



“Remember This Day, in Which Ye Came Out from Egypt”
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:

What if the plagues weren’t a punishment but a dismantling? Brother David Hadlock joins us to explore Exodus 7-13 as a deliberate reversal of the Genesis creation account, unpacking the types of Christ and the ten plagues as a direct takedown of Egypt’s gods.

Part 2:

Brother David Hadlock returns to unpack the Passover as a new creation event, the sacrament as its modern continuation, and his own personal story of deliverance from darkness and fear.

Timecodes:

Part 1 -

- 00:00 Part 1 - Brother David Hadlock
- 01:32 Teaser
- 02:54 Bio
- 05:14 A Jonah parallel
- 09:54 Pablo the scribe
- 13:50 Keys of Moses: Gathering to a place
- 16:45 Gathering to a knowledge or a person
- 20:50 Temple imagery
- 23:03 Coming to a knowledge of God
- 26:14 Mayan ball ritual
- 28:49 Exodus as reenactment of Genesis
- 30:46 Egypt as symbol
- 35:02 Bondage and true messengers
- 38:57 Deliverance and the rod
- 41:19 The serpent symbology
- 43:59 A seed that grows
- 47:05 Why a serpent?
- 52:20 The Plagues and the Creation
- 55:14 Lice, flies, cattle, and hail
- 58:36 Locusts, darkness, and firstborn
- 1:01:46 Plagues and Egyptian deities
- 1:06:20 Deliverance begins
- 1:08:26 End of Part 1 - Brother Dave Hadlock

Part 2 -

- 00:00 Part 2 - Brother David Hadlock
- 01:06 Reading 1 Nephi for deliverance
- 02:41 Jesus and Joshua as Deliverer
- 05:58 Moses and Joshua as types of Christ
- 07:49 The valley of the shadow of death
- 09:29 The number 40 in scripture
- 12:59 The Passover as new creation
- 15:29 Blood, water, and fire—elements of creation
- 18:17 Eagles' wings and the covenant
- 22:22 Jehovah as Deliverer in the OT and NT
- 23:52 First Passover to Last Supper
- 25:56 What sacrament means
- 27:55 Two cups—sweet and bitter
- 30:15 Sacrament pointing forward to the feast

- 32:40 Brother Dave’s personal story of darkness and deliverance
- 36:29 Finding God’s goodness
- 38:18 Tender mercy journal
- 39:01 Testimonies of Jesus Christ
- 43:30 End of Part 2 - Brother Dave Hadlock

References:

Bowen, Matthew L., and Aaron P. Schade. “The Book of Moses From the Ancient of Days to the Latter Days - 3: Identity, Commandments, and Purpose.” Moses 3: Identity, Commandments, and Purpose | Religious Studies Center of Brigham Young University. Accessed March 31, 2026.

<https://rsc.byu.edu/book-moses/moses-3-identity-commandments-purpose>

Davies, LeGrande. “Jonah: Testimony of the Resurrection.” Jonah: Testimony of the Resurrection | Religious Studies Center of Brigham Young University. Accessed March 31, 2026.

<https://rsc.byu.edu/isaiah-prophets/jonah-testimony-resurrection>

Dospěl, Marek. “Pharaoh’s Brick Makers.” Biblical Archaeology Society, May 4, 2025.

<https://www.biblicalarchaeology.org/daily/ancient-cultures/ancient-egypt/pharaohs-brick-makers/>

Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles. ““This Do in Remembrance of Me.”” General Conference October 1995 - The Church of Jesus Christ of Latter-day Saints, October 2, 1995. <https://www.churchofjesuschrist.org/study/general-conference/1995/10/this-do-in-remembrance-of-me?lang=eng>

“Exodus 7–13.” Come, Follow Me Manual | April 6–12. “Remember This Day, in Which Ye Came Out from Egypt,” January 1, 2026. <https://www.churchofjesuschrist.org/study/manual/come-follow-me-for-home-and-church-old-testament-2026/15?lang=eng>

Exodus old and New - InterVarsity Press. Accessed March 31, 2026.

<https://www.ivpress.com/exodus-old-and-new>

Gaskill, Alonzo L. “The Lost Language of Symbolism: An Essential Guide for Recognizing and Interpreting Symbols of the Gospel: Alonzo L. Gaskill: 9781609089122: Amazon.Com: Books.” Amazon | Alonzo L. Gaskill. Accessed March 31, 2026. <https://www.amazon.com/Lost-Language-Symbolism-Recognizing-Interpreting/dp/160908912X>

Graybill, Rhiannon, Steven L. McKenzie, and John Kaltner. “Jonah: A New Translation with Introduction and Commentary.” Yale University Press: Anchor Bible Commentary, January 9, 2025. <https://yalebooks.yale.edu/book/9780300206678/jonah/>

Huntsman, Eric D. "The Lamb of God: Unique Aspects of the Passion Narrative in John." The Lamb of God: Unique Aspects of the Passion Narrative in John | Religious Studies Center of Brigham Young University. Accessed March 31, 2026. <https://rsc.byu.edu/ behold-lamb-god/lamb-god-unique-aspects-passion-narrative-john>

"LDS Guided Tours and Cruises." Bountiful Travel, December 1, 2025. <https://bountifultravel.com/>

Ludlow, Jared W. "Joshua: Successor To Moses, Successful Trailblazer." Joshua | Religious Studies Center of Brigham Young University. Accessed March 31, 2026. <https://rsc.byu.edu/wilderness-monarchy/joshua>

McConkie, Bruce R. "Doctrinal New Testament Commentary, Volume 1: The Gospels." Amazon: Bruce R. McConkie. Accessed March 31, 2026. <https://www.amazon.com/Doctrinal-New-Testament-Commentary-Vol/dp/088494137X>

Morales, L. Michael. "Exodus Old and New: A Biblical Theology of Redemption." IVP Press. Accessed March 31, 2026. <https://www.ivpress.com/exodus-old-and-new>

Muhlestein, Kerry. "Darkness, Light, and the Lord: Elements of Israelite Theophaniester." Darkness, Light, and the Lord: Elements of Israelite Theophanies | Religious Studies Center of Brigham Young University. Accessed March 31, 2026. <https://rsc.byu.edu/ascending-mountain-lord/darkness-light-lord-elements-israelite-theophanies>

Muhlestein, Kerry. "'What I Will Do to Pharaoh.'" "What I Will Do to Pharaoh" | Religious Studies Center of Brigham Young University. Accessed March 31, 2026. <https://rsc.byu.edu/creation-sinai/what-i-will-do-pharaoh>

Parry, Jay A., and Donald W. Parry. "Symbols and Shadows: Unlocking a Deeper Understanding of the Atonement." Amazon: Symbols and Shadows: Unlocking a Deeper Understanding of the Atonement. Accessed March 31, 2026. <https://www.amazon.com/Symbols-Shadows-Unlocking-Understanding-Atonement/dp/1606411292>

Pierce, Krystal V. L. "The Brazen Serpent as a Symbol of Jesus Christ." The Brazen Serpent as a Symbol of Jesus Christ | Religious Studies Center of Brigham Young University. Accessed March 31, 2026. <https://rsc.byu.edu/i-glory-my-jesus/brazen-serpent-symbol-jesus-christ>

Welch, John W. "Chiasmus in Antiquity: Structure, Analysis, Exegesis." Amazon: John Welch | Chiasmus in Antiquity: Structure, Analysis, Exegesis. Accessed March 31, 2026. <https://www.amazon.com/Chiasmus-Antiquity-John-W-Welch/dp/1532682433>

Wilcox, David R., and Vernon L. Scarborough. "The Mesoamerican Ballgame." JSTOR. Accessed March 31, 2026. <https://www.jstor.org/stable/j.ctv1j2d0q>

Biographical Information:



Dave has spent more than 20 years leading tours to religious and historical sites. Before founding **Bountiful Travel**, he worked as a guide for several LDS tour operators, developing a reputation for thoughtful teaching, deep scriptural insight, and a relaxed, engaging style.

His passion for teaching began during his time as a missionary, when—echoing the words of Alma—he felt his soul enlarge as he learned from a master teacher of the scriptures. Wanting to help others experience that same spiritual connection, Dave immersed himself in the study of the scriptures, a pursuit he has continued ever since. His academic background includes graduate work toward a **Master’s degree in Ancient Near Eastern Studies**, with an emphasis in **Biblical Hebrew**.

Dave approaches scripture with a desire to uncover original intent while making its message meaningful and personal for modern learners. With training in both **Ancient Near Eastern** and **Mesoamerican studies**, he enjoys highlighting symbolism, cultural context, and unique insights that bring the scriptures to life.

Known for his laid-back personality and love of people, Dave believes learning should be both meaningful and enjoyable. He has led **more than 100 tour groups** to Israel and other locations over the past two decades and feels blessed to have had this opportunity. His hope is that his enthusiasm for the scriptures is contagious—and that you’ll join him on one of his journeys.

When he’s not teaching or traveling, Dave enjoys pickleball, cheering on his kids at soccer games, watching sports (especially anything BYU), and hanging out with his wife doing anything.

Fair Use Notice:

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

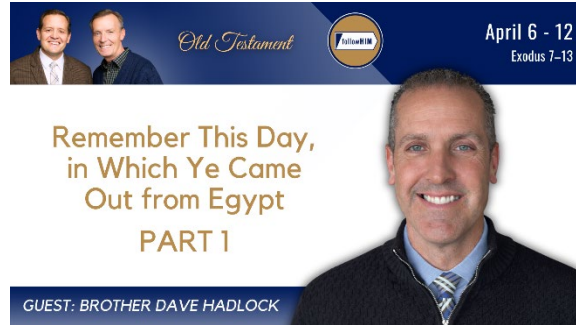
No copyright(s) is/are claimed.

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

This falls under “Fair Use” guidelines: www.copyright.gov/fls/fl102.html.

Note:

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



| | | |
|--------------------|----------|--|
| Hank Smith: | 00:00:00 | Coming up in this episode on followHIM. |
| Bro. Dave Hadlock: | 00:00:03 | But we've got the waters of creation that were seen as good turn to blood. We've got the dust from which man was created turned to lice. Now we've got these swarms of flies throughout the air. Now that which was created and seen as good in the beginning has all been corrupted as we go through these plagues. |
| Hank Smith: | 00:00:27 | Hello, my friends. Welcome to another episode of followHIM. My name is Hank Smith. I am your host. I'm here with my co-host without blemish. John Bytheway. John, you are an unblemished co-host. You really are. You're good looking. |
| John Bytheway: | 00:00:44 | I used to work for Clearasil, but then after the Accutane, I am now without blemish. Yeah. |
| Hank Smith: | 00:00:50 | You're without blemish. John, we are excited to be joined by our friend, Dave Hadlock today. We've known Dave for many many years, both of us. Welcome, Dave. Welcome to followHIM. |
| Bro. Dave Hadlock: | 00:01:00 | Thank you for having me. This is awesome. |
| Hank Smith: | 00:01:02 | Yeah, this is exciting. I've been looking forward to this for a long time. It's always fun to be with friends. We have met Moses. Now we are going to watch Egypt fall. What have you been thinking about as you've been preparing? |
| John Bytheway: | 00:01:16 | I think it's such an amazing story. I also think that if our listeners are like me, they're coming at it, having seen the movie The Ten Commandments and Prince of Egypt. It's going to be exciting to go into the scriptures and see what they actually teach us about Jehovah. |
| Hank Smith: | 00:01:32 | Through the years, John, I've found that there's a lot more going on here with these 10 plagues than just random 10 plagues. |

Dave's here to tell us about that. Dave, what are we gonna do today? What are you looking forward to?

- Bro. Dave Hadlock: 00:01:43 Well, I wanna jump on your adjective train. Hard and hardened, speaking about the Pharaoh and his heart. Stinking, stinketh. The river stinks from the dead fish. They were heavy with burdens and plagues. They partook of bitter herbs. Bitter was one of our adjectives. Dead and dark. I've spent a lot of time with you two, my good friends over the years in some hot and humid places. To me, you stinketh not. And my wife said that the only thing hard about you guys is you're hard not to love.
- Hank Smith: 00:02:25 Darcy.
- Bro. Dave Hadlock: 00:02:26 I'm just grateful you're having me on here. Good friends. We love you and your families, and thanks for having me.
- Hank Smith: 00:02:32 Oh, absolutely.
- Bro. Dave Hadlock: 00:02:34 Where I wanna go today is I wanna look at the keys of Moses as they relate to the events of the Exodus. Our chapters are Exodus seven through 13, but we're gonna be taking a much broader look at the book of Exodus in context of the keys of Moses.
- Hank Smith: 00:02:54 John, tell us about Dave. You and I know him well, but what do our listeners need to know?
- John Bytheway: 00:03:00 Yes. Dave has spent more than 20 years leading tours to religious sites, historical sites. He founded [Bountiful Travel](#). He is also known, though, for his thoughtful teaching, his great scriptural insight, and his relaxed, engaging style. I love listening to Dave teach. His academic background includes graduate work in ancient Near Eastern studies with an emphasis in biblical Hebrew. He's got a love of people. He's fun. He's brilliant. And he has an enthusiasm for the scriptures that is very contagious. For you and for me, Hank, Dave is our friend, and I've looked forward to this for a long time. Thanks for being on our podcast.
- Bro. Dave Hadlock: 00:03:49 Thanks for having me. I appreciate that intro.
- Hank Smith: 00:03:51 Yeah. Dave has a wonderful company, Bountiful Travel. He takes people all over the world, and there's an element to traveling with Dave of you're not just gonna travel and see some things, you're gonna come home different because of what Dave teaches. Let me read from the [Come, Follow Me Manual](#), and

then Dave, John and I are ready to learn from you. The title this week is, Remember This Day in Which Ye Came Out From Egypt. Plague after plague afflicted Egypt. But Pharaoh still refused to release the Israelites, and yet God continued to demonstrate his power and give Pharaoh opportunities to accept that I am the Lord, and there is none like me in all the earth.

00:04:31 Meanwhile, Moses and the Israelites must have watched with awe at these manifestations of God's power on their behalf. Surely these continued signs confirmed their faith in God and strengthened their willingness to follow God's prophet. Then after nine terrible plagues had failed to free the Israelites, it was the 10th plague, the death of the firstborn, including Pharaoh's firstborn that finally ended the captivity. This seems fitting because in every case of spiritual captivity, there is truly only one way to escape. It is only the sacrifice of Jesus Christ, the firstborn, the blood of the lamb without blemish that will save us. Dave, with that, how do we wanna start? Where do you wanna go?

Bro. Dave Hadlock: 00:05:14 I wanna start with the story of [Jonah](#) to put in perspective the importance of scriptures in my own life. If we go to the book of Jonah ... The book of Jonah is written in parallel fashion. The first two chapters are paralleled by the second two chapters, so one and two are paralleled by chapters three and four. In Jonah chapter one, it says, "The word of the Lord came unto Jonah, the son of Amittai saying arise, go to Nineveh, that great city and cry against it for their wickedness has come up before me. " Jonah is commanded by Jehovah to go to the people of Nineveh, preach repentance unto them. Jonah's response to this, if you'll recall, is to do what?

John Bytheway: 00:05:57 Go the other way.

Bro. Dave Hadlock: 00:05:58 Yeah, he runs. I'm out of here. I'm going to Tarshish. So he leaves from there, goes to a place called Joppa where he gets on a ship to go to Tarshish. Why might a prophet of the Lord have taken off to Tarshish instead of going to the people of Nineveh to preach repentance?

Hank Smith: 00:06:15 I'm just thinking of Veggie Tales, so you might have to go with me on-

Bro. Dave Hadlock: 00:06:19 That's exactly where I go too. It's the slapfish people.

Hank Smith: 00:06:22 The fish slappers.

- Bro. Dave Hadlock: 00:06:23 Jonah in chapter four gives us a hint regarding why he takes off and does not want to go preach repentance unto the people of Nineveh. Jonah chapter four says in verse one that Jonah was exceedingly angry. Now, what's he angry about? If we go back one verse to chapter three, verse 10, God saw the works of the people of Nineveh and that they turned from their evil way and God repented of the evil that he said he would do unto them and he did it not. Jonah goes into Nineveh, preaches repentance and the people repent. What does Jehovah do? He forgives the people. He doesn't destroy them. Jonah's response to this should have been a good thing, but what's Jonah's response? He's angry that Jehovah doesn't destroy the people of Nineveh. Verse two, Jonah prayed unto the Lord and said, "I pray thee oh Lord was not this my saying when I was yet in my country. Didn't I say that I was gonna preach to these people and that if they repented, you wouldn't destroy them. Therefore, I fled unto Tarshish." Why is he saying he flees? He doesn't want what?
- Hank Smith: 00:07:38 I don't want them to be saved. It sounds like he's like, "I knew you were merciful."
- Bro. Dave Hadlock: 00:07:42 "I knew you were merciful and you would save these people if they repented." Here's our parallel. Jonah chapter one, Jonah flees from Jehovah, is swallowed up by a fish. He's in the belly of the fish for three days. During that time period, he repents. Then we have in chapter three of Jonah, the word of the Lord comes again to Jonah a second time, so here's our parallel. And he says, "Arise go to Nineveh, that great city." Now, Nineveh, some scholars believe Nineveh, the place, Nine Veh literally is probably from Nuna or Nina, meaning possibly the place of the fish. How big is this city? As we go forward, it says it was an exceedingly great city of three days journey. Jonah goes into the belly of the fish for a three-day journey. Now he comes where? He comes into Nineveh for a three-day journey. While he's in the belly of the fish, he repents.
- 00:08:38 During this three-day journey in the city of Nineveh, what does he do? He preaches to the people and they do what? They repent. But Jonah is upset about this. Why might the people of Nineveh have repented? Now, I'm going to pull up a picture here for the people who are actually watching. This is a depiction of a sage among the Sumerians or among the people of Nineveh called Apkallu. Apkallu was a sage or messenger to the gods. For the Assyrians, he wasn't a deity per se, but he was like a messenger of the gods. He was a sage, he was a wise man who would deliver messages from the gods to the people. What you've got in that is a person in like this costume of a fish. The

sage is a person coming out of a fish. Now, what do we have with Jonah?

00:09:33 We have a man coming out of a fish. Look how God uses Jonah. [Jonah](#), in his very rebellion, is prepared as a tool to bring forth repentance and good works of other people. For me, this is a great story and a great message because sometimes in our rebellions and in our weaknesses, God is preparing us to preach and to be tools for him and bringing forth good works and helping people come unto repentance. My own story and my love of scriptures kind of goes back to the same type principle. As a missionary, 35 years ago, I was serving in Argentina and a few months into my mission, I had the opportunity of serving with a missionary. His name was Pablo. Shout out to Pablo if he's watching this. Pablo, at 19 years old, knew the scriptures inside and out, backwards and forwards. Amazing teacher of scriptures.

00:10:34 And when Pablo would teach, in the words of Alma, the younger, my heart was enlarged. The truth was delicious unto me. It was inspiring the way he could teach scriptures. I'd had religion classes at BYU before my mission. I'd had four years of seminary, but I'd never heard someone teach scripture the way Pablo could teach scripture. Three months into my mission, Pablo comes and splits. We are working together in a town. We go and visit some of the families that I've been teaching. A few days later, I go back to one of these families. The first thing this lady says to me is, "How come you aren't prepared to teach scriptures like Pablo has taught scriptures?" For me, it was like a dagger to the heart. Yeah, it was pretty harsh, but it was true and it was real. I wasn't prepared to teach like Pablo was.

00:11:27 There's a side of me that was embarrassed, I was ashamed, and I either consciously or subconsciously decided I would never not be prepared to teach scripture again. Part of my motivation as I dug into scriptures from that time forth in my life was this fear, this shame, this embarrassment of not being prepared to teach. I, kind of like Jonah, my weakness was turned into something that I hope has become a strength. Somethings that I do and teach and say hopefully help bring other people closer to God, improve their relationship with deity and help them come to repentance. That's where my love of scripture started. They have helped me in dark times. They've helped me stay close to God when I easily could have chosen other paths during the course of my life.

Hank Smith: 00:12:22 Dave, the righteous motive wasn't there yet, but the Lord was using even your kind of rebellious motive in shaping you to become a great teacher of scripture. That's great.

John Bytheway: 00:12:35 I was hoping you would share that story because I've always been inspired by that. Every time I've heard you say that I have one of those, I need to be more like that type moments. The scriptures are such a gift. I particularly think of the Book of Mormon, what Lucy Mack Smith might say if she had come into a class, "Do you know what it costs my family to bring this to you? " So Elder Pablo, Pablo was his first name. Where was he from?

Bro. Dave Hadlock: 00:13:08 From Uruguay. Vieragro.

Hank Smith: 00:13:10 Wow. Dave, I wrote that down. Even in his rebellion, he was being shaped as a tool. Man, you can't get away from the Lord. He pursues you. Yeah.

Bro. Dave Hadlock: 00:13:22 To me, it's a pretty profound principle that a lot of times we feel we are unworthy to teach or unworthy to serve. Yet, a lot of times in those moments, those moments are where God is preparing us to teach, to serve.

John Bytheway: 00:13:40 The best.

Hank Smith: 00:13:42 Yeah. Beauty for ashes. He's always the great alchemist, the Lord. All right, Dave, let's keep going.

Bro. Dave Hadlock: 00:13:50 Let's jump into the scriptures for our studies this week. As I was stating, we're gonna look at the Exodus, the narrative of the Exodus. We're going to look at it in context of the keys of Moses. I wanna look at some background doctrines that we want to understand before we look at the Exodus so that we can see how those keys of Moses play out throughout the narrative. I wanna start in Doctrine and Covenant Section 110.

Hank Smith: 00:14:19 As one does, start the book of Exodus. Section 110.

Bro. Dave Hadlock: 00:14:23 Absolutely. Makes sense. Section 110 of the Doctrine and Covenants, we have a series of visions. In this vision, I'm gonna start in verse 11. After one vision closed, the heavens were opened unto us and Moses appeared before us. And he committed unto us the keys of the gathering of Israel from the four parts of the earth and the leading of the 10 tribes from the land of the north. These keys of Moses are what I wanna focus on throughout our study time here. Our first hint regarding

what these keys do, it says that they're the keys to the gathering of Israel from the four parts of the earth. Now, as we look through the doctrine of the gathering of the house of Israel, it's often done in conjunction. It's often talked about by the prophets in conjunction with the four parts of the world. I wanna turn to Joseph Smith Matthew.

00:15:17 This is Joseph Smith Matthew, verse 27. This is an addition to Matthew chapter 23 and 24. We have some additional commentary and some very insightful commentary regarding this doctrine of gathering from the four parts of the earth. Matthew chapter one verse 27, and he says, "Now I show unto you a parable. Behold, wheresoever the carcasses, there will the eagles be gathered together." Now, this verse is written also in a [chiastic](#) parallel here. He says, "Behold, wheresoever the carcasses, there will the eagles be gathered." Here's the parallel. "So likewise, shall mine elect be gathered from the four quarters of the earth." Here's those four quarters of the earth mentioned Doctrine and Covenants section 110. The elect are the eagles. The eagles gather to the carcass just as the elect gather from the four quarters of the earth. What might this be alluding to? What's the carcass here? Eagles are gathering to carcass just like the elect from the four quarters of the earth.

Hank Smith: 00:16:24 Well, we know the gathering is to both a place and a knowledge, a knowledge of the Lord, and also returning to John says real estate.

Bro. Dave Hadlock: 00:16:36 Right. So there's a real estate gathering. It's a location. There's gonna be a literal temporal gathering to a place. Then the second one you allude to there is a gathering to the knowledge or gathering to a person. That's almost a spiritual gathering we're gonna gather to a person. We find another mention of birds being gathered to a carcass in the Old Testament, and this is from Genesis chapter 15. In Genesis chapter 15, we have a covenant, the covenant being established between Jehovah and Abraham. Now, if you'll recall, when Jehovah covenants with Abraham, he covenants that he's going to have seed as numberless as the stars in heaven, as numberless as the sand and the sea. He also tells him that he's going to inherit this land in verse seven. He says, "I'm the Lord that brought thee out of the Ur of the Chaldees to give thee this land to inherit it. "

00:17:32 Now, Abraham has some questions. He says, "How can I know that I'm going to inherit these promises?" This is what Jehovah has him do in verse 10. He says, "He took unto him all these, " meaning all these animals mentioned in nine, a heifer, a goat, a ram, a turtle dove. He takes unto him all these and divided

them in the midst and laid them each piece one against another, but the birds divided he not. And when the fowls came down upon the carcasses. So here is our carcass with a bird. We have these birds gathering to a carcass. Abraham is told to drive them away. One of the ways that they would engage in treaties or covenant making anciently was to take these animals and they would cut them in the midst. So they would divide them in two parts. They'd separate them. Then they would walk in the middle of this animal, these two pieces. And if I'm going to make a covenant with you, I might point at that animal and say, " I'm going to live up to the terms of this covenant. Should I not live up to these terms let this happen to me. " It was like a simile type curse. The carcass then becomes a place of what?

Hank Smith: 00:18:49

Of covenant.

Bro. Dave Hadlock: 00:18:50

Of covenant making. So if we take a look at that then from Joseph Smith Matthew and the eagles coming to the carcass, they're coming to a covenant making place. We get that idea again here in Genesis chapter 15, verse 17. It says, " It came to pass that when the sun went down and it was dark, behold a smoking furnace and a burning lamp passed between those pieces." Now, it's the place of covenant making or oath swearing. Here we have a smoking furnace and burning lamp pass in between those pieces. Symbolic I believe of Jehovah. Jehovah is going to pass in between those pieces. And in verse 18, it says, "In that same day, Jehovah or the Lord, made a covenant with Abram." The carcass then becomes a covenant making place. You're gathered from the four corners of the earth to a covenant making place. Now, the word covenant is a Latin word.

00:19:48

It's con venire. For all the Spanish speakers out there, con venire is with, con is with, venire is to come. A covenant literally is a place where you come together with. Let's go to third Nephi. In third Nephi chapter 10, verse six, it says, "O ye house of Israel, whom I have spared. How often will I gather you as a hen gathereth her chickens?" Third Nephi chapter 10 introduces this doctrine of gathering. Jesus says, "O house of Israel, I wanna keep gathering you." Now, as we turn to chapter 11, we introduce the Nephites gathered together where? They go to the temple. They go to the temple, a place of covenants. Third Nephi chapter 20. They go to the temple, this covenant making place, and they enter into covenants. Third Nephi chapter 20, verse 12, and verily, verily I say unto you that when they shall be fulfilled, then it's the fulfilling of the covenant.

00:20:54 Again, this idea of covenant making. Then shall the remnants which shall be scattered abroad upon the face of the earth be gathered in from the east and from the west and from the south and from the north. Here are those cardinal directions. The world is divided into the north, south, east, west, four corners of the earth. We're going to gather to that holy sacred center. Now, in Latin, where those axes cross is the templum. You're going to gather from the north, south, east, west directions to a holy or hierocentric to a holy center, which is the templum in Latin, which is our root word for temple. The temple then becomes the covenant making place where we gather, and then as you stated earlier, Hank, and they shall be brought to a knowledge of the Lord their God who hath redeemed them. We come and we gather to Christ in that holy center into a promised land and to the presence of God. That's essentially then what we have as our doctrine of gathering. The keys of Moses allow us to gather from the four parts of the earth as we make covenants in sacred holy places and come to Christ.

John Bytheway: 00:22:09 Hank, we just went from Jonah to Doctrine and Covenants to Pearl of Great Price, Joseph Smith, Matthew, to third Nephi to Book of Mormon. This is why I love Dave Hadlock. There's a place where Jesus, when he spends his day with the Nephites and the righteous Lamanites who were spared, it says that he expounded all the scriptures in one. And I think Dave just did that and showed how, look how these connect. I have never known what to do with those carcass verses before. Thank you for that.

Hank Smith: 00:22:41 Yeah. And that would be a terrible adjective for you. My co-host.

John Bytheway: 00:22:44 My carcass co-host.

Bro. Dave Hadlock: 00:22:47 You don't wanna be split in twain.

Hank Smith: 00:22:51 Dave, this place of covenant where I split this animal and I walk through. Very symbolic of a temple. It's a place of covenant as well.

Bro. Dave Hadlock: 00:23:03 Yep. We go to that holy center where we make covenants and come to a knowledge of God. Now, let's look now at Doctrine and Covenants Section 84 in these keys of Moses as they're discussed there. Doctrine and Covenants Section 84, verse 19. "This greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God." Now, remember, what do they come to a knowledge of there? As you said, they come to a knowledge of

their Redeemer. Those are the keys. Here, this greater priesthood has the keys that administereth the keys to the coming to a knowledge of God. Now, as we go back to third Nephi, what I wanna look at is this doctrine of coming to know God. I'm going to be reading from third Nephi chapter 14 and coming to a knowledge of God.

00:23:57 After walking the Nephites, and in the old world, in the Sermon on the Mount, we see the same covenants being made there. In verse 21 of Third Nephi 14, it says, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Here, he's saying, do those covenants, live those covenants that we've just taught you about. Verse 22, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name and in thy name have cast out devils, and in thy name done many wonderful works. And then will I profess unto them, I never knew you, depart from me, ye that worked iniquity." Here we have, after entering into the covenants, he said some people will come to me in that day and say, Lord, Lord, let me enter into your kingdom, into the place, so we gather to a place as well.

00:24:50 Jesus says, you can't come here. Why? Because I what? I never knew you. Now, the word in Hebrew for to know is yada. Here's how you're gonna remember this. This is your Hebrew lesson. Yoda is the knowing one, okay? He says, "I profess unto you that I never knew you." Now, in Hebrew, the idea of knowing someone central to that and implicit in that is having a covenant relationship. So in here, in third Nephi, he says, "You cannot come unto me." Why? Because you don't have what? You don't have a covenant relationship with me. Now, think of this in context of different passages and scriptures about knowing someone. What does John say eternal life is?

John Bytheway: 00:25:38 To know God.

Bro. Dave Hadlock: 00:25:39 Eternal life is to know God. Implicit in that is having a covenant relationship with God. The keys then of Moses allow us and allow for the knowledge of God and the covenants that allow us to come to him and enter into his kingdom. And that's what we're gonna be looking at as we go through the passage of Exodus is how does that play out? One more principle I wanna look at is a principle called sacred time. We've talked about sacred place, temple space, being gathered to a sacred space, but there's another principle called sacred time. And the idea of sacred time is that ancient religious men would reenact the events of their creation mythology. Let me give you an example

of this. One of the things we'll do on some of our trips is we'll take groups into Central America and we will show them some of the beliefs of the ancient Mayan civilizations and practices of the Mayans.

00:26:37 One of the things that we find the Mayans do is they play this ball court game. We call it a game, but the ball court game is actually a ceremony or a ritual. Now, at the end of this game, there would be the death of one of the participants in this game. Horrible game. Sounds like a horrible game, but again, it's not really a game, it's a [ceremony](#), it's a ritual reenactment of what their gods did in the beginning. They would reenact or recreate through ceremony and ritual the things their gods did in the beginning. And we find this among almost all ancient civilizations is this idea that you're going to reenact what the gods did in the beginning. Any ideas why civilizations, why religious people would reenact what God did in the beginning?

John Bytheway: 00:27:28 It seems like worldwide in every faith tradition you can think of, there's some sort of creation story. I think it's trying to answer the question, who are we and how did we get here?

Bro. Dave Hadlock: 00:27:44 Now, think about it. As we look at our creation account, our creation mythology is Genesis one and two. Now, after God creates something in Genesis one, what does he say about that? God saw that it was good. It's clean. It's purified. It's sanctified. The ancients in the religious ritual by reenacting what God did in the beginning, they saw themselves as good, recreated, purified, sanctified. Reenacting those events, first of all, sanctifies the individual. It causes them then to be projected back into that, I'm gonna call it that Edenic state, back into that realm of the gods. That's the idea then of sacred time is that through our ritual, we reenact what God does. In the beginning, it sanctifies us, purifies us, then we are seen as good and we are projected back into the presence of God or gathered back to God. That's the idea of sacred time.

00:28:49 As we now start to look at the book of [Exodus](#), one of the things, in my interpretation and my approach to the book of Exodus is we're going to look and see how Exodus is a reenactment of Genesis. It's a sacred time story in which we're going to see the author and for the sake of our discussion, Moses is going to draw parallels in all the book of Exodus to the creation account in Genesis. I'm gonna start by setting forth this pattern. Genesis is a creation account. It's a creation pattern. In Moses, we're going to see elements that are present in all creation accounts, in all new births. Moses chapter six, verse 59, that by reason of transgression cometh the fall, which fall

bringeth death. And inasmuch as you were born, I'm going to say, or created into the world by water, blood, and spirit, and have become, of dust become a living soul.

00:29:48 So here are elements. All creation, all new births come forth from water, blood, spirit. Those are elements. Now, as we then look at Exodus and Genesis, we have new creation accounts. Genesis is our creation account. Those elements are gonna be present. We're gonna look for those same elements as we go to the book of Exodus. Now let's go ahead and jump to the book of Exodus. We'll start in Exodus chapter one. Okay. We get to Exodus chapter one. What's our setting? How did the Israelites get here? Help me out here.

John Bytheway: 00:30:26 Joseph was sold into Egypt and became Pharaoh's right-hand man. Then the rest of the family came to escape the famine and now they've been there for hundreds of years. Then there arose a Pharaoh that knew not Joseph. They've multiplied basically in Egypt.

Bro. Dave Hadlock: 00:30:46 Yeah, that's great. Now, we're going to take a look at this in a symbolic nature, trying to pull out elements of the book of Genesis. Egypt, how might Egypt have been perceived if we were to take a look at this symbolically? A lot of times when we think of Egypt, we think of what? What comes later?

Hank Smith: 00:31:07 Yeah, pyramids and hot. Camels and desert.

Bro. Dave Hadlock: 00:31:13 That's a great description of Egypt.

Hank Smith: 00:31:16 Thanks.

Bro. Dave Hadlock: 00:31:18 For the ancient Israelites, they probably later in their history looked at it as a place of suppression, oppression, bondage, probably not with super fond memories. Yeah. But if you go before, back in time from this, I'm gonna read from Genesis chapter 13. We have a passage in which Abraham and Lot are dividing up the land. Lot, it says, "Lifts up his eyes and he beholds the plains of Jordan." He's looking at the plains of Jordan and he sees how green and luscious it is and he desires that place. It's a better place to plant crops. It says it was well watered everywhere before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like unto the land of Egypt. Here, Egypt is being compared to the garden of Eden. Exodus starts out in this Edenic state with these Israelites through the guidance of Joseph arriving there as a place of refuge, as a place that's well-watered.

00:32:25 They've come from drought. Now it's been a place of deliverance. They get here through Joseph. Now, the name Joseph in Hebrew means to add, but there's possibly a linguistic etymological tie to the word Asaph, which is to gather. We're looking at this passage in the context of the keys of Moses and the gathering of Israel. Joseph gathers Israel here in Egypt or here in Eden. Now, we think about this in context of ourselves. We are gathered in an Edenic state in the presence of God. Now what's going to happen to these Israelites here in Egypt? As we keep reading the passage, and you brought this up, John, it says there arose a new king, a Pharaoh over Egypt, which knew not Joseph. Now, here's that idea of knowing. We'll go back to our previous discussion, but implicit in the idea of knowing is a covenant relationship between people. Now we have some sort of a break in the covenant. I'm gonna call it a fall. There's a break in covenant and there's a fall here. Now, in Genesis, with the breaking covenant and the fall, what are some of the consequences that come upon Adam and Eve?

Hank Smith: 00:33:41 Sin, death, children. Should not put those in the same category.

Bro. Dave Hadlock: 00:33:49 I don't know. Maybe you should.

Hank Smith: 00:33:51 Yeah.

John Bytheway: 00:33:52 There are days.

Hank Smith: 00:33:54 Sin, death, sickness, family, that's a good thing. Work, sweat.

John Bytheway: 00:34:01 Making [bricks](#) without straw.

Bro. Dave Hadlock: 00:34:06 Here we have in Genesis, following this break, this transgression. Verse 16 of Genesis three, "unto the woman, he said, I will greatly multiply thy sorrow, and thy conception in sorrow shalt thou bring forth children. Unto Adam, he said, because thou hast hearkened unto the voice of thy wife, thou shalt, cursed is the ground for thy sake, and sorrow shalt thou eat of it all the days of thy life." So we see that there's a change in nature of work and what's going on in the land. Now there are mortal humans subject to sin and death. They're in bondage to sin and death. As we look in Exodus chapter one, verse 13, it says, "Then the Egyptians made the children of Israel to serve with rigor." Sounds a lot like Adam and Eve in the Garden of Eden. Yeah. And they made their lives bitter with hard bondage and mortar and brick. They are now enslaved. They're in bondage to the Egyptians. Man comes out of Eden in bondage

to sin and death, have to work by the sweat of the brow. Here's our parallel to the Genesis account.

Hank Smith: 00:35:16

Dave, I noticed Exodus one, verse seven. They were fruitful. Verse 12, they multiplied. That sounds very Genesis Eden-like.

Bro. Dave Hadlock: 00:35:28

I wanted to go there and I skipped over it and forgot it. So glad you pulled us back. But that's exact verbiage from Adam and Eve in the Garden of Eden. In the Garden of Eden, they are commanded to multiply and replenish. Here in this quote unquote Edenic state in Egypt, before this break in treaty with the Pharaoh, the children of Israel were fruitful, increased abundantly, multiplied, replenished the earth. This is Moses, in my opinion, hearkening back to Genesis and Adam and Eve in that Edenic state. Now we have fallen man depicted in Genesis as Adam and Eve. Here in Exodus, we have these fallen Israelites. They've been scattered. They're in need of a savior. They're in need of a deliverer. They're in need of someone who will bring them back. We're gonna jump forward to Exodus chapter three. In Exodus chapter three, verse 13, we have actually in this passage, Moses going to Mount Sinai.

00:36:34

He ascends to meet Jehovah. That's where we have in verse five, Jehovah said to him, Draw not nigh hither put off thy shoes from off thy feet for the place whereon thou standest is holy ground. Moses meets with Jehovah on this holy land. Then in verse 11, Moses expresses some of his concerns about his own ability to deliver these people back to a land of promise. Verse 11, And Moses said unto God, who am I that I should go unto Pharaoh that I should bring forth the children of Israel out of Egypt, out of bondage? How can I do that deliverance? Verse 13, Moses said into God, "Behold, when I come unto the children of Israel, and shall say to them that the God of your fathers hath sent me unto you, and they shall say unto me, what is his name? What shall I say unto them?" Moses wants something to take before the children of Israel to prove his identity.

Hank Smith: 00:37:29

He's a true messenger.

Bro. Dave Hadlock: 00:37:31

He's a true messenger of God. What do I do? God says to him, say unto them, I am that I am Hath sent you. Now, we're gonna go back to Genesis and the creation account. In the creation account of Genesis chapter one, if we were to read this in Hebrew, it says in the beginning, God created the heaven and the earth. God here is Elohim. So all throughout Genesis chapter one, our name title for deity in Hebrew is Elohim. In Genesis chapter two, our name title for deity changes. Genesis chapter

two, verse seven, you're going to notice that in conjunction with the creation of man of Adam, on day seven, it says that the Lord God formed man of the dust of the earth. Here, we have not just God, but we have the name titled Lord God, creating man. If we were to go to the Hebrew here, Lord in Hebrew would be Yahweh, or I am, the same name in Exodus chapter 13 when he says, "I am that I am." To Moses Jehovah's saying, remember that creation God, in Genesis chapter two, that creator deliverer God, the God that created Adam? I am that I am, is what you're going to tell them is the name that's going to give them faith or trust to follow you.

00:38:57

I took quite a few semesters of biblical Hebrew. I had a great professor, [Don Parry](#). He suggests that I am that I am could mean I caused to be that which I am. He actually gets that, I think, from Frank Cross as well. If we were to literally translate Lord God from Genesis chapter two, verse seven, Lord God would literally be, I am God. I am Elohim or to be Elohim in Genesis chapter two, verse seven. Exodus chapter three, verse 14, I am that I am or I caused to be that which I am. Now we have our deliverer. Ultimately, our deliverer is our creator God, Jehovah. Now we're gonna jump forward to Exodus chapter four. How does this deliverance take place? We have our deliverer, Jehovah. Moses then continues saying that they're not gonna believe me, they're not gonna hearken to my voice, for they will say, the Lord hath not appeared unto thee. This is where Jehovah is going to have Moses do something that seems a little odd to us. The Lord said unto him, what is that in thine hand? And he said, it is a rod. Now, as we think about the rod in scripture, what does the rod often symbolize? Think of the iron rod. What does Nephi compare the iron rod to?

John Bytheway:

00:40:27

The word of God.

Bro. Dave Hadlock:

00:40:28

So when we look at rods in scriptures, we think of the word of God. How does God create in the beginning? He speaks to the elements through his word. God speaks his word and then the elements obey. Part of the symbolism here is that we've got a rod, possibly equated with the word in Genesis chapter one. What else is the rod compared to in ancient scripture, in the ancient world? It's often depicted as a symbol of power, authority. In this passage, look what happens to this rod. Exodus chapter three, verse three. And he said, cast it, cast the rod on the ground, and he cast it on the ground and it became a serpent and Moses fled before it. The rod is also what in this passage?

Hank Smith:

00:41:18

It's the serpent.

Bro. Dave Hadlock: 00:41:19 The rod is the serpent.

Hank Smith: 00:41:21 That's straight out of the garden as well.

Bro. Dave Hadlock: 00:41:23 Yes. Here we are now hearkening back to the garden of Eden, to Genesis. As we look at this rod and this [serpent](#), look at Isaiah chapter 11. Isaiah chapter 11, verse one says, "And there shall come forth a rod out of the stem of Jesse and a branch shall grow out of his roots." Now, who's this rod out of the stem of Jesse? We're talking here about Jesus. The rod or the serpent is also a symbol of Jesus, I believe. In the very middle of the garden, in fact, if we go back to the garden of Eden account, it says in the midst of the garden, there was a tree of life. First Nephi chapter eight, when they talk about that tree of life, ultimately, the tree of life is a symbol of Christ himself, the love of God or Christ himself is in the midst of that garden.

00:42:18 Now, here we've got this idea that this rod is cast on the ground and it becomes a serpent. In Numbers, chapter 21, as these ancient Israelites are walking through the wilderness ... We're gonna jump forward in time a little bit here. The Israelites have been released from bondage. They're in the wilderness. As they're in the wilderness, the serpents bite them, they start to die. And in verse eight of Numbers chapter 21, it says that the Lord said unto Moses make thee a fiery serpent and set it upon a pole. Here we've got a rod, a pole, and a serpent, some of the same imagery that we find in Exodus chapter four. "Make thee a fiery serpent and set it upon a pole and it shall come to pass that everyone that is bitten when he looketh upon it shall live." So Moses made a serpent of brass and put it upon a pole. A lot of times when we think of serpent symbology, we think the serpent is a symbol of whom?

Hank Smith: 00:43:17 Satan.

Bro. Dave Hadlock: 00:43:18 Satan appears to Eve and Adam as a serpent. Now we aren't really sure what that looked like, but he appears in the form of a serpent. Now, would Moses be putting a symbol of Satan upon a staff and asking the people to look unto Satan and live?

Hank Smith: 00:43:37 No, not at all. So it sounds like Satan maybe in the garden wanted to look like God?

Bro. Dave Hadlock: 00:43:44 That's my opinion. Yes. If we look in Alma chapter 33 ...

Hank Smith: 00:43:50 I'm trying to keep my fingers in my scriptures here, Dave. You gotta ...

Bro. Dave Hadlock: 00:43:54 I'll go slower.

John Bytheway: 00:43:55 We're using the entire quad today. That's right.

Bro. Dave Hadlock: 00:43:59 In Alma chapter 33, we have Alma speaking to the Zoramites. He's just talked to them comparing the word to a seed. He's asked them to plant that seed and let that seed grow and see what it grows into. It actually grows into a tree that gives life, a tree of life. Then in Alma chapter 33, the people are still confused. In verse one, Alma had spoken these words they sent forth on him desiring to know whether they should believe in one God, that they might obtain this fruit. That's exactly what he's trying to teach them, is that they're supposed to believe in one God. They were supposed to plant in their heart the logos or the word or Jesus Christ in their heart, and he would grow into a tree of everlasting life for them. That's what he wanted them to plant, but they didn't get it.

00:44:51 Then he has to explain, Have you not read the scriptures? Do you not understand that these Old Testament prophets prophesied of Jesus Christ, that he is the one God that you need to plant in your hearts? He quotes from some of these prophets, but then he says in Alma 33 verse 18, but this is not all, these are not the only ones who have spoken concerning the son of God. Behold, he was also spoken of by Moses. Now, look at the context of this. Yea, behold, a type was raised up in the wilderness that whosoever would look upon it might live, and many did look and live. What is Alma saying that Moses did when he raised that serpent onto the staff?

Hank Smith: 00:45:33 That he spoke of the Son of God.

Bro. Dave Hadlock: 00:45:36 That he taught about Jesus Christ, the son of God. When he holds that serpent up, in my opinion, he goes on to say in verse 20, but few understood the meaning of those things and this because of the hardness of their hearts. But there were many who were so hardened that they perished. Now, the reason they would not look is because they did not believe that it would heal them. Now, what's the antecedent to it there? I believe they didn't believe that-

Hank Smith: 00:46:00 That Christ would do.

Bro. Dave Hadlock: 00:46:01 Jesus Christ would heal them. And I think that's what Moses plainly taught when he put that upon the staff. That's why this is not idol worship. This is trying to get the people to worship Jesus Christ. The serpent on the staff becomes a symbol of Jesus

Christ. Now, we're gonna turn to some of Jacob's teachings regarding Adam and Eve in the garden of Eden and Satan's appearance unto them.

00:46:26 This is two Nephi chapter nine, verse nine. "And our spirits must have become like unto him and we would have become devils, angels to a devil." So the context of this is were it not for an infinite atonement, we would have become like unto Satan. To be shut out from the presence of God and to remain with the father of lies and misery, like unto himself, yea to that being who beguiled our first parents, who transformed himself ... Now this is the important phrase, "Nigh unto an angel of light." In the garden of Eden, when Satan appears to Adam and Eve, it says he appears unto them how as a-

Hank Smith: 00:47:02 As an angel of light.

Bro. Dave Hadlock: 00:47:03 An angel of light.

Hank Smith: 00:47:04 A serpent.

Bro. Dave Hadlock: 00:47:05 Yeah. As a serpent. And now why would he have taken upon himself the form of a serpent? Because I believe, and this is Dave speaking here, that the serpent was a symbol of Jesus Christ. He's imitating Jesus Christ to try and deceive Adam and Eve in the Garden of Eden. Now, given that context, let's go now back to the book of Exodus and look how this plays out in the book of Exodus with the serpent. Jehovah commands Moses and Aaron to go in unto the Pharaoh to start this process of getting his people released from bondage. Exodus 7:1, "And the Lord said unto Moses, see, I have made thee a God to Pharaoh, and Aaron thy brother shall be of thy prophet." Moses now is a symbol of God, as a prophet is his mouthpiece. Verse five, "And the Egyptian shall know that I am Lord."

00:47:55 Part of the purpose of what's going to come to pass throughout the next few chapters is Jehovah wants the people to come to know God, Jehovah, but he also wants the Egyptians to know that Jehovah is Lord, that Jehovah is God. Verse 10. Now we have our first interaction between Pharaoh and Moses, verse 10, "And Moses and Aaron, went in unto Pharaoh and they did as the Lord had commanded, and Aaron cast down his rod before the Pharaoh and before his servants, and it became a serpent", symbolic of who? Of Jesus. Now we have Jesus enter into this creation account, this creation drama, going back to the idea that the book of Exodus is a reenactment of the book of Genesis or the creation account. Verse 11, then Pharaoh also

called the wise men and the sorcerers now the Magicians of Egypt they also did in like manner with their enchantments.

00:48:56 They cast down every man his rod and they became serpents, but Aaron's rod swallowed up their rods. Now we have this primordial or this premortal battle between serpents, the serpent Christ and the serpent Satan as it plays out in the creation account. If we went to the book of Moses, we see this battle that takes place in the preexistence between God the Father and his son Jesus Christ and Satan and those who would follow Satan. This is that creation drama account taking place right here. Now, the word for serpent in these passages in Hebrew is tannin. Genesis, in the creation account, as God creates the fowl of the air, the fish of the sea, the cattle and the field, it names one specific animal, and this is from Genesis chapter one verse 21. So here I think we have Moses hearkening back to Genesis with this tannin, with this sea serpent, the sea monster.

00:49:58 Genesis chapter 1:21, it says, "And God created great whales and every living creature that moveth." Now, if you look down in the footnotes of 21, 1A, it says Hebrew, great sea monster. This is the seaserpent. This is tannin in Hebrew. Here we have this parallel between the tannin, the seaserpent, and what's taking place here in Exodus chapter seven, verses 10 through 12, the battle of the serpents. We know that the serpent Christ conquers Satan and cast him out at that point. The Egyptians decide not to liberate the Israelites. The Pharaoh hardens his heart. What we're going to look at now as we go through some of these plagues that fall upon the Egyptians is we're going to see a passage, a narrative in which the book of Exodus is going to hearken back to the chaos that exists prior to the creation account. So we're going to move the world of Egypt into a state of chaos.

John Bytheway: 00:51:06 Dave, I've heard you teach some of these things before, and I love it. I struggle with thinking snakes are wonderful things still. I'm more like Indiana Jones in that area, but I love how you have connected these. You have done for me what Pablo did for you. I think, wow, all of this has always been there. Maybe I can binge watch Amazon Prime less and look at this stuff more. We don't have to be intimidated by scripture. We're children of God with the gift of the Holy Ghost. He wants us to find these exciting connections and to be inspired by them. I love what you've done here, Dave. Thank you.

Bro. Dave Hadlock: 00:51:49 Thank you, John. I appreciate that.

Hank Smith: 00:51:51 The Lord, I think, has designed the scriptures this way, John, that you'll only get out what you put in. It really reflects your investment.

John Bytheway: 00:52:02 But you put in some time and you'll make these fun discoveries that build your faith and make you go, these were designed. They're elegant. There's patterns. There's connections that are all over the place, and it's fun to see those, and I appreciate that, Dave.

Bro. Dave Hadlock: 00:52:18 Thank you. I appreciate that.

Hank Smith: 00:52:20 Sounds like it's time for the plagues.

Bro. Dave Hadlock: 00:52:23 Yeah, let's jump into the plagues.

Hank Smith: 00:52:26 Okay.

Bro. Dave Hadlock: 00:52:27 Said nobody ever.

Hank Smith: 00:52:30 Let's jump right in.

Bro. Dave Hadlock: 00:52:33 Let's take a look at them. We aren't gonna spend a lot of time on them. I just wanna take an overview look at them to show how they are going to, sometimes through words, actual words take us back to Genesis. Exodus is going to take us to a state of chaos prior to creation. I wanna take us to the first plague narrative. I wanna start in Exodus chapter 7:19. In Exodus chapter seven, verse 19, it's in our first plague, the Lord spake unto Moses, say unto Aaron, take thy rod, stretch out thine hand upon the waters of Egypt, and upon their streams, and upon their rivers, upon their ponds, and upon all their pools of water. Now, here in Exodus 19, it talks about all these pools of water. An alternative translation for pools is gatherings of water. These different gatherings of water. If we go back to the creation account, in the beginning, God gathers together the waters in one place.

00:53:34 In Genesis chapter one, verse nine, God said, "Let the waters under heaven be gathered together in one place and let the dry land appear." So we have these pools or these gatherings of water, that they may become blood back in Exodus, and that there may be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone. Moses and Aaron did as the Lord commanded and he lifted up the rod and smote the waters which were in the river and in the sight of the Pharaoh and in the sight of his servants. All the waters that were in the

river were turned to blood. Here we have in Exodus, the turning of water to blood, that which God created in the beginning when he separates and divide those waters, he calls them good. Now they turn to blood. In fact, in Genesis, God saw that they were good.

00:54:22 This is Genesis chapter one, verse 10, and God called the dry land earth and gathered together the waters he called seas, and God saw that it was good. Then in verse 20, from that water in Genesis, God said, "Let the waters bring forth abundantly. The moving creature that hath life fowl that they may fly above the earth in the open firmament of heaven." In Genesis, those waters bring forth life abundantly. Well, in Exodus, what do those waters that have turned to blood bring forth? Look at this in Exodus chapter eight, verse three. "The river, the water shall bring forth frogs abundantly, which shall go up and come into thine house and into thy bed chamber and upon thy bed." In the beginning, when God [creates](#) and he sees that it's good, it brings forth life, and now it brings forth these frogs that plague their homes and their lands.

00:55:14 Our next plague that's going to hit, again, the Pharaoh doesn't release them, this doesn't convince him to let them go. Jehovah comes to Moses in verse 16 and says to Aaron, "Stretch out thy rod, smite the dust of the land that it may become lice." Now, where do we see dust in the Genesis account? In the Genesis account, God creates Adam or man from the dust of the earth. Now they're smiting the land and it becomes lice throughout all the land of Egypt, and they did so for Aaron stretched out his hand upon the rod and smote the dust of the earth and it became lice in man. So in the beginning, the dust is what man's formed from. Now the land dust is cursed and it comes forth as lice to plague man. We have a reversal of the elements going on here. Exodus chapter eight, verse 24.

00:56:08 "And the Lord did so and there came a grievous swarm of flies." Here's our next plague. We've got this swarm of flies into the house of Pharaoh and into a servant's house and into all the land of Egypt. The land was corrupted by reason of the swarm of flies. Now, take a look at these first three plagues as kind of a grouping as a whole, but we've got the waters of creation that were seen as good turn to blood. We've got the dust from which man is created turned to lice. Now we've got these swarms of flies throughout the air. Now that which was created and seen as good in the beginning has all been corrupted as we go through these plagues. Exodus chapter nine, verse six. "And the Lord did that thing on the morrow and all the cattle of Egypt died, but of the cattle of the children of Israel died not one."

- 00:56:58 So here's our next plague. Jehovah comes through, curses all the things the cattle of Egypt died. Now, in the beginning, in Genesis chapter one, verse 25, God made the beast of the earth after his kind and cattle after their kind, and everything that creepeth upon the earth after his kind, and God saw that it was good. So in the beginning, God creates the cattle of the field and sees that it is good. Now, the cattle in Exodus is being killed. We have a reversal of that which was created in the beginning. Exodus chapter nine, verse 25. Another plague comes upon the children of Israel. Hail and fire is sent down from heaven. Verse 25, "And the hail smote throughout all the land of Egypt. All that was in the field, both man and beast, the hail smote every herb of the field and break every tree of the field."
- 00:57:51 Look at that. The hail comes in and smites the herb of the field. Genesis chapter one, verse 29. God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth and every tree." So here we have herb and tree created in the beginning, "In which is the fruit of the tree yielding seed to you it shall be for meat." In the beginning, God creates the herb of the field, the trees. And now here we have this plague that comes down this hail and fire that smites all the herbs of the field. Again, Pharaoh hardens his heart. None of these plagues convince him to let the Israelites go. They're not delivered from bondage. Exodus chapter 10, verse four. "Else if thou refuse to let my people go behold tomorrow, will I bring the locust into thy coast and they shall cover the face of the earth that one cannot be able to see the earth." Here, this last plague, we're gonna see these locusts come in that's gonna plague the earth.
- 00:58:49 In verse 15, "For they covered the face of the whole earth that the land was darkened, and they did eat of every herb of the land and all the fruit of the trees which the hail had left and there remained not any green thing in the trees or in the herbs of the field through all the land of Egypt." Here we have this plague of locusts comes in. Anything that was left behind from these previous plagues is now consumed by these locusts. Exodus 10, verse 22. Second to the last plague. And Moses, it says, "Stretched forth his hand toward heaven. There was a thick darkness in all the land of Egypt three days." Now, if we go back to the creation account, Genesis chapter one verse one, all creation, it says, "In the beginning, God created the heaven and the earth. The earth was without form and void." Here we have the earth in a state of chaos. Now look how it's depicted and darkness was upon the face of the deep. All creation, new creation, deliverances come forth from darkness. Now here in Genesis, we have our first element where we are finding that the world of Egypt has been cast back into this place similar to

Genesis, where darkness is upon the face of Egypt for three days.

Hank Smith: 01:00:06

We've basically gone backwards.

Bro. Dave Hadlock: 01:00:08

We have reversed time. We took all the events of the creation and now we have reversed them to put the world, their known world, back into a state of chaos where now God can create again. He can create a new creature. That's what part of the keys of Moses allow for the gathering of the household of Israel, but they also allow for a new type of creation and what we become as we enter into these covenants. That's where the narrative is going to take us now. We're in this place, in the state of chaos, we need to be created and delivered again. We have our last plague that takes place. One of the things that we see in this is in Exodus 11:5, we see this last plague that all the firstborn in the land of Egypt shall die and the first born of the Pharaoh, that sitteth upon his throne.

01:01:02

Sometimes when I'm with groups in Israel, we'll go to a place called Mount Carmel. Mount Carmel is where we find this battle that takes place between Elijah and the priests of Baal. In that battle that takes place, we see this juxtaposition in which Jehovah is contrasted with this pantheon of deities among the Canaanites, where Elijah is declaring that Jehovah is the one true God. He has power over all these other Canaanities. John, I've heard you talk in the past about a similar thing going on here with the Egyptian gods and Exodus. Could you teach us and give us some insight on some of the things you'll teach here?

John Bytheway: 01:01:46

I've heard you teach that up there, and it's really interesting about what the wood represents, what the cattle represents. There's such a wonderful symbolic language going on. At the beginning of this story, it's as if Jehovah has different audiences. He's going to teach the house of Israel about himself. In Exodus 6:7, ye shall know I am the Lord, in Exodus 7:5, and the Egyptians shall know that I am the Lord. Perhaps also Moses is learning. 'Cause Moses took some convincing. Remember, Hank, when we were doing those chapters and, "Well, put your hand in your vest. Now take it out again. Now put it in it." I have the power, Moses. This is what I did not know watching the 10 Commandments with my family as a kid, is that so many of these plagues were directed toward an Egyptian God or at least affected Egyptian gods so much.

01:02:45

For example, the water to blood. I mean, what's the old saying that Egypt is the gift of the Nile? That's water, that's life. Well, turning water to blood, there's an Egyptian God named Hapi, H-

A-P-I, who controlled the waters of the Nile. It was as if God was saying, "The Nile is not God, I am God. Let my people go." And then frogs Heqet is represented by a frog goddess. I've seen a picture of her. She has a human form and a frog's head. Now, some people have a bad hair day. Some people look in the mirror and say, "Eh, Kermit the plague here," right? So that's a bad day.

Bro. Dave Hadlock: 01:03:26 Did not see that one coming.

Hank Smith: 01:03:28 Yeah, that was a great one.

John Bytheway: 01:03:29 The lice or the gnats, like you said, this is coming from the dust. The God of the earth was turned into lice or gnats. The flies, possibly, I don't know how to say it. Uatchit represented by a fly. I've seen pictures of these. It's like a body with a bug for a head, like a scarab for a head. The plague on the cattle Apis was a bull god. Hathor was a cow goddess. Khnum was a ram god. All of these over and over, the Lord saying, "That's not God. I am God." Boils and blains. There was Sekhmet, who was the goddess over the power of disease. Nut, the sky goddess when the hail and fire came, was being discredited. Locusts, Osiris was the God of crops and fertility. Then with the three days of darkness, that's a pretty impressive one. That's pretty hard to fake that.

01:04:24 I think of the same thing in third Nephi. So Amun-ra, the God of the sun, discredited there. One of the chief ones in that pantheon that you mentioned. In the death of the firstborn, Pharaoh was considered a God himself and had no power to save. I think that's what you were asking me to talk about, Dave, it's to me it's so cool that Jehovah is a teacher, and he's showing them over and over again. That's not God. I am God. That's not God. I am God. I think Jehovah's powerful enough that he could have done one thing and let them out on day one. As a teacher, he's showing them all of these things are false. Something else that's really cool about this is you go all the way to the book of Revelation. Chapter eight, a third part of the sea became blood. Chapter 16, the sea became as the blood of a dead man.

01:05:18 Revelation 16, unclean spirits like frogs came out of the mouth of the dragons. There's frogs. Section 19 of the Doctrine and Covenants. The Lord God will send flies upon the face of the earth. Back to Revelation in chapter eight, they're followed hail and fire. Revelation nine, there came out of the smoke locusts upon the earth. Revelation eight again, a third part of the sun, moon and stars were darkened. There's that. Section 112 of the Doctrine and Covenants. Darkness covereth the earth, gross

darkness, the minds of the people. It seems like there's a pattern that it sounds like is going to repeat. As once again, Jehovah shows those things are not God. I am God. The scary thing to apply this is I don't believe in gods that look like a person with a frog's head, but do I have false things that I give a lot of time and energy and emotional energy to that are not God?

- Bro. Dave Hadlock: 01:06:20 That was awesome and leads right into Exodus chapter 11. Again, part of the whole purpose of this passage is how Jehovah is going to deliver his people from bondage. And what has he just demonstrated? And like what you mentioned here, John, none of these Egyptian gods could ever deliver you from bondage. They can't deliver you from sin. They can't deliver you from death. But look at the one plague that actually does deliver the ancient Israelites here. We're in Exodus chapter 11. This is the plague when Pharaoh finally says, let the people go. And all the first born of the land of Egypt shall die. The death of the firstborn is the plague that ultimately allows all the people, the ancient Israelites, to be released from bondage. Think of the typology of Jesus Christ here. Christ, the firstborn, and it's his death that releases us from bondage. This became so central to the ancient Israelite understanding of Jehovah that the feast of Passover became a part of their yearly worship, this release from bondage and this recalling and this memory of a God who did release his people from bondage.
- Hank Smith: 01:07:37 Coming up in part two.
- Bro. Dave Hadlock: 01:07:39 I have to love God, and if I love God, then I will love myself, and if I love myself, then I can love my neighbor. I was struggling with that first part. I couldn't get to the love God, and here's why. This is one John chapter four, verse 19. John goes on to say, "We love him because he first loved us." I didn't know how to feel God's love, but this is step one in that hierarchy.



- John Bytheway: 00:01 Welcome to part two with Dave Hadlock, Exodus 7 to 13.
- Bro. Dave Hadlock: 00:06 When we think about this idea of bondage in the scriptures and release from bondage, my mind immediately goes to Nephi. When Nephi talks about the reason and the purpose behind his writing on those plates, do you recall what he says? He has a very specific purpose for writing on these particular plates. In first Nephi, chapter one, verse 20, about halfway through the verse, it says, "But behold, I, Nephi will show unto you that the tender mercies of the Lord are over all those whom he hath chosen because of their faith to make them mighty even unto the power of deliverance." Nephi's whole purpose in writing is to show people what? That God can change them to the point where they become mighty unto the power of deliverance. Here we have in the book of Exodus, an account of a people who are delivered by the power of Jehovah.
- 01:06 Nephi says this is why I'm writing the Book of Mormon. I was asked one time by someone, if I were gonna read one part of the Book of Mormon, what would I recommend someone read? I would recommend someone reads First Nephi, because that's where we all start and stop anyways. You may as well just go with your initial intuition. Start in first Nephi chapter one and read first Nephi looking for how God delivers Nephi. Think with me out loud some of the passages from the book of Nephi in which he demonstrates God's deliverance in his own life.
- Hank Smith: 01:46 We can go story by story. One of the first ones I would think of is he said, "The Lord softened my heart." That's early on, that he would accept it as the Lord's will that they leave Jerusalem. Then you have his brothers how many times tie him up. He is delivered. The ship. He is delivered. Laban and the plates. His brothers are beating him with a rod. There's a pattern here. He's delivered. You could even get into second Nephi, he is delivered from his brothers wanting to kill him. That's multiple times, but that time specifically. Dave, I might even include 2 Nephi 4, the Psalm of Nephi, that he's delivered from his grief and the pain of his soul.

- Bro. Dave Hadlock: 02:41 As I look through Nephi and his purpose in writing, we get towards the end of 2 Nephi and we talk about the doctrine of Christ. Usually, we talk about the doctrine of Christ being baptism for the remission of sins, gift of the Holy Ghost. Nephi goes on to further clarify, I believe, what he means by the doctrine of Christ. This is 2 Nephi chapter 31, verse 19. Nephi says, "And now my beloved brethren. After you have gotten into this strait and narrow path, I would ask if all is done. Behold, I say unto you nay for you have not come thus far, save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save." This is Nephi's doctrine of Christ in my opinion. He relied wholly in every aspect to be delivered, whether it was from his brothers, whether it was delivered to a promised land by a boat.
- 03:39 As you mentioned, 2 Nephi 4, his own spiritual and emotional deliverance, wholly delivered through Christ. These ancient Israelites had to come to understand that doctrine, and I believe the book of Exodus is in part meant to teach this doctrine, that we rely wholly upon the merits of Christ as our deliverer. Look how Nephi concludes in 2 Nephi chapter 33. In 2 Nephi chapter 33, verse six, he says, "I glory in plainness, I glory in truth, I glory in my Jesus." Now, Jesus, the name Jesus in Hebrew is Joshua, which means deliverer. In the beginning, he says, "I'm gonna teach about the deliverance and what Jesus can do for us." And now he's talking about his own personal relationship with his deliverer. He calls him my Jesus. He saw God's goodness in his own life so much and so often that he felt like he had to go back and write those down.
- 04:41 Now, as we talk about this idea of being delivered and Christ as Joshua, the deliverer, I wanna go to Exodus chapter 17. In Exodus chapter 17, the ancient Israelites had been released. They'd been delivered from bondage. They find themselves in the wilderness. When we look at wilderness passages in scripture, that's often metaphorical. Think of wilderness passages. Adam and Eve cast out into a lone and dreary wilderness. Lehi says to his son, "Oh my son, born in the wilderness of my affliction." Christ, after being baptized and receiving the Holy Ghost, it says he is led by the Spirit he goes into the wilderness where he is tempted of the devil. The wilderness in scripture is often metaphorical, and I'm gonna read from Doctrine and Covenants Section 88 verse 66. It says, behold, that what you hear is as the voice of one crying in the wilderness, in the wilderness because you cannot see him, my voice because my voice is spirit. It says it's the wilderness because we cannot see him, Christ.

- 05:58 We have to learn how to live by the voice of the Spirit. Here we have the ancient Israelites in a [wilderness](#) experience. They've just been released from bondage, and we'll backtrack in a minute and go and look and see how they were ultimately released. Now we're talking about Christ as the deliverer. The Old Testament, the prophets and the law all testify of Jesus Christ. And I want to take a look at a passage from Exodus in which Jehovah, our account, the narrative, symbolically talks about Christ as the deliverer. Exodus chapter 17, the Israelites find themselves in a valley called Rephidim. Then comes Amalek in verse eight, and they fought with the people of Israel in Rephidim. In this passage, we have two types of Jesus Christ going on here. We have Moses who then speaks to Joshua, and as we've just learned, Joshua is Jesus. Hebrew, the deliverer, we have [Moses](#) speaking unto the deliverer.
- 07:02 Both Moses and Joshua are symbols or types of Jesus Christ in this narrative. Moses said unto Joshua, choose out men and go out and fight with Amalek. Tomorrow, I will stand on the top of the hill with the rod of God in mine hand. We have Moses on the top of the hill with the rod, symbolic of the power of God in his hand. Joshua did as Moses had said to him and fought with Amalek, and Moses, Aaron, and Hur went up to the top of the hill. We have to envision this. We have Moses with Aaron and Hur on the side of him on the top of this hill while we have Joshua in this valley. Verse 11, and it came to pass that when Moses held up his hands, that Israel prevailed, and when he let down his hands, Amalek prevailed.
- 07:49 Now, when we think about this valley, I often think of the Psalm, though I walked through the valley of the shadow of death. We have Joshua down in the valley, in the valley of the shadow of death, and we have Moses on the top of the hill. Joshua's able to overcome Amalek and death as long as what? As long as Moses has his hands in the air up on the hill. Now, think about this typologically with Jesus Christ. Verse 12, "But Moses' hands were heavy, and they took a stone and put it under him. And he sat thereupon, and Aaron and Hur stayed up his hands. We have Moses, the Christ type, with Aaron and Hur, a man on each side of him on the top of a hill. Think about that as a type of Christ as Christ goes to the hill Calvary, where his hands are in the air, and as long as his hands are in the air, Joshua Jesus, the deliverer, overcomes death in that valley of death.
- 08:47 Verse 15, to commemorate this event, Moses built an altar and called the name of it Jehovah-nissi. Nissi in Hebrew is signed. This is a sign, this is a symbol of Jehovah Jesus. This biblical

passage is a sign of Jesus, the deliverer. When we talk then about the Exodus as a deliverance from bondage and sin, Christ ultimately is our deliverer. He becomes my Jesus, our Jesus, like he was from Nephi. Now, as we think of the Israelites in the wilderness, how long were they there in the wilderness? Do you recall from the narrative?

- John Bytheway: 09:29 48
- Hank Smith: 09:30 40 years.
- Bro. Dave Hadlock: 09:30 They are 40 years in the wilderness. Now think of the number [40](#) in scripture. Mm, I'm gonna throw this out there. Can you think of other passages with the number 40?
- Hank Smith: 09:42 Well, there's Noah.
- Bro. Dave Hadlock: 09:45 Noah, 40 days of rain, which actually becomes symbolically relevant as well.
- Hank Smith: 09:51 There's Jesus fasting for 40 days.
- Bro. Dave Hadlock: 09:54 Or when he's in the wilderness. So it's 40 is often tied with wilderness events in the scriptures. Let me give you another one. This is from 1 Kings because this one becomes relevant. This is 1 Kings chapter 19. We introduced Elijah and the priests of Baal, how Elijah conquers and overcomes those wicked priests of Baal. After he does that, he is instructed of the Lord. This is in 1 Kings chapter 19. He is instructed of the Lord through this angel that says, Arise and eat and drink, and he went in the strength of that meat 40 days and 40 nights unto Horeb, the mount of God. Where does Elijah go? Elijah takes off south from the Mount Carmel region in Israel. He goes to Sinai, Mount Horeb, which is where Moses meets with Jehovah on the Mount. Here we've got some parallel passages in our scripture.
- 10:56 Elijah goes to Mount Horeb. He has this experience with Jehovah where he feels his earthquake, sees his fire, and then ultimately realizes Jehovah's in that peaceful feeling that he gets. After these 40 days, Elijah comes out of there and it says in verse 15 of 1 Kings chapter 19, "The Lord said unto him, go return on thy way to the wilderness of Damascus. And when thou comes," so now we've got Elijah coming back from the south. He says, when you come back, you're going to anoint Hazael to be king over Syria. And Jehu, the son of Nimshi shall thou anoint to be king over Israel and Elisha, the son of Shaphat, thou shalt anoint to be prophet in thy room. Elijah comes out of

this experience on Mount Horeb and he comes out and he's anointing these different kings of Israel. Now, let's go back to the account of the Exodus.

11:54 We've got the ancient Israelites in the wilderness of 40 years. 40 in the scriptures is a time of preparation. Typically, it's a time of preparation prior to entering sacred space. Here we've got Elijah, 40 days, then he enters into Mount Horeb of this sacred space. We've got the ancient Israelites, 40 years in the wilderness before and preparing them to enter into the promised land. Earlier in the year, you had Rebekah Call, I believe on your podcast, unbelievably good presentation on the idea of liminal space, where it's this transitional phase going from one phase of life or one phase of being to a higher level being. In my terminology, I'd say we moved from telestial fallen beings to terrestrial beings back into the presence of God as celestial beings. That's the idea here is we've got days of preparation prior to entering into sacred space or back into the presence of God.

12:59 Now let's go back to the Exodus and finish up our keys of Moses Exodus account. In Exodus chapter 12, we have the Passover. Verse one, and the Lord spake unto Moses and Aaron in the land of Egypt saying, in the beginning of months, this shall be the first month of the year to you. The Passover becomes the first day of the first month of the year to you. It becomes a new day or a new day of creation. All New Year's days, in a sense, are days of new creations. Even in our world, this is when we do New Year's resolutions. It's where we become new people. We become better people. For the ancient Israelites, this Passover day was meant to be a day of new creation. Anciently, it's the day you would crown kings. If we go back to our Elijah narrative, Elijah comes out of Mount Horeb and he's anointing kings.

13:53 It's a creation, a new birth of kings. Here, the Passover then becomes a new year, a day of creation, and on this day, you're gonna take in verse five, a lamb, and it shall be without blemish. A male of the first year, ye shall take it out from the sheep or from the goats. And you shall keep it up until the 14th day of the same month, and the whole assembly of the congregation of Israel shall kill it in the evening, and they shall take of the blood and strike it upon the two posts and on the upper doorpost of the houses wherein thou shall eat. Now, we go back to our creation elements. All creation comes forth from water, blood, spirit, darkness. Those are some of our elements. Here is our blood element. If this is a new creation, we have to have the element of blood.

- 14:40 So here we have the element, the lamb's blood that's put around the door, which becomes a sign to the destroying angel. Verse 12, "For I will pass through the land of Egypt this night and I will smite all the firstborn of the land of Egypt of both man and beast. Against all the gods of Egypt I will execute judgment. Going back to what John taught us, he's going to execute judgment against all the gods of Egypt as well. 13, "And the blood shall be to you for a token upon the houses where you are, and when I see the blood, I will pass over you. I will not destroy you. I will deliver you." Here's our first element of creation. We've got the blood. The Israelites are released from bondage. They head out into the wilderness. In Exodus chapter 13, God leads the people out of Egypt.
- 15:29 In chapter 13, verse 18, God led the people about through the way of the wilderness of the Red Sea and the children of Israel went up harnessed out of the land of Egypt. So he takes them from Egypt, directs them towards the Red Sea. Now, the word Red Sea in Hebrew is Yam Suph, which literally translated would be sea of reeds, but suph might be a play on words here. It could be like suf or the sea of chaos, the sea of creation, the sea of end. Here we have now then our water element. We've got the blood of the lamb. We're being taken to the Red Sea. Here's our water element of creation. The Egyptians following behind them, the Pharaoh again hardens his heart. Despite all these crazy plagues, decides he's not gonna let them go. Exodus chapter 14. As they're going, it says there in verse 19, that the angel of God, which went before the camp of Israel, removed and went behind them and the pillar of cloud went from before their face and stood behind them.
- 16:31 There's this angel of God, this pillar of [cloud](#), moves from in front of the Israelites, moves behind them to protect them from the Egyptians. In verse 21, then it says, "Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all night and made the sea dry land and the waters were divided." Here we now have the Israelites going through the waters, being born of water, jumping to verse 24 now, as we jump forward, we see that pillar of cloud moving to protect the ancient Israelites. And then in verse four, it says, "And it came to pass that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of cloud and troubled the host of the Egyptians." Now, what saves the Israelites here? We've got this pillar of fire, fire, symbolic of the Spirit.
- 17:22 Here are our elements: blood of the lamb, water of the Red Sea, fire of the Spirit, elements of birth and creation. How are they

being created? Jumping forward now to Exodus chapter 19. This is where it climaxes. This is what this is all building to. Exodus chapter 19, verse four. Jehovah says to the Israelites, "You have seen what I did unto the Egyptians and how I bare you on eagles' wings." This will take us back to the very beginning of this presentation. Here we have eagles, the elect. I have borne you the eagles on my eagles' wings and brought you unto myself. The keys of Moses bring us unto him, unto Christ, the elect gather unto Jesus. Verse five, "Now, therefore, if you will obey my voice and keep my covenant," keep these covenants, which he's going to lay out throughout the rest of the book of Exodus.

18:17 "Keep my covenants, and then you will be brought unto me. Then shall you be a peculiar treasure." Now, we read this passage and sometimes we talk about how Latter-day Saints are kind of an odd peculiar weird people. That's not what this verse says. Whether or not that may be true, I think we're no more odd than any other people. But this verse, when it says we will be a peculiar people, the word peculiar comes from the Latin word pecus, which is sheep. Peculiar is the diminutive. It's a small sheep. It's a lamb. He says, if you'll keep my covenants, I'm going to be your shepherd and you're going to be my little sheep. All the earth he says is a treasure. All the earth is mine, but you're going to be my special prized treasure, my little sheep. Verse six, "And if you will do this, ye shall become unto me a kingdom of priests and a holy nation.

19:13 These are the words which thou shalt speak unto the children of Israel." We've talked about the keys of gathering and how we gather to Christ, but this teaches us what the keys of Moses allow us to become, which is kings and queens, priest and priestesses. Moses goes to Mount Horeb and comes out of those with the keys to make us kings and queens, priests and priestesses. Elijah goes to Mount Horeb and he comes out of Mount Horeb. And what does he do? He anoints kings and queens over the kingdom of Israel.

Hank Smith: 19:44 I noticed something I wanted to ask you both about. We've talked about this last plague. John, you mentioned that each plague knocked down a God of Egypt. If you're an Israelite, you're watching the gods of Egypt fall around you. All these gods that you've watched basically reign over you and perhaps over your parents and grandparents. Now you're gonna have maybe not a new theology, but new to you. I feel like this is beautiful. Their first lesson of their new theology is take a lamb, sacrifice it, take its blood, put it on your house, you will be saved. That's lesson number one.

Bro. Dave Hadlock: 20:37 They've been surrounded by a culture that embraces all these other gods, and in conjunction with shedding the blood of the lamb, they are commanded to partake of unleavened bread for seven days. The way you would leaven bread is like a sourdough bread anciently. You take part of the bread from one day, save up for the next, and you'd leaven the whole loaf with that portion of bread. And at the end of the day, you would save a portion of that dough for the next day. Why would they go with unleavened bread for seven days? I think it goes back to what you're teaching here. This is a strong cultural break that they've got to make here. If we go to Christ's teachings, he warns the people to beware of the leaven of the Pharisees, and he says that's their doctrines, their teachings. The same thing is going on here for the ancient Israelites.

21:29 Beware of the leaven of the Egyptians, their teachings, their doctrines, their cultures, their gods. We've got to distance ourselves from that. We don't wanna bring the past into our present. We're gonna make a big break here, and part of that break, I think, is like what you're saying, Hank. It's like this new practice. It's this Passover ritual.

Hank Smith: 21:50 I like that a lot. Jesus does. He says, beware the leaven of the Pharisees and the apostles think, have we not bought enough bread? He says, oh, you guys, that's not what I meant. I meant the doctrine. Let's not bring that with us. It reminds me of what John frequently says, which is it was pretty simple to get Israel out of Egypt, but it's very difficult to get Egypt out of Israel and there's their first lesson, a strong [cultural](#) break. I really like that.

John Bytheway: 22:22 Yeah, somebody smart said that and I just repeated it. Josh Sears, when he came on, we sing in Primary, I'm trying to be like Jesus and tell me the stories of Jesus and what Josh Sears was like, yeah, but Jesus is Jehovah. Jehovah is a deliverer. It's not just New Testament Jesus we wanna know about, it's Jehovah. Look at how he delivers people. I've been loving this year going through the Old Testament, watching for the title deliverer and thinking in our modern day, how many things we need to be delivered from. I'm not frogheaded goddesses, but so many things that we need deliverance from. As you've said so beautifully, Dave, that title, when we think about the problems in our world, we need a deliverer who can deliver us from this and he can do it. Passover is so cool.

23:25 Was it Elder Holland that said think of the sacrament as our Passover? It's in the Passover at the Last Supper when Jesus says, this is my body. This is my blood. Here's Jesus saying,

that's me. I'm the deliverer. I am the lamb. First time when John the Baptist sees him, behold the lamb of God. Here is the Passover lamb that's come. I love that.

- Hank Smith: 23:52 What Dave is showing us here is the first Passover, what you're talking about is the last one. Yeah. And the connection between the two.
- John Bytheway: 24:01 Where he says, that's me. We all know Jesus came to the righteous in the new world in 3 Nephi 11, but two chapters earlier. In 3 Nephi 9, this voice says, "No more animal sacrifice, no more shedding of blood." That's how important it was to say, "I am the great and last sacrifice. I'm the lamb of God. I'm your deliverer." The fact that that would happen in 3 Nephi 9 has to be super important before he would come in person to say, "That's about me, and now the sacrifice you bring is a broken heart and a contrite spirit."
- Bro. Dave Hadlock: 24:43 As I think about this, these Israelites were putting the blood of the lamb around their homes. Like, how do we apply that? How do we put the blood of the [lamb](#) on us so that that destroying angel passes over us? This is the Old Testament lower law. The higher law is, in my opinion, the sacrament. You've got the blood, the water of the lamb, you've got the unleavened bread, you've got the bread of the sacrament. If we can make that part of our daily living, and when we partake of the sacrament, remember, we're coming out from Egypt. We're separating ourselves from those things. That helps us to apply some of these Old Testament stories and narratives. I love the Old Testament. Part of the reason I love the Old Testament, it's like putting a puzzle together. I know all these things are teaching me about Jesus, the lamb of God in some way. I just gotta figure out how it does that.
- John Bytheway: 25:36 That's wonderful. When [Elder McConkie](#) commented on 3 Nephi, he so succinctly said, "Sacrifice stopped and sacrament started." That was at the resurrection. That is our Passover now, is the sacrament which we must remember.
- Bro. Dave Hadlock: 25:56 Which is what the word sacrament means. Sacrament comes from Latin sacramentum. It's the idea of turning our mind and thoughts over to God.
- John Bytheway: 26:09 How do you overstate Passover? I mean, it's why the Last Supper came because it was Passover and what that transitioned into for us to be invited to the sacrament table every week to have supper with the Lord. It's also an altar to remember. I just think Passover's huge.

Hank Smith: 26:31 John, you brought a quote from [Elder Holland](#) earlier that's from a talk given in 1995 called This Do in Remembrance of Me. I have more of that talk here. Speaking of the sacrament, he says that this particular ordinance with all its symbolism and imagery comes to us more readily and more repeatedly than any other in our life. It comes in what has been called the most sacred, most holy of all the meetings of the church. Perhaps we do not always attach that kind of meaning to our weekly sacramental service. How sacred and how holy is it? Do we see it as our Passover? Remembrance of our safety and deliverance and redemption? With so very much at stake, this ordinance commemorating our escape from the angel of darkness should be taken more seriously than it sometimes is. It should be a powerful, reverent, reflective moment.

27:30 It should encourage spiritual feelings and impressions. As such, it should not be rushed. It is not something to get over so the real purpose of sacrament meeting can be pursued. This is the real purpose of the meeting and everything that is said or sung or prayed in those services should be consistent with the grandeur of this sacred ordinance. I think he feels strongly about this. What do you guys think?

Bro. Dave Hadlock: 27:55 Yeah, I think so. You talked about the last supper in Matthew, in Matthew chapter 26. There's another tie here I wanna pull to the Passover. In Matthew chapter 26, if we think about some of the blessings that come by partaking of the sacrament, here in Matthew chapter 26 with the institution of the higher law of the sacrament, actually sometimes we'll call this the chapter of two cups. In this passage, when he institutes the sacrament in verse 27, he says, he took the cup and gave thanks and gave it to them saying, "Drink ye all of it, for this is my blood of the New Testament." Later on, he talks about another cup. Matthew chapter 26 verse 39, it says he went a little further and fell on his face and prayed saying, "Oh my father, if possible, let this cup pass from me. Nevertheless, not as I will, but as thou wilt." In other passages of scripture, he talks about that cup being a bitter cup.

29:04 Now, in the Passover in Exodus chapter 11, they were supposed to eat unleavened bread, and this is in Exodus chapter 12, verse eight, "With bitter herbs shall they eat it." We partake of the sweet sacrament cup to avoid the bitter cup of our sins and transgressions. Christ takes upon himself the bitter cup so that we can have the sweet cup. These ancient Israelites had to take the food with bitter herbs to remind themselves that if they would allow the lamb of God and his blood to protect them, they wouldn't have to partake of those bitter herbs into the

eternities. Something I think we can also focus on as we partake of the sacrament each Sunday.

John Bytheway: 29:49

Anytime I can learn something new about the sacrament, I appreciate it because I'm just intrigued with things the Lord has us repeat. I never want it to get routine. Thank you for that. That's really interesting. The bitter cup we usually associate that with so that they would remember their bitter bondage. What you're saying is we don't have to partake of it because Jesus did the will of the Father and took the bitter cup.

Hank Smith: 30:15

John, frequently, our guests have also brought up that the sacrament should not just point us backward, but point us forward to a great feast one day with the Lord. Can I go back to [Elder Holland](#) here? He says that Christ's wounds are what he invites young and old, then and now to step forward and see and feel. Then we remember with Isaiah that it was for each of us that our master was despised and rejected. A man of sorrows and acquainted with grief. All this we could remember when we are invited by a kneeling young priest to remember Christ always. We no longer include a supper with this ordinance, but it is a feast, nevertheless. We can be fortified by it for whatever life requires of us, and in so doing, we will be more compassionate to others along the way. He talks about sacrament and sacrament meeting.

31:12

He talks about the disciples on the night of Christ's anguish and grief. And he asks this question, "Could you not watch with me one hour?" He says, "Perhaps every Sabbath day we can watch with him." He says, "I think he asks that again of us every Sabbath day when the emblems of his life are broken and blessed and passed." Dave, so far today, you have walked us through more scriptures than I think I've read in a long time. I've got notes all over walking us through Exodus and paralleling it with the Genesis account, returning to Eden. Now we're looking forward, we're looking at the sacrament. We've really covered a lot today. We have listeners out there who we hear from all the time who are struggling. They're in the dark parts of their lives. They want a deliverer. They're praying for a deliverer. Sometimes when our guests come on, John, there's maybe an assumption that, hey, look, they look great. They're obviously doing great. They've never had a problem in their life. Those we invite on our show, John, are often good friends of ours. We know Dave has seen difficult times, so Dave, what would you say to someone who is back where each of us have been in a portion, in a time of our lives? When we're in bondage in Egypt and we're crying for a deliverer.

- Bro. Dave Hadlock: 32:40 Let me walk through a little bit of my history, my need of a deliverer, my need of a redeemer, my need of a Joshua, my Jesus. A handful of years ago, I talked a little bit in my introduction about part of what motivated me to do scriptures in the first place. There's a side to me that didn't know how to feel loved by God. A lot of my acts were coming out of a place of fear. I went through a time period in my life where I was angry, resentful, depressed, could hardly get out of bed. I would get out of bed early on, this was quite a while ago, with my first business phone call. That's what would get me up and going for the day. I was in a dark place. I didn't know how to get out of it. I was in desperate need of a deliverer.
- 33:39 Had the fortune of meeting a therapist who was brilliant. I'll walk you through a little scripture journey. I'm gonna start in John. Not St. John, but 1 John. My therapist helped me discover a lot of my actions and behaviors were driving from fear. She's kind of of the theory that almost all of our behaviors come from either a place of love or fear. This is from 1 John chapter four. 1 John chapter four, verse 18 says, "There is no fear in love, but perfect love casteth out fear because fear hath torment." Our actions are usually coming out of one of these two emotions. I'm either acting out of fear, based in fear, or I'm acting out of a place in love. But I struggled to feel love. I struggled to feel God's love. I was in a dark place. This is what we worked on with my therapist.
- 34:42 The two great commandments. Thou shalt what? "Love the Lord thy God with all thy heart and thy neighbor like unto thyself." There's kind of a hierarchy of love going on here, and it's not a hierarchy necessarily of importance, but of order. I have to love God, and if I love God, then I will love myself, and if I love myself, then I can love my neighbor. I was struggling with that first part. I couldn't get to the love God, and here's why. This is 1 John chapter four, verse 19. John goes on to say, "We love him because he first loved us." I didn't know how to feel God's love. But this is step one in that hierarchy. I have to first know that God loves me in order for me to love him back. If I know God loves me, then it becomes natural to love him back.
- 35:39 And then it becomes natural for me to love my neighbor because I love myself. King Benjamin talks about this. This is where I had to go and what I had to work on with my therapist and in my own personal life. King Benjamin, this is in Mosiah. Mosiah chapter four, verse 12. In Mosiah chapter four, verse 12, we have kind of a causal relationship going on here. He says, "Behold, I say unto you that if you will do this, you will rejoice and be filled with the love of God." I needed to do something in

order to be filled with the love of God when I could start then to begin to act from a place of love instead of fear in my life. But what's the this, what's the antecedent to this? We go all the way back to Mosiah chapter four, verse five.

36:29 He says, "If the knowledge of the goodness of God at this time has awakened you to a sense of your nothingness, your worthless and fallen state." We have to come to know God's goodness. We have to come to know that God loves us in order to be filled with love. We go back to Nephi and 1 Nephi chapter one. This is how he starts the whole Book of Mormon. Look what he says. He wants to teach us about the deliverer and becoming mighty and powerful unto deliverance. But look at what he says in one Nephi chapter one, verse one. He says, "I have been born of goodly parents, therefore I was taught somewhat in all the learning of my Father and having seen many afflictions in the course of my days, nevertheless, having been favored of the Lord in all my days, having a great knowledge of the goodness of God."

37:18 Why was he in a place where he could be delivered? Because he knew God's goodness. He knew that God loved him. I had to figure out how to find out if God loved me, and it became part of a daily ritual for a long, long time where I would sit with my scriptures and this is probably a little weird, but I would do it in a bathtub. I would sit in the bathtub every morning, take a bath. This is my meditation place. I would do a tender mercy journal every day. I had to think back to the previous 24 hours and find something where God was merciful and showed his love to me during that time period. Took months, and months, and months, but I started to soften, and I started to feel God's love. Then once I felt God's love, now I'm acting from a whole different place.

38:18 And I'm in a place now where God can deliver me. When I'm like the Pharaoh, when I'm hard, angry, bitter, resentful, I'm not in a place really where God can deliver me. He doesn't deliver Pharaoh. But if I see God, if I seek his goodness, if I look for his goodness, if I'm grateful, now I'm put in a place where God can deliver me. So it took a lot of time with a therapist. I do believe in God the deliverer. He's personally done it for me. He is my Jesus. He's my Joshua. He's delivered me in times of darkness and times of sadness, and I bear witness of him as the deliverer and creator.

Hank Smith: 39:01 Amen. Thank you, Dave. This has been a wonderful day, John. Are you tired like I am? I'm, like, spiritually tired. I've walked through so many scriptures.

John Bytheway: 39:15 Oh. This is great, and I'm just thrilled that people have got a taste of Dave today, because I am always amazed what I hear him teach about. And it's all motivating. I wanna be like Pablo and I wanna be like Dave. But more importantly, thank you. Your tender mercy journal. What a great idea. If you look for that, you will find it's that President Nelson focus of your life. The joy we feel has less to do with the circumstances and everything to do with the focus of our lives. That's kinda what you did. You could find things every day. That was really beautiful. I'm just glad people got to meet Dave today.

Bro. Dave Hadlock: 40:00 Yeah, me too. Appreciate being here. I start to fall back into this fear place. I was getting really anxious about doing this, and I had to find myself focusing on why I'm doing this. I hope your listeners feel uplifted by it. I hope they feel like it's delicious, and I hope it's good to them. This isn't about me. I actually was anxious because I was starting to make it about me. So I was starting to fear what people would think, how I would be perceived, and hopefully this is something that the listeners appreciate and is delicious to them.

Hank Smith: 40:37 Yeah. One thing we have are wonderful listeners who are going to write in, come over to YouTube and leave Dave a message or come onto our website, followhim.co. Send Dave a message. We'll make sure he gets it. It's been a perfect day. For me personally, I see these stories in new ways. The scriptures have been opened up to me in a new way. That's an Eden place for me, is to spend time in scripture. He is our deliverer. With that, we want to thank our good friend, Dave Hadlock, for being with us today. We want to thank our executive producer, Shannon Sorensen, our sponsors, David and Verla Sorensen, and every episode. We remember our founder, Steve Sorensen. We hope you'll join us next week. John, I don't know if you know what's gonna happen, but they get up to the Red Sea. I don't know if you've ever read ahead, but it's a pretty big one.

John Bytheway: 41:36 It's not a cliffhanger. It's a water stopper. What would you call it? It's a, we can't walk any further. What do we do?

Hank Smith: 41:43 There's something in between us and where we need to go. What is going to happen? We'll show you next week 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.

followHIM Favorites



- Hank Smith: 00:03 Welcome to followHIM Favorites. This is where John and I share a single story to go with each week's Come, Follow Me lesson. John, Exodus 7 through 13. You've told me you have a story that fits. What is it?
- John Bytheway: 00:15 Yeah, you remember after all these plagues, boy, Moses says the coolest thing, Exodus 13:3, Moses said unto the people, remember this day, in which you have come out of Egypt. That idea of remembering a day, Hank, when's your anniversary?
- Hank Smith: 00:31 That would be March 18th.
- John Bytheway: 00:33 You remember that day?
- Hank Smith: 00:34 Yeah, absolutely.
- John Bytheway: 00:34 Okay, mine's November 28th. When's your birthday?
- Hank Smith: 00:37 That would be May 12th.
- John Bytheway: 00:40 October 8th. So you just, you remember those things. Yeah. They're important days. Elder Dale G. Renlund in April of 2020, he gave a talk and he told this amazing story. He said, "I became acquainted with Thomas Nielson, a remarkable man who needed a heart transplant. He was 63 years old. That hits home. And lived in Logan, Utah in the United States. Following military service during World War II, he married Donna Wilkes in the Logan, Utah Temple, became an energetic and successful brickmason. In later years, he especially enjoyed working with his oldest grandchild, Jonathan, during school vacations. The two developed a special bond in part because Tom saw so much of himself in Jonathan. Tom found waiting for a donor heart frustrating. He was not a particularly patient man. He'd always been able to set and achieve goals through hard work and sheer determination. Struggling with heart failure, with his life on hold, Tom sometimes asked me what I was doing to speed up the process. Jokingly, he suggested avenues I could pursue that

would make a donor heart available to him sooner. Remember Elder Renlund is a doctor, right?

Hank Smith: 01:48

Yeah.

John Bytheway: 01:49

One joyous, yet dreadful day, an ideal donor heart became available for Tom. The size, the blood type were a match. The donor was young, just 16 years old. The donor heart belonged to Jonathan, Tom's beloved grandson. Earlier that day Jonathan had been fatally injured when the car in which he was riding was struck by a passing train. When I visited Tom and Donna in the hospital, Elder Renlund says, they were distraught. It's hard to imagine what they were going through knowing that Tom's life could be extended by using their grandson's heart. At first, they refused to consider their proffered heart from Jonathan's grieving parents. Their daughter and son-in-law. Tom and Donna knew, though, that Jonathan was brain dead and came to understand that their prayers for a donor heart for Tom had not caused Jonathan's accident. Their prayers for a donor heart, right? No, Jonathan's heart was a gift that could bless Tom in his time of need. They recognized something good might come out of this tragedy and decided to proceed. The transplant procedure went well. Afterwards, Tom was a different man. The change went beyond improved health or even gratitude. He told me he reflected every day.

Hank Smith: 03:07

Wow.

John Bytheway: 03:08

...on Jonathan, on his daughter and son-in-law, on the gift he had received, what that gift had entailed. Even though his innate good humor and grit were still readily apparent, I observed that Tom was more solemn, thoughtful, and kindhearted. He lived an additional 13 years after the transplant. Years he otherwise would not have had. His obituary stated that these years allowed him to touch the lives of family and others with generosity and love. He was a private benefactor and an example of optimism and determination. Now, just as Tom, Elder Renlund concluded, did not take Jonathan's heart for granted. In a joyful and reverent way, Tom remembered each day, the tragedy that brought him extended life.

Hank Smith: 03:55

Wow.

John Bytheway: 03:56

In the exuberance of knowing that we can be saved and exalted, we need to remember. Salvation and exaltation came at a great cost. Wow. I just thought, remember this day said Moses. And every day he remembered that gift.

Hank Smith: 04:14 Wow. What a powerful story about remembering, and it's because you're looking in the mirror that you're gonna remember, right? Yeah. It's the fact that you're still breathing, that you're gonna say- Yeah. Wow.

John Bytheway: 04:28 Hank, can you remember Elder Kevin Brown of The Seventy gave a talk a conference or two ago and how he remembered the day?

Hank Smith: 04:36 Yeah.

John Bytheway: 04:36 Right? Remembered the day that he accepted the gospel. These are important days, and here's Moses saying, okay, everybody, don't forget.

Hank Smith: 04:45 Remember this day.

John Bytheway: 04:46 Remember this day.

Hank Smith: 04:46 That's beautiful. 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 Dave Hadlock this week. He has quite a background in biblical Hebrew, and he shows us some really fun things about the Book of Exodus you've probably never seen before. And then come back next week. We'll do another followHIM favorites.