hilton:	07:50	Are you serious?
Hank Smith:	07:51	Yeah. Right into his skull. Yeah. One boy comes up covered in blood. The other one comes up, "I think I killed him." Right. It was... Anyways. Okay. Sorry. Where are we going now?
John Hilton:	08:01	One thing I'll just say about the altar real quick. We don't really think about altar maybe as much today because in our chapels we don't have altars, but remember front and center in an endowment room is an altar. And in a sealing room, in the center is an altar. So that representation of Jesus Christ is really central in temple ordinances. So I think as we're going through the Old Testament, it's great to focus on these different altars that are built and to think about Jesus Christ there.
John Bytheway:	08:29	I've always thought of the sacrament table as kind of a dual thing. It's a table of communion like the last supper, but what are we remembering, the body and the blood of Christ. And I've always thought of a priest next to an altar there, an Aaronic priesthood priest next to an altar. Is that appropriate? Because I think of the sacrament table, like an altar too is where I remember the sacrifice.
John Hilton:	08:51	I think that's a great way to kind of consider it as well.
Hank Smith:	08:54	John, for some of our listeners who are maybe going through the Old Testament for the first time, they better get used to blood and altars, right?
John Bytheway:	09:02	Yeah.
Hank Smith:	09:02	At least for a while.
John Hilton:	09:03	And maybe we can talk a little bit about why blood and altars, so to us, this is so graphic and we're thinking, oh, this is a terrible thing, but let's highlight some later connections that will really help us see Jesus strongly here. So if we were to, let's just kind of put this story on pause. So Moses has thrown the blood on the people and has said "Behold, the blood of the covenant." Well, if we jump forward several hundred years and go to the book of Jeremiah. Jeremiah's a prophet who's contemporary with Lehi. They're both preaching around 600 BC and in Jeremiah chapter 31 verse 31, the Lord says "Behold, the days come that I will make a new covenant with the house of Israel. Not according to the covenant I made with their fathers in the day I took them out of the hand to bring them out of the land of Egypt, which covenant they break."

John Hilton:	09:54	So there's an old that he's kind of referring to, which is what we're talking about here in Exodus 24. And then Jeremiah says there's going to be a new covenant in the future. So now let's jump forward another 600 years and turn to Matthew chapter 26. Now it's the last supper. And Jesus says, as they were eating, he took bread and blessed it and break and gave it to the disciples and said, "Take eat. This is my body." And he took the cup and gave thanks and gave it to them saying "Drink ye all of it, for this is my blood of the New Testament." And remember that that word Testament can also be translated as covenant. So this is my blood of the new covenant, which is shed for many. I think that's really powerful. There's an old covenant made with blood here in Exodus 24, Jeremiah says, well, they broke that one, but a new one is coming.
John Hilton:	10:47	And then Jesus says, this is the new covenant. The new covenant is my blood, which will be shed for you. So what we're reading here in Exodus 24 has a direct connect to the sacrament, John, that you were just talking about and to Jesus Christ. And while for us thinking about blood is a little bit gruesome. The apostle Peter wrote "You were not redeemed with corruptible things as silver and gold, but with the precious blood of Jesus Christ." And I think that's really powerful to see a connection between the blood of the covenant, the old covenant, and now the blood of the new covenant that Jesus is creating.
Hank Smith:	11:25	So as we're going through Exodus and running into altars in blood, be thinking of Jesus, focus, come back around to the blood of Christ. I love that.
John Hilton:	11:36	It appears that Moses is writing down some of the things that have been said back in Exodus 19 and 20, but he doesn't, this is not the two tablets. The two tablets are coming up in an upcoming chapter, but apparently Moses wrote some other things down that he's referring to as the book of the covenant.
Hank Smith:	11:54	Okay. The 10 commandments, right. That we just received. I like this. And by the way, it's not so different from our day. You've got a, you've got a spiritual leader up there, reading commandments and everybody agreeing to keep those commandments, right? It's, you see this in the Book of Mormon, and you see this in almost like this is almost a general conference type solemn assembly.
John Hilton:	12:18	If you wanted to add in the temple, you have the similar idea, reading commandments, making covenants, there's an altar presence, so you're right. Maybe there are more similarities

		than we think. We don't sacrifice animals, but there are some still correspondences.
Hank Smith:	12:32	So John what are we going to do next?
John Hilton:	12:34	So, before we leave this, I want to just take another New Testament passage that ties everything together, really explicitly what we've been talking about. So in Hebrews chapter nine, it's going to make a direct connection back to Exodus 24. It says "When every commandment had been told to all the people by Moses, in accordance with the law, he took the blood of the calves and sprinkled all the people, saying 'this is the blood of the covenant.'" And then says, "Christ has appeared once for all at the end of the age, to remove sin by the sacrifice of himself in Christ, having been offered once to bear the sins of many will appear a second time to save those who are eagerly waiting for him." And I love this idea, those who are eagerly waiting for him, the sacrifice is going to take effect the blood of the new covenant that Christ has shed.
Hank Smith:	13:25	That's Hebrews. What was that, John?
John Hilton:	13:27	That's Hebrews chapter nine. We looked at verses 19 and 20. That's the one that ties us back to Exodus 24 and verses 26 through 28.
John Bytheway:	13:35	You quoted Peter, what was that reference?
John Hilton:	13:38	Yeah, that was first Peter chapter one verses 18 and 19. And for some of our listeners who are following along, I'm kind of flipping back and forth between the King James version and I also used the new revised standard version. You probably remembered, I don't know, a few months ago, the church changed their policy that specifically said for personal and academic use using other versions of the Bible can be helpful. So sometimes I use the new revised standard version. So if anyone's following along thinking, "I'm not quite there," I just have a different version.
Hank Smith:	14:07	Yeah. That's and you can get most of that free online.
John Hilton:	14:11	Yeah. There's-
Hank Smith:	14:12	A lot of places you can get these.
John Bytheway:	14:13	Can I throw something in that I always liked Genesis 45:24. Joseph sends the brothers back to go get Jacob and says, "See

that ye fall not out by the way." And I liked it because it says, it sounds like he's telling me not to fall out, see that ye fall not out by the way, but in the NIV it says "don't quarrel on your way home." And it made me think, can you imagine the conversation on the way home? Who's going to tell dad we lied. Who's going to tell dad that we killed Joseph and all these years he's been mourning. Can you imagine the quarrel? No wonder Joseph said try to stay united on your way. To me that was a, whoa. And who did tell dad? And it just goes right into it, that Jacob's like, "oh good." Oh man, what a conversation that must have been.

- | | | |
|----------------|-------|--|
| John Hilton: | 15:03 | That's a good example of how sometimes just having a different translation can spark a different thought in your mind that maybe you've never come across before. One other thing before we kind of wrap up Exodus 24, recently, I've been curious about this idea of the shedding of blood, because that's a phrase that appears often throughout the scriptures. We just read it in Matthew 26, Jesus uses it at the last supper and the sacrament prayers. Also talk about us remembering the blood, which was shed for us. So I surveyed a couple hundred of my students and I said "When you think of the shedding of blood, what event do you think of?" And a pretty big majority said Gethsemane. And I'm definitely, I'm not minimizing the importance of Gethsemane, but in fact, when the scriptures talk about the shedding of blood, it's a reference to death. Here in Exodus 24, they didn't make some oxen bleed to get blood. |
| John Hilton: | 15:53 | They killed the oxen. And, for me there's some spiritual power in remembering that the shedding of blood is death, because it's an all-in sacrifice. When Jesus shed his blood for us, it was his death. That's what the scriptures are referring to and so when he says in Doctrine and Covenants 27, "When you take this sacrament, remember the shedding of my blood." He's saying, think about my death when you take the sacrament. And at least for many of my students at BYU, that was sort of a mind expander because they said, I pretty much exclusively think about Gethsemane during the sacrament. And I'm not saying you shouldn't think about Gethsemane during the sacrament, but for many, it's been a powerful experience to consider both Gethsemane and Calvary during the sacrament and remembering specifically the blood that was shed for us and the Savior's all-in sacrifice. |
| John Bytheway: | 16:42 | Is it Hebrews 9 also that says "Without the shedding of blood, there is no remission of sins?" And I think how significant, as you said, John, in the prayer, on the wine or the water, this very important, which was shed for them, that he died for us, which |

was shed for them. I love that little part. It's significant because it's included in the prayer.

- John Hilton: 17:05 And if you explore through the scriptures, you find that every time where there's an explicit definition of the shedding of blood, that phrase always refers to death. That's how Joseph Smith always referred to it. It's not bleeding, it's death. So at the end of Exodus 24, Moses goes up to Sinai to receive a series of revelations from the Lord. And we get those revelations in Exodus 25 through 30. And some of our listeners might have noticed that we skipped those chapters in this week's Come Follow Me. And I think the reason for that is what we're going to read in Exodus 25 through 30 is very similar to Exodus 35 through 40. And that's going to be part of our readings for next week. So for now, let's just defer our discussion of Exodus 25 through 30. So we pick up in Exodus, chapter 31, Moses is still on Sinai.
- John Hilton: 17:51 He's still talking with the Lord and there is a really cool principle right up front because the Lord is going to talk about two people that you have probably never heard of. So if we take a look here, this is verse 31. "The Lord spoke to Moses. I have called by name Bezalel. I have filled him with the spirit of God in wisdom and in understanding and in knowledge and in all manner of workmanship, to device cutting works to work in gold, silver, and brass in the cutting of stones." So this guy, Bezalel is going to be a key player in building the tabernacle, but he's not the only one. If we keep going "Behold, I have given with him Oholiab, and in the hearts of all the wise hearted, I have put wisdom that they may make all that I have commanded thee." These chapters in 25 through 30 are given the instructions for building the tabernacle and various other things that go along with it.
- John Hilton: 18:42 And now the Lord names, Bezalel, Oholiab, and many other people who are going to assist in this work. And in the following chapters, they're going to appear frequently, and there's so much we can learn from these lesser known characters. For one, they're types of Christ, Jesus Christ. One of his titles is the creator and Bezalel and Oholiab are now going to be doing these creations. If we were to jump over to Exodus chapter 36, verse two, it says Moses called Bezalel and Oholiab and every wise hearted person in whose heart, the Lord had put wisdom. Even everyone whose heart stirred them up to come to the work to do it. And I love that it's not just the people that God specifically called by name, Bezalel and Oholiab, but anyone, if the Lord was putting it into your heart to come and help on the

tabernacle, you were called to the work, reminds me of the Doctrine and Covenants, right?

- John Hilton: 19:33 If you have desires to serve you're called to the work. One of the things that we'll learn is that Bezalel and Oholiab and those who are working with them make clothing for those who will be officiating in the tabernacle. And that clothing is, in many respects, similar to the temple clothing that we have Oholiab is going to make a little signet that says "Holiness to the Lord," which we see something similar on temples today. And so I think it's really cool that if you went to the temple recently, you probably were connected with Bezalel and Oholiab, as you put on your temple clothes or worshiped and saw a phrase holiness to the Lord, but you never thought about Bezalel and Oholiab.
- John Hilton: 20:09 They're kind of along the lines of those people like Sam or Shiblon where they're a little less on your own character. They don't get a lot of screen time, but they're a big part of the Lord's work. And I think that's a really hopeful message for all of us who might feel like, oh, does anyone know what we're doing? Well, probably not. And we don't know what Bezalel and Oholiab did, but it made a big difference.
- John Bytheway: 20:30 It's like the line "no less serviceable" in the Book of Mormon.
- John Hilton: 20:33 "Helaman and his brethren were no less serviceable."
- John Bytheway: 20:36 Yeah.
- John Hilton: 20:37 Chief Captain Moroni, he's pretty awesome. He's you know, winning battles, but-
- John Bytheway: 20:40 Yeah, Teancum was not one wit behind. Yeah.
- Hank Smith: 20:43 Verse three is a great place to talk about the influence of the Holy Ghost. I filled him with the spirit of God, wisdom, understanding, knowledge, and I like this, in all manner of workmanship. So my dad used to say, he was a golf professional, and he'd say, I play better golf when I read my scriptures. And I always thought that was really odd, right? Because nowhere in the scriptures does it talk about the sand trap on 11 and, but he believed this idea that the spirit is not just about religious things. We think of the Spirit of God, we think, oh, he can pray really well, or he's a good missionary or, but this idea of all manner of workmanship, the spirit can fill your job as engineer or as a teacher or as a plumber, right? The Holy Ghost can be part of your work.

John Bytheway:	21:34	Hank, that reminds me too, of something that's important to the new children and youth program is the Luke 2:52 verse that speaks of Jesus increasing in wisdom and in stature and in favor with God, and in favor with man and all of those areas are affected when we have the spirit. That's a good point.
John Hilton:	21:51	And I also want to highlight too, that sometimes you might not have a certain talent. Maybe you feel, well, the spirit hasn't filled me with a talent of art. So I guess I'm not going to be able to contribute. I love how the verse actually says "everyone's whose heart stirred him up to come unto the work to do it was called." So you don't have to have mad skills. Sometimes the Holy Ghost will just bless you. When you stand up and start working, your talents will be magnified. And I'll be honest. I flunked art in sixth grade. So probably Bezalel and Oholiab probably didn't want me on their team.
Hank Smith:	22:23	You had to be really bad for a sixth grade teacher to say you're done.
John Hilton:	22:27	Isn't that sad, that is a true story though. So you might feel like, "oh, I don't have the natural capabilities," but the Lord can magnify whatever you have when you're called to the work. And sometimes it's a self call where you feel inspired to just go and contribute. I don't think, I mean, just think about this podcast. You guys created this podcast and between Brother and Sister Sorensen and your talents and others, you were called to the work, but this wasn't something that you woke up one morning and said, "we're going to make this happen." As you had desires to serve, it came to be.
Hank Smith:	23:01	How do we help those if their calling isn't up front? Cause sometimes it's like, well, Moses gets all the screen time. And here you highlighted some people who are doing incredible work, reminds me of the Latter-day Saints who built the Salt Lake temple, who worked on door knobs that were probably never going to be seen. All the detail was there. If I'm in one of those callings, how do I help me see that it's not about being in front. It's about being close to the Lord and being filled with the Spirit.
John Bytheway:	23:33	When you say that, Hank, what I think of is the sermon on the Mount, how often Jesus repeated the Lord would see it in secret shall reward thee openly. And there's something wonderful about doing things that aren't out in front and knowing that the Lord saw that maybe nobody else did. And another thing I thought of when you were asking the question was Elder Jeffrey R. Holland gave a talk. I think it was called

Always Remember Him, and he kind of made a list of things we can remember about the Savior during the sacrament. And he made this just wonderful statement about if you ever feel, and I'm paraphrasing, unknown or unseen in what you're doing, so did one of the best men who ever lived. And he talked about Joseph, the stepfather of Jesus. And I thought, wow, what a great way to, because we know relatively little about Joseph, but Elder Holland called him one of the best men who ever lived.

John Hilton: 24:23 And sometimes, maybe the things we're talking about are easier to say than to actually do or feel. But the more we can really focus on Jesus, it's not about Moses getting the 10 commandments. It's about Jesus connecting with the people. It's not about who built the best doorknob at the temple. It's about being in the temple, connecting with Jesus Christ. And so I remember in one of my callings, I used to serve as the stake clerk and I was, would kind of be in the office processing checks, and honestly it felt a little tedious at times. And one time I was processing a check for girls camp for the bus to take the young women to girls camp. And I was like, I would rather be speaking at girls camp. I got some unique talents. I'd rather be doing something like this.

John Hilton: 25:00 Why am I here? Just like writing out a little check. And all of a sudden this impression came to me from the Holy Ghost. John, if you don't write this check, they don't go to girls camp. If they don't go to girls camp, some people might not gain a testimony that's going to take them to the temple. You are not in an office, writing a check. You are helping people go to the temple and make sacred covenants. And for me, that was such a great reframe that whatever my church calling is, if I can remember, no I'm not feeding Cheerios to a child in nursery, I'm helping prepare this child to connect with Jesus Christ through covenants. Then whatever calling or wherever I'm serving is going to have a totally different feel.

Hank Smith: 25:39 I'm going to grab a quote way back from the 1900s. Some of our listeners remember the 1900s. This is President Gordon B. Hinkley. I can hear his voice when I read his words, but he said this quote. "Now my brethren and sisters, in conclusion, I wish to leave with you one thought, which I hope you will never forget. The church does not belong to its President. Its head is the Lord Jesus Christ, whose name each of us has taken upon ourselves. We are all in this great endeavor together. We are here to assist our father in his work and glory to bring to pass the immortality and eternal life of man. Your obligation is as serious in your sphere of responsibility as is my obligation in my

sphere. No calling in this church is of small or little consequence. All of us in the pursuit of our duty, touch the lives of others.

- Hank Smith: 26:30 To each of us in our respective responsibilities the Lord has said, be faithful, stand in the office, which I have appointed you. Succor the weak, lift up the hands that hang down and strengthen the feeble knees." Later on, this is April of '95. He says "You have as great an opportunity for satisfaction in the performance of your duty, as I do in mine. The progress of this work will be determined by our joint efforts." I just remember him saying that "Your responsibility is as important in your sphere as in mine," and I remember sitting there going really, because you seem to, you seem to have a lot of responsibility and obligation, but, I remember it. He told us to never forget. And it came back to my mind.
- John Bytheway: 27:15 I remember that too. I just remember going, "Wow. He, President Hinkley views his calling like this is my calling. What's your calling? And yours is just as important," And I remember that, Hank, I'm glad you brought that up.
- Hank Smith: 27:31 John, this is just really good, that we're going to highlight, I can't even say, say their names again for me?
- John Hilton: 27:37 Well, and you never know with some of these Old Testament names Bezalel and Oholiab is how I'm saying them today.
- Hank Smith: 27:42 Bezalel and Oholiab these are important names.
- John Hilton: 27:44 That is one of the things. And I'll just throw this out as something to look for for the rest of the Old Testament is try to find these lesser known characters. Pretty soon on Come Follow Me we're going to start skipping a lot of chapters just because the Old Testament is so long, but in your personal time, if you get the chance to read an extra chapter or two, there are some great lesser known characters. And so to sort of pause and say, what can I learn from Bezalel and Oholiab? And I hope that the next time you go to the temple, that you'll think a little bit about them. And maybe before we leave them, if I could share one other quote, this one's from president Uchtdorf about creation. Because I think Bezalel and Oholiab are heroes for all of us. Even if you don't have great artistic talents, he said "The desire to create is one of the deepest yearnings of the human soul.

John Hilton:	28:28	No matter our talents, education, background, or abilities, we each have an inherent wish to create something that did not exist before. Everyone can create. You don't need money, position or influence in order to create something of substance or beauty. Creation brings deep satisfaction and fulfillment. We develop ourselves and others when we take unorganized matter into our hands and mold it into something of beauty. You may think you don't have talents, but that is a false assumption, for we all have talents and gifts. Every one of us. The bounds of creativity extend far beyond the limits of a canvas or a sheet of paper and do not require a brush, a pen or the keys of a piano. Creation means bringing into existence something that did not exist before. Colorful gardens, harmonious homes, family memories, flowing laughter."
John Hilton:	29:19	And then President Uchtdorf just basically gave an invitation saying create something, whether it's creating beauty in your home or learning a skill, but all of us can create. And that's I think a special lesson, not just from Bezalel and Oholiab, but remember there were many other anonymous people whose hearts were just inspired to go and do. Like Steve and Shannon Sorensen, right? You just, your heart was filled with some inspiration to create. And if you got that desire, you're called to the work.
Hank Smith:	29:45	And we were grateful they did.
John Bytheway:	29:47	And we get to talk to some amazing people every week.
Hank Smith:	29:51	It would be easy to skip chapter 31, 1 through 11 and go, oh, okay, looks like some guys are there and they're going to help do a little work on the tabernacle. But I think stopping here and saying, no, look, this is important, can help people say, oh, maybe I wouldn't have noticed that. It's nice to say, as I'm going through the scriptures, go slow. There's some things that you can learn as you start to just kind of ponder. Why is this in here? Why are we being told about Bezalel and Oholiab, I'm grateful we stopped and took a look.
John Hilton:	30:23	There's definitely a fun family home evening activity in there with Bezalel and Oholiab.
Hank Smith:	30:25	Yeah.
John Hilton:	30:27	Maybe if we jump down to verse 12, now we start to see a theme that has come up multiple times already and it's going to continue throughout scripture, which is honoring the Sabbath

day. So just starting verse 12, the Lord said to Moses, "You yourself are to speak to the Israelites. You shall keep my Sabbaths for this as a sign between me and you throughout your generations, given in order that ye may know that I, the Lord, sanctify you." And I think this is one of those principles where it's just, I doubt any of our listeners today are like, whoa, keep the Sabbath day holy like my mind has been blown, right? What are some of the practical things that you've done to try to put into practice this idea? You know, verse 15, six days shall the work be done, but the seventh is a day of solemn rest holy to the Lord. How do we really do that in our lives?

- | | | |
|----------------|-------|---|
| John Bytheway: | 31:15 | Take it away. Hank. |
| Hank Smith: | 31:17 | You ready, Bytheway? I'm marking all the places where he talks about the Sabbath. And obviously this is important to the Lord. This is the next thing he talks about. Here we've got, we're going to make this tabernacle and we have the place. Now we're going to have the day, right? I think this has been quoted before John, if you look at Exodus 31:17, he talks, the Lord says, this is a sign between me and you. This is a signal between me and you. One thing I've learned as I study the life of Christ as a New Testament teacher is I notice him doing a lot of healing on the Sabbath day. And I've asked myself that question before, am I healing? Either myself, family members, relationships, ward members, neighbors, am I helping to heal others? |
| Hank Smith: | 32:07 | That's been a question that's come to my mind over and over, as I study the life of Christ. Probably the one thing I've learned as a parent and maybe I'm being too open here, but I get into trouble when I force my children. It's no longer a sign between them and God, it's coercion between them and their father, right? When I force them to keep the Sabbath day. And there's always a balance there, and parenting is difficult for everyone, but the why behind it is the sign between me, and the Lord, which I think is crucial to remember. |
| John Hilton: | 32:42 | And a few years ago, when President Nelson gave a talk on the Sabbath day, it was really interesting that that was the idea he focused on from Ezekiel 20:20, but it's the same principle that the Sabbath is a sign. And so he didn't give a list of here's the 10 things to do on Sunday. Here's the list of 10 things not to do on Sunday, but just like the general principle, how I treat the Sabbath is a sign of how I feel about the Lord. And I love that healing principle is what I'm doing, bringing healing. |
| John Bytheway: | 33:06 | It almost makes me nervous to talk about it because I don't want to sound like, and everybody else should do what we do |

too. I guess that's the thing for us to make the day, the Lord's day. And I think about, if it's my wife's birthday, this is her day. I want to do something different for her and a sign to her that I care about her. Well, in the same way, what John just read about verse 13 and you read Hank verse 17, a sign between me and thee, what can I do on that day to make sure the Lord knows, I'm aware this is your day.

- | | | |
|----------------|-------|--|
| John Hilton: | 33:44 | And it's going to be different for every individual. As we've been reading in Exodus for Come Follow Me, I realized my kids have never seen the movie the 10 commandments. Yeah. I mean, I think it's like a four hour movie. This could be a whole month of- |
| John Bytheway: | 33:55 | It's epic. |
| John Hilton: | 33:55 | Right. |
| John Bytheway: | 33:55 | Yeah. |
| John Hilton: | 33:56 | -Sunday movie watching. You mentioned this, watching the Savior and what he does on the Sabbath. And there's a little Joseph Smith translation passage from Mark chapter two. And in context, the disciples have been plucking grain on the Sabbath and they're criticized and Jesus is asked, why do your disciples do that which they shouldn't be doing on the Sabbath day? Jesus responds "Wherefore the Sabbath was given unto man for a day of rest. And also that Man should glorify God. And not that man should not eat, for the son of man made the Sabbath day. Therefore, the son of man is Lord also of the Sabbath." |
| John Hilton: | 34:33 | And I love that principle of the Sabbath is a day to glorify God kind of like with healing. That's sort of a principle I can ask myself, is what I'm doing glorifying God? What that actually looks like in practice for each of us will be different, but this might be a great thing to sit down and have a family council about and say, "What could we do as a family to show a sign, and doesn't have to be a radical, huge thing, but maybe there's something small that our family could do that would really show a sign to the Lord. Today is a day of healing. Today is a day to glorify you." |
| John Bytheway: | 35:04 | Thanks for bringing up Jesus in healing, because when you read it's almost unbelievable. He heals a man at the pool of Bethesda, 38 years with that infirmity. And what those around him focus on is, "Hey, it's the Sabbath" not, "Wow, this is great. For 38 years, he has dealt with that. What a wonderful thing." |

And Jesus seems to get, be getting our focus back on people and healing instead of a rule.

- Hank Smith: 35:36 The Sabbath can be a delight, right? This is sometimes we feel like this is a burden or a weight when it could be more, we could think of it as a blessing. The Sabbath could be not a weight, but wings to take you places you usually don't go.
- John Bytheway: 35:51 And it was not a day of rest, particularly when I served as a Bishop, not the way we normally think of rest, but what did I rest from? I tried to rest from worldly things and worldly cares and-
- Hank Smith: 36:04 *Your* labors.
- John Bytheway: 36:05 Labors. Right? And I could-
- Hank Smith: 36:06 Not, not *my* labors. The Lord says.
- John Bytheway: 36:08 I could focus on the things that we've just been talking about instead.
- John Hilton: 36:12 And, and maybe just to wrap this up, I love that, at least when I was younger, sometimes the Sabbath seemed like a day of don'ts, don't do this, don't do that.
- John Bytheway: 36:21 A day of don'ts. That's good.
- John Hilton: 36:25 The Sabbath is a day of dos. There's so many good things that we can do. And lots of fun things. My wife wrote an Ensign article. Maybe we can link to it in the show notes about gospel games you can play on the Sabbath. There's so much good that we can do. And again, we don't need to be fair say a lot of us say, you can only do these 10 things. Just if we have in our hearts, the principles of healing, glorifying God, what kind of sign am I sending? The spirit will guide us.
- Hank Smith: 36:51 One thing I've learned from reading the life of Jesus is there's probably one thing he doesn't want us to do on the Sabbath. And that is judging how other people live on the Sabbath. He's probably, there's one don't, this is an inward looking principle. This is where you look at yourself and focus on yourself. I like the verse in Exodus 31:17, it talks about the Lord made heaven and earth and on the seventh day he rested and was refreshed. That's a beautiful idea, kind of the spiritual refreshments.

- John Hilton: 37:24 That takes us to Exodus chapter 32, and there's a lot that we're going to want to dig into in Exodus 32. And I'll start just with verse one and we'll come to different parts of it throughout. But in verse one, we read when the people saw that Moses, delayed to come down from the mountain, he's been there for 40 days and 40 nights. The people gather around Aaron and said to him, "Come make gods for us, who shall go before us, for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him." We'll explore more in just a detail, but let's pause for a minute on the delay. And I think a great question for us to ask ourselves is, are you, am I, are we faithful in the delay? Moses has been gone a long time.
- John Hilton: 38:07 And three times the people have specifically covenanted everything that God says, we'll do. We saw that in Exodus 19, we see it in Exodus 24. So they have just recently said, we're going to do everything God says, but now with the delay, they're losing hope. And I don't want to be too critical of them. I see this in myself. In fact, the prophet Mormon says, this is a common human tendency in Alma 46:8. He says, "Thus, we see how quick the children of men do forget the Lord, their God, how quick to do iniquity and to be led away by the evil one." And so I think it's worth just kind of pausing for a moment and thinking about what do I do in the middle when there's that delay?
- John Hilton: 38:49 When we did our Easter podcast last year, we talked about the Saturday. So that Christ was crucified on Friday. That's the tragedy. He's going to be resurrected on Sunday. That's the triumph, but in between the disciples could have fled, but instead they stayed near Jesus. And I think that's kind of what we're missing in Exodus 32 verse one they're in the middle period. It's the delay, but instead of doubling their focus in hope on Christ, there's well, we better turn to another God now.
- John Bytheway: 39:18 I think that there was a delay for Joseph that we've just studied. He keeps the law of chastity and his reward, If you look at it, cynically is to be thrown into prison. And so what is he going to do during that delay? That's a good way to look at it or Job, which we'll talk about next. President Ezra Taft Benson said once that "one of the trials of life is that we do not usually receive immediately the full blessing for righteousness or the full cursing for wickedness, that it will come at a certain, but off times, there is a waiting period that occurs as was the case with Job and with Joseph". What a great point. It's a trial that there's a delay. So what are you going to do during the delay? Look at the Beatitudes. Blessed are the right now for they, what? Shall

be, someday, there's a delay. I like that idea of being faithful during the delay.

- Hank Smith: 40:11 I like that too. I think of Egypt sometimes as maybe an addiction or a sinful life, and they were let out of it. There's always this pull to go back, right? Go back to Egypt. And so in the delay, you can almost sense that pull, make us gods, right? That's an Egyptian thing. That's what they, would've done back in Egypt, make us gods, which shall go before us. So don't go back to Egypt. If you're a new member of the church and you join the church and now you're here and there's a little bit of a lull, right? A delay. Don't go back. Don't head back to Egypt, even in your mind, it's almost like they don't want to go back physically, but in their minds, they're going back to Egypt or the delays of tragedy. I'm doing all that I've been asked to do and things are not going well, or I'm not seeing the blessings maybe I assumed would be coming. I'm going to go find other blessings.
- John Hilton: 41:08 Hank and John, I don't want to put you guys on the spot, but do either of you have a personal story that you want to tell about delay in your life, where there was a delay and maybe that was discouraging but you were able to stay strong even in the middle of that delay.
- John Bytheway: 41:21 Well, I got married at 33 years old.
- Hank Smith: 41:24 I was going to say, John's 20s could have been.
- John Hilton: 41:29 I think that's actually really good.
- Hank Smith: 41:31 Yeah.
- John Hilton: 41:31 I mean, that's powerful.
- Hank Smith: 41:32 Yeah. Do you want to talk about that, John?
- John Bytheway: 41:34 Well, I have, I've joked about this with some people that I know that have some sort of a clause in their patriarchal blessing about in the time of the Lord or in due time, that's kind of the delay and mine had the old in due time clause about marriage. I was trying to be where I should be, doing what I should do is just not an exact science for everybody, that whole thing. And so that was a long delay for me that caused myself and others to pull me aside and wonder what my deal was, to put it nicely. Some were not that nice about it, but I kept going back to my blessing. It says it right there. I just got to do what I'm supposed

to do, be where I'm supposed to be and be faithful in the delay. I guess that delay was hard.

- John Bytheway: 42:23 But when I met my wife and things just kind of unfolded right in front of me and it was, it was so wonderful. And that delay of, I forgot about that, because things worked out so well. And as I say that, I'm aware that a very large group are wonderful saints in our church are single adults. And that delay is still going on perhaps for them, and even some in the next life. And so it's a topic that touches all of our hearts and touches many hearts to be faithful during that delay. And I just hope we all can just simply connect to Christ during those times, be where we're supposed to be, doing what we're supposed to be doing.
- John Bytheway: 43:04 111:11 of the Doctrine and Covenants just blessed me so much, when the Lord said, "Because wise as serpents yet without sin, I will order all things for your good, as fast as ye are able to receive them." That was like my motto during that delay was, I'm ordering things for you. And I am judging when you are able. And that was a "Okay, I'm handing this to you." That scripture blessed my life a lot and hopefully can bless others during the delay.
- Hank Smith: 43:35 The end of 32 verse one, the people say this man, Moses, we want not, or we know not what has become of him, reminds me a little bit of Joseph in Liberty Jail. Oh God, where art thou? and I think we're all going to have moments where we wonder where God went. We've had these incredible experiences before, and now the heavens seem silent. What's happened? And there's this moment in John 9, where the Savior heals the blind man, and then he faces all sorts of persecution from people who want him to change his story. Jesus is a sinner, give glory to God, and he just won't do it, in the delay he will not back down from his testimony. And once that concludes, the Savior comes back to him and says, "Do you believe?" There's this idea of, I will wait, for further light and knowledge. I will wait. I will be faithful, no matter how long it takes. I, in the delays of life, we learn patience. We learn patience with the Lord. And with the plan.
- John Hilton: 44:43 Hank, you just mentioned John chapter nine. If we went two chapters further to John chapter 11, there's another example of delay. Jesus hears the message Lazarus is sick. And he delays a couple of days too, he waits. And again, there's a message. God has all power. He can heal us, but sometimes, for his wisdom, he will delay. And I just want to say probably some people who are listening right now, you are in, you are in the delay right now. And I would testify that Jesus Christ lives, do not lose

hope. Keep going strong. As you work through the delay, that healing will come. Someday. And it might be today. It might be tomorrow. And it might not be till the next life. The healing will come, stay close to Jesus, because he is real. And he is the source of that healing.

- | | | |
|----------------|-------|---|
| Hank Smith: | 45:30 | Stay true to the promises you made. Didn't you tell us, John, these people had made promises three times to do this, and that delay hits. |
| John Bytheway: | 45:38 | That phrase waiting upon the Lord comes to mind too. And here they're waiting upon Moses. Sometimes we have to wait. And I just think of that line from Princess Bride. "I hate waiting. None of us love waiting. It's a test." What'll we do during the delay? This, this is great. |
| John Hilton: | 45:59 | And maybe for those who are interested in digging more into this, there's a great talk from Elder Jeffrey R. Holland we can put in the show notes, cast not away your confidence, what to do when you've kind of felt the spirit, but then you're left to yourself for a while. And the message of cast not away your confidence is really powerful. So we'll come back in just a minute to the golden calf episode, but I want to jump first to verse 11. And there's a really, I think great thing that we can do with our scripture study. And that is to study how prophets pray, not just what they say about prayer, but how they talk to God, how they communicate in prayer. And we have the chance to see this a few times today with Moses and what he's saying. |
| John Hilton: | 46:39 | So, the people are doing all this naughty stuff, and the Lord tells Moses that this is going on. And he says, look, I'm going to have to destroy all these people, Moses, we're going to have to start, forget about Abraham, Isaac and Jacob. We're just going to start over with you. But then in verse 11, Moses implored the Lord and said, "Oh Lord, why does your wrath burn hot against your people? Whom you brought out of the land of Egypt with great power and with the mighty hand, why should the Egyptians say it was with evil intent he brought them out to kill them in the mountains and to consume them from the face of the earth. Turn from your fierce wrath, change your mind. Don't bring disaster on your people. Remember Abraham, Isaac, and Jacob." You can kind of see Moses is kind of logically trying to persuade the Lord, oh, maybe do a different path. |
| John Hilton: | 47:24 | And I was one time in a setting where a church leader gave us the invitation to carefully study the Book of Mormon and look for every time a prophet prayed. And so I made a little spreadsheet. We can put that on the show notes too. As I was |

reading this, I thought I need to go do the same thing for the Bible. Find every time in the Bible, a person prays. And if we really wanted to do something powerful, we could find every time Jesus prays, like in John 17 or 35:19, what can we learn from these prophetic prayers? And one thing that I learned from Moses here is put your heart into it. It's not just saying bless the food to strengthen our body. He's really thinking carefully and trying to tell the Lord, pour out his heart to him about the situation he's in.

- John Hilton: 48:10 And I think that's a great model for me in my prayers. And then if we want to just flip over to verse 31, this is later in the chapter, we'll come back to the narrative in a second, but while we're talking about prayer. So, Moses returned to the Lord and said, "Alas, this people have sinned a great sin, they have made for themselves gods of gold. But now, if you will only forgive their sin, but if not, blot me out of the book, which you have written." And I think that's a powerful phrase of prayer for Moses to say, if you can't forgive them, Lord, please, take me instead. And there, I think we see Moses as a type of Christ. In fact, just in the verse before that or two verses before that in verse 30, Moses says, "I will go to the Lord. Perhaps I can make an atonement for your sins."
- John Hilton: 49:01 As we read about Moses saying, if not, take me, it reminds me of one of the things that Jesus Christ says. This is Doctrine and Covenants, section 45. Jesus says, "Listen to him who is the advocate with the father who is pleading your cause before him, saying father behold, the sufferings and death of him who did no sin in whom that was well pleased. Behold, the blood of thy son, which was shed. The blood of him, whom now gavest that thyself might be glorified, wherefore father spare these, my brethren that believe on my name, that they may come unto me and have everlasting life." You see Moses as a type of Christ here pleading specifically for the people that he's serving. And again, that's just a reminder to me, am I pouring my heart out in prayer for those people that I'm serving?
- Hank Smith: 49:53 Hmm. You know, John, there may be a tendency here in Exodus 32 to say, oh man, the Lord is really angry and upset, but rather, perhaps he's allowing Moses the opportunity to express his faith in the people, where the Lord says, "I'm very upset with them. Moses, what do you think about that?" I just think there's a cool idea here instead of saying, wow, the Lord is really upset. I just think he's giving Moses an opportunity to defend these people and saying, Hey, I believe in them, despite their-

John Hilton:	50:24	<p>In spite of everything they're doing, I believe in them, but they will repent. Also the Joseph Smith translation for chapter 32 verse 14. The Lord said "if they will repent, I will spare them." And we see the mercy and real quick, just while we're on these two verses that have talked about repentance, this is again, kind of like the Sabbath, a principle that comes up over and over again. And I think sometimes repentance can have a harsh connotation, in our society, Elder Jeffrey R. Holland called it one of the most hopeful words in the Christian vocabulary. As we're going to see, the Lord is going to turn away his wrath. And so in our lives, if there's things that we're struggling with, we can repent just like the children of Israel are repenting here.</p>
John Bytheway:	51:07	<p>Yeah. You know, during the height of the pandemic, when I was doing my classes over zoom, I just, I had the word repent on a slide. And I said, put the word that comes to your mind when I show that, just put it in the chat window and let's read them and let's see what everybody thinks. And, there's justice and condemnation and you need to change and all this sort of a thing, but you're right. Elder Holland, the most hopeful and encouraging word in the whole Christian vocabulary. And what I loved also is in the Bible dictionary, it says that repentance means "a fresh view about God, about one's self and about the world," which is such a nice way to put it, a fresh view about God, about one's self and about the world. The way Elder Holland and the Bible dictionary put it makes it just change your mind about God and yourself and the world. So I'm glad you mentioned that.</p>
John Hilton:	51:57	<p>And in that same talk, Elder Holland, I'm paraphrasing here, but he says something like it's a satanic sucker punch to think it takes eons and eons of eternity to repent. It takes exactly as long to repent as to say I'll repent and mean it. That's also an important idea to remember that we can do this. It's possible.</p>
John Bytheway:	52:17	<p>Please join us for part two of this podcast.</p>



John Bytheway:	00:02	Welcome to part two of this week's podcast.
John Hilton III:	00:07	We've been focusing on the Lord and his conversation with Moses. Let's go back to Aaron and the people. I think there's some really interesting things that come up. So in Chapter 32, Verses 1 and 2, we've read verse 1, so Aaron said to the people, "Take off the gold rings that are on the ears of your wives, your sons and your daughters, and bring them to me." So all the people took off the gold rings from their ears and brought them to Aaron. And notice Verse 4, he, Aaron, took the gold from them, formed it in a mold and cast an image of a calf. And they said, "These are your gods." So stay on that, that's the storyline of what happens. But then when we come to Moses, as he's talking to Aaron about it, Verse 21, Moses says to Aaron, "What is going on? What happened?" Verse 22, Aaron said, "Do not let the anger of my Lord burn hot. You know the people, they are bent on evil. They said to me, 'Make us gods who shall come before us. For as this man, Moses, we don't know what happened to him.'"
John Hilton III:	01:03	Verse 24. So I said to them, "Whoever has gold, take it off." So they gave it to me. I threw it in the fire and out came the calf. And that phrase, "Out came the calf," I didn't do anything with it, it's just like boom, poof, it appeared. And I love Aaron. I'm not trying to be too critical on him because boy, I do this all the time. But doesn't that highlight a human tendency to shift responsibility? Well the people, they're pretty naughty and they did this and well just this happened.
John Bytheway:	01:31	The translation you're reading, is that what it says? "Out came the calf?"
John Hilton III:	01:35	Yeah. "Out came this calf." That's the New Revised Standard Version. What does the King James say?
John Bytheway:	01:40	It says, "There came out this calf."
John Hilton III:	01:42	Yeah. Same idea, right? Boom, poof.

Hank Smith:	01:47	What's interesting. We have what really happened and then we have Aaron's version of what happened. This happens to me as a father all the time.
John Hilton III:	01:55	I can see in your eyes, Hank, you're thinking of some stories when the twins have said, "Oh, out came the refrigerator and it fell on the ground?" Who knows?
Hank Smith:	02:03	So all of a sudden I hear one of my children start crying. I walk in. "What happened?"
Hank Smith:	02:07	"Nothing. I did nothing. It just started crying all by itself." And that is a human tendency. You're right. We all do this in some way. We come up with a different version of events that shifts blame off of us. It's this people, right? These people, they made me do this.
John Hilton III:	02:25	A common phrase we use all the time today. She makes me mad. Oh really? I'm shifting the responsibility. One time I was a missionary and I knocked on the door and a little girl answered. She's probably four or five years old. I said, "Is your mom home"? And she said, "My mom told me to tell you that she's not home right now." And I said, "Oh, okay. Could you go ask your mom when she'll be back?" And the girl turned around and she goes, "Hey Mom, when will you be home?"
John Bytheway:	02:49	That's awesome.
John Hilton III:	02:50	Shifting the responsibility. I think it feels good in the short run because then I'm not to blame. I'm shifting it to someone else. But I remember as a young missionary, Elder Lindsey Robbins came to my mission and he talked to us about the importance of not making excuses and taking responsibility. He later gave a BYU devotional on a similar topic called A Hundred Percent Responsibility. In his book that applies this to marriage, Love is a Choice, is really powerful. If the problem is somewhere else, if it's the people who are doing it, then I can't change it. But if it's me, then I can change it. So the principle of agency and accountability is so huge and can help us, I think, when we're trying to shift the blame to others to remind myself, no, I am an agent. There's power within me. And yes, that means that I might have to take some uncomfortable responsibility, but it also means I can change the situation.
John Bytheway:	03:42	When Lehi is talking to his son, Jacob in 2 Nephi 2, he speaks of things that God created both to act and things to be acted upon. And I know Elder Bednar has talked about that and maybe Lynn

Robbins, too, Elder Robbins about that idea of saying, when you say this made me do it or that made me do it, or she makes me mad, you are being acted upon instead of being someone who's been given agency and acting. I thought it was such a great way to describe all of creation, things that act should be us and things that are acted upon.

- | | | |
|------------------|-------|---|
| John Hilton III: | 04:14 | And like we said in the beginning, all of these things tie to Jesus Christ. Remember in Doctrine and Covenants Section 1, verse 38, he said, "What I the Lord have spoken, I have spoken and I excuse not myself." So Jesus Christ doesn't make excuses. He doesn't shift the blame. He didn't say walking into Gethsemane, oh, maybe this might be too hard. No, he went through the hard things for us. And I just think there's power in that principle and in seeing Jesus Christ as the ultimate foundation of that principle. |
| Hank Smith: | 04:44 | Aaron has an opportunity here to be honest. It's interesting, because he tells the truth up until the point where it's like, they told me to make them gods. So I told them to give me their gold. So, so far it's the truth. Then 24, I threw it into the fire. Okay. We're still good, Aaron, you're still telling the truth here. And then there's and out came this calf. |
| John Bytheway: | 05:10 | That's some fire you built there. |
| Hank Smith: | 05:13 | Yeah. I'm withholding some information. He received them at their hand, fashioned it with a graving tool. And after he had made the calf, he made this calf, right? He molded it and made the calf. We have opportunities in life to tell the truth and to just own up to our mistakes. I did it. And I don't want to say that those are great moments. Those aren't fun. But there is a power that comes in confession, in owning to one's mistakes and saying it was me. |
| John Bytheway: | 05:44 | You know how it is with your kids. When a child comes and says, dad, I made a mistake. I did this. Your heart is softened so quickly. And Heavenly Father is like that when we get on our knees and say, I really messed up. Because we've all had that situation as dads. But if somebody's willing to own it and say, I did something really stupid, you're immediately, you're willing to forgive. |
| Hank Smith: | 06:09 | And as leaders, too, we might do this. We might refuse to say I made a mistake. It's like, oh, the people they were... That made me laugh, John, thanks for that. |

John Hilton III:	06:17	While we're on this topic here, I think a good question is why do the people even want a graven image? And the Come Follow Me manual has some great, insightful questions and thoughts at this point. It says, why do you think the Israelites wanted a golden idol? Why was the Israelites' sin so serious? These verses might prompt you to ponder ways you might be tempted to put your trust in someone or something other than the Savior. And I've got to be honest. I have never desired a golden calf in my life, not once. I am impervious to this temptation, but you think about, what might that represent in my life? So often I'll feel like, well, yes, the Lord is enough in my life, but I really want the Lord plus a good job. Jesus plus a good marriage is enough. Or Jesus plus my kids doing exactly what I want. That's enough.
John Hilton III:	07:04	And I think this is a reminder that Jesus is enough, period, the end, that's all I need. I don't need the golden calf. I don't need anything else and well probably none of us are tempted to worship an idol in that sense. I think this is a great point to step back and say, "Am I looking for my security in something other than the Savior?" Because if I am then I'm going to come up short and feel pain because other things will fail me at one time or another.
John Bytheway:	07:31	It's like the Helaman statement. He's the only sure foundation and everything else is a bad foundation.
Hank Smith:	07:37	It seems that it's almost easier to get the people out of Egypt than to get the Egypt out of the people. They brought so much of their old life with them. It looks to me like they're having a hard time letting that go and fully investing in this new relationship with God that they have. They're dragging their feet a little bit. The golden calves of my life, we could make lists of things that we often prioritize maybe as the golden calves of our lives in front of. We just talked about the Sabbath Day. I'm not willing to give this up or this up or this up, even though I know I probably should. Those are golden calves. Those are things I don't want to give up for my relationship with God. And look at verse seven where the Lord tells Moses, "These people have corrupted themselves." They did this. I don't want them to be corrupt. I don't want their life to have this in it, but they chose it.
Hank Smith:	08:34	So if I think about the golden calves of my life, John, I think of anything I prioritize higher than the Lord, or maybe just as high. Do you remember Elder Scott would say, "If you're living as though the Lord and his commandments are one of your many important priorities, you're clearly on the road to tragedy." I remember what? For example, maybe my social media feed

might be more important to me than my scripture study. Or a professional basketball team that shouldn't be named may be more important to me than spending time with my children or attending their events or attending even the temple with my wife, something like that, where I just have these golden calves in my life and they're corrupting my life. I'm choosing corruption in that way.

- | | | |
|------------------|-------|--|
| John Hilton III: | 09:25 | And Hank, I love how you're sharing some real life examples. I think this is a great moment for "Lord is it I?" like at the last supper when Jesus says, "One of you will betray me." The disciples say, "Is it me?" Some of us, we could probably be listening and think, oh yeah, you know, boy, I hope my husband or I hope that my brother is listening to this podcast right now. Because they've got some gold idols they got to get rid of. This is a great chance to think about, okay, so how do I take responsibility? How do I make sure that I'm putting God, not just one of many important priorities, but really first. |
| Hank Smith: | 09:58 | Egypt seems to me like a Babylon. Oh Babylon, oh Babylon, we bid thee farewell. These people need to do that with Egypt. They need to bid it farewell and embrace fully this relationship with God. But I think Egypt, like Babylon, doesn't give exit permits gladly. It hangs on and we have to deliberately shed the traditions of our past. |
| John Hilton III: | 10:25 | We started today with a story that's a little disturbing and you don't often hear in primary and we have another one that's coming up right now. In verse 25, when Moses saw that the people were running wild, for Aaron had let them run wild to the derision of their enemies, then Moses stood in the gate of the camp and said, "Who is on the Lords side? Come to me." And all the sons of Levi gathered around him. And if we ever read this first, we'll usually stop right there at verse 26. And then we'll say, okay, awesome. Now who would like to sing Who's on the Lords Side, Who? And we'll sing that hymn and that'll be great. And I hope that we don't ruin that hymn for you for the rest of your life. |
| John Hilton III: | 11:00 | Because right after this phrase, "Who's on the Lord's side?", verse 27, Moses said to them, "Thus says the Lord, the God of Israel, put your sword on your side, each of you. Go back and forth from gate to gate throughout the camp, and each of you kill your brother, your friend, and your neighbor. The sons of Levi did as Moses commanded, and about 3000 of the people fell on that day." |

- John Hilton III: 11:25 This is one of many, and we've seen some already, and more are coming in the future, where we read something in the Old Testament or in other books of scripture, and it's a little disturbing, and we think, "Why would this have happened?", and I don't have a rock solid answer on this specific story, but I thought maybe we could just think together about some basic principles and some possibilities to consider when you read something like this that's disturbing.
- John Hilton III: 11:52 This story is more than 3,500 years old, so it's very possible that some specific details may have been lost. That's one possibility. Another possibility is this story was written down by someone at some point in time probably several hundred years after it happened. Does this story reflect more the will of God or the will of Moses, or perhaps a later redactor or a viewpoint of someone else? That's a possibility. Or is it possible that the Israelites, they've just witnessed these 10 plagues, they've witnessed the crossing of the Red Sea, they've had so many witnesses, and they promised three times, "We're going to keep this covenant," and now they're deliberately not coming to Moses' side. They're choosing to see another side, and so because of this heightened accountability, there's a heightened responsibility. That's a possibility, and there may be other things that we haven't talked about.
- John Hilton III: 12:44 The Come Follow Me manual coming up in just a couple of weeks, it has a little section called The Historical Books of the Old Testament, and I'll just read a little paragraph from it. It says, "What should we do when we come across passages in the scriptures that seem troubling? First, it might help to consider each passage in a broader context. How does it fit in God's plan of salvation? How does it fit with what you know about the nature of Heavenly Father and Jesus Christ? How does it fit with revealed truths in other scriptures or the teachings of living prophets? and how does it fit with the whisperings of the spirit to your own hearts and mind?" This doesn't fully solve the issue of, "Wow. What happened that day? Why was that the case?", but I hope that those are some principles that can help us keep not only this story, but other stories that we'll encounter in the future, in a perspective.
- Hank Smith: 13:35 I like that, John. This is the idea where you hit something like this and you say, "I don't know," and then you kind of move on and you let it sit there for a little while, and maybe later one day, you come back and it makes more sense to you at a certain time. Yeah, you're right. Just acknowledging that things are tough, that this is disturbing and it's okay. That it's disturbing. I would hate if anyone said, "This is my favorite part." Don't

throw everything away because you've hit this disturbing part. Let it just sit for a while and see if maybe later on, you understand it a different time.

- | | | |
|------------------|-------|---|
| John Bytheway: | 14:06 | It's weird that they're all the sons of Levi, just, "We'll do it." Who's on the Lord's side? Did anyone else say we're on the Lord's side, or was it just the sons of Levi? There's got to be a lot more people. When you've read it, the people are running wild, I think our listeners would prefer that to the King James in verse 25. |
| John Hilton III: | 14:26 | I think the footnote in the King James uses the word "naked", but the footnote says... |
| John Bytheway: | 14:31 | Riotous? Or let loose. |
| John Hilton III: | 14:31 | Something like riotous. Yeah, exactly. |
| Hank Smith: | 14:35 | One thing, Johns, as I read difficult passages like this, I try to remember that death is so different to the Lord than it is for us. For us, it seems so final, and there's a retribution here, but to the Lord, remember that death is moving to a different classroom. Latter Day Saint doctrine, we believe that people, in the next life, they know the dead who repent will be redeemed. So perhaps try to see it as one of the many possibilities we've talked about. Try to see this as the Lord moving them to a different classroom to be taught, instead of staying here where they may do even more damage if this type of behavior continues. It's crucial for Israel that they leave Egypt behind, both physically and spiritually. |
| John Hilton III: | 15:20 | Going back to the list of possibilities, sometimes we just come to Isaiah 55:8-9, where the Lord says, "For my thoughts are not your thoughts, neither are your ways my ways." So there may be some things that we just don't understand, and perhaps when we're sitting with the Lord in the next life, and he gives us some added perspective or some details in the story that aren't recorded here, all of sudden, we say, "Oh, okay. That makes sense." |
| Hank Smith: | 15:41 | Yeah. I've often thought that. |
| Hank Smith: | 15:43 | Before we move on to chapter 33, I wanted to make a note of Exodus 32 verse 20. These are interesting verses. These are interesting stories where Moses takes the golden calf, grinds it to powder, mixes it with water, so we've got our first protein powder here, and he made them drink of it, and I thought, |

"Man, that is such an interesting..." He's saying, "Listen, if you love it so much, then why don't you go ahead and internalize it?"

Hank Smith:	16:15	So maybe it's a physical representation of what they spiritually are doing. They're internalizing this idolatry, and he says, "Well, let me show you how sick this will make you." I've often wondered if I go to the bishop and I tell him I struggle with, "Hey, here's my phone, and I'm struggling with pornography or something," and he had a big blender in his office and he mixed the phone with some water and blended it up, and he said, "Okay, now drink this." I would say, "I would never do that!" Well, why are you internalizing, spiritually, these things? If you wouldn't let them into your body, why are you letting it into your mind and heart? So maybe there's an interesting lesson there, but I thought, "Wow, you love it that much? Fine. You drink it."
John Bytheway:	16:59	I think it was Elder Bruce C. Haven that we've had on the podcast who said that as we partake of the sacrament, we assimilate the Atonement. I think those are the words he used. We put it inside, and it's a positive way of looking at it. Take the bread, the emblems of the sacrament.
John Hilton III:	17:16	So we've talked about types of Christs, this could be like an anti type of Christ, in a sense.
Hank Smith:	17:21	That also would be a good object lesson for parents. If your kids love TV and won't give it up, just...
John Bytheway:	17:26	Put it in a blender.
John Hilton III:	17:27	Grind it to powder.
Hank Smith:	17:28	Grind it to powder, and we'll all drink it. That's the family night treat. All right, John, we want to move on to 33.
John Hilton III:	17:34	So the Lord is going to have a conversation with Moses, and basically, we're kind of going back to where we were in Exodus 24. Moses is going to go back up to the mountain, he's going to receive more knowledge and inspiration from the Lord. Maybe we can highlight a really powerful couple of phrases. In verse 11, we see that, "The Lord spoke to Moses face to face as a man speaks to his friend." That's a powerful verse on so many levels. Number one, it tells us something about the nature of God, that he's a personage. It also tells us about the type of communion that we can have.

- John Hilton III: 18:10 I remember fairly recently, Elder M. Russell Ballard said something to the effect of, "Every member of the church can have an apostolic-like relationship with the Lord." To really raise the bar of, "Okay, I can really develop a close relationship with the Lord," and maybe verse 11 is another one of those, although it's clear throughout the text that Moses has a special relationship with God that's different from others, that I can strive towards having this ability in my prayers to speak with the Lord as a man speaketh to his friend, to really know him, to really connect with the Lord in prayer, and then right after that in verse 12 is one of my all time favorite one-liners. I know that you both enjoy finding these short, powerful scriptural phrases, and in verse 12, Moses says, "You have said I know you by name," and I love that, that the Lord says, "I know you by name." To me, those two passages together really give a sense for the type of relationship we can have with the Lord. He knows us by name and cares about us, and so when we put that extra time and effort to develop a relationship with him, that is not time wasted.
- Hank Smith: 19:22 Beautiful. That's the first word of the first vision, Joseph, right? In that very first word, Joseph learns. "He knows who I am. He knows my name." The Lord didn't say, "Hey kid," or, "You," or, "Hey, farm boy." One of them spake unto me calling me by name. "I know your name." That's beautiful, John.
- John Hilton III: 19:45 Now, while we're here, wrapping up 33 briefly, if you look later, there seems to be a verse that contradicts verse 11, in verse 20. This idea of, "No one can look on my face." Some people have wondered what's happening with this contradiction here. So again, there's lots of possibilities. One is that maybe a later editor doesn't like the idea of face to face or has a different understanding of it, and so is maybe putting a counterpoint there, but I think what's most helpful maybe for Latter-day Saints is the Joseph Smith translation of Exodus 33:20, which says, "The Lord said to Moses, 'Thou canst not see my face at this time, for no man shall see me at this time and live, they are exceedingly sinful.'" So again, there's many possibilities. From the first vision, we see that Heavenly Father and Jesus Christ have physical bodies, so there's no doubt that Moses could speak to them face to face.
- Hank Smith: 20:41 What I see in 33 John is the Lord saying, "Look, I want to give you this land flowing with milk and honey," that's 33 verse three, "But this is a stiff-necked people," and everything we've discussed today, it seems like the Lord is ready to give them blessings, and their own choices are what's holding them back. Maybe the story of my life, right? That the Lord is saying,

"Here's all of these blessings. I'm ready to give them to you. Are you ready to choose them? The promised land is ready for you, but you've got to get yourself ready for it."

John Hilton III:	21:15	That's beautiful. I love that.
John Hilton III:	21:17	So if we go into Exodus, chapter 34, the Lord tells Moses to cut two additional tablets of stone. So he broke the first two tablets, and we're about to see more revelation being given to Moses. There's a couple of beautiful passages that we probably want to highlight, starting in verse six. "The Lord passed before Moses and proclaimed the Lord the Lord a God merciful and gracious, slow to anger and abounding in steadfast love and faithfulness. Keeping steadfast love for the thousandth generation. Forgiving iniquity and transgression and sin." I think these are some verses... We've read a few challenging things in our chapters today,
John Hilton III:	22:00	but it's important to remember that these verses are describing the Lord and then Moses in verse nine says, "If now I have found favor in your sight, oh Lord, I pray. Let the Lord go with us. Although this is a stiff-necked people, pardon our iniquity and our sin and take us for your inheritance." And we talked earlier about praying like a prophet. I think this is a beautiful way. Moses doesn't say, "Hey, you owe us Lord." He says, "Look, I get it. We're not a lot to work with, but can you please have patience with us and do what you can with us, Lord." I think that's a great way also to approach the Lord in prayer.
Hank Smith:	22:35	It's interesting that Moses even takes it on himself, our pardon and our iniquity and our sin, where at least at the golden calf, he wasn't part of that.
John Bytheway:	22:46	Yeah, but he identifies with his people. That's another advocate idea that you pointed out, John, where I'm an advocate for my people. I really love the insight about don't just notice that prophets pray, but notice what they say.
John Hilton III:	23:00	If we go over to verse 11, the Lord gives some interesting commandments and I wanted to maybe brainstorm a little bit about what does this look like for us today? So to Moses, the Lord says, "Observe what I command you today. See, I will drive out before you the Ammorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites. Take care not to make a covenant with the inhabitants of the land to which you are going, or it will become a snare among you. You shall tear down their altars, break their pillars, cut down their sacred polls for you shall worship no other God."

John Hilton III:	23:31	It's really clear that the Lord is calling His people to be separate and distinct from the other peoples in the world. And I think this is one of the reasons I'm so grateful for living prophets. God isn't telling us today through living prophets to isolate ourselves, we're supposed to be in the world, but not of the world. And so I think the principle here is, you got to be separate and distinct and I'd love your insights on what do you think the general principle looks like for us in our society today, where we are living in a secular society?
Hank Smith:	24:04	He said back in 33, verse 16. So shall we be separated. It's distinctive. I'm looking at the footnote verse 33, 16, distinctive. And accepting the fact that when you are in a relationship with the Lord, you are going to be different than most people. Last year, we talked about the word of wisdom. Yes, being a health code, but more importantly, being something that makes you different. Garments are another thing where people would say, "Oh, that's weird. That's odd, how peculiar." And you would say, "Well, this is part of me accepting the fact that I'm different. My relationship with the Lord makes me different." And I think it was Elaine Dalton who said, "If you want to make a difference, you've got to be willing to be different." To me, that's the Lord saying you're not going to take part in anything else in this land, because I want you to remain different from everyone else.
John Bytheway:	25:00	I wonder if when they were in Egypt and maybe John, you know about this, did they accept some of the Egyptian gods? And is the Lord telling him don't do that this time. It's all me. And don't start absorbing the culture around you. Did they accept some of the Egyptian gods? And maybe one of the reasons for the plagues was to discount every one of those gods for the Egyptians and for the house of Israel?
John Hilton III:	25:25	I'm honestly not clear on that. The idea of the 10 plagues and combating the 10 Egyptian gods, I think that's pretty clear, but I don't know that we have scriptural evidence that the Israelites were...it's certainly possible.
Hank Smith:	25:38	Oh yeah. You would think that would be something that eventually becomes....I mean, you're building these temples. You're building these statues. Yeah.
John Hilton III:	25:43	You're living the culture.
John Bytheway:	25:46	I've wondered if after so long in Egypt, maybe they had adopted some of the culture, maybe even some of the gods of Egypt and that maybe the Lord just wants to take that dry erase board and just erase everything. And don't partake of that culture. I'm

Jehovah. You're supposed to worship me. Boy, talk about a clean slate. Go through and start all over again. I mean that phrase in verse 15, what a strong statement. They go a whoring after other gods, wow. Don't make a covenant with them. Start all over.

- | | | |
|------------------|-------|---|
| John Hilton III: | 26:20 | I also think that we need to remember that God isn't telling us this because he needs us to be constantly worshiping him to build his self-esteem or anything like that. This is because we find happiness and joy as we're connected to Christ. And we find sorrow as we lose that connection. If we were to go back to verse 10, the Lord says "Hereby, I make a covenant. Before all your people, I will perform marvels such as not have been performed in all the earth." |
| John Hilton III: | 26:50 | And again, God wants to make something amazing out of us. And he is wanting us to connect with him, not for his own purpose, but so that he can make more of us than we can make of ourselves and look at the end of verse 10, another great one liner. The very last line, in the King James, it uses the word terrible, but in alternate translation it's awesome. So the Lord says, "For it is an awesome thing that I will do with you." And I love that. God is saying, "I want to make you awesome." I'm asking you, be with me, so I can do that for you. |
| Hank Smith: | 27:24 | Right, and clean all these other things out of your life. I don't want other gods there to taint our relationship. I want to give you this fully. |
| John Hilton III: | 27:33 | So our chapters for today don't really have a satisfying conclusion because the Lord is going to give Moses some additional revelation and then all that revelation's going to be unfolded to us in our next week Come Follow Me chapters, and it's going to be acted upon as they build the tabernacle. But I thought maybe a nice way for us to conclude today might be to step back and think about all of the different ways where Moses is a type of Jesus Christ. And there's probably way more than we'll be able to list right now. |
| John Hilton III: | 28:01 | But just think of some that have come up in the verses we've looked at today. Moses is fasting for 40 days and 40 nights just like Jesus fasted for 40 days and 40 nights. Moses receives the law on the mountainside, whereas Jesus gives the new law on the Mount with the Sermon on the Mount. There're other connections like Moses as the mediator saying he's going to make an atonement pleading for his people. Jesus, truly making an atonement pleading for us. There's the blood of the old covenant. There's the blood of the new covenant. I think Moses |

is a great example of the scriptural phrase that all things testify of Christ and Moses as a person testified directly of Christ, but also Moses the person testifies of Christ.

- | | | |
|------------------|-------|--|
| Hank Smith: | 28:50 | And John, you started today with Exodus 24 with Moses sprinkling the blood and we might go, "Oh, what's going on here?" But we can see the Savior's death, the Savior on the cross offering up his own blood in sacrifice. |
| John Hilton III: | 29:04 | In Colossians, the apostle Paul talks about the blood of the cross. And Jesus talked about the blood of his New Testament, so that's another powerful connection. |
| Hank Smith: | 29:13 | I like this. Looking for the Savior in these chapters. |
| John Bytheway: | 29:18 | John, you've just outlined some of the ways in these chapters, but what are some of the other ways outside of these chapters that Moses is such a strong type of Christ? |
| John Hilton III: | 29:26 | Just a couple of examples that come to mind. Early on, they both have near death experiences as a baby. You've got Pharaoh trying to kill baby boys, Herod trying to kill baby boys. Moses is going in and out of Egypt just as Jesus is going in and out of Egypt. Recently, we talked about water flowing from a rock as Moses gets water for the people. Water flows from Jesus' side on the cross. And Jesus had earlier said, "If anyone is thirsty, let them come unto me for out of my belly shall flow forth living waters." I think this will just be a theme. Manna and Jesus as the bread of life. But in so many ways, the story of the Exodus and Moses in particular is the story of Jesus. And that's just true with every other passage of scripture that we'll see. The story of David and Goliath is about someone who is weak defeating the strong for us, Jesus in that same way. And so I love what we talked about at the very beginning of finding all the ways we can to identify Jesus in these old Testament passages. |
| John Bytheway: | 30:33 | You know, there's another one that's just fun, because it's not scriptural, but it's in Josephus. And if you've seen the movie, the 10 Commandments, which is where kind of where I learned about Moses the first time, was watching that movie. At the very beginning, they're talking to the Pharaoh, Setti the first and the Pharaoh's priests are saying there's word among the Hebrews of a deliverer. And one of them says a star proclaims his birth. And that's from Josephus, said that there was a new star when Moses was born. And I've always thought, "That's why that's in the movie." Because Josephus said there was a new star. In so many ways, it's so easy to see a lot of things that |

Moses did that the Savior did. I always just think of leading us out of bondage into the promise land as Moses did. And Jesus leads us out of spiritual bondage through his Atonement to be with him again. So I love that we can draw so much of Christ from the Old Testament.

- Hank Smith: 31:29 This has just been a fantastic day. I'm looking at all the things we've talked about from learning that the Sabbath is a delight, talking about those who were blessed to work on the details of the temple with their gifts. We talked about the delays sometimes in life and coming to testimony of the commandments, that sometimes we corrupt ourselves or sometimes we blame others like Aaron. I didn't do it. It was somebody else that we find out in life we talked about. Moses says, "Lord, you know me, you know me by name." All of this is beautiful. Oh, and the Lord says, "I want to do awesome things for you. I want to give you a land that flows with milk and honey." All of this seems very real to 2022 and we can learn these same lessons. So let me ask both of you, when have you experienced some of these same things?
- John Hilton III: 32:25 Could we have a part three of this episode because as you were talking, I'm like, "Wow, I have stories that I could share on all of these," but one that came to mind as you were talking about was the delay and it connects with a couple of the other principles. An experience from my life back in 2007, I started feeling that I should start a PhD program. So I applied a year and a half in advance, got accepted to a PhD program. And at the time I was working for the seminary and institute program in Florida. And I made an application that a year and a half from now, I want to be able to move. And I thought that was very reasonable giving them enough time, but this was also the middle of a housing crisis.
- John Hilton III: 33:00 And so for a variety of reasons, the church put a hold on moves. It was just very expensive to move employees around and so they said, "We can't move you."
- John Hilton III: 33:09 I prayed and I felt really confident that we should sell our house and move to Utah and start this PhD program. And I specifically felt the Lord say, "Don't worry. Everything will work out."
- John Hilton III: 33:19 But over the next few months, nothing worked out. My employer said, "If you move, you'll lose your job."
- John Hilton III: 33:24 And I thought, "Okay, they're probably just joking."

John Hilton III:	33:27	But they weren't joking. I lost my job. And selling our house in the midst of a housing crisis was terrible. It was a miracle that our house even sold at all. But like, along the way in these months when everything looked like it was falling apart and some things actually didn't look like they fell apart, they did fall apart. I was constantly stressed and nervous. And even though the Lord had said, "Everything's going to work out, don't worry," I worried all the time.
John Hilton III:	33:53	And to me, it's a minor example maybe, but I think it's a real example of delay. Even though like I didn't leave the church or break my covenants, I felt so beat up inside. And I kind of can see the Lord crying a little bit for me saying like, "John, you didn't have to do that. Those nine months when your life was just full of constant stress. I told you everything was going to work out. You could have enjoyed those nine months. They didn't have to be nine months of stress. I wish you would've let me in."
John Hilton III:	34:23	The happy part of the story is that in the long run, things did work out. Eventually I was able to get a PhD. I got hired for my dream job, teaching religion at BYU. And now looking back, I feel like this whole episode was part of the Lord doing an awesome thing in my life, but that doesn't mean it wasn't painful at the time. And going back to one of the principles we talked about earlier, the golden calf. I think for me, my golden calf was knowing exactly how everything was going to work out. That's still one of the idols that I have today. I don't like uncertainty. I don't like surprises. I want to know exactly what's going to happen and how things are going to work out. And in this case, I didn't know that. And it was so painful. I was basically saying, "Yes, Jesus is enough."
John Hilton III:	35:06	But really what I meant was Jesus plus knowing everything's going to work out, that's enough. And being able to see every detail. That's one experience from my life where I've seen some of the principles we've been talking about at a personal level.
John Bytheway:	35:18	I think a lot of our young adult listeners are thinking of how topsy turvy things would be. You got your mission call to here, but then you didn't actually go there. You learned a language here, but you didn't even use that language or maybe you didn't. And then you were called home and then you never even saw the MTC. And we had a kid in our ward. Oh, it was so good. He got up and he said, "I had the privilege of serving during a world wide pandemic."

John Bytheway:	35:45	And I immediately knew, oh, good. Listen to the way the Lord has helped him think of this. And he talked about being called to South Africa and then being called home. And then getting a job because he didn't know what was going to happen. It was such a delay. And worked as an EMT or something, and then got called to New Mexico. And how all of a sudden, the things he learned, he used in New Mexico. And then back to South Africa.
John Bytheway:	36:09	Elder Forsyth said, his closing line as I recall was, "My mission did not turn out the way that I expected, but it happened more beautifully than I had planned."
John Bytheway:	36:19	And I was just so gratified to hear his perspective of trusting the Lord enough to say, "Oh, there may be a delay. It may not be what I thought, but it worked out beautifully." And all of it was, kept his faith in the Lord.
Hank Smith:	36:36	That's excellent. You know that phrase, Exodus 33:12, that John showed us here. Moses says, "You have said, 'I know thee by name and thou hast also found grace in my sight.'"
Hank Smith:	36:49	Moses is trusting the idea that the Lord knows who he is and that the Lord knows each individual. Way back in 2005, Elder David Bednar gave a talk called The Tender Mercies of the Lord. It was his very first full talk in General Conference. He had been called six months before and bore his testimony at conference. He talked about the moment he was called and sustained as a member of the 12. And he said, "I want to describe and discuss the spiritual oppression I received a few moments before I stepped to this pulpit during the Sunday morning session of General Conference last October."
Hank Smith:	37:28	He talks about Elder Uchtdorf, who had been called at the same time as him had born his testimony. "We all stood and sang together. The intermediate hymn, Redeemer of Israel." He says quote, "Now the music for the various conference sessions had been determined many weeks before, and obviously long before my new call to serve. If however, I had been invited to suggest an intermediate hymn for that particular session of the conference, a hymn that would've been both edifying and spiritually soothing for me and for the congregation before my first address in this conference center, I would've selected my favorite hymn, Redeemer of Israel." It was the same hymn. "Tears filled my eyes as I stood with you to sing that stirring hymn of the restoration."
Hank Smith:	38:14	He goes on a little bit later and says, "A loving Savior was sending me a most personal and timely message of comfort and

reassurance through a hymn selected weeks previously. Some may count this experience as simply a nice coincidence, but I testify that the tender mercies of the Lord are real. They do not occur randomly or merely by coincidence."

- | | | |
|------------------|-------|--|
| Hank Smith: | 38:40 | And I've heard Elder Bednar talk about this at other times where he says, "The Lord knows us, each one of us, one by one, name by name." |
| Hank Smith: | 38:49 | Since that talk, I tried to find and record and pay attention to those experiences where I see that the Lord knows me and knows my name, knows who I am. And as I write those down and testify of them, I find that I get more of them. I find that the Lord sees that I'm taking them seriously. And to me, that's one of the awesome things the Lord has done for me, has been to show me, "Hey, I know you. I know who you are. I know what you're going through. I'm aware of you." |
| Hank Smith: | 39:22 | Our friend, John Hilton III, he's so great. They made three of him. It has been a privilege to have you with us today. And this won't be the last time we have you. So before we let you go and say goodbye just for now, because I'm sure we'll have you back soon, what are your parting thoughts for our listeners? |
| John Hilton III: | 39:42 | Is that we were just concluding, Hank, you shared some beautiful thoughts on tender mercies and John and I talked about a few stories where there's delays, but in the end things worked out. I just want to take a moment and talk directly to the people who aren't seeing tender mercies right now, who you're in a delay and things don't look like they're going to work out. I think some of the most painful examples of this are with physical challenges and also with challenges that we have no control over. Maybe there's a child who's gone astray or making bad choices. And maybe that child is not going to make a dramatic change like Alma the younger did. |
| John Hilton III: | 40:18 | But to everyone who's in the middle of this divine delay, I want to testify that Jesus Christ is real. He does know you by name. He cares about you. And as we've seen throughout these scripture accounts and will see as we continue to go through Exodus and beyond, Jesus Christ lives, he loves us. And even though it's painful, when we are able to stay in those difficult moments with Jesus, we're always better off than when we leave him. And I know that's true. |
| Hank Smith: | 40:51 | I love that, John. John, thank you so, so much. No wonder the course that you created, it's called Seeking Jesus. Sounds like |

you do that daily. Just as a reminder to everybody, you can find that wherever you get your podcasts.

Hank Smith: 41:04

John Bytheway, we've had a great day.

John Bytheway: 41:06

Really great.

Hank Smith: 41:07

I feel like I understand these chapters more than ever before. I've got notes that I'm going to use in my classes. We hope that all of you have enjoyed being with us today and that you have your scriptures out and you're taking notes and you're sharing this with other people so they can have these same experiences. So from my two Johns, my two friends, John Hilton, and John Bytheway, we want to thank our executive producers, Steve and Shannon Sorensen; our sponsors, David and Verla Sorensen. Thank you for being here, and we hope all of you will join us on our next episode of FollowHIM.

WHY IS THE SABBATH DAY IMPORTANT?



- | | | |
|----------------|-------|---|
| Hank Smith: | 00:04 | Hello, my friends. Welcome to another followHIM Favorites. My name is Hank Smith. I'm here with the wonderful John, Bytheway. We are the hosts of a podcast called followHIM. But each week, we do a little clip called followHIM Favorites, where we'd answer just a single question from this week's lesson. |
| Hank Smith: | 00:20 | John, we're in Exodus 24, 31 through 34, and we're going to focus in on a question from Chapter 31, which is all about the Sabbath day. Why is the Sabbath day important? Because I remember when I was a kid, I would've told you Sabbath day was a big day of "Don't do that. Don't say that. Don't watch that. Don't laugh at that. Don't look at that. Don't play that." So there was a lot of "don't do that" on the Sabbath day, and it kind of built up a little bit of resentment in me. I remember not loving Sunday. So what is Exodus 31? And what do you have to say about how can we make the Sabbath day a better day, right? A day that we look forward to instead of a day we're fearing. |
| John Bytheway: | 01:04 | There's a couple of great lines in here that I know President Nelson has talked about, and that is that the Sabbath will be a sign between me and thee. |
| Hank Smith: | 01:13 | That's Exodus 31:13, also Exodus 31:17. |
| John Bytheway: | 01:17 | It's also in Ezekiel 20:20, which is the one I like because 20:20 is easy to remember, because it sounds like good vision, like the Lord's watching you, kind of like if the Lord had a hidden camera on you and were watching you, would he be able to tell that your Sabbath day is any different than the other days? And it's a sign between me and you throughout your generations. |

John Bytheway:	01:40	And I don't know, that helped me a lot. I thought about my first year of marriage, I looked at my Franklin day planner. This is going back. Okay. It wasn't electronic. It was on what we call paper. No, it was on papyrus that I got from the Nile. And I just remember looking at the date August 9th and going, "That's something. What is that?" And I'm so glad. I remembered that was the anniversary of our first date.
John Bytheway:	02:07	And so I stopped. I bought a rose or something. Just, I spent five bucks or something, but it had such an impact on Kim. She's like, "You remembered our first date?" It was a simple thing, but I remembered her on her day or our day really, I remember her and wrote a little note. And it just occurred to me God has a day, and how do we make that different to thank him for all he's done for us.
John Bytheway:	02:33	And really, there's not really much of a day of rest, especially if you have a heavy calling, but it's resting from worldly things and from all that stuff. And you can think about more wonderful things during that whole day. A lot of it's just a matter of having a good attitude, I think, and making sure that you make the Sabbath a sign to the Lord. And I have a hard time remembering exactly how that worked as a teenager for me. What do you think?
Hank Smith:	02:59	Well, the one thing I see here in verse 17, Chapter 31, verse 17 is it says the Lord, he used the seventh day to rest and was refreshed.
John Bytheway:	03:09	Yeah. Look at those two words: rested and refreshed.
Hank Smith:	03:11	Rest and refreshed. And I have learned through the years, and again, I don't think I understood this when I was a teenager, but I've learned through the years that the Lord's work is quite refreshing in what you do the other six days of the week. So this idea of... Here's what I think, is the Lord says here, "If you'll do what I ask you to do on this day, I can make your six other days. I can make you better. I can make you faster. I can make you smarter. I can make it so you have the right perspective on those six other days. Give me one day a week, and those six other days, I can make you better, faster and smarter than you would've been had you used all seven days to do your own work."
Hank Smith:	03:53	And I think, to me, that's been the faith issue, where I say, "Okay, I trust you that if I put all of this aside, focus on you and your work on this day," and I have, I've been a better husband, father, teacher on the other six days of the week than I would

be if I devoted all seven days to my own work. So it's a bit of a faith issue, too, that I'm saying I trust him that he knows what he's doing.

- John Bytheway: 04:16 So many, probably hundreds, thousands of stories about people who have honored the Sabbath and have been blessed by it. And I just remember an old saying about the Jews. It wasn't so much that the Jews kept the Sabbath, but the Sabbath kept the Jews. It became such a special day for them that it helped them and preserved them. And I also remember Truman Madsen saying once that we'll be held accountable for the joy we could have felt on the Sabbath, but we didn't.
- Hank Smith: 04:44 That's funny.
- John Bytheway: 04:44 So look forward to that, a time to rest from worldly things and be rested and refreshed. And if you can't figure out how to make it a wonderful day, figure out how to make it a wonderful day.
- Hank Smith: 04:54 Yeah. That's what I'd say is that you can do this. You can be creative with it. Instead of looking at everything you can't do, look around and see what you can do. There's times where I just sit around with my children, if I get it a couple of hours on Sunday, and that's usually time I don't get during the week. We just sit around. We talk. We play games. We'll just go on a nice walk together. And I do, I feel very refreshed from that time just spending with my loved ones, or out with my ward members, serving them, knocking on doors, saying hello, visiting people, there's a refreshment that comes.
- John Bytheway: 05:33 Yeah. There's a lot of young people probably listening, but boy, when I think of it now, I think, oh good, couple of my kids that are at college are probably going to show up. I look forward to having the family around, the Sunday dinner, and "How was your week? And what's going on?" And then we get to do a little Come, Follow Me together, and let's open this up, that me and Hank get to talk about, right? I look forward to it. So you can do it. You can do it, if you really want to. You can make your Sabbath wonderful.
- Hank Smith: 06:02 There's an attitude about it that if you take in a certain perspective, a certain lens, you're going to start seeing what you want to see. So if you want to see something miserable, then you're going to see that. But if you'll just try this out, try what John and I are saying here, just give it a try, put on this lens of, "Okay, the Lord knows what he's doing obviously. He knows more about this life than I do. So I'm going to try it his way. I'm

going to look for the good in this system that he's created for the Sabbath," and see what happens. See what happens. Yeah, you're going to start seeing things that maybe you've never seen before.

- | | | |
|----------------|-------|--|
| John Bytheway: | 06:35 | We've had this discussion with our kids that I think Elder Bednar talks about his wife going to church not just to listen and to be fed and to be instructed, but to look around and say, who can I talk to? Who can I serve? Who can I encourage? Who can I go find and say, "Man, it's good to see you this week, and how was your week?" And the service aspect of the Sabbath is something wonderful we can do, not just go to our meetings so that it's all about me, and if this lesson isn't any good, I'm going to be on the couch in the foyer, but go out to say, who can I lift and encourage? And that'll make it a better day for you, too. |
| Hank Smith: | 07:12 | I've noticed that in my reading of the four gospels, that Jesus is always healing people on the Sabbath. Right? He says over and over. Man was not made for the Sabbath, but Sabbath was made for man. It was made as a gift to you, and you can go and you can do some healing of yourself and others on the Sabbath day, if you choose to. |
| John Bytheway: | 07:32 | Love it. |
| Hank Smith: | 07:33 | We hope you'll join us on our full podcast. It's called followHIM. We're with Dr. John Hilton III this week, talking about these chapters. Come join us next week for another followHIM Favorites. |