



"I Have Remembered My Covenant"
Show Notes & Transcripts

Podcast General Description:

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

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

Podcast Episode Descriptions

Part 1:

Who are the unexpected heroes who helped save Israel's future deliverer, and what does their courage reveal about God's plan? Dr. Krystal Pierce explores Exodus 1-3, highlighting Jehovah's covenant power, Moses's struggle for identity, and the faithful women who preserved the prophet who would lead Israel to freedom.

Part 2:

Dr. Krystal Pierce continues examining Exodus 1-6, revealing how God meets Moses in his self-doubt and demonstrates divine power over both Pharaoh and fear.

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Part 1 -

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- 14:40 The Hebrews build storage cities and miraculously multiply
- 18:59 Crushing the Hebrew's spirits and mud bricks
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- 1:01:09 Melted mud brick bottom and Jethro
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- 1:12:36 Land of milk and date syrup
- 1:14:03 End of Part 1 - Dr. Krystal Pierce

Part 2 -

- 00:00 Part 2 - Dr. Krystal Pierce
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- 31:52 God sends help in the form of other people
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- 1:12:55 End of Part 2 - Dr. Krystal Pierce

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Biographical Information:



Krystal V. L. Pierce is an Assistant Professor in the Department of Ancient Scripture and the Ancient Near Eastern Studies program at BYU. She received a PhD in Egyptology and Near Eastern Languages and Cultures from UCLA and an MA and BA in Egyptian Archaeology and Near Eastern Studies from UC Berkeley. She has also taught classes on Egyptology and ancient Near Eastern studies at the BYU Jerusalem Center, UCLA, and UC Berkeley. She has excavated at several sites in Egypt and Israel and is currently Head Registrar for the Tel Shimron Excavations in the Galilee region of Israel. She has published extensively on topics related to the Bible, Book of Mormon, Pearl of Great Price, and ancient Near East, especially regarding social

and cultural identities, expatriates and refugees, and personhood and gender. She and her husband, Professor George Pierce, have two children and live in Vineyard, Utah.

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I Have Remembered My Covenant PART 1

GUEST: DR. KRYSTAL V. L. PIERCE



- Hank Smith: 00:00:00 Coming up in this episode on followHIM.
- Dr. Krystal Pierce: 00:00:04 I think a huge part of this is God is patient. He is patient with us. He knows we're gonna mess up and sometimes it's a big mess up. Sometimes it's little mess ups, but he's gonna keep trying. That's what we see with Moses. Every time Moses pushes back, God says, okay, let's keep trying. Let's keep going. Let's do this. His timing is way different from our timing. We want things now. We want things immediately, answers, blessings. He's got a better concept of time, I think, and how it works.
- Hank Smith: 00:00:39 Welcome to another episode of followHIM. My name is Hank Smith. I am your host. I am here with my eloquent co-host, John, Bytheway, he is not slow of speech and he has a quick tongue. John, that's you. You are eloquent.
- John Bytheway: 00:00:58 I'm so el- ecli- ele-, that thing you said, yeah.
- Hank Smith: 00:01:04 John, Moses tells the Lord, "I am not eloquent. I am of slow speech. I have a slow tongue." The Lord gets after him. Who made man's mouth? Who maketh the dumb, or the deaf, or the seeing, or the blind? Have not I? I love it. John, we are privileged, honored, excited to have back Dr. Krystal Pierce. She's been with us before. Krystal, welcome back to followHIM.
- Dr. Krystal Pierce: 00:01:32 Thank you. I'm so excited to be back. So excited to talk about the Old Testament.
- Hank Smith: 00:01:37 The last time you were on with your amazing husband, Dr. George Pierce, for the book of Ether. We missed you. John, we've just gone through the story of Joseph of Egypt forgiving his brothers. We had an incredible time walking through that story. Between pages 78 and 79 is a huge gap of time. We start a brand new book. When you think Exodus, I know you think Charlton Heston. Am I right?

John Bytheway: 00:02:04 A lot of people over the years have compared me to Chuck Heston.

Dr. Krystal Pierce: 00:02:08 Yeah.

John Bytheway: 00:02:09 Close personal friend. I grew up watching the 10 Commandments that used to be on around Easter. Now everything's on demand, but back in my day, you had to just wait and hope certain things came on.

Hank Smith: 00:02:22 I think of Nephi because it seems whenever Nephi needs strength, this is the story he calls on. Whenever his brothers say, you can't do that, he says, well, God commanded Moses, therefore I can do ... Fill in the blank. I can build a ship. Yeah. I can get the plates.

John Bytheway: 00:02:41 It's a great deliverance story, and it's fun in the Book of Mormon later when they have their own deliverance story they can look back on, but for a long time, it's, hey, if Moses can do this, maybe we can, too.

Hank Smith: 00:02:52 Even Isaiah says, "The gathering of Israel will be like the parting of the Red Sea. God prepares a way for Israel to return." Krystal, as you've been preparing for today, what do you wanna do? What are you hoping our listeners take away?

Dr. Krystal Pierce: 00:03:08 Like I said, I'm so excited to talk about this. Not only just because Egypt appears in these chapters quite a bit- ... There are some big themes here. These first six chapters are really meant to answer some questions that we might have in our own lives and in Moses' life, four main themes that I picked up on. The first one is about revealing Jehovah. Who is Jehovah? What is his name? What does it mean? What does he do? What are his powers? Does he care about people? Does he remember his covenants? It's perfect for us because Jehovah is the premortal Jesus Christ. We learn about Jesus through studying Jehovah here. The second one is about covenants. The word covenant or to make a covenant shows up 27 times in the book of [Exodus](#). There's this focus on going back to the Abrahamic covenant. There are a lot of questions that people ask in these chapters.

00:04:11 Does God remember his [covenants](#)? They're looking for those blessings and wondering why are those blessings not coming? This can teach us a lot about our own covenants because we're still under the Abrahamic [covenant](#). And then the third one is deliverance. This is, if I'm going through a hard time, if I feel like

I'm in bondage or oppression, does God notice me? Does he know who I am? Is he listening to me? Is he worried about me? And then the fourth one I think is really great. It's about identity. We see this so much through these first six chapters. Moses is saying, "Who am I? " He's born a part of the children of Israel, but he grows up Egyptian and then he ends up with the Midianites. Through this whole thing, he's questioning who am I? What's important? What's my role? We see, of course, with him, type and shadow of Jesus Christ, teaches us about Jesus later, along with all of the [women](#) that show up in these chapters. We have six [women](#) that are clearly meant to teach us about the later ministry and sacrifice of Jesus Christ as well. Their identities and our own divine identities, all of those things I think come out.

- Hank Smith: 00:05:20 That's why we love it when Krystal Pierce is here. She is a prolific teacher of the scriptures. John, besides that, what is she? What do we know?
- John Bytheway: 00:05:30 Krystal was born in Logan, Utah, and I love this list raised in Taylorsville and lived in California, Idaho, now everybody hold on, Egypt, and Israel. Received a PhD in Egyptian archeology and near Eastern languages and cultures from UCLA. Masters and Bachelors in Near Eastern studies from UC Berkeley. She's taught classes on Egyptology and ancient near Eastern studies at the BYU Jerusalem Center for Near Eastern Studies, UCLA and UC Berkeley. She's participated in archeological excavations and surveys at sites in Egypt and Israel. She published in 2021, [Approaching Holiness](#), exploring the history and teachings of the Old Testament. As you mentioned, Hank, she and her husband, Professor George Pierce, one time they came on together, have two children and they live in Vineyard. That sounds so scriptural to live in Vineyard. That's such a Jacob 5 place to live.
- Dr. Krystal Pierce: 00:06:31 There are no vineyards there, unfortunately.
- John Bytheway: 00:06:33 No, yeah.
- Dr. Krystal Pierce: 00:06:35 There were at one point, probably.
- John Bytheway: 00:06:36 Yeah, at one point. Krystal, what is it that you love so much about Egypt? I'm curious.
- Dr. Krystal Pierce: 00:06:44 I have loved Egypt ever since the fifth grade. Wow. When I took a summer school class on ancient Egypt and I fell in love with it and dove full into it, everything I could learn. Once I realized you

could major in it, in college, I thought, "Well, that's it. That's what I wanna do. " I love Egypt and I love BYU. I love this podcast because I get to talk about my favorite things. Egypt, and that's Jesus Christ and the gospel, the Restoration, and that's what makes me happy.

Hank Smith: 00:07:17 And it makes our listeners happy. Makes John and I happy. There's something about passion that's contagious. She loves this and she's making me love this. Let's jump in. The lesson this week is I have remembered my covenant. The invitation to live in Egypt saved Jacob's family. But after hundreds of years, their descendants were enslaved and terrorized by a new Pharaoh who knew not Joseph. It would've been natural for the Israelites to wonder why God allowed this to happen to them, His covenant people. Did he remember the covenant he made with them? Were they still his people? Could he see how much they were suffering? There may be times when you've felt like asking similar questions. You might wonder, "Does God know what I'm going through? Can he hear my pleas for help?" Israel's deliverance from Egypt answers such questions clearly. God does not forget his people. He remembers his covenants with us and will fulfill them in his own time and way. "I will redeem you with a stretched out arm," he declares, "I am the Lord your God, which bringeth you out from under your burdens." All right, Krystal, how do we start the book of Exodus?

Dr. Krystal Pierce: 00:08:30 It's great because usually you think, "Okay, we gotta do a little bit of recap to get us into this new book," but Exodus actually does it for us. It starts out with, like, backtracking just a bit into Genesis for us. It starts with saying, "Here are the names of the children of Israel." This is talking about literally the sons of the man Israel here. These are the ones who came into Egypt. Here we have the 11 sons, because then it says in verse five, Joseph was already there. Then it says that there were 70 of them. Now, this number 70 seems low, especially if we look in chapter 12 when they escape, there, it says there are 600,000 of them by that point. We have to remember, too, that this list of 70 doesn't include the wives, the children, the household workers, the servants, and people estimate that of these original 70, there were probably 2,000 people who actually first came into Egypt with Jacob.

00:09:30 Quite a big group of people. We're also supposed to say these numbers are so different. How do you go from 70 or even 2,000 to 600,000? And we're immediately supposed to think of prosperity and posterity, which signals two of the promises given to Abraham back in Genesis. This is meant to signal to us right at the beginning that even the times when they were

suffering, they were still multiplying greatly. That's tied directly back to the Abrahamic covenant and those promises.

- Hank Smith: 00:10:08 It does say they increased abundantly and multiplied and waxed exceedingly mighty.
- Dr. Krystal Pierce: 00:10:14 What's interesting to that, when you hear the words, fruitful, multiply, and maybe we'll add replenish, what do you think of?
- John Bytheway: 00:10:24 Garden of Eden.
- Dr. Krystal Pierce: 00:10:25 Yeah, this is going back to those creation guidelines. God said this is what I want you to do when you're on the earth. And those things aren't just about having children. Be fruitful is produce good fruit, right? Produce good fruit. Multiply, become better than you are right now, and replenish means to complete the earth. When they're doing what God asked them to do, they're going to continue to be prosperous.
- Hank Smith: 00:10:51 Krystal, if they're doing so well, how do they, how do they get enslaved? I've seen Prince of Egypt. I know how it starts.
- Dr. Krystal Pierce: 00:10:59 Yeah, we have to get to that eventually. It is good to acknowledge that they had a time in Egypt when they were very prosperous. And then in verse eight, it says, "There was a new king over Egypt, which knew not Joseph." He didn't know Joseph as in he didn't know him personally. It means he didn't even know about him, his story, how he had saved Egypt and interpreted dreams and brought his family in and all those different things. He just didn't know about it at all. It says there's a new king, and this word new here when it's used for king in Hebrew, it means not necessarily a traditional king in a dynastic structure. When Egypt usually the heir to the throne was the eldest son, and then the eldest son, and the eldest son, and we have these dynasties. This is telling us that something happened.
- 00:11:47 Something changed in Egypt. This was not the eldest son of the last king. Egyptologists, of course, are looking at this thinking about what kings are we talking here, what periods? We do have this period in [Egyptian](#) history that Egyptologists called the Hyksos period or Dynasty 15. This is about the 16th, 17th century's BC. And the Hyksos, this comes from the Egyptian term Hekahukasut, rulers of foreign lands. They were these group of people. We believe that they were Semitic or Canaanite people. They slowly were moving into Egypt, especially Northern Egypt during this period. Eventually, they

took over rulership of Egypt. But then eventually, the Southern Egyptians in Thieves decided we wanna kick these foreigners out, these Hyksos kings. They don't belong here. They shouldn't be ruling Egypt. There's a big war, and eventually they chase them out back to Canaan, and the Hyksos are gone. Some people think that possibly this new king could be that one who chased the Hyksos out, could be a king hundreds of years after that.

00:12:55 I mean, it's very vague about the timing of all of this here, but there's definitely a huge shift that changes everything. When the king is saying in verse nine, "The children of Israel are more and mightier than we." He's thinking, you know, we could get in trouble again. We could have another Hyksos period if we're not careful. And in verse 10, he even says, What if they joined up with our enemies? What if the Canaanites came and they joined up with them? We've got to do something. He's like, we've got to curb the population. We've got to basically break their spirits and make sure that Egypt can never be taken over again by foreigners.

Hank Smith: 00:13:35 Hmm. Any idea how much time has passed from Joseph until verse eight?

Dr. Krystal Pierce: 00:13:44 We're not exactly sure how much time has passed. We do know that they're in affliction and bondage for about 400 years, 430 years by the time we get to the end, and part of that's prophecies that were given in Genesis, and part of that is what Stephen tells us in Acts seven. He also gives us the age of Moses and timing of when things happen because, of course, he's comparing a lot of what Moses goes through with Jesus Christ. Moses is a type and shadow of Jesus Christ, and Stephen does a really good job of comparing those two. It's probably hundreds of years. We do eventually get some names of cities here in verse 11, which is interesting. The Pharaoh is trying to figure out how can we curb the population? How can we make it so that they don't wanna, you know, rise up and revolt against us or join with our enemies?

00:14:40 He decides we're gonna afflict them. We're going to have them build. In verse 11, it says treasure cities. In the Hebrew, it's storage cities. Big cities with lots of warehouses and storehouses. And a lot of times these types of cities are on borders and border zones because they're meant to supply troops and military, also hubs for trade. It actually names two cities here, which you would think would help. Oh, I bet now we can know exactly where we are and what time period and who's the Pharaoh. But of course, that's not always how it works. We

do know that these two cities, they're in these border zones, they are full of warehouses, storehouses. Then we get to Ramses. And of course, everybody recognizes this word, Ramses, because you think of the king, King Ramses. The problem is, is that there are actually 11 Ramses. There are 11 kings named Ramses and they ruled for hundreds of years.

00:15:41 And this is a city name. This is a place name. There are also, of course, because we know the Old Testament, we have our original authors, and then we have editors, redactors, compilers, translators, and it's possible that whatever Moses wrote down is the original city names. Some later editor, redactor, compiler, translator was like, oh, I don't know that one, but I know Ramses and that's close by, and inserted that. And it's always good to be careful with those sort of things. That's why we have our article of faith that we're very careful reading the Bible because we know the long history of where it got to us, that there's a lot of people involved to get it to us. The Pharaoh's plan kind of backfires because when we look at verse 12, it says, "The more affliction they had, the more they multiplied and grew." This definitely has to be a miracle because it's pretty well known that the harder physical labor, the harder phys- like emotional, mental, physical health was tied to maternal health.

00:16:52 Places that have really hard labor, not enough food, high death rate, have a low birth rate. This is absolutely a miracle that they are actually growing. And these two words multiplied and grew, these were the two things that were told to Abraham. Those words were the ones that said, "If you keep your covenants and you try your best, you will multiply and grow." And I love this because we do focus on the oppression side of things. There are so many miracles in this as well. Sometimes for us, when we're keeping our covenants, we do feel those times of prosperity. We do feel those blessings strongly, so when they stop, it's even more apparent that we feel a loss of those sometimes too.

Hank Smith: 00:17:40 Miracles are happening even in slavery.

Dr. Krystal Pierce: 00:17:44 Yeah. They're still multiplying and growing. It seems like nothing stops that. The posterity never stops, and we'll see Pharaoh comes with all kinds of plans to stop it, and it doesn't work. The prosperity, of course, drops off. Their ability to worship gets taken away, too, which causes a lot of problems for them. I think he's saying, no matter how much we oppress them, they're still strong. They're still able to perform everything that we're having them do. We're not necessarily breaking them down in the way we think that they are. He's worried. They're

gonna rise up against him or join up with their enemies. He comes up with all kinds of ideas. They're ... It's kind of crazy when you think about it because this is his workforce. You want them to continue working. You've got to make it so that they can continue working, and he doesn't seem to care about that at some point. It just, it doesn't even seem to matter to him.

Hank Smith: 00:18:40 It says, "They are made to serve with rigor." I bet my children would say that. Our father and mother make us serve with rigor.

Dr. Krystal Pierce: 00:18:50 And this word rigor in Hebrew, it means to crush into small pieces, is what this means. It's so, you know, and rigor-

Hank Smith: 00:18:58 Nevermind.

Dr. Krystal Pierce: 00:18:59 That's a good, it's a good translation, but, like, they're trying to crush them, crush their spirits, crush that there's gonna be more of them, and nothing seems to work. In verse 14, I love some of the specifics in this story. We find out one of the things that they have to do is make bricks. You could easily just pass over this and be like, okay, yeah, they're making bricks. That's hard. We know a lot about brick making in Egypt, and we're not talking about the bricks that we make today and we bake in an oven. We're talking about what we call mud bricks. Making these bricks was, it was backbreaking work. They had to go and get the mud from the Nile or dirt. They had to haul water. They had to go and get what we call binding agents for the bricks. Because they just baked in the sun, they easily fell apart, so they would have to put straw or reeds or sticks, and sometimes even animal hair, we know, had to be mixed in these, and we have artistic representations of people mixing with their feet, kneading in all of these materials to make it.

00:20:06 Then they would put the bricks in molds and let them sit out in the sun for several days, and then they baked. Then they could haul them to the work site. We don't think about it, because when we think of Egypt, we think of stone. We think of stone pyramids and stone temples, but most everything was built of mud brick because it was readily available. They could make a lot. Every site I've excavated at in Egypt, there's mud brick everywhere. Way more mud brick houses, administrative buildings, walls. And I'll tell you, it is a nightmare to excavate mud brick after thousands of years. In fact, it's pretty well known among Egyptologists or archeologists that we have this thing we call melted mud brick. This just dried clay. After thousands of years, it just melts, and you can't see the bricks, you can't see the mortar. And when you're excavating and you're trying to ... Is this a wall? You can't even tell because it's

just melted mud brick. It makes 100% sense that this is what they're having them do. The Pharaoh's trying to use this to break them down.

- Hank Smith: 00:21:17 I never saw this lesson before. The more they're afflicted, the stronger they get. They're like anti-fragile. They get stronger with adversity, not weaker.
- Dr. Krystal Pierce: 00:21:29 Yeah, I think it's the same with us. Sometimes we have to be broken down to, like, rebuild ourselves back stronger than we were before. I think that is part of the message here.
- Hank Smith: 00:21:40 Maybe Jehovah hasn't abandoned them. Maybe he's with them in this, they just don't know it.
- Dr. Krystal Pierce: 00:21:47 This reminds me, last week, I had a student come up after class and say, "I'm keeping my covenants. I'm keeping my commandments. I'm doing what I'm supposed to, and I'm not seeing the blessings. Where are my blessings?" 'Cause we had had a big discussion about covenantal promises, and he said, "I have this friend who's not keeping his covenants and the commandments, and he seems to have all kinds of blessings." He wants me to answer that. Okay. I was like, "Well, let me ask you, how do you define what a blessing is? What's a blessing?" I think he was ... Is this a trap of some sort, this question? He thought about it for a bit, and he said, "Something that makes me happy." And I said, "Okay, so something that makes you emotionally happy?" He said, "Yes." And I said, "Financially happy?" And he said, "Yes."
- 00:22:36 And I said, "So it's something that helps you feel happy. What about something that helps you learn, like you learn something? Do you think that makes you happy that's a blessing?" He says, "Yes." But he's sort of kind of looking at me suspiciously. Yeah. 'Cause then I said, "What about something that helps you grow or progress or change or become better?" And he's like, "Hmm. Yeah." Then he just went. He said, "Okay, so it's not necessarily things that make me happy right now. Maybe it's happy in, in the future. Maybe those are blessings and maybe I don't even see the blessings now, but then in the future, I'll look back and I'll see that, that they were blessings." He took off with it and he started to realize that sometimes the way we define blessings is in the middle of a bondage and oppression, it doesn't feel like a blessing at all. Sometimes when we look back, we can see it.
- Hank Smith: 00:23:36 I mean, it's just the story we went through. The last few weeks, Joseph's gotta be thinking, where are the blessings? I'm doing what you asked me to do and I'm being betrayed, thrown into

prison, forgotten. Thank you. You keep using that word blessings. I don't think it means what you think it means. You're absolutely right, Krystal. What do we define as a blessing?

- John Bytheway: 00:24:04 I think it's an old saying that a blessing is anything that moves us closer to God, but I think if you choose to have it move you closer to God, it could move you to bitterness or it could move you closer to God. I think you get to decide. Like Krystal was saying, that's that thing that's been passed around the internet a million times. I prayed for wisdom and God gave me problems to learn to solve. I prayed for strength and God gave me trials to become strong. I prayed for courage, God gave me danger to conquer. I prayed for love, God gave me people to help. It just goes on and on and the outcome is you're getting blessed, but the method might be through a trial.
- Hank Smith: 00:24:45 Keep my commandments and you shall prosper. I want, I want it in writing. What's your definition of prosper? Yeah.
- Dr. Krystal Pierce: 00:24:51 Yeah, what's your def?
- John Bytheway: 00:24:51 By prosper, did you mean ...
- Hank Smith: 00:24:54 Yeah. Yeah. What did you mean by that? 'Cause I think, I'm thinking Ferraris and huge houses. What do you mean by prosper? And the Lord's like, oh, growth, education. Becoming more like me.
- John Bytheway: 00:25:06 I heard someone say once, God is more interested in our growth than he is in our comfort. Could he please be more interested in my comfort? No, he's actually more interested in our growth.
- Dr. Krystal Pierce: 00:25:20 He sees our true potential. He sees the end game. He knows where we're headed, and sometimes I don't think we see that. We don't see that with our mortal understanding. We have to trust him. We see that in the story, the trust kind of goes up and down, up and down, which is real life. It's real stories about real people. We connect with them.
- Hank Smith: 00:25:42 One thing about the Lord is that he does call it upon us to suffer, but like a true leader, he comes and suffers as well. One of the best signs of good leadership is I'll never ask you to do something I'm not willing to do myself and the son of man hath descended below them all. I'm right here with you in suffering.
- John Bytheway: 00:26:07 I mean, I was trying to think how I might answer that question and I heard somebody say it once, "Well, maybe the Lord loves

you too much to let your life be easy." 'Cause, because the growth comes from the hard stuff. It doesn't come from the easy stuff, you know?

Hank Smith: 00:26:22 I wish he'd stop loving me so much.

John Bytheway: 00:26:24 Yeah, I know.

Hank Smith: 00:26:28 All right, Krystal, what do we do next?

Dr. Krystal Pierce: 00:26:31 We're really getting into some good stuff here because the King realizes it's not working. Population's not getting curbed, they're not getting broken down, and so he decides to go straight to the source, the children, where the children are coming from. So in verse 15, he goes to the Hebrew midwives. We actually have the names of them here, Shiphrah and Puah. Of course, they had way more midwives than just these two, but it seems like these two were the head. They were the two main midwives who instructed the others and helped the others. Their names are incredible. I always love talking about the meaning behind names. Shiphrah in Hebrew, people usually translate it as beautiful, but it actually has more to do with the clear sky, the beautiful, clear, bright sky. Puah means to sparkle, to shine, to be brilliant. When we see what they end up doing, it's perfect.

00:27:27 This is our introduction to the first two of the six women who basically make it so that Exodus happens. Without these six women in these first six chapters, we would have no Moses, we would have no Exodus, we would have no, no, no, no, no, all the way until their roles bring us Jesus Christ eventually. So he goes to them and he says, when you are helping the Hebrew women give birth, and we have to make a note here because it says in verse 16, "When you see them upon the stools," which sounds really strange, and you could easily just be like, I don't know what that is. In Hebrew, it actually says two stones when they're on the two stones. We know in ancient Egypt, one of the ways that women gave birth was they had two stones or two bricks, and they put one foot on each brick and they crouched and they gave birth.

00:28:20 We have artistic representations, we have texts, one of the ways they gave birth. I don't know the full logistics of it and how it worked. I mean, I've given birth, but not in that way. So I have no idea how that worked. It's an interesting note. We're being told things about these ancient [women](#) and learning about things we have in common with them and things that were different, things that were harder. So he says, When you're

helping them with this, if they have a son, it says you're gonna kill him. You're gonna kill this baby. And in verse 17, we quickly read, it says, "The midwives feared God," but this word in Hebrew, nowadays we'd probably translate more as respect or honor as opposed to being afraid in that sense. They respected and honored God, and they did not as the king of Egypt commanded them, but they saved the children alive.

00:29:14 This is incredible. They're already in oppression, they're already struggling, and they decide to go against what the king has told them to do. They could lose their jobs, they could lose their lives, they could lose everything. They do what they know is right. They know that this is not a righteous law, this law that this king has given them. Like I mentioned before, all of these women, we see types and shadows of Jesus Christ in this. They're literally saving these babies, and Jesus, of course, is the Savior. I love that they're named and the Pharaoh's not named. It's great. They're given that honor of having their names and setting the stage for the Exodus. Without them of course, we wouldn't have Moses. They are definitely God's instruments, 100% in this. I love the midwives answer. They throw some shade on the Egyptian women. The Egyptian women are weak and timid and need our help. But the Hebrew women, they've already given birth and they're done before we can even get there. They don't need us. They are alive.

Hank Smith: 00:30:24 These women are standing on these two bricks. They're delivering a baby and they're out of there before we even can show up to find out if it was a boy or a girl.

Dr. Krystal Pierce: 00:30:33 We see what comes from it. I love that we hear what happens with them. It's always very simple. God dealt well with the midwives. Very simple, but there's a lot in that. He made them houses and this word house here, that's more like household descendants. Because they saved the house of Israel, they get their houses. They get house of Puah, house of Shiphrah, tons of descendants. They save children, they get tons of descendants and children because of that. We see these little sparks of prosperity in this time, oppression, when people are making the right decisions and they're being blessed because of it, even surrounded by all these hardships and other horrible things that are happening.

Hank Smith: 00:31:20 Krystal, I think those stories right there, we frequently look in the scriptures for female heroes who maybe we should stop in Exodus one and talk about these two, who put their lives on the line, to do the will of God.

- Dr. Krystal Pierce: 00:31:34 It's incredible because not only do they save these children, and so we say, oh, this is a [symbol](#) of Christ, right? Saving Heavenly Father's children. But also, they went against the Pharaoh. Think about Jesus and his mortal life and ministry. He many times said, there are problems with our leadership. There are problems with misinterpreting the law. He was not afraid to do that, and that's eventually led to the trials and the crucifixion. Standing up for what we know is right, even when we're told the opposite. That takes a lot of courage.
- Hank Smith: 00:32:12 Just on a side note, you guys, I think I've always maybe thought in my head that they were in bondage for these hundreds of years, but that doesn't say that. Maybe they weren't in bondage for a long time.
- Dr. Krystal Pierce: 00:32:22 I think it went up and down, maybe depending on the king, because after the king dies, it kind of gives a hint that they're hoping, like, okay, the next king is going to not necessarily set us free, but let us have more freedoms. We are told in other places in the Old Testament that there were times when they had their own land and they farmed. Some of them became wealthy. We hear that some of them actually have roles in the government. Some of them were friendly with the Egyptians and worked in their houses. That's probably why some of the Egyptians gave them some of these gifts, these parting gifts, beyond just some of them wanting them to leave.
- Hank Smith: 00:32:57 Also, may explain more why they want to go back sometimes. Would they tell Moses, we were better off in Egypt.
- Dr. Krystal Pierce: 00:33:05 They remember the good food of Egypt and that they had a house and water and land at some points in their history. That brings us to the end of chapter one. Our last verse here, the Pharaoh has seen that all of his different ideas have not worked to curb the population. He comes up with this idea. No matter who you are, what's going on, you see a male Hebrew child be born, you're going to throw him into the river. This is his plan. Like I said before, it's a little bit ... He's not thinking clearly because he's destroying his workforce. He's not clearly thinking this through. Part of this too, I mean, immediately when you think a ruler issues a decree to kill the male children, immediately you think of, ah, here we go, tying Moses and Jesus Christ together. They actually go to Egypt and then he comes out of Egypt. There are so many parallels between Moses and the Savior.
- Hank Smith: 00:34:06 And Matthew, who's writing to Jews is going to really push that narrative, second Moses.

Dr. Krystal Pierce: 00:34:14 And Stephen too. Unfortunately, they did not like what Stephen had to say. They did not like him comparing Moses and Jesus together.

John Bytheway: 00:34:23 When you're watching the movie, The 10 Commandments , at the beginning, it says it uses the Old Testament and the works of Josephus, all these sources. If I recall correctly, the priests of the Pharaoh are saying there's rumors of a deliverer among the Hebrews. And then one of the priests goes, "A star proclaims his birth." That's not in the Old Testament, but it's in Josephus that when Moses was born, there was a new star, which is another pretty cool parallel to the Savior.

Dr. Krystal Pierce: 00:34:58 Yeah, some of these Greek writers say that the Pharaoh had a dream, that he actually had a dream about what was going to happen about this child, and that's why he issues this decree, specifically targeting male children of a certain age. I love how the historians can add even more information to what we have.

Hank Smith: 00:35:18 All right, let's keep going, Krystal, chapter two.

Dr. Krystal Pierce: 00:35:22 All right. Chapter two is exciting because we get introduced to Moses' parents. In verse one, it says, "There was a man at the house of Levi, and he took to wife a daughter of Levi." Of course, this isn't literal daughter, this means descendant. Why does it matter that they're descendants of Levi, they're in the tribe of Levi? This tribe plays a really important role under the future law of Moses as being the priestly tribe who takes care of the sacrifices, and so it's very important that we know that his family, which means Moses and Aaron and Miriam, they're all from this tribe. It doesn't say their names here, but we do know their names from later. His dad's name is Amram, and his mother's name is Jochebed. In verse two, it says, "Jochebed conceived she bore a son." This is Moses. Miriam and Aaron are already born.

00:36:12 Stephen tells us that Aaron and Moses are three years apart. Aaron's three years older than Moses. It's interesting here because it says in verse two, "When she saw him that he was a goodly child, she hid him three months." This goodly thing, what is this? In Hebrew, it's tov, it means good. Let me say it this way. He's born. When she looked at him, when she saw him, she saw he was good. It was good. Which is creation. These are the same words used in creation. God created the light, and he saw it, and he saw it was good. And I love this idea of you guys are tying it back to Eden and Eve and creation and all these different things. It's the same sort of idea that we're getting

here that Jochebed, she knew that he was destined for greatness. Some people translate this as he was beautiful.

00:37:10 He was a nice looking baby, so she decided to save him. There's so much more if we're talking about God creating things, seeing that they're good. They're perfect. She hides him. Just like Puah and Shiphrah, she says I'm gonna go against this king's decree. She hides him for several months until he's too big. He's probably big and loud at this point. It's hard to hide him anymore. I can't even imagine making this decision that she's gonna put him in an ark of bull rushes. The bull rushes here, this is a reference to reeds that grow in the water. A lot of people think it's actually papyrus that's being talked about here. She daubs it with slime and pitch. This is tar bitumen makes it waterproof. She puts him in and she laid it in the flags. Sometimes we have to do a translation of the English into today's English. The flags, it's the reeds.

Hank Smith: 00:38:11 Not like in Prince of Egypt where it goes between the boats and the crocodiles try to eat it, so that's not actual footage. Okay, that's good to know.

Dr. Krystal Pierce: 00:38:20 Yeah. I think she knows if I keep him close to the riverbank, he's more likely to be found by somebody who can help him. And some people even think Jochebed worked in the palace or around the palace or something, so she was familiar with this area and who might be likely to find him. In verse three, it says an ark. We always think of a basket like a woven basket, which is true, but it's translated as ark here because this is the exact same word that's used for Noah's ark. They are the same words. Once again, we get this idea that Noah built this ark to save his people. Jochebed built this ark to save her people. We get all these parallel stories. We've had Puah, Shiphrah, now we're on Jochebed. We're on our third [woman](#) here who basically saves Israel. Plays such an enormous role.

John Bytheway: 00:39:12 Is the word tevah?

Dr. Krystal Pierce: 00:39:14 Yep. We have a tiny ark and then we have a giant ark, both used to save people.

Hank Smith: 00:39:21 Krystal, would you say that a definite reference to Noah? The author's doing that on purpose, right?

Dr. Krystal Pierce: 00:39:27 Yeah. Purposefully that they are trying to tie it back to this idea of somebody building this thing with the help of God to save an entire people. And for Jochebed, she had to have so much faith

let him float down the river and hope that that saves him. That's a lot of strength. Who knows Puah and Shiphrah may have even helped her give birth to Moses and saved the child then too. We see all of these women working together, really.

- Hank Smith: 00:39:57 Yeah. She kept the commandment. Pharaoh said, if it's a boy, you put it in the river. She was like,
- John Bytheway: 00:40:02 In the river. Yeah.
- Hank Smith: 00:40:03 I did it.
- John Bytheway: 00:40:03 I put him ... I didn't cast him exactly. I cast him in an ark and then put him in.
- Hank Smith: 00:40:08 But I did put him in the river. She's not lying. She's trusting that he's gonna be found by someone who's not gonna follow that command.
- Dr. Krystal Pierce: 00:40:17 Yeah, and you think about that foresight. If she did work for the palace or knew where she put him in the river was by the palace. To think about that, if an Egyptian finds him, what happens? What's this Egyptian gonna do? She had to have a lot of faith, and I think some planning here. I don't think she just put him in the river. 'Cause we do see the sister, right in verse four, it says, "His sister stood afar off, and she watched." So here's our introduction to Miriam. The word that's used to describe her later, she's probably around 14 or 15 at this age, so 14 or 15 years older than Moses. It says here she stood afar off, but in the Hebrew, it says she took a stand. She planted herself. She was gonna make sure that that ark went to the right place, to the right person at the right time. She was guiding that thing, you know, for sure. And so we get our fourth woman here, all working together to save Moses and save their people.
- John Bytheway: 00:41:18 She was in denial, but in a different sort of a word.
- Dr. Krystal Pierce: 00:41:23 And that's a good point. When it says water or river, it's the Nile. That's exactly what they're talking about.
- Hank Smith: 00:41:29 Thank you, John. She knows that it's one of the Hebrew children when she sees it.
- Dr. Krystal Pierce: 00:41:37 Yeah. The daughter of Pharaoh, it says that she's near the river, is what it says, and she's with her attendants, and she sees the ark and she sends one of them to get it. When she opened it, it says she saw the child and the babe wept. And then it says she

had compassion and she knew it was one of their children. She had to have known, and there are a lot of theories about that. Who's gonna put their baby in an ark floating down the river? She knew this was a mother trying to save their child. I think she knew that. She not only had compassion for the child, but probably compassion for the mother as well. One thing I like about this too is it says she opened it. She saw the child, the baby, crying, and she had compassion. These exact same words are used again in these chapters.

00:42:28 God heard the cries of the children of Israel, and he had compassion. He heard their cries, and he had compassion. We get some foreshadowing that she's playing a role of Jehovah here in having compassion on this crying child. I mean, she's an Egyptian. She's the daughter of Pharaoh, and she's not named. When we hear daughter of Pharaoh, we think, oh, this is a powerful princess, maybe even heir to the throne, but of course, that's not how it worked in Egypt at all. Even if we take the example of Ramses II, for example, he had 100 children. He had eight wives, 100 children. We actually have the names of 40 of his daughters. She's going against her father, basically. Another one to add to the list of who decides, this child shouldn't die. I have compassion. This word compassion is used to describe Jehovah over and over and over again. It's such a founding characteristic of Jehovah, this compassion. Although sometimes we tend not to think that. Sometimes we forget about that whole merciful, compassionate side of Jehovah.

Hank Smith: 00:43:33 Especially in the Old Testament, we think.

Dr. Krystal Pierce: 00:43:35 Yeah, that's what I mean.

Hank Smith: 00:43:37 He's angry, and Jesus in the New Testament, he's nice. These two compete, but-

Dr. Krystal Pierce: 00:43:42 Yeah.

Hank Smith: 00:43:43 Same guy on both books.

Dr. Krystal Pierce: 00:43:46 He's the perfect balance of justice and mercy.

Hank Smith: 00:43:49 And then Moses' sister jumps in here. She's kind of sneaky. Well, you know what you need. You need someone to nurse the baby.

Dr. Krystal Pierce: 00:43:57 Yeah. Miriam's got some guts, and we see that throughout all of Miriam's story. She's called a prophetess later. She does what

needs to be done, and she's not perfect. She makes mistakes. She's like, I'll just approach this Egyptian princess, approach her, and be like, oh, hey, you found a baby and you need somebody to nurse it. I know somebody who can be a wet nurse for the child. And this was pretty common. Women, if they were wealthy or royal, you hired somebody to nurse your child. You didn't nurse your own child. This is really common, and she says, and I'll pay you. Of course, this is Jochebed. This is like a real contract. You're gonna take this child, you're gonna nurse it, and then once it's weaned, and back then they nursed for much longer than typically today, maybe even as long as five years that he was with Jochebed before she brought him back.

00:44:52 And I can't imagine how that felt to bring him back after five years. She could've said, oh, the child got lost or died or something. I think Jochebed knew that if he would have a life in the palace that she could never give to him. This goes all the way back to the Pharaoh's decree. This is what led and, and the choices of all these women led Moses to getting into the palace, changed everything. So we have all of our women, Shiphrah and, and Puah, Jochebed, Miriam, daughter of Pharaoh that all led, played in enormous roles in saving the children of Israel.

Hank Smith: 00:45:36 Hmm. That's fantastic. One thing that I've counseled teachers on, Krystal, and maybe you can speak to this, sometimes we teach scripture and both men and women can learn from the men. Then we get to the women and we somehow think, all right, the women can learn from these women. When no, women and men can learn from these women as well.

Dr. Krystal Pierce: 00:46:02 Yeah. Clearly all of these women are meant to teach us about Jesus Christ, symbols of Jesus Christ, symbols of how God loves his people, wants to save his people. And if all of us, no matter if we're men or women, are trying to learn how to be like him, then we should learn from everybody. And I love how even like the Savior himself likens himself to a mother hen. He even says, I have these attributes of a mother.

Hank Smith: 00:46:30 I can say to my family, "My sons, how can we be more like these women?" All right, I'm off my soapbox. What do you wanna do next, Krystal?

Dr. Krystal Pierce: 00:46:40 She brings Moses back. There's a few [words](#) here that are interesting in verse 10. It says, "He became her son." This means that Pharaoh's daughter adopted him. He is her Egyptian son. He is raised in the palace. It does say she called his name Moses, and this name Moses is interesting because it has meaning in both Egyptian and Hebrew. This is where we sort of get

introduced to Moses' multiple identities through his life that he is struggling with. In Egyptian, Moses, the word, it comes from mes or messes, which means to give birth. And we see it, for example, in the name Ramses, it's ra messes, rames, which means born of the God ra or tutmos is jehutimos, which means born of the God thoth or jhudi. I like how Moses is just born. Yeah, maybe it's a little bit about where he came from.

00:47:35 He just kind of appears out of the water, right, in a sort of miraculous way. And then she says, "Because I drew him out of the water." And so this is sort of the Hebrew meaning of what mes means to draw out of the water. It's used to describe Moses later after the crossing of the sea, he draws them out of the water, he draws them through the water. So he's raised in the palace. That means he receives an Egyptian education, language, literature, arts, math, science, even religion, ethics. He is raised Egyptian. Stephen tells us in Acts seven, he says, "Moses was learned in all the wisdom of the Egyptians." All of a sudden, when we get to verse 11, he's 40 years old. So there's some information left out there. Stephen tells us when he's 40, this is when, you know, everything starts with getting the Exodus going and getting people out of Egypt.

00:48:38 It says Moses was grown. He went out into his brethren, and this is an interesting word, because if he grew up Egyptian, at some point he finds out he's not Egyptian. He's one of the children of Israel. You can think that he's probably grappling with this. Who am I? Am I Egyptian? Am I part of the children of Israel? At this point, it looks like he's decided that he's not Egyptian. He's gonna go out to his brothers. These are his brothers. This is his family. Actually, in Hebrews, it says that at one point he decides he's no longer the son of the daughter of Pharaoh. And he completely turns his back on the palace and on the daughter of Pharaoh and all of those things. And he says, I'm Hebrew. I'm gonna go with my people and I'm gonna save them. What does he see?

00:49:22 He sees an Egyptian smiting a Hebrew, one of his brothers. He kills the Egyptian. He slays him. Part of this, you're like ... So he just goes and kills an Egyptian. In verse 11, this word smiting, it's the same word as slew. So it should actually read he spied an Egyptian killing a Hebrew. And so he killed the Egyptian, because those are the same words in Hebrew. And I'm guessing Moses is thinking like, I saved one of them. I saved one of my brothers, my people. And then it says the next day he went out in verse 13, he sees two of them fighting and he asked them, it's very specific. He says, why are you fighting each other? We should be fighting the Egyptians. Why are you fighting each

other? And he doesn't get the response I think that he wanted. They say, "Who made thee a prince?" They call him an Egyptian.

00:50:16 They say, we know you're an Egyptian prince. We know your background. We know who you are. Are you gonna kill us too? Are you in charge of us? I always think about Moses' point of view. He's like, no, I'm, I'm your brother and I'm here to save you and help you. The Egyptians, he's turned his back on that part of his upbringing, and now his own people don't accept him either. He's sort of in this liminal inbetween space of, "Who am I? Am I Egyptian? Am I Hebrew? Who accepts me? Who can I help?"

Hank Smith: 00:50:50 That's interesting. Look, I'm doing it. I'm saving my people, and they're like, get away. We have no interest in you. This is where he runs away, right?

Dr. Krystal Pierce: 00:51:01 Yeah. I think that's why he runs away. Wow, I don't belong to the Egyptians. I don't belong to the children of Israel. Nobody accepts me. I've been trying to save people. I end up killing someone and the other ones, they are angry with me, so he runs away. He flees.

Hank Smith: 00:51:17 I think this is where Sandra Bullock tells him who he is.

John Bytheway: 00:51:21 You are Moses. You are ... Yeah.

Hank Smith: 00:51:24 We raised our kids on Sunday with [Prince of Egypt](#) until one day my son, we were at dinner and my wife spilled something and he looks at her and he said, "Careful slave." We're like, "Okay, no more Prince of Egypt."

John Bytheway: 00:51:38 All right. I've always loved the idea that Ramses was born of ra and that Moses was born of no one. We don't know.

Hank Smith: 00:51:50 Yeah. Born of nobody. Yeah.

John Bytheway: 00:51:53 When you read Moses chapter one and have this triple repetition of God talking to Moses and saying, "Thou art my son."

Dr. Krystal Pierce: 00:52:02 God says, "You're not Egyptian. You're not a child of Israel. You're not Midianite. You're Moses. You're a prophet and you're a child of God." That's when I think it really starts to break through for Moses.

John Bytheway: 00:52:17 That's Moses chapter one. That's exactly what he did. "Thou art my son. I have a work for thee Moses, my son, and he keeps calling him my son. " And then, of course, Satan comes along and says, "Moses son of man." I call it ancient identity theft. He tries to mess it up. And he does it to Abraham too, my son, my son. He did it to Enoch, my son, and you see, I'm gonna let you know who you are.

Dr. Krystal Pierce: 00:52:44 Yeah, that's the most important part of your identity. And those other things are important too, but if you can realize that you're a divine child of God, that can set the stage for you to be able to do anything, to accomplish anything, which Moses does eventually.

Hank Smith: 00:53:02 Also, doesn't this parallel the story of Jesus? We go from child basically to adults in-

Dr. Krystal Pierce: 00:53:09 Yeah.

Hank Smith: 00:53:09 ... One verse.

Dr. Krystal Pierce: 00:53:11 We get that lost in the temple, and then all of a sudden that's it.

Hank Smith: 00:53:16 He escapes, like I said, after Sandra Bullock talks to him. Where does he go next?

Dr. Krystal Pierce: 00:53:21 He goes in verse 15 to the land of Midian. Midian was one of the sons of Abraham. So we get this idea that these are descendants of Abraham. In verse 16, it even says, "Priest of Midian." This is a priest of the God of Abraham, still underneath the umbrella of the Abrahamic covenant.

Hank Smith: 00:53:42 Krystal, for those of us who don't know, when did Abraham have other children? We talked about Hagar and Ishmael. We talked about Sarah and Isaac, but were there others?

Dr. Krystal Pierce: 00:53:52 Midian is through the wife, Keturah, one of the later wives of [Abraham](#). This is absolutely a part of that posterity promise under the Abrahamic covenant that he had lots of posterity because he also had multiple wives that this posterity came from.

Hank Smith: 00:54:13 This is a priest of Jehovah.

Dr. Krystal Pierce: 00:54:16 Yeah. And when we hear his name, it's even included in his name, well, one of his names. But he does end up by a well, and it says the priest of Midian had seven daughters there. They

came to draw water. There are some other shepherds there who are trying to not wait their turn for the well and drive their flocks away. I love that it says, Moses stood up. I love that there's this part here. It doesn't just say he helped them. He stood up. In a minute, they call him an Egyptian. He's probably wearing something that he looks like an Egyptian and,

- Hank Smith: 00:54:50 Say it, John. Go ahead, John. Say it. He walked like an
- John Bytheway: 00:54:54 Egyptian.
- Dr. Krystal Pierce: 00:54:55 Yeah. He stood up like an Egyptian. Stands up. I know it's coming. And he not only helps them, right? He also draws water for their flock, which is probably shocking to these women that this Egyptian shows up, he's there. He not only helps them, and then all of a sudden he's drawing water for them. He's basically serving them. Moses probably feels good at this point. He's helped somebody. They've kind of accepted the help. It's funny because he's even in this liminal space in Midian. He's between Egypt and Canaan. He's not in Egypt. He's not in the promised land. He's in this middle space. He's able to successfully help people. That probably had an impact on him, like, maybe this is where I'm meant to be. Maybe these are my people.
- 00:55:45 And in verse 18, we get the name of the priest of Midian, Reuel, or at least one of his names. This name means friend of God. So you can see El in the name where we get Elohim from. We know that this is Abraham's God. He's a friend of Abraham's God. He is a priest of Abraham's line. This is important because we find out later that he's the one who gives the priesthood to Moses.
- Hank Smith: 00:56:11 Krystal, doesn't he probably teach him who Jehovah is?
- Dr. Krystal Pierce: 00:56:15 Yeah. Gives him his full education about where he came from, who he is.
- Hank Smith: 00:56:21 God raised up a mentor for him here.
- Dr. Krystal Pierce: 00:56:25 Yeah. Well, I think we see that in Reuel. And we know he's a good guy because first he says, why are you guys back so early? Usually it takes you forever because everyone harasses you at the well and you don't ... It takes you a long time. They're like, oh, this Egyptian came and helped us. Reuel could be like, oh, that's scary. That's frightening. Why is there an Egyptian in our land? And instead, he's like, well, where is he? We need to feed him. We need to thank him. We need to give our gratitude. You can tell that he's just, he's a good guy. He's a good mentor for

Moses. They invite Moses in. We jump to the future. In verse 21, it says, "Moses was content to dwell with the man." Moses saw that this was a good place for him. These were good people.

00:57:12 He ends up marrying one of the daughters. Her name is Zipporah. So here's our sixth [woman](#) that we get here in these chapters. She bears him a son. Now, it's interesting because it says Moses is content, and I think he's feeling like adopted by the Midianites, and I belong here, they love me, they accept me, I'm able to help them. Then he has a son, his first son, and his name is Gershom. The name means, I'm a stranger in a strange land. Moses is still struggling, right? He's like, I'm happy here. I'm content. But I'm a stranger in a strange land, he knows his people are back in Egypt. He knows that's where he should be helping his people. So he gives his poor son this name stranger in a strange land. To kind of reflect, I think, what he's feeling, even though he's content and happy, he knows he's not necessarily in the place where he needs to be.

00:58:07 His real calling, his official, what he's meant to do. We find out in verse 23, the king of Egypt died. We get a hint here. It says, "After the king died, the children of Israel sighed." It's sort of this, maybe they thought this next king would give them more freedoms. We do find out that part of this bondage, it wasn't just bondage in, you can never leave Egypt and you have to stay here and you're enslaved and things like that, but they were not allowed to worship Jehovah. They were not allowed to build the altars, sacrifice the animals, and give burnt offerings, which is the big commandment, even starting with Adam and Eve right at the beginning. This is how you're gonna worship is through these sacrifices. That's the bondage, this lack of freedom of worship. How can you keep your covenants when you can't even worship?

00:58:58 It's interesting, in verses 24 and 25, it sets up something we're gonna see over and over and over again. Three main words of what God does. He hears, and it says he heard, he looked and he had respect. We're gonna see this over and over again. He ties it all to the covenant. He hears their groaning. He looks upon them and he has respect. And this word respect, this is sort of a not very good translation. Other places it's translated as he knows or acknowledges or answers. He hears them, he sees them, and he knows them. This shows up over and over again, and it's all tied to the covenant. It's part of the covenantal promises to Abraham. If they keep their commandments as well as they can, even if they're not allowed to worship, they're doing what they're supposed to, and we've already seen that

with Puah and Shiphrah and all of these others. He's going to bless them. One of the questions we had at the beginning was, "Does God know about us? Does he care about us? Does he listen to me?" We're supposed to see Jehovah absolutely does all of those things here.

- Hank Smith: 01:00:03 Krystal, I realize it's hard to know, but here this family was chosen to bless all the families of the earth. They're like, "Okay, guys, go." And they sell their brother. So the Lord's, okay. That wasn't exactly what I was after. We're gonna teach you maybe through this hardship, and then I'm gonna bring you back and we'll try again. Does that fit the story?
- Dr. Krystal Pierce: 01:00:25 Yeah. I think a huge part of this is God is patient. He is patient with us. He knows we're gonna mess up and sometimes it's a big mess up. Sometimes it's little mess ups, but he's gonna keep trying. That's what we see with Moses. Every time Moses pushes back, God says, "Okay, let's keep trying. Let's keep going. Let's do this." His timing is way different from our timing. We want things now, we want things immediately, answers, blessings. He's got a better concept of time, I think, in how it works.
- Hank Smith: 01:00:59 He's gonna bring Moses in. Look, we'll get you back in the Promised Land so you can be the chosen family. For now, you're, it's kind of like a mini scattering.
- Dr. Krystal Pierce: 01:01:09 Yeah. I think that's a good way of looking at it. They're, they've really hit rock bottom at this point. The children of Israel, like, it cannot get worse for them. Sometimes when we hit rock bottom is when we finally turn to God and are like, "Okay, I need help. I can't do this on my own. I can't get through this on my own." If we could turn to him before that, it might be a little bit better. This is kind of what we do. And I mean, and that's how chapter two ends. It's things are bad. Things are okay for Moses, but for the children of Israel,
- Hank Smith: 01:01:42 They've hit brick bottom.
- Dr. Krystal Pierce: 01:01:45 Melted mud brick bottom is where they're at, which is the worst kind of mud brick. This is when things start to change. And I love these constant reminders. God remembers you. He remembers his covenants. He knows who you are. He knows what you're going through. He's working on it through other people. He works through other people and sometimes those people need some time to get to the point where they're ready. We see that with Moses, for sure. He needed that time in Midian. Absolutely.

Hank Smith: 01:02:20 There's a principle here that God starts answering your prayers even before you say them, because Moses was already being prepared as a baby. This is years before this cry to the Lord comes.

Dr. Krystal Pierce: 01:02:33 Yeah, exactly. We can see the plan throughout. Yeah. Yeah. All right. We get to chapter three. All of a sudden, Reuel's name is Jethro. Chapter three. It's interesting because we don't really know why there are two different names here. Some people think Jethro is a title. It means something like excellent, excellency. Maybe this is more of his title as a priest or community leader. Either way, it's the same person. We find out Moses' job is to be the shepherd. He helps keep the flock. As he's out taking the flock to pasture, he comes near a divine mountain. It says, "Even to Horeb," so he comes near Horeb. Now, in other places, this is called Sinai. They're used interchangeably. We have this understanding that Horeb is probably more of the mountain range or the region, the area. And Sinai is probably a specific peak, a specific mountain itself. That's why we see both of them.

John Bytheway: 01:03:37 Do we have sights that we think we know where that was? The royal we, we archeologists here today. We don't know exactly what mountain it is. I know that people say they've climbed it and so forth. I was just wondering. Someone's anxious to put up a gift shop out there.

Hank Smith: 01:03:54 That's exactly my thoughts on it too.

Dr. Krystal Pierce: 01:03:57 All exits lead through the gift shop, so.

Hank Smith: 01:04:01 That's right. Moses is continuing to be mentored here.

Dr. Krystal Pierce: 01:04:06 Yeah. Around this time or about the time he's gonna leave, he's 80. He's with them for 40 years. We see 40 years in Egypt, 40 years in Midian.

Hank Smith: 01:04:16 I've heard 40 can mean many. It can also be like a period of sanctification.

Dr. Krystal Pierce: 01:04:23 While he's there, he sees a bush on fire. We know what kind of bush it is. It's an Acacia bush. These are really thorny, dry, crusty bush trees that barely are surviving in the desert. This was strange enough that Moses is like, I gotta go see what that is. This is a miracle, this is divine. And it says he turns aside. He leaves the animals and he's like, I gotta go see. 'Cause this acacia bush should just go up so quickly and just be gone. He

realizes there's something going on here. And I love that he turns aside. He makes the decision to stop what he's doing and to go see what this is.

- Hank Smith: 01:05:10 If I saw a bush on fire that was not actually burning, I think I would be drawn in. And I gotta go check that out.
- Dr. Krystal Pierce: 01:05:19 An angel of the Lord appeared to him in this flame of fire in the bush. This is where we also now need to give a shout out to Joseph Smith, because from here on out, he is going to help us with his own translation. He is going to help us better understand this. He tells us, no, this is the Lord. This is not an angel. This is Jehovah. This is premortal Jesus Christ. He turns aside, and it's great because in the next one, verse four, it says, "When the Lord saw that he turned aside", that's when he calls out to him. What if Moses had just kept walking and was like, okay, that's kind of weird or whatever, but I'm gonna keep going. It wasn't until he saw Moses [turned](#), dropped everything, and then he calls out to him. This idea of turning to God, this is the original meaning behind repentance. Repentance in Hebrew repentance in Greek, it's turning. There's a hint here. We gotta turn to God so that he can call out to us. He can speak to us. He knows we're listening, we're paying attention, we care about what he has to say to us.
- Hank Smith: 01:06:32 Waiting for us to use our agency to turn to him.
- Dr. Krystal Pierce: 01:06:36 I love he calls him by name. So God-like to use names. Yeah. And he doubles it. He says, "Moses, Moses." Moses answers. "Here am I." And then he tells him, you're in a sacred space, so you need to take off your sandals. This is a holy place. And Moses would know this because in Egypt, when priests went in the temple, anybody went in the temple, they took their shoes off. And in fact, when you left the temple, you walked backwards and you used a broom and you swept behind you to remove your footprints and the dirt and everything. Being raised in the palace, Moses would know this, he would say, ah, this is a divine, sacred space. And of course, mountains can represent temples. When we go to the temple, we do things with changing shoes, taking off shoes, things like that too, because it's sacred.
- John Bytheway: 01:07:27 I think it might be helpful too to mention, when you see Lord in small caps, that's Jehovah. That should help us too, because we understand Jehovah to be the premortal Jesus.
- Hank Smith: 01:07:38 When he asked him to take his shoes off, is it like you walk normally in profane space? Don't bring that in here. Don't bring

the unclean of where you walk. Don't bring the world in here. Leave that behind and come in.

- Dr. Krystal Pierce: 01:07:54 That's exactly how it is.
- Hank Smith: 01:07:56 It's definitely a symbol.
- John Bytheway: 01:07:57 I listened to this podcast called followHIM, and four years ago, I wrote, "Some things don't belong in my world." Take the earth off of you. I like Hank that you use profane. I heard this from our friend, Dave Hadlock, who's a guest coming up. You look up profanis on your phone, the root of that, and it means outside the temple, which is so interesting.
- Dr. Krystal Pierce: 01:08:21 Hmm.
- John Bytheway: 01:08:22 If something is profane, it doesn't belong in the temple.
- Dr. Krystal Pierce: 01:08:25 That's incredible. It's not only leaving physical things, but also when we go into the temple, we try to clear our minds, try to clear our hearts, try to feel purified inside and outside. That's part of it too. He's really telling Moses, this is a holy place, not just now, but this is where you're gonna bring all of them back in the future and where they're gonna worship me and build a sanctuary. Introducing this idea to Moses, this is forever sacred space. We said part of the theme was, Who is Jehovah? Here in verse six, he says, "I am the God of thy father, the God of Abraham, Isaac, Jacob." You know, he's telling him exactly who he is.
- John Bytheway: 01:09:08 I wrote in my margin. Moses goes from an Egyptian to a Hebrew here. I am the God of thy Father, the God of Abraham, the God of Isaac, the God of Jacob. Whoa.
- Dr. Krystal Pierce: 01:09:18 I get so excited about this because it focuses on identities, ancient identities and especially people who move from one place to another and trying to figure out who they are. That's why I love seeing this. God is constantly trying to tell Moses, You're my child. It doesn't matter who the world thinks you are. I know who you are. Moses has to figure it out for himself.
- Hank Smith: 01:09:42 This would be very similar, Krystal. If I wanted to, I could read Moses chapter one right here. It's ought to be close to this time period.
- John Bytheway: 01:09:51 Same conversation even, maybe.

Hank Smith:	01:09:53	Yeah.
Dr. Krystal Pierce:	01:09:54	The Lord continues speaking to him in verse seven. He uses his three words here. "I have seen the affliction. I have heard the cries and I know the sorrows." Again, we have, "I see you. I hear you and I know you. I acknowledge you." This word, know, it's the same word as respect before, just a different translation. This is a message to us too. He sees us, he hears us, he knows us. This word know sometimes is answer. I will answer your prayers. I am answering your prayers. You may just not realize it.
John Bytheway:	01:10:28	If he talked to us, he would call us by name. Same as he did with Joseph in the sacred grove and with Moses right here. I know my sheep.
Dr. Krystal Pierce:	01:10:39	He knows all of us individually. He knows what we need. Sometimes we don't realize what we need till later. He gives them the instructions. He says, "Well, I am going to come down to deliver them out of the hand of the Egyptian," so we get that deliverance theme again. He says, "I'm gonna bring them up out of that land." This word up out. This actually is the word olah, which is the same word as the burnt offerings that go up to God. It's the word ascend. It's sometimes used for progression or exaltation, things like that. There's some hint here. He's like, it's time. They have progressed as far as they can in Egypt. It's time to move them on to the next stage. It's time to ascend. It's time to go up. Canaan is a large land. It's supposed to be in reference to Egypt because the Hebrew word for Egypt Mitsrayim means narrow land, restricted land.
	01:11:46	It's geographical. It's a reference to the Nile Valley where most habitation is. It's a narrow, restricted land, literally, but also symbolically for them, it's a narrow restricted land. It's an oppressive land. He says, we're gonna get you out of that oppressive, restricted Mitsrayim, and we're gonna get you into this big land, this good land. It has milk and honey. Everything you're gonna need, everything that you want for prosperity.
Hank Smith:	01:12:14	It has deshret. Yeah. Right?
John Bytheway:	01:12:17	Deshret. Oldest word in the Book of Mormon, right? Yeah.
Dr. Krystal Pierce:	01:12:21	Yeah.
John Bytheway:	01:12:22	The Hebrews called it mits- mitsrayim.

Dr. Krystal Pierce: 01:12:26 Mitsrayim, yeah, it means, like, narrow, restricted land.

Hank Smith: 01:12:31 Krystal, I really like what you said there. It's time. Yes. And you're my guy.

John Bytheway: 01:12:36 Come down to deliver you and bring them up out of that land.

Dr. Krystal Pierce: 01:12:41 When you think of milk and honey, and you're kind of like, "Oh, that's the best stuff it has is- ... Milk and honey." For pastoralists, for semi-nomadic people, that's the good stuff. That's the stuff you need, because if you have milk, that means you have herds. And if you have herds, that means you have pastures, and you have meat, and you have hides, and you have wool, and you have all of the things that you need. And honey here, actually, we don't think this is bees honey that they're talking about here. This is actually a reference to what we call date honey. So they would take dates, and they would make this sweet syrup. So natural dates just growing on palm trees, and they would harvest them, and they would make this sweet syrup. And if you had this sweet syrup, like, you were successful. You were prosperous, because everybody wants sweeteners. You know, everybody wants honey. That's an extra thing. You don't have to have it. And they would use the sweetener, not only for food, but for medicine. They would use it for different rituals and things. It signified so much.

Hank Smith: 01:13:48 And then it's like, kid, it's time. You're my guy. I'm gonna send you to Pharaoh.

Dr. Krystal Pierce: 01:13:55 This is where he gets his charge, verse 10. You're the one who's gonna go and do it. Moses, at this point, he's like, wait, what?

Hank Smith: 01:14:07 Coming up in part two.

Dr. Krystal Pierce: 01:14:08 We were up late one night. It was like one or two in the morning, as parents are when they have a newborn in the house pretty late, and we heard a knock on the door. George goes down, he looks, I'm like, "Who is it? What is it?" And he says, "There's a girl out there crying." And he's like, "What do we do?" And I was like, "Let her in, open the door, like, get her inside."



I Have Remembered My Covenant PART 2

GUEST: DR. KRYSTAL V. L. PIERCE



- John Bytheway: 00:00:01 Welcome to part two with Dr. Krystal Pierce, Exodus one through six.
- Hank Smith: 00:00:06 This was a great plan until now. I'm coming, I'm gonna deliver my people. To a land of milk and honey, Moses is like, this is a great plan. I love it.
- Dr. Krystal Pierce: 00:00:16 I agree with all of this, and that's why in verse 11, what does he say? He says, Who am I? His identity, who am I? An Egyptian who's gonna go in there and change things. Am I a Hebrew and I'm gonna go in there and save them? Am I Midianite? Why me? I don't even know who I am at this point. How can I do anything?
- Hank Smith: 00:00:39 I've been gone for many years. You don't want me, I promise, I'm not your guy.
- Dr. Krystal Pierce: 00:00:45 I love God's answer to him. I'll be with you. You know who you are? You're my son. You're my prophet. That's who you are. This word, it's translated as certainly. In this word, God is saying, You can't fail because I'm with you. I'm gonna give you a sign, and the sign is someday you'll come back to this mountain with all of those people, and you'll be able to build a sanctuary here and worship me. He says, that's your sign. Someday, you'll come back.
- Hank Smith: 00:01:15 I really like, in verse 12, he says, When you have brought forth the people out of Egypt, it's not if. And John, I love it when you say, when he says, Who am I? He doesn't say, come on, Moses. Let's work on your self-esteem.
- John Bytheway: 00:01:28 Let's have a self-esteem class. Let's tell you how awesome you are.
- Hank Smith: 00:01:34 He just says, I'll be with you.

John Bytheway: 00:01:35 And that's the promise that we hear every week at the sacrament table, that we can have his Spirit to be with us. Love that. How often we hear that, you're never, ever alone.

Dr. Krystal Pierce: 00:01:48 We get some hints here that the reason why Moses failed before is because he just charged in, in his own strength. Now, at this point, God's like, no, I'm with you. You're going in the strength of the Lord now, which changes everything. It's interesting because we look at Moses as a great prophet. You know, the Jewish community looks at him as the best prophet. If prophets need help from God, like, how much do I need help from God?

Hank Smith: 00:02:14 John, it reminds me of B.H. Roberts. I don't know how to read.

John Bytheway: 00:02:18 One of my favorite stories. Truman Madsen wrote a biography of [B.H. Roberts](#). Have you heard this, Krystal? He saw a newspaper blow by. He was on a begging tour with some people that his mother had already gone to America, and left him with a convert couple, the Tovys whose conversion was marginal. He sees a newspaper blow by, and he just thinks it's so magical that these little marks can speak to people. And it is pretty cool. He says out loud, will these marks ever speak to me? Will I ever read books? He said he heard a soul voice that said, aye, like A-Y-E. Aye, and you'll write them, too. It's the best story. He said, I sat in silence for a long time until Mother Tovy woke up and we resumed our begging tour. Finally, when he got to Utah, a teacher named Hannah Holbrook.

00:03:17 There's an elementary school named after her up in Bountiful, Utah. Taught him to cypher, is what Truman Madsen said, and he learned to read. Wow. He finally wrote a comprehensive history of the church. The cool thing Truman Madsen said is B.H. Roberts had to take over, if I'm getting the facts right, when his mission president was ill, he became the acting mission president there in, I think in the southern states. He would send copies of his comprehensive history to his former missionaries, and he would put his name, and then underneath his name, he would put, aye, and you'll write them too.

Hank Smith: 00:03:56 What a great story.

Dr. Krystal Pierce: 00:03:57 I love that.

Hank Smith: 00:03:59 And it's the same Lord doing this. I will be with you, and you should see your future. It looks really good. You're gonna come back to this moment.

Dr. Krystal Pierce: 00:04:10 He knows our true potential. He just has to convince us.

Hank Smith: 00:04:15 Yeah. Yeah. Moses has an interesting question here, Krystal. He says, Okay. When I go to the children of Israel and say- Guess who it is. I'm here to save you. They are gonna say, Okay, who sent you? What do you want me to say?

Dr. Krystal Pierce: 00:04:32 Moses keeps it real. He's ... I need to be able to tell them exactly who sent me. This is where we get the meaning behind the name Jehovah. He says, This is what you're gonna tell them. I am that I am. What better way to explain who God is than that he exists. He's there. That's the most basic foundational testimony. I believe God exists. I believe in God. This is important to Moses if we wanna do, like, a little bit of context here because the Egyptians had over 2,000 gods. Each one has a name. And you can think Moses is ... They're gonna wanna know which God this is. Jehovah answers and says, I am the God. The only God. Above all of these other Egyptian deities, this is the meaning of my name. And then he clarifies, he says, The God of Abraham, Isaac, and Jacob.

00:05:25 This is who you're gonna tell them that I am. People translate this in different ways. Some people say, Oh, well, it's a present. I am. Some people translate it as I will be in the future. Then he mentions Abraham as well. I have existed, I now exist, and I will exist. Basically saying, I'm infinity, I'm eternity. I'm God. I'm everything. Which is perfect, perfect description of God.

John Bytheway: 00:05:53 Oh, so good.

Hank Smith: 00:05:54 I don't know. Maybe I'm reading into Moses, but he's gotta be thinking, Do you realize what they're gonna say to me when I tell them I'm here to answer their prayers?

Dr. Krystal Pierce: 00:06:06 They haven't had a prophet in a while. Yeah. All of a sudden, he's gonna show up and say, God's speaking to me. First of all, who are you? Second of all, who is God? These are legit questions. He wants to be prepared when he goes back. He says, First thing you do is gonna gather the elders. These are probably the heads of the families, the households, the patriarchs. They still had some hierarchy even among them, even while they're in Egypt. And he says, You need to go talk to them first. He basically says you're gonna give them these code words. I have surely visited you. Now, these were the same words prophesied by Joseph in Genesis 50. And they'll believe you. He tells him they're gonna believe you. They're gonna listen to you, and then you're gonna go with them to the king, and you're gonna ask the king for something very specific. And

this is in verse 18. He says, You're gonna ask him to let you go and worship your God. He says, You're gonna ask them to let you go out into the wilderness to a holy space, build an altar, sacrifice an animal, and worship your God. A small request. He's not asking for them to leave yet. Ask if we can worship.

- Hank Smith: 00:07:25 We want an extended weekend. Let us go. We're gonna go for three days.
- Dr. Krystal Pierce: 00:07:31 Which is exactly how the Pharaoh takes it when he hears it. Yeah. He's like, you want time off? No. Yeah. That's not gonna happen.
- John Bytheway: 00:07:39 Krystal, here they're calling him King of Egypt, but it's still the Pharaoh. Doesn't Pharaoh mean something about a house?
- Dr. Krystal Pierce: 00:07:46 Pharaoh in Egyptian is per aa, which means the great house. Originally, it referred to actually the palace in the same way we would call The White House. We all know what that means. They called it the great house, and then eventually it becomes an actual title much later for the king of Egypt.
- Hank Smith: 00:08:04 Krystal, I've never seen this. Moses quotes Joseph of Egypt, and I wonder if ... Is this something that the elders of Israel might go how do you know that?
- Dr. Krystal Pierce: 00:08:14 Maybe, yeah. Yeah, it would be a sign for sure. It had been 40 years. Maybe some of them, if they're the elders, the older ones, then they did know who Moses was or his story or things like that, but maybe some of them didn't too. But would definitely be interesting that Moses all of a sudden is quoting this.
- Hank Smith: 00:08:34 He's quoting Joseph. I like moments like that where they don't believe him, they don't believe. He says, well, here's what he told me to tell you. Wait. He said what? That's right out of Genesis, but of course, who knows? He tells them, you get together with the elders, then all of you are gonna go to the Pharaoh and ask him for a three-day weekend. He's gonna say no.
- Dr. Krystal Pierce: 00:09:01 He tries to make it very clear to Moses that verse 19, he's not gonna let you go. He says this over and over again. It's not gonna happen. I think Moses is thinking of other things at this point because he seems to forget this. Yeah. The Lord warned him, and even when the Pharaoh was like, okay, you can go, but now I'm gonna chase after you. He never really fully let them

go. He says in verse 20, I'll stretch out my hand and smite Egypt. He's using an Egyptian symbol here against the Egyptians because we have this thing in Egyptian art called the smiting scene. Every Pharaoh shows himself with his hand raised above his head with prisoners or captives or foreigners, and he's got a mace or some sort of weapon, and he's smiting. This is definitely meant to be ... The Pharaoh is not gonna be doing the smiting anymore.

00:09:59 The true power comes from God. He's the one that is going to be dealing out justice, basically. He's the one who has power and strength. And he gives this prophecy. He says, And actually, by the time you need to leave, you'll have favor in the side of the Egyptians. You won't even leave empty-handed. The Egyptians are gonna give you all of this stuff when you leave. There's some bad translations here, so this word borrow, the word in Hebrews just ask. They didn't borrow, they didn't steal, they didn't take. They asked the Egyptians, will you give us stuff? And some of the Egyptians were friendly with them, and probably were like, you're leaving. We love you, actually. Take this stuff and go on your journey on your way. Some of the other Egyptians, probably more of them, were like, get out. We will pay you to leave. We will pay you so the plagues never happen again, please.

Hank Smith: 00:11:00 Not only will they let you go, they'll pay you to leave. What?

Dr. Krystal Pierce: 00:11:06 Take my gold as long as you never come back and take those plagues and things with you.

Hank Smith: 00:11:12 Krystal, John, I noticed that even though Moses has had this reassurance from God, he still is not super convinced. This is chapter four, verse one. Moses answered and said, But behold-

John Bytheway: 00:11:25 They won't believe me.

Hank Smith: 00:11:26 They will not believe me and they're not gonna obey me because I know what they're gonna say. They're gonna say, the Lord has not appeared to you. Here's God reassuring him, and Moses is very human.

Dr. Krystal Pierce: 00:11:39 Everybody needs faith. Everybody, the prophets, us, everybody doubts themselves sometimes, and God's trying to help us feel strong and confident he has our back.

Hank Smith: 00:11:52 No wonder, I think in chapter four, the Lord gets a little frustrated finally and says, done with the self-doubt. Go and do what I've told you how to do.

Dr. Krystal Pierce: 00:12:02 He does try to work with Moses where Moses is at. Then he says, it's okay, Moses, I'm gonna give you three miracles you can perform. And if you perform these three miracles for the elders, they'll know that these are divine miracles and God is speaking to you and God is instructing you. You know, Moses says, They're not gonna believe me and all this. And the Lord asks him a question. He responds, What's in your hand? Moses looks down and he's a shepherd. He turned off from the sheep and everything and he's like, oh, it's a rod, but it's a shepherd's crook. Jehovah says, throw it on the ground. So he does it. He throws it on the ground. It becomes a serpent and Moses runs away. Moses is so real. He's the one who just did this and he runs away. He's like, a snake.

Hank Smith: 00:12:55 I hope that made the Lord smile, Krystal. I hope the Lord. Why are you running away from him?

Dr. Krystal Pierce: 00:13:01 The Lord, he has a sense of humor. We see it sometimes is lost on us because of translation and culture and things. There might've been a little giggle.

Hank Smith: 00:13:12 There had to be a laugh there.

Dr. Krystal Pierce: 00:13:13 It's interesting because then he says, Pick up the snake by the tail, which is not how you pick up a snake. If you've ever seen snake wranglers go for the head, you secure the head, you secure the fangs, you secure the venom. To me, this shows progression and faith because Moses does it. First, he's running away, and now he's back picking it up by the tail, and it becomes a rod back in his hand. There's so much [symbolism](#) here in terms of ancient Egypt. These signs are for people who are Egyptian or who have lived in Egypt for hundreds of years. The shepherd's crook is a symbol of kingship, power, and authority.

John Bytheway: 00:14:00 The pharaohs hold them.

Dr. Krystal Pierce: 00:14:02 Mm-hmm. Exactly. So he has the crook and the flail. The shepherd's crook is the mercy, so he uses it to pull the people in. The flail, which is sort of like a whip, is justice, and that's to beat the people when they're bad, and the king's supposed to be this balance of justice and mercy. This sign of authority, strength, mercy is now being saying, who carries the rod now?

Who carries the authority now? Who has the power now? And it's the same thing with the serpent. Of course, there are serpent deities in Egypt, and there was one specifically tied to the king. Her name is Wadjet. She is on the crown. So even if we go back to King Tut, the uraeus, the Cobra, that's Wadjet. Wadjet protected the king by spitting fire. She's described as spitting fire venom at the king's enemies and protecting the king. It's a symbol of a deity has your back. So what is this a symbol of? Who has the divine power now? Who has God's blessing now? Who has the authority kingship? This specific one would have sent a message, a strong message.

- Hank Smith: 00:15:15 That's so fascinating. John, don't you love having an expert here?
- Dr. Krystal Pierce: 00:15:19 The sign, the symbol of the snake here belongs to Jehovah, belongs to Jesus Christ. It's interesting because we never think snake and Jesus Christ together.
- Hank Smith: 00:15:31 Krystal, this is a discussion for a later time, but is that similar to why Moses describes Satan as trying to be a serpent in the garden? He's trying to be divine.
- Dr. Krystal Pierce: 00:15:43 Yeah, and that word for serpent in the garden means to trick someone, to try and be crafty and trick somebody and make them think something that's not true, so it fits. This is the stuff that I just get excited about.
- Hank Smith: 00:16:00 Your worlds are coming together here. Your scripture, your belief in God, and your Egyptian, your love of Egypt.
- Dr. Krystal Pierce: 00:16:06 All my favorite things all together.
- Hank Smith: 00:16:08 That's what happened in Ether. When we did Ether one through five, I remember.
- John Bytheway: 00:16:12 Got a new word today, Wadjet.
- Dr. Krystal Pierce: 00:16:15 Yes, Wadjet.
- Hank Smith: 00:16:17 Last time was Deshret. Now it's Wadjet.
- John Bytheway: 00:16:20 Yeah. Manna is what is it? This is Wadjet.
- Dr. Krystal Pierce: 00:16:25 Yeah.
- John Bytheway: 00:16:25 Wadjet.

Hank Smith: 00:16:28 These are signs that aren't supposed to produce faith. These are signs that Jehovah is giving to Moses to let the elders of Israel know he's a prophet, a true messenger. Moses anticipating the elders saying, you're not a prophet of Jehovah. So he's saying, all right, here's a couple things you can use to let them know that I did call you.

Dr. Krystal Pierce: 00:16:55 Yeah. You know, if snakes represent this deity, it also shows that Jehovah and Moses have [power](#) over this Egyptian goddess too. That's really what the plagues are about. All of these Egyptian gods are represented by each plague. They're nothing compared to Jehovah and his power.

Hank Smith: 00:17:14 The battle of the gods.

John Bytheway: 00:17:16 The plagues are against the gods of Egypt and are not just random. Let's try frogs.

Dr. Krystal Pierce: 00:17:22 Each plague represents an Egyptian deity, and most of them are creator deities.

John Bytheway: 00:17:28 Uh, hi Ho, Kermit the plague here. And they are everywhere. They're in the oven. They're in the chamber. They're in the- They're everywhere. Yeah. You're hip deep in frogs.

Hank Smith: 00:17:44 Krystal, what's the next miracle? What's the next sign?

Dr. Krystal Pierce: 00:17:47 Okay, so the next sign, he says, put your hand into your robe. And when he pulls it out, he sees that it is [leprous](#) as snow. This word leprous, we think of Hansen's disease, a very specific form of skin disease when we think of leprosy, but this covered all types of skin diseases. Some of them, when they'd get really bad, the skin would turn white and flake off. That's what's this white as snow. It's the worst type of skin disease you can get. What's interesting about this is they believed at this time that when you had some sort of typically a physical ailment, it's because God gave it to you as a punishment. They believed this in Egypt, all over the ancient near east, and the only way you would get rid of it is if God took it away. This is definitely supposed to send a message that this is divine. This sign, giving leprosy, healing leprosy, instantly, God is involved. God is giving Moses this power. Only God could do something like this.

Hank Smith: 00:18:54 I'm looking in the other translations and quite a few don't use leprous, they use diseased.

Dr. Krystal Pierce: 00:19:00 Yeah. And that makes a little more sense.

Hank Smith: 00:19:03 And it shall come to pass if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. So here's two. Just in case the whole snake thing doesn't impress them, try the hand trick.

Dr. Krystal Pierce: 00:19:17 Yeah. They're progressively supposed to be more miraculous. When we get to verse nine, he says, so the last sign, the biggest sign is taking water from the Nile and pouring it on the land, and then it becomes blood upon the land. Kind of hinting at future plagues.

John Bytheway: 00:19:34 Foreshadowing, yeah.

Dr. Krystal Pierce: 00:19:36 This again is control over nature. Of course, the Nile was represented by an Egyptian God. His name was Hapi. This is saying, And Hapi is blue. So it's this idea of Hapi doesn't control the Nile, the Egyptian gods, Pharaoh doesn't, Jehovah does and Jehovah's in charge of what happens with nature and creation.

Hank Smith: 00:20:00 So to us, these are miracles, but to them they'd speak even louder, given their environment being in Egypt.

Dr. Krystal Pierce: 00:20:08 Exactly. These are meant for people who are Egyptian or have lived in Egypt for hundreds of years. They would recognize all of these as a different type of power than they had ever seen before.

Hank Smith: 00:20:21 Yeah. Krystal, is it okay if I laugh at the next part where he's given him these three miracles and then Moses says, I don't think this is gonna work. The Lord finally gets frustrated, it seems.

Dr. Krystal Pierce: 00:20:35 He really does. It's almost like Moses is like, all that's great and everything, but I'm not good at speaking. It doesn't matter if I can do miracles. I'm not eloquent. I'm slow of speech. I have a slow tongue. In the Joseph Smith translation, he tells us, because Moses keeps saying this over and over and over again, that he puts in stammering lips. And some people believe that Moses had an actual speech impediment, some sort of speech impediment. What he's asking here is possibly, cure my speech impediment. Heal me, cure me. You just gave me leprosy and cured it. Let's do this because I'm not confident in the way I speak. Now, some people do think that maybe this is more of, I haven't been in Egypt for 40 years. My Egyptian is rusty. My Hebrew's a little rusty too because we do think the Midianites spoke their own dialect, their own Semitic [language](#). How am I supposed to talk to Pharaoh in Egyptian or Hebrew to the

children of Israel? He sounds like he's not confident about his speech at all.

John Bytheway: 00:21:44 I love the Lord just says, will you just go? verse 12, just go. He's like, I'm done.

Dr. Krystal Pierce: 00:21:49 He says, Who made your mouth? Who's the creator? You're speaking to the creator. I'll be with your mouth. I'll tell you what to say. You don't have to worry about that. Don't worry about that. Just go and do it.

Hank Smith: 00:22:02 Listen to the contemporary English version. Does this not sound like almost anyone who has to speak? I've never been a good speaker. I wasn't one before you spoke to me and I'm not one now. I can never think of what to say.

Dr. Krystal Pierce: 00:22:18 I think we've all felt that at some point. Every time I stand up in front of my students, please, Lord, help me know what to say and not have stammering lips and be eloquent and know what they need. I worry about it too.

Hank Smith: 00:22:32 We're probably projecting onto the Lord here, but I just like the idea that that Moses keeps coming up with reasons why this isn't gonna work.

Dr. Krystal Pierce: 00:22:42 And I do think this is kind of the height of this identity thing because by telling him in verse 12, I will be with thy mouth and teach thee what to say. He's saying, You are a prophet. This is how we define prophets in the Old Testament. They speak the words of God. They speak on behalf of God. So Moses says, I can't do it. I'm not eloquent. I don't know Egyptian. I don't know Hebrew. I can't speak. Who am I? What am I doing? And God says, You're a prophet and I'm with you and you're a child of God and you're a child of the covenant. You can do it. And all those other things, those are secondary. We'll figure those out. All that matters is that I'm with you.

Hank Smith: 00:23:24 Krystal, I don't know exactly how to read the next verse. Is it him saying, still objecting?

Dr. Krystal Pierce: 00:23:29 Yes. This is a bad translation. He basically says, I'll go if you make me, but if there's anyone else you can send, please send them. That's basically what he's saying. Please send someone else, but if you can't find any other person on the earth to send, then I'll go. And that's why verse 14, it says, The anger of the Lord was kindled. He's like, I literally just told you I'll be with you and I'll tell you what to say and you're still doubting yourself?

It's interesting because this word anger here in Hebrew, it actually is the same word as nose or face, and it means rapid breathing, like you're trying to stay calm and patient, you're trying to not lose it. And I think of God as he's being patient and he gives him an act of mercy. He says, What about Aaron?

00:24:23 Aaron is confident in his speech. He'll be happy to see you. I love this. They haven't seen each other for 40 years. He's like, okay. It's great though because he doesn't say ... So I'll tell Aaron what to say. He doesn't say that. He says, what we're gonna do is I'm gonna tell you what to say and then you're gonna tell Aaron what to say. And then Aaron's gonna tell the children of Israel. Sending Aaron is so merciful, it's almost training Moses to become confident and a prophet himself because eventually God goes straight through Moses. God tells Moses and Moses tells the children. He doesn't need Aaron anymore as the intermediary, the sort of in between. He knows at this point, this is what Moses needs. Moses didn't need his speech, whether it was an impediment or language, healed, cured. He knew Moses needed some support, some help through Aaron. And that would get him to the point where he felt like he was good enough to be able to do it.

Hank Smith: 00:25:27 Man, I'm following this exchange. It seems so human. I see this miraculous burning bush. I come over. Moses, you're my son. I don't think so. I don't think I'm your guy. I will be with you. I'm going to help you. What am I supposed to say? Here's this cool thing that Joseph of Egypt said. Give them that. And then, they're not gonna believe me. All right, here's some miracles. Let's give you that. I don't think I can talk very well. Who do you think made man's mouth? Please send someone else. This is an exchange that a lot of us have had with the Lord.

Dr. Krystal Pierce: 00:26:11 Is there anyone else that can do it?

John Bytheway: 00:26:14 Yeah. There's a line in the [Come, Follow Me](#) lesson manual that says, God gives power to people he calls to do his work. [President Benson](#) used to say, whom God calls, God qualifies. That's what the Lord is telling him over and over. And finally says, we'll take your brother with you.

Dr. Krystal Pierce: 00:26:34 Yeah, the Lord knows he can do it. Moses doesn't believe he can do it. To me, this is such an act of mercy. Sometimes God answers our prayers, not through taking away the hardship or directly answering it, but he sends people to answer our prayers. He works through people. This is the way God speaks to me. This is the way God answers my prayers. This resonates with me, that he sends people. The strangest thing happened 10

years ago in my life. I know it was 10 years ago because my son was a newborn, and now he's 10. I was going through a major transition in my life at that point, having to choose between two paths. Both paths were good. It was one of those ones where, you know, I was making choices about my career, my future, and I felt God telling me to go down one path to make one choice, and he was being very clear about it.

00:27:28

But I felt other people in society, my friends, had other advice and had thought maybe this other path was the proper way to go. I was struggling taking that leap of faith, going against what everybody else was saying into what I felt like God was telling me to do. In the middle of all of this, we were up late one night. It was like one or two in the morning, as parents are when they have a newborn in the house, pretty late, and we heard a knock on the door. George goes down, he looks ... I'm like, Who is it? What is it? And he says, There's a girl out there crying. And he's like, What do we do? And I was like, let her in. Open the door. Like, get her inside, you know, because that's my instincts, right, are immediately like, crying girl? So I opened the door and there's this young girl there.

00:28:17

I mean, she's like 19 or 20. She's sobbing. Never seen her before, had no idea who she was. We invited her in, I came and sat with her on the couch. She said that she had graduated from high school and she had met this guy fallen in love with him and he had convinced her to run away with him, move out of her house and he had promised her all these things, we'll get married, we're gonna do all these things. And in the process, she had kind of had a falling out with her family because they felt like she was making the wrong decision. She had been with him for a few months and had realized she had made the wrong decision. They would never get married. He wasn't gonna keep these promises and she felt lost and hopeless and she didn't know what to do.

00:29:04

She felt like she couldn't reach out to her family because they wouldn't accept her back. And she said she was driving around that night, just sobbing, crying, trying to decide what to do. And she heard a voice say, go to that house right now, knock on the door, ask for help. And it was our house. I sat with her for quite a while talking and saying, you know, call your mom, you know, call your mom, call your parents. You never know what will happen if you don't try. And eventually I asked her, do you want a blessing? And she said, yes. Called George. George called the bishop. I'm sure he was like, who? What is going on? But he comes over straight over. They give her a blessing. She didn't really want us to know her name or specifics about her. After

the blessing, she looked up and she said, I know what I need to do.

00:29:56 I'm gonna call my mom. And she was gone out the door. Thank you, bye. Never saw her again. Sometimes even when I think back on it, I'm like, was she an angel or a real person? Like, who was that? The thing is, is later when I was thinking about this, I started to realize that she was sent to me, not necessarily for her and her situation, but for me to show me what a leap of faith is. If this young girl who was 19 and felt like she wasn't keeping her covenants could listen to God and immediately stop and knock on a stranger's door at 2:00 in the morning, I could take a leap of faith. I could see what God wanted for me and do what he said, do what he told me to do and make that decision and block out what everybody else was saying.

00:30:54 Now, in hindsight, I look back and it was the right decision and it was incredible. I don't know what happened to her, but I know what happened to me. This is one of those examples to me, just like Moses and Aaron, where God sent somebody because I didn't have the confidence to make that decision, to take that leap. But that girl who came out of nowhere and disappeared taught me that. It changed everything for me. This just reminded me of it.

John Bytheway: 00:31:23 Wow. President Kimball might say, God does notice us and he watches over us, but it is usually through another person that he meets our needs. And that's a cool story, Krystal.

Dr. Krystal Pierce: 00:31:34 I know, I thought if she can do it, I can do it.

John Bytheway: 00:31:37 God knows who you are. Krystal, that's so cool. Yeah.

Dr. Krystal Pierce: 00:31:40 He had been sending me this message and this happens to me so often. He tells me what to do and I doubt myself. I'm not sure. And then somebody else comes along and makes it very clear what I'm supposed to do.

Hank Smith: 00:31:52 In our day, we could have likened this to a mission companion. I can't do this. Well, that's why I'm gonna give you a companion.

Dr. Krystal Pierce: 00:32:00 Yeah, and that's Aaron.

Hank Smith: 00:32:01 You do the thinking, Aaron will do the talking. All right? You guys go together. I think every parent has reached this point that the Lord gets to, which is, all right. What do you need to

go? If you're that scared, here, I'll give you Aaron. He'll help you get underway. Let's just get going.

- Dr. Krystal Pierce: 00:32:20 And it gives Moses enough confidence to go because he goes right back to Jethro and he says, I gotta get back to my brothers. He uses the term brothers again. He's getting back into this, I gotta get back to my people. I'm gonna save my people. And I gotta get back to my brother because he's gonna be the one to really help me. And he packs up his wife and his sons and they head towards Egypt. It's funny because the Lord reminds him again in verse 21. He says, by the way, I've already mentioned this. But when you ask Pharaoh, he's not going to let you go. It's interesting because it says, I will harden his heart. I think we immediately are like, whoa, wait a minute. Whoa. God doesn't go around hardening people's hearts. The commentaries grapple with this. And they try all kinds of language gymnastics to make this work. And what do we have? We have the Joseph Smith translation. JST. He says Pharaoh will harden his heart. He makes it very clear we're talking about Pharaoh. Thank you to Joseph Smith. Thank you to that prophet who is teaching us about this prophet here. It's incredible.
- Hank Smith: 00:33:33 Yeah, what a blessing to not have to grapple with that.
- Dr. Krystal Pierce: 00:33:36 It makes sense. He does this so many times throughout all of these. He clarifies, he adds. Some of that's from his own hard work and knowledge and studying of Hebrew. And a lot of that is from revelation from God, having God help him better understand these passages. It's incredible.
- Hank Smith: 00:33:54 Krystal, you're reminding us of that because you said Moses is gonna seem to forget this part.
- Dr. Krystal Pierce: 00:34:00 Yeah. Forgets. He says, this is exactly what you're gonna say to Pharaoh. And this is in verse 22. We get the thus saith the Lord, which is a mark of a prophet. When a prophet says, Thus saith the Lord, it's almost like God says, quote, Israel is my son, even my firstborn. Let my son go that he may serve, worship, sacrifice for me, and if thou refuse, then your son, your firstborn, will be killed.
- Hank Smith: 00:34:34 That went intense pretty quickly.
- Dr. Krystal Pierce: 00:34:37 Yeah. You don't let him go. If you look at this, it says firstborn, then he says, son and then firstborn, this means there's a covenantal relationship here. When we covenant with heavenly Father, we covenant with the Savior, there's a relationship. That

means we have promises and they have promises. When the covenant is broken, which is what he's saying here, if you don't let them worship, the covenant is broken, there's justice coming, and they're not gonna die.

Hank Smith: 00:35:08 You might think, well, the Lord's being a little over the top here. Well, he made a covenant with Abraham. Right? He made a promise to Abraham that this family was gonna bless all the families of the earth. Not doing this would be God not fulfilling his part of the covenant.

Dr. Krystal Pierce: 00:35:25 There's covenantal mercy and there's covenantal justice. The justice is gonna fall on the Pharaoh because he's the one who is affecting all of these covenantal promises. Posterity, prosperity, priesthood. They're not allowed to worship. They're not allowed to sacrifice. They're not allowed to go to Canaan. He says, you go warn the Pharaoh. This is a problem.

Hank Smith: 00:35:49 Yeah. It reminds me, John, I bet you can reference this. The Lord says, You might as well stretch forth your puny arm and stop the Missouri river in its decreed course than to-

John Bytheway: 00:36:02 It's to the revelations coming down on the heads of the Latter-day Saints.

Hank Smith: 00:36:06 Yeah. To hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints. So he's like, don't try to stop this. What happens? Is he gonna do it? Like, is he actually gonna do this? Okay. You want me to walk into Pharaoh? Like, okay.

Dr. Krystal Pierce: 00:36:23 And it's interesting because there's, this is a heavy moment. He's like, this is what you're gonna say. And all of a sudden, we get verse 24, where it says, Moses is traveling. The Lord met him and sought to kill him. And you're like, no, wait. What? We don't think of the Lord hardening hearts or killing people. We tend not to think of it in that way. The Joseph Smith translation makes it clear. It says his hand was about to fall upon him to kill him, but it gives us a reason. So in the Joseph Smith translation, it says because he had not circumcised his son. We are meant to tie this situation with exactly what Jehovah just said. Covenantal bonds, keeping the commandments, and of course, under the Abrahamic covenant, circumcision was a token of the covenant. Moses, for some reason, hadn't circumcised his son. He had broken the covenantal bond. We see, it's actually, that's what this word, the word kill here. In Hebrew, it usually signifies a covenantal breach or a sin. So he's basically saying, Moses, how can we expect you to go and talk about the covenant and say

justice is coming when you haven't kept your covenant? You gotta take care of yourself first before you can start to help other people.

Hank Smith: 00:37:50

You've got to live the covenant before you can teach it.

Dr. Krystal Pierce: 00:37:53

Exactly. Putting it this way is really hard. But it's interesting because this idea of circumcision, it's related to the word, the Hebrew word to make a covenant. The word is to cut. To cut a covenant. Formally, it's to cut in stone. It's formal, binding, legal, cut in stone. That's why we see every token of the covenant has something to do with cutting or bleeding, cut or blood. Even this word to kill, this is another cut word. You didn't keep your cut covenants by cutting circumcision, you'll be cut. There's all of this symbolism here. That's why we have animal sacrifice. This is why we have circumcision. This is why we have some people when they keep or fulfill a covenant, we'll see this in the Old Testament, they cut their hair. There's all kinds of cutting. It's why we have the Passover with the blood. Even when Jesus says the law of animal sacrifice is fulfilled, he says there's a new law of sacrifice.

00:39:00

It's still cutting. Think about a broken heart and a contrite spirit. It's still a cut heart and a cut spirit. It still continues, so there's so much symbolism here. He says, If you cut this covenant, but you're not following the covenant, there's justice. There's a cutting. There's a justice here. Of course, all of it is covered by the atonement of Jesus Christ, all of it. Although cuttings, the blood, the sacrifice, everything was meant to point to him. Always. His sacrifice, his cutting being cut, his bleeding from every pore, him being on the cross, all of those things covered all of these other cuttings, all of these other things. It's beautiful how it just all ties together like that.

Hank Smith: 00:39:49

They probably learned this from Jethro, do you think?

Dr. Krystal Pierce: 00:39:53

Yeah.

Hank Smith: 00:39:54

And he wasn't living it.

Dr. Krystal Pierce: 00:39:55

Yeah, he didn't, for some reason, and we're not sure why. He didn't circumcise one of his sons. There are different theories like he was preoccupied with other things, like speaking to God in the fiery bush and traveling to Egypt and becoming a prophet that he kind of forgot about his most basic covenants he had already made. Sometimes we get distracted, preoccupied, and

we forget our very basic foundational covenants, you know, that we've made, commandments and things like that.

- John Bytheway: 00:40:31 Wow. I don't know if I'm gonna teach this part to the 12 and 13 year olds when I get there. I hope it's the other teacher that week, gospel doctrine.
- Dr. Krystal Pierce: 00:40:43 We're not under the law of circumcision anymore.
- Hank Smith: 00:40:46 But the principle is still there that you have to live the gospel before you can teach the gospel, and that his wife helps him live the gospel. Support's like, let me take the reins here or the knife.
- Dr. Krystal Pierce: 00:41:00 It's fascinating because Moses could have just done it. Moses could have been like, I'm the prophet, I'm the father, I'm doing this. But it's [Zipporah](#) who sticks in. She takes a flint. This is a flint knife. These were much more hygienic, sharper, more readily available. She uses that to [circumcise](#) her son. She steps in.
- Hank Smith: 00:41:25 It's the same reason when they said that when they make a covenant, he says, put your hand under my thigh. The idea is like posterity.
- Dr. Krystal Pierce: 00:41:35 Yeah, but goes back to creation. You know, and this is why she calls him a bloody husband, which sounds awful or like you're swearing or something in another country. It's basically she's saying, Your covenant is restored. Your covenantal relationship is restored. Through Zipporah, through the actions of this woman. And in verse 26, it says, so he let him go. This is so Jehovah let Moses go. Joseph Smith gives us that too. In the translation, he makes it very clear. Because of Zipporah's quick thinking, quick action, she is able to basically save Moses, restore that covenantal relationship for him so he becomes, once again, a husband of the cutting, a husband of blood.
- John Bytheway: 00:42:18 The footnote says there is some covenant significance in this, also verse 26, like you just said.
- Hank Smith: 00:42:25 Yeah. Mm. Krystal, so he let him go. That's gonna be the same language they use with Pharaoh.
- Dr. Krystal Pierce: 00:42:32 Yeah. If you keep the covenant, you'll be delivered. That's the promise. If you don't, then justice comes.

Hank Smith: 00:42:39 Yeah, it's a lesson here of live this privately and you'll be let go. Okay. Now go do that. Same thing publicly. You're gonna go, talk to Pharaoh, keep your covenants. Maybe the Lord really wasn't trying to kill him, but teach him.

Dr. Krystal Pierce: 00:42:58 Yeah. It's justice. When we sin, we spiritually die. We're spiritually killed when we sin. We are separated from God even more and more, and the only way to overcome that is to restore that relationship through repentance, through the Atonement. I think this is the lesson here. And I love it Zipporah is the one who steps in and helps him. Moses has all of this support, so much support as he goes through this.

Hank Smith: 00:43:25 I think that this is an absolutely true principle. One, we have to live what we teach. There's no power in trying to teach principles you don't live, and two, your spouse can help you live what you teach. No one would know the intimate parts of your life like your spouse. I can say that in my life. I try to teach the gospel and I try to live what I teach, and my wonderful wife, Sara, helps me live what I teach. There's a great story here, even though it's a little bit told in an odd way.

Dr. Krystal Pierce: 00:43:58 Mm-hmm. Yeah, and I love that Zipporah's name means little bird, but she is not a little bird. I think in her mind, she's like, I'm gonna save my husband, I'm gonna save my child, and I will do whatever it takes to help my family and step in and save them. You brought that up about spouses because I know it's the same for me with George. We're so different from each other that we fill in the gaps for each other. We're puzzle pieces that he's laid back and he's chill and he takes giant leaps of faith so giant, I'm like scared for him. You know, and he believes it's gonna work out and it does. And for me, I'm like, It'll work out if I have a spreadsheet and a 20-step plan, but we work together, we balance each other out in that way. I love that Moses and Zipporah, they balance each other out too.

John Bytheway: 00:44:50 I think it was [Elder Maxwell](#) that talked about marry someone with compensating competencies.

Hank Smith: 00:44:59 That's good.

John Bytheway: 00:44:59 You're strong where I'm weak and vice versa. And if your wife has a sharp flint.

Hank Smith: 00:45:04 Moses fled.

John Bytheway: 00:45:07 And Moses fled.

Dr. Krystal Pierce: 00:45:10 She just acts. I love it. Moses is, he's the one who wants the instructions and confidence and she just jumps into it. Let's do it.

Hank Smith: 00:45:19 That's so great. I usually say, If I'm doing something wrong, the Lord will tell me or he'll tell my wife. That's usually how it goes. Usually not gonna tell someone in my ward. He's usually gonna tell me, or he's gonna tell my wife. Something needs to change. Now he's ready, Krystal. Man, this has been a lot of tutoring and a lot of mentoring.

Dr. Krystal Pierce: 00:45:45 Yeah. A lot of training.

Hank Smith: 00:45:47 Back and forth with God, yeah.

Dr. Krystal Pierce: 00:45:50 If Moses is the best, and this is what he goes through, we gotta go through some things too, to get to where our full potential is. And we kind of think at this point, Zipporah and the kids go back. It's time for them to go back. Baby's just been circumcised. They need to take care of that. But Moses goes on. Aaron is told to go and meet him, and I love it. It says when they meet together, they're so excited. It's been 40 years since these brothers have seen each other. Maybe even Aaron is like, Is Moses dead? And Moses is like, Is Aaron still alive? They see each other, and it says they kiss. And this kiss, many times when we see this in Hebrew, it signals a restored relationship. Esau and Jacob kiss when they see each other. David and Absalom kiss when they see each other. It's a like, We're back together. We're inseparable. We are gonna do this together. Almost representative again of a covenantal relationship.

Hank Smith: 00:46:49 Moses tells Aaron, I wonder if Aaron's like what? Can you imagine telling this story? And then he said this and I said that, and then he said, throw the serpent on the ground. Aaron's going.

Dr. Krystal Pierce: 00:47:02 I think Aaron's like, last time I saw you, you had killed an Egyptian and left. Yeah. Now he's like, You're a prophet? What happened? What's going on?

Hank Smith: 00:47:15 But he believes him.

Dr. Krystal Pierce: 00:47:16 He accepts him. He says, Let's go. Verse 29, it says, They go to the elders and they do the signs. And in verse 31, it says, The people believed.

John Bytheway: 00:47:25 The people believe.

Dr. Krystal Pierce: 00:47:27 Moses is probably like, Success. Finally, finally, my people believe me. They accept me. This is gonna work out great. And that takes us into chapter five. They get to Pharaoh. They do the thus saith, saying we're gonna tell you. The Lord God of Israel says, Let my people go so that they can hold a feast, a sacrifice, worship in the wilderness. Exactly what the Lord told him to say. And Pharaoh's answer, Who? Who's Jehovah? You just said Jehovah. Who? Why would I obey him? I don't know who Jehovah is. And you can imagine Moses is like, oh, no.

Hank Smith: 00:48:12 Yeah.

Dr. Krystal Pierce: 00:48:14 But for Pharaoh, it's a legitimate question. He's like, I know 2000 Egyptian gods and I just went through 'em. I don't recognize that name, Jehovah. Who is that? But the Pharaoh is eventually gonna regret asking that because Jehovah's like, You wanna know who I am? I will show you exactly who I am.

Hank Smith: 00:48:39 They try to explain to him, He's the God of the Hebrews. He met with us.

Dr. Krystal Pierce: 00:48:43 He's like, I just told you he's the God of Israel. He is the God of the Hebrews. Please let us go. We need to fulfill our covenantal obligations through worship and sacrifice or justice is coming. He warns the Pharaoh. Justice is coming because if you're keeping us from these things, pestilence, the sword, all sorts of things could happen, which Pharaoh should understand because they also believed if you didn't keep your gods happy, they would send wars and diseases and all sorts of things. But Pharaoh's still like, I don't know who you're talking about. Who is this? 'Cause the Egyptians also believed that the Pharaoh was part divine. The Pharaoh's probably thinking, No, no, no, I, I'm a God. Typically, throughout Egyptian history, the Pharaoh represented the God Horus on earth, and then after the Pharaoh died, he became deified fully divine. They would build temples to these kings, to these Pharaohs, and they'd go in them and worship them.

00:49:44 But some Egyptian kings, and a great example of this is Ramses II, decided they wanted to be worshiped in life, so they deified themselves fully into Gods while they're alive. Ramses liked himself so much. He built so many temples where people could worship him. He even built a temple, and there are scenes in the temple of himself worshiping himself as a God. This is how strongly they felt. He liked himself a lot. Well, I can see the Pharaoh is also like, No, no, no, no, no. There's no God stronger than me. There's no God stronger than the Egyptian God of

Pharaoh. And that's why he's saying, Who is this? He has no power.

Hank Smith: 00:50:28

And he tells him to get back to work.

Dr. Krystal Pierce: 00:50:30

He basically accuses Moses and Aaron of trying to ask for time off for the children of Israel. He's like, you're just lazy, and there are so many of them. Can you imagine how that would affect our workforce? If I just let them go and take three days into the wilderness, all the sacrifices, and then three days back, that's a week off. I'm not gonna do that. This is an excuse, he says. And so Pharaoh says, You know what? If you have so much time to ask for time off, you feel so far ahead of your work, well, we're gonna give you some more work. We're gonna actually double your work. He goes to the task masters, and the task masters are the Egyptians who are in charge of the work crews. In verse six, they're officers, and the officers are actually some of the Hebrew people.

00:51:21

And the word here for officer, it's related to the word for scribe. And so these are the ones of the children of Israel who are recording what's being accomplished in terms of the work. They're keeping track of how many bricks are made, how many days, and he says, okay, then we'll just tell the officers and the task masters they don't get straw deliveries anymore. They have to go find their own straw, their own binding agents. If they have so much time to ask for a vacation we'll give them more work to do.

Hank Smith: 00:51:55

I'll give you something to cry about.

Dr. Krystal Pierce: 00:51:59

It's in this verse eight. It says, the tail of the bricks. This is an odd translation for saying the quota. He says the quota won't change, even though now you have to go find all your own straw, which means going to the fields, cutting the straw, chopping it up, taking it back to the brick making site, and then starting the brick making process. It doubles their time, but he says you should make the same amount. And then in verse nine, he says, maybe then they will not regard vain words saying Moses and Aaron, maybe they won't believe Moses and Aaron anymore if we make life even worse for them. They'll think Moses is a liar and a fraud because God told him to do this and he wasn't successful. So how could Moses not be a liar? So he's definitely trying to sow some discord among the people, for sure.

Hank Smith: 00:52:57

Moses is a little like Nephi. Okay, that did not go. That did not go as planned.

Dr. Krystal Pierce: 00:53:05 Poor Moses ... I don't know. The poor guy, he has his ups and downs and even though God told him, this isn't gonna work. Pharaoh will never let you go. Moses seems to have forgotten that completely. So the Pharaoh ends up doing it. He says to the people in verse 10, it's interesting so the taskmasters and the officers, they say, Thus saith Pharaoh. This is mocking Moses. Thus saith our God, Pharaoh. And they're not able to keep up clearly and they get beaten for it. The officers end up going back to the Pharaoh and say, why are you beating us? Somebody hasn't delivered the straw. Your people aren't delivering the straw. And the Pharaoh says, actually, somebody came in here and asked if you could have some time off so you could go and do these sacrifices and since you have all this extra time, then we're gonna give you extra work.

00:54:00 Then they know, oh, it was Moses and Aaron who came in and what do they do? They go to confront them. Verse 20, They go to confront Aaron and Moses. They're upset. They are really upset. They say the Lord look upon you and judge. Like that calling down judgment on them. This word savour, this is stink. He's like, you have made us stinky in the eyes of the Pharaoh. We are the worst smell to them ever. And you can think of Moses probably being like, wait, didn't the Lord tell me that by the time we leave, the Egyptians will have favor and give us stuff? Now, this is the opposite.

Hank Smith: 00:54:45 Here's the contemporary English version of verse 21. Then the men said, We hope the Lord will punish both of you for making the king and his officials hate us. Now they even have an excuse to kill us. Thanks a lot. Thanks for the help. Oh, man, that backfired.

Dr. Krystal Pierce: 00:55:05 Now, everything's worse, even worse than it was.

John Bytheway: 00:55:10 And that's like 22 and 23. Moses returned to the Lord and said, Wherefore hast thou so evil entreated this people? Why is it that thou has sent me? Since I came to Pharaoh to speak in thy name he hath done evil to this people. Neither hast thou delivered thy people at all.

Hank Smith: 00:55:28 Moses like, I told you it wouldn't work.

Dr. Krystal Pierce: 00:55:31 Yeah. He's like, things are way worse than they ever were before. This word evil here is sometimes translated as breaking. It's almost like Moses is accusing Jehovah of breaking the covenant, of not keeping the covenant. You're not keeping up your side here. You promised all of these different things. There's no delivery. Things are even worse than before.

Hank Smith: 00:55:55 How many times have we felt that way?

Dr. Krystal Pierce: 00:55:57 Yeah.

John Bytheway: 00:55:58 God just seems to wait till the last minute.

Dr. Krystal Pierce: 00:56:02 The Lord had told him this several times this was gonna happen. It's the same for us. God says, I want you to do this. And you're like, Okay, I think I can do it. And he's like, It's gonna be really hard and awful. You might fail four times along the way. Okay, got it. And then the first time you fail, Well, what happened? You promised me this would work. I think we do the same thing. We forget sometimes.

Hank Smith: 00:56:30 Don't you think everybody listening can probably identify a moment in their life where they said, I did what you said. My life got worse.

Dr. Krystal Pierce: 00:56:39 Yeah, definitely. And sometimes over and over and over, and it kind of makes you question, Did I hear it right? Am I doing what I'm supposed to? And I think that's Satan kind of creeping in, making you doubt yourself, making you doubt what you're hearing. I think this is why in the scriptures it says, remember, remember, remember, remember because we need to remember that he warns us it's gonna be hard. You will fail. That's okay. Keep going.

Hank Smith: 00:57:09 I think we could all sit in our Exodus 5:23 moments. And notice the Lord doesn't get mad at him. He seems pretty patient with him.

Dr. Krystal Pierce: 00:57:19 Yeah, the Lord's like, it's time. It is time for Pharaoh to truly learn who Jehovah is. And it's interesting because he says, It's sort of hard with the translation here, but the first stronghand is from Jehovah. He'll see it's that smiting again. The smiting is gonna be from Jehovah. The second stronghand is this idea, he's like, Pharaoh's gonna want you to go so badly, he's gonna push you out with a strong hand. That's how this is actually gonna work, and this is what he's trying to tell Moses is gonna happen. And he says, I am Jehovah. I love it. He keeps telling him, This is who I am, this is what I do. Let me get a confusing verse in verse three. He says, Abraham Isaac Jacob, they didn't know me by Jehovah. Once again, the commentaries go nuts over this because the name Jehovah shows up twice in Genesis.

00:58:16 People are like trying to ... Oh, what is this? Of course they knew the name or they didn't know the name. They knew him

by this title, but not his name. They knew the name, they didn't know what it meant. Again, if we turn to the Joseph Smith translation, clears it up. It's sort of like a rhetorical question. It actually says, Didn't they know me by that name?

- John Bytheway: 00:58:39 And was not my name known unto them in the footnote.
- Dr. Krystal Pierce: 00:58:42 Yeah, exactly.
- John Bytheway: 00:58:43 Ends with the question mark.
- Dr. Krystal Pierce: 00:58:45 [President Oaks](#) has said, Oh, they knew the name of God. They absolutely knew. For sure. I love it. It's cleared up again. We don't have to fight with this. It makes sense to us.
- Hank Smith: 00:58:58 He says, I established my covenant with them. I have heard. Is this the same place, Krystal? I have heard, I have seen.
- Dr. Krystal Pierce: 00:59:07 Yeah, we get the I remember the covenant. I've heard, I remember. I will bring you out from under the burdens of the Egyptians. This is actually the word deliver. It's the same word we've been seeing. It would be helpful if it actually said delivered.
- John Bytheway: 00:59:24 Yeah, the footnote says Hebrew deliver. Footnote 6C.
- Dr. Krystal Pierce: 00:59:29 This is the whole point. We are meant to get from this that this physical deliverance from bondage and captivity is meant to teach us about spiritual deliverance from sin and spiritual death. It's about redemption.
- John Bytheway: 00:59:47 I circled all of the I pronouns and it's just red polka dots everywhere. The Lord's gonna do this. He's gonna use Moses and Aaron, but I'm gonna do it.
- Dr. Krystal Pierce: 01:00:00 Yeah, I love it. He's like, it's time. It's time to get you out.
- Hank Smith: 01:00:04 Pharaoh was given a chance to use his agency. Now, what Jehovah does next is just.
- Dr. Krystal Pierce: 01:00:12 Yep.
- John Bytheway: 01:00:12 Yeah. Here it comes.
- Dr. Krystal Pierce: 01:00:14 And he was warned so many times, which is what the Lord does. Moses asks, I think I counted like six times for them just to go worship, not even to let him go. Just let us go worship. He

asked six times and he says, If you don't, justice and judgment is coming. The Pharaoh's been warned. It's not like he had never heard this. He's aware.

- Hank Smith: 01:00:35 Yeah. And not only does he not let him go, he makes it harder for them so they'll never be able to worship Jehovah. You're exactly right, Krystal. He asked the question, Who is Jehovah that I should obey his voice? Like, you're about to find out.
- Dr. Krystal Pierce: 01:00:51 Yeah. We're getting towards the end and it gets a little bit weird here in a minute.
- Hank Smith: 01:00:55 Okay.
- Dr. Krystal Pierce: 01:00:56 Maybe not weirder than before, but there are some beautiful verses here in seven and eight. He says, I will take you to me for a people. I love this. You are my people. I am your God. This is a covenantal relationship and this is sort of preemptive of this Mosaic covenant that they're gonna enter into in the future. And these were things that were promised to Abraham, right? He will be your God. You will be his people. You will be together. There's this subtext here. Jehovah's also saying that I'm going to be your leader, your ruler, your guide, your instructor, your law giver. The Pharaoh, you are not his people. You don't belong to the Pharaoh. You belong to me. From now on, if we can get you out and you're gonna build that sanctuary, that tabernacle, I'm gonna give you new laws to follow.
- 01:01:54 I'm gonna protect you. I'm gonna help you. And it's this beautiful promise of what a covenantal relationship is. You covenant with him, you're his people. I love in verse eight, it says that he swore that, like, God swore, and in Hebrew, this is lifted up the hand. Like, God takes an oath here. He makes a promise. It's a binding promise. I made this promise to Abraham, Isaac, and Jacob, and it's your heritage. Then Joseph Smith tells us at the end here, it's not, I am the Lord, but I, the Lord, will do it. I promise. When the Lord says he's gonna do something, he does it. It's beautiful, these verses. When we get to verse nine, it's so sad because he goes to the children of Israel. They didn't listen because of anguish of spirit and cruel bondage. They've given up hope. I don't even think that they look at Moses and say, We don't believe you. I think they've given up. They're not sure anything good is gonna happen.
- Hank Smith: 01:02:58 Anguish of spirit.

- Dr. Krystal Pierce: 01:02:59 Yeah, and Hebrew, it's literally shortness of breath. They can't breathe. They're being crushed by their burden so much that they can barely breathe. Almost like they're barely alive. So it makes sense sometimes when we see this in their reaction. We get to points in our life too when we feel like we can't breathe and we feel like nothing can pull us out. Nothing can deliver us and help us. This is the moment where things change. They're at their lowest really at this point. Everything can only look up from there. I think of the enabling power of the Atonement that [Elder Bednar](#) has talked about. We focus so much on the redeeming, but the enabling power gives us the strength from God to be able to not maybe even pull ourselves out of these things, but to survive them.
- John Bytheway: 01:03:50 Isn't crushed the same as contrite?
- Dr. Krystal Pierce: 01:03:53 It means crushed like pottery that's been trampled and turned into dust. The broken heart is a shattered heart and the contrite spirit, it shows up in Psalms, so we can actually look at the Hebrew and learn more about the Book of Mormon. The crushed spirit means crushed into dust, and it basically means there's no way to take that thing that's been broken and crushed and put it back together. There's no way any human being can take those things and put it back together. So what do we do? We give it to him. We give it to the Savior. That's the sacrifice. We hand it to him and we say, put me back together, please. Rebuild me so I'm stronger than I was before. Here's all my broken parts. Help me come back.
- John Bytheway: 01:04:43 You're at a point where he's the only one who can do it.
- Hank Smith: 01:04:46 I'm sure both of you remember October 2013, Elder Hollands talk Like a Broken Vessel. [Elder Holland](#) says, the Apostle Peter wrote that the disciples of Jesus Christ are to have compassion one of another. In that spirit, I wish to speak to those who suffer from some form of mental illness or emotional disorder. He then started to talk about depression, major depressive disorder. He says it's an affliction so severe that it significantly restricts a person's ability to function. That sounds like verse nine. He says, This dark night of the mind and spirit is more than just discouragement. I have seen it come to an absolutely angelic man when his beloved spouse of 50 years passed away. I have seen it in new mothers with what is euphemistically labeled as after baby blues, postpartum depression. I've seen it strike anxious students, military veterans, and grandmothers worried about the wellbeing of their grown children, he says.

- 01:05:54 I have seen it in young fathers trying to provide for their families. In that regard, I once terrifyingly saw it in myself. At one point in our married life, when financial fears collided with staggering fatigue, I took a psychic blow that was as unanticipated as it was real. With the grace of God and the love of my family, I kept functioning and kept, even after all these years, I continue to feel a deep sympathy for others more chronically or deeply afflicted with such gloom than I was. Then he finished. Whatever your struggle, my brothers and sisters, mental or emotional or physical or otherwise, do not vote against the preciousness of life by ending it. Trust in God, hold on in his love. Know that one day the dawn will break brightly and all shadows of mortality will flee. Though we may feel we are like a broken vessel, as the Psalmist says, We must remember that vessel is in the hands of the divine potter.
- Dr. Krystal Pierce: 01:06:59 Moses has lost some hope here too. We see that in the next verses. He says, they won't listen to me. Why would Pharaoh listen? And then he calls himself as having uncircumcised lips, basically lips that are covered, lips that can't perform their function, lips that are not able to speak. This is used sometimes for ears that can't hear as well. It's hard. They're at this point where this is a turning, this is a change. This is where Jehovah can come in and deliver them and save them, and that's the message here. Only through Jesus Christ can we be saved.
- Hank Smith: 01:07:39 Krystal, lead us into next week. What's about to happen? Sounds like the tension's built in.
- Dr. Krystal Pierce: 01:07:49 It's funny because all of a sudden it just breaks off here and we get a long list of names.
- Hank Smith: 01:07:55 Of course.
- Dr. Krystal Pierce: 01:07:56 But this is meant to set us up. Huge things are coming. Covenants are gonna be fulfilled. Deliverance is nigh. This is meant to remind all of the people and all of us it's happening now. It's time. It's happening. It's meant to tell us there's four generations. They trace the Levites because they are showing authority of Moses and Aaron. They're setting up the Levite priesthood here. That's kind of like the purpose of all of this. And then the last three verses are like, okay, now back to the story. Here's the story. It's just this cliffhanger. The children of Israel at their lowest. Moses is kind of at his lowest. What's going to happen next? We know that deliverance is coming, covenantal promises are coming, and everything changes in the next few chapters.

Hank Smith: 01:08:52 We have people who feel that anguish of spirit and cruel bondage. So if we have somebody listening, what should we say to them?

John Bytheway: 01:09:00 It's coming. Next week on followHIM.

Dr. Krystal Pierce: 01:09:05 Stay tuned.

John Bytheway: 01:09:07 There's hope smiling brightly before us and we know that deliverance is nigh. But boy, the Lord waits until the last minute sometimes.

Dr. Krystal Pierce: 01:09:17 If we go all the way back to our four themes, all of those themes can be tied into this idea of hope. Hope for the future. Our first theme was, who is Jehovah? What does he do? What does he care about? Well, clearly, we've been told he cares about us. He loves us. He sees you. He knows you. He hears you. He works on a different timeframe than we do. I mean, we've gone through six chapters of posterity and oppression. Those are our lives too. The second was covenants. Does he keep covenants? Absolutely. We see this 100%. And a huge part of that is don't give up hope. Don't give up. It's coming. Those promises, those blessings, they are coming. It just might take some time. And then we have deliverance from bondage. That's perfect. You will be delivered someday. Redemption is coming. And that last one about identity. We saw Moses struggle with all of these things. And if the only thing you take away from these chapters is that you are a child of God, you're a child of the covenant, and you're a disciple of Jesus Christ, that's the foundation of everything that can keep us going and keep trying.

Hank Smith: 01:10:31 Yeah. I love it. I hope anyone's sitting in their Exodus chapters one through six, if you'll just keep turning the page.

Dr. Krystal Pierce: 01:10:42 Yeah.

Hank Smith: 01:10:42 Hold on. The Red Sea parts.

Dr. Krystal Pierce: 01:10:46 Yeah. The Exodus, it's the story of our life, and we're trying to get to the promised land. We're trying to get back home to Heavenly Father and Jesus Christ. Exodus teaches us we're gonna have ups and downs, but we'll make it.

Hank Smith: 01:10:59 And he sends prophets who don't think they can be prophets.

Dr. Krystal Pierce: 01:11:03 Yeah. He's sending help.

Hank Smith: 01:11:06 He sends help. I love it. Krystal, thank you so much for your time today. Just so everybody knows who's listening out there, I get to talk to Krystal just on a one-on-one basis in the hallway, and she's as good as you think she is.

Dr. Krystal Pierce: 01:11:19 Oh, that's so kind. Thank you.

Hank Smith: 01:11:22 Well, with that, we want to thank Dr. Krystal Pierce for joining us again on followHIM. We want to thank our executive producer, Shannon Sorensen, our sponsors, David and Verla Sorensen. In every episode, we remember our founder, Steve Sorensen. We hope you'll join us next week because we know that deliverance is nigh on followHIM. As a thank you to our wonderful listeners, we'd love to gift you the digital version of our book, Finding Jesus Christ in the Old Testament. It offers short, meaningful insights drawn from our past Old Testament episodes. Visit followhim.co, that's followhim.co to download your free copy today, and you'll also find the link to purchase the print edition. Thank you for being part of our followHIM family. Of course, none of this could happen without our incredible production crew. David Perry, Lisa Spice, Will Stoughton, Krystal Roberts, Ariel Cuadra, Heather Barlow, Amelia Kabwika, Sydney Smith, and Annabelle Sorensen.

Speaker 4: 01:12:25 Whatever questions or problems you have, the answer is always found in the life and teachings of Jesus Christ. Turn to him. Follow him.

followHIM Favorites



- Hank Smith: 00:03 Hey, welcome to followHIM Favorites. This is where John and I share a single story to go with each week's Come, Follow Me lesson. John, Exodus one through six. You have a story and I'm ready to hear it.
- John Bytheway: 00:15 Yeah. We remember that both Moses and Enoch said something similar in the Pearl of Great Price, that I'm slow of speech, I'm of a slow tongue, I can't talk. Well, in Exodus 4:12, the Lord says, "Now therefore go and I will be with thy mouth and teach thee what thou shalt say." Interesting phrase, "I'll be with thy mouth." I thought what is that gift of tongues? He helped him. I do have kind of a gift of tongue story. You know, Hank, that I am intrigued by World War II history.
- 00:45 I have a book called A Distant Prayer, and it's by Joseph Banks and Jerry Borrowman. Elder Ben Banks was Joseph Banks', I believe, youngest brother. When I read this book, I thought, okay, this is not like Hogan's heroes. He was on a B-17 crew, shot down, spent time in a German prisoner of war camp. Towards the end of the war, the Germans say the Russians are coming, we're gonna evacuate the camp and march you out of here. They march for like six weeks and then the Germans were ordered to the Russian front. So now these prisoners are on their own, they're alone, if I remember right. They have a big white PW on the front and the back and on their pants that means prisoner of war. Well, this story's so cool. They're marching through these towns. They don't have a map of Germany.
- 01:33 He said he tried to remember one the best he could. We crept along slowly and deliberately, these group of prisoners of war. Hardly making a sound maintaining 10 feet between each member of our team. Roland was a great leader at times like this because he never got excited or panicked. Suddenly, I was startled by a voice in the darkness as I instinctively turned to look, a door opened from my house on my left. The light from inside shone on me, and it was such an unexpected contrast from the darkness that temporarily blinded me. I stood there

like a deer caught in the headlights of an oncoming car unable to move. Suddenly, a German soldier came striding out of the house straight for me, followed by a woman. Fortunately, the field of light was restricted enough so they could only see me giving my three partners a chance to take cover.

02:21

As the soldier got closer, his shadow shielded my eyes enough for me to see a huge German tank parked next to the house. I could see the excited look in his eyes. I stood there transfixed, unable to move or make a sound. I didn't know whether to run, put my hands up, fall to my knees, beg for mercy, so I just stood there. When he reached me, he shouted something unintelligible in German. Before I could think of what to do, I was startled to hear myself respond with a calm, confident German phrase that was obviously appropriate to what he'd asked me. He then replied to whatever I'd said with an almost cheerful ja, ja, ja. Then he put his arm around the woman, turned his back on me, and went back into the house and closed the door. I was so astonished and frightened, I simply stood there with my mouth open.

03:07

My buddies had seen and heard the whole thing. And when I didn't move, they came out and grabbed me and pulled me behind a nearby outbuilding where we could hide. The whole encounter took only a few seconds. The first thing my buddy said was, "What on earth did he say to you? And what did you say back when you talked to him?" I told them I had no idea either what he said or I said. I couldn't speak German. I knew that I didn't use any of the few German words I learned in the POW camp like hello, yes or no, sir. Even if I had, my accent would have been terrible. A German would have recognized me as a foreigner immediately. Whatever I said had satisfied him, and all of us stood there marveling in disbelief of what had just happened. Considering I was standing fully in plain sight of this soldier with my straggly beard, tattered clothes, no coat, bright white letters painted on my trousers and shirt.

03:56

It was impossible he didn't recognize me as an escaped prisoner. Instead of shooting me or calling for help though, he looked straight at me, spoke in his native tongue, listened to my response in a foreign tongue I had never spoken before, and he accepted my answer as legitimate. Even if the guards hadn't figured it out, there was the woman who also stared at me and heard the words that passed between us. Why didn't either of them figure out what was going on? As all of this settled in my mind, I felt a burning in my heart that told me I had been blessed once again and that the Holy Ghost had interpreted what the German had said to me and put the appropriate words

in my mouth to respond. I'd been blessed with the gift of tongues. I don't know what those two Germans saw, but obviously they didn't see any letters on my clothing, though they should have stood out like a neon sign in the bright light that shown through the door.

04:46 The Spirit may also have changed what they saw. I think in some way, my appearance had been transformed so they didn't recognize me. I've heard it said that for something to be a miracle, there can be no logical or earthly way to explain it. If that's true, then I was clearly the beneficiary of a miracle, and it thrilled me to know that God was still watching out for me and that he cared for me. Wow. I will be with thy mouth. And that's exactly what he did.

Hank Smith: 05:17 Oh my word. That's amazing. What does the Lord say to Moses when Moses says, I won't be able to say anything. Who made man's mouth?

John Bytheway: 05:26 Who made man's mouth?

Hank Smith: 05:28 Have not I, the Lord?

John Bytheway: 05:31 Yeah, that's right.

Hank Smith: 05:33 That is awesome. We hope you'll join us on our full podcast. It's called followHIM. You can get it wherever you get your podcast. We're with Dr. Krystal Pierce this week. She's awesome. She walks through these first chapters of Exodus. She has such an expertise that it's really fun. You'll see things you've never seen. Then come back here next week. We'll do another followHIM Favorites.