



## EPISODE 17

GUEST: DR. AARON SCHADE

*“All That the Lord Hath Spoken We Will Do”*

## 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 Ten Commandments were never about punishment, but about being pursued by a God who desperately wants you close?** Dr. Aaron Schade brings compassion and depth to Exodus 19-20, revealing the law of Sinai as a loving covenant code designed to transform a weary, trail-worn nation ready for communion with their God.

#### Part 2:

Dr. Aaron Schade returns to Exodus 19-34 with fresh eyes, reframing the Ten Commandments, the golden calf, and the lesser law not as a burden or punishment, but as a patient father, meeting covenant people where they are and walking them home.

## Timecodes:

### Part 1 -

- 00:00 - Part 1 - Dr. Aaron Schade
- 01:31 John's burning question and a bio
- 05:35 *Come, Follow Me Manual*
- 06:48 Setting the scene - 3 months out of Egypt
- 09:10 Reading with compassion
- 11:13 Jacob's wrestle to become Israel
- 13:51 Creating holiness once and for all
- 15:00 Eagle's wings and relentless pursuit
- 17:49 Back to the Red Sea, again
- 20:00 D&C 8 and revelation
- 21:45 Translating past faith to future trust
- 23:04 Song of the Sea
- 25:42 The worth of Segulah
- 29:00 A kingdom of priests and priestesses
- 32:35 Moses and Jethro - 40 years of preparation
- 35:05 The Burning Bush
- 37:56 Moses 1
- 40:51 Elder James E. Faust and seeing who God intends you to be
- 43:40 What does it feel like to be in God's presence
- 46:35 The God of the OT is not mean
- 48:40 Delineating holy space at Sinai
- 50:06 Enthusiasm is common, endurance is rare
- 50:53 Intro to the Ten commandments
- 54:06 No other gods: removing Egypt from their minds
- 57:45 Commandments bring us closer
- 59:14 Graven images and the creation account
- 1:01:02 Made in God's image and likeness
- 1:03:10 The Sabbath and Creation
- 1:05:10 The seventh day - an unfinished story
- 1:07:22 President Nelson: the Sabbath as a personal pledge
- 1:08:23 End of Part 1 - Dr. Aaron Schade

### Part 2 -

- 00:00 - Part 2 - Dr. Aaron Schade
- 01:52 A paradigm shift: This is a day of creation
- 02:56 Expanding "Thou Shalt Not Steal"
- 04:40 Eye for an Eye was fair and not vengeful
- 05:10 Don't Crush My Chips
- 07:37 Bearing false witness and taking things out of context

- 09:05 Thou shalt not kill: Reputation, confidence, hope
- 11:34 How far are we willing to go with God?
- 14:09 Moses's son Gershom—a foreigner
- 15:57 Going up the mountain
- 17:55 Writing the covenants, the 12 pillars, peace offerings
- 18:54 Cutting a covenant involves blood
- 20:51 They saw God, and ate and drank with Him
- 22:24 D&C 27: God wants to dine with us
- 25:03 Moses to God: Let me know you are still there
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- 28:38 Building faith and a tabernacle
- 32:03 Shakat—corrupted but not corrupt
- 37:29 What priesthood did God remove?
- 40:51 A story of gain, not loss
- 44:56 Wherever we are, God is willing to help
- 47:33 President Nelson: temple worship and knowing Jesus Christ
- 51:31 The golden calf reframed
- 56:18 A father's response to a daughter's mistake
- 59:57 We become God's helping hands
- 1:00:43 Face-to-face: As a man speaketh to his friend
- 1:02:14 The Ten Commandments and the golden calf—complete flipped
- 1:04:45 End of Part 2 - Dr. Aaron Schade

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## Biographical Information:



Aaron P. Schade is a professor of ancient scripture at Brigham Young University and teaches courses on religion and ancient Near Eastern languages, history, and archaeology. Aaron is the co-director of the Khirbat Ataruz Excavation in Ataruz, Jordan. He completed his graduate studies at the University of Toronto in Near and Middle Eastern civilizations. His research interests and publications include ancient Northwest Semitic inscriptions, archaeology, and the Old Testament. He is married to the former Karla Bertram, and they are the parents of Adam, Elizabeth, and David. Aaron loves to spend time with his family and loves to be in Jordan digging with his students. He has also really enjoyed working with the S&I writing team as they put together the new Old Testament Study Helps for the Old Testament curriculum for 2026.

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All That the Lord Hath Spoken We Will Do PART 1



GUEST: DR. AARON SCHADE

- Hank Smith: 00:00:00 Coming up in this episode on followHIM.
- Dr. Aaron Schade: 00:00:04 God loves us. He's not looking for ways to crush us or punish us or destroy our dreams. All of these feelings that the people are having are completely understandable. If we just view God through a different lens, which is what they're being asked to do, because again, that's back in chapter 19, there's this preoccupation with do not fear, God will come down in your sight. The commandments then are something to now personalize and bring us closer to him.
- Hank Smith: 00:00:40 Hello, everyone. Welcome to followHIM. My name is Hank Smith. I'm your host. I'm here with my co-host, John Bytheway, who is on the Lord's side. John, that's Moses asking the question to the camp of Israel, who is on the Lord's side? And I bet you would have been first in line.
- John Bytheway: 00:00:59 Hope he's on my side. The hymn says the Lord is on thy side, so I'll take it.
- Hank Smith: 00:01:04 Yeah. Who's on the Lord's side who? I think I would have been the first in the murmuring line. John, we are excited to have returning Dr. Aaron Schade.
- Dr. Aaron Schade: 00:01:15 Thanks so much. Great to be here. Appreciate you having me back.
- Hank Smith: 00:01:18 We've had a lot of good times on this show with Aaron. John, we're out of Egypt. Now we have a lot of people who have a lot of Egypt still left in them. What are you looking forward to today?
- John Bytheway: 00:01:31 This is something that's always confused me. Are the Ten Commandments part of the Law of Moses or were the Ten Commandments given first and then the law of Moses was better? So that's my admission here. I should know the answer

to that, but that's what I'm looking forward to talking about today.

Hank Smith: 00:01:48

Yeah, we have the guy who can do it. Aaron, what are you looking forward to today? What do you want to do?

Dr. Aaron Schade: 00:01:53

You know, something about these particular chapters are very personal. They invite us into a world where Moses has had some very sacred experiences. He's had his own personal journey to God that was going to take him on some paths I don't think he could have ever anticipated himself being on. And we watch him as he tries to rely upon the Lord and do some very difficult things, really the impossible, and that is getting Israel out of Egypt, but also what you were just referring to. There was a, still a lot of Egypt left in them. Well, this is also a very personal journey for individuals within this episode of enduring significant trials. They're going to experience hunger, thirst, fatigue. They're going to encounter war. Reading these stories with compassion can help us better understand that just as they were trying to approach God and come to learn how much God actually cared about them. We go through that same journey even though our path may look a little different.

00:02:59

We learn that God truly is in relentless pursuit of them. He's willing to work miracles. He's willing to perform acts on their behalf. Ultimately, we just see this great loving God who is willing to do almost anything to help alleviate the suffering of these people and do whatever it takes to draw them closer to him. For me, that becomes a story that's very powerful as I look at my own journey in life and how difficult that road sometimes has been. This is a story of revelation. It's a story of love. It's a story of endurance and trying to trust a prophet that you want to believe, and yet given your circumstances, it's hard to see through the malaise of what's happening, but it's a story of trust, trust in God, trust in his prophet, a journey to commune with God.

Hank Smith: 00:03:54

That's fantastic. I know that the Lord has called me out of the world, but yet there's still quite a bit of the world in me, so I think this will be a helpful lesson that I can say, well, this is Israel of that day. Look how the Lord works with them. We are Israel of this day. The Lord does very similar things with us. John, for those who don't know, Aaron comes highly qualified. Tell us about his history. Does he know anything about this type of text?

Dr. Aaron Schade: 00:04:23

I get that a lot Hank.

Hank Smith: 00:04:25 Yeah.

John Bytheway: 00:04:27 Yeah, we had Aaron do part of King Benjamin's speech last time, I remember. He's a professor of ancient scripture at Brigham Young University, teaches courses on [religion](#), ancient near Eastern languages, history and archeology. Right now, he's the co-director of the Khirbat Ataruz Excavation in Ataruz, Jordan. He completed his graduate studies at the University of Toronto. In near and Middle Eastern civilizations is a faculty member at the BYU Jerusalem Center for Near Eastern Studies, and his research interests and [publications](#) include Ancient Northwest, Semitic Inscriptions, Archeology, and the [Old Testament](#). Yeah, I think he's highly qualified, and we're glad you've come back, Aaron. Thank you.

Dr. Aaron Schade: 00:05:15 Thanks so much. Appreciate it.

Hank Smith: 00:05:17 Yeah, we love having Aaron here. John, for the last year and a half or so, Aaron and I have been neighbors in the building. Our offices are next door to each other, so it's nice to be able to go over and say, help me calm down.

Dr. Aaron Schade: 00:05:31 Usually after you exit my office, Hank-

Hank Smith: 00:05:34 Yes, that's usually... Yeah. Let's start in the [Come, Follow Me](#) manual. Although the children of Israel had murmured and wavered in the past, when Moses read the law at the foot of Mount Sinai, they made this covenant. All that the Lord hath said we will do and be obedient. God then called Moses onto the mountain, telling him to build a tabernacle so that I may dwell among them. But while Moses was at the top of the mountain, learning how the Israelites could have God's presence among them, the Israelites were at the bottom of the mountain, making a golden idol to worship instead. Soon after promising to have no other gods, they turned aside quickly from their promise. This sounds like my life. It was a surprising turn, but we know from experience that faith and commitment can sometimes be overcome by impatience, fear, or doubt. As we seek the Lord's presence in our lives, it is encouraging to know the Lord did not give up on ancient Israel and he will not give up on us and the people we love, for he is merciful and gracious, longsuffering and abundant in goodness and truth. That's Exodus 34. What a beautiful way to start. Aaron, do we need to go backwards a little bit or do we just jump right in?

Dr. Aaron Schade: 00:06:48 This is really a pivot point in the history of ancient Israel. We have the past and the present and their future all converging right here on Mount Sinai. We will need to take a look back at

some things that have happened in the life of Moses, some events that have transpired that have brought them to this point, and ultimately how it's going to shape their future and how they move forward. It will be good to go back and sort of review some of the previous material, including the book of Moses that describes some very personal experiences of Moses and his journey.

Hank Smith: 00:07:21

Let's do it.

Dr. Aaron Schade: 00:07:22

Let's just start in chapter 19. If we look at the first couple of verses, it's going to give us our situation here. It says that it's in the third month when the children of Israel were gone forth out of the land of Egypt, and that same day they came into the wilderness of Sinai, for they were departed from Rephidim, and were come to the desert of Sinai and had pitched in the wilderness and there Israel camped before the mount. There's something, again, that's inviting us to ask a few questions. First of all, if we look at the third month, you remember that this is three months after Passover. That's taking us into about June or July. Now, I don't know about you. Have you ever been to Egypt in June or July?

Hank Smith: 00:08:09

It is insanely hot.

Dr. Aaron Schade: 00:08:12

That's part of, I think, our storyline to, again, read with some compassion here. Before they've actually arrived to this mountain, they're going through temperatures that if they're lucky are 95 to 99 degrees on average, no rainfall. They've been hungry, they've experienced thirst. That's taking us back now to chapters 16 and 17. In chapter 16, you remember that as they were going along, they're being described as murmuring. In chapter 16, verse three, the children of Israel said unto them, would to God that we would have died by the hand of the Lord in the land of Egypt when we sat by the flesh pots and when we did eat bread to the full, for you have brought us forth to the wilderness to kill this whole assembly with hunger. Like, if we just stop for a second, these people thought they were dead or they hoped to die.

00:09:10

Like they were so hungry at times, so exhausted at times. We hear this word murmur and that's the, that's the only thing we hear. Yet, sometimes you just wonder maybe we should be a little more compassionate. It's the same thing with, you know, Lehi and Nephi and their families, you know, they wander around for six or seven years in this hot barren desert. Think about their wives trying to bear children in these environments. You just think about some of the struggles. All of a sudden we

realize that the journey just to get to Sinai was one that was unbearable at times. And again, poor Moses, you know, you think, how does he feel through all of this? The people keep asking him, did you just lead us out here to die? You wonder if he ever thought, I don't know. Is this the end of the journey? You notice later in the story, he keeps asking, God, just please let me know you are still with us, and that will be enough. Again, I just think as we start to read some of these, and the same thing with chapter 17, they get to the point that people did chide, this is 17:2. The people did chide with Moses. Now, I'm all for being optimistic.

- Hank Smith: 00:10:20 Yeah, positive attitude.
- Dr. Aaron Schade: 00:10:22 Elder Holland gave a talk several years ago, and he was quoting Orson F. Whitney, and he just said, "The spirit of the gospel is optimistic." Says it trusts in God and looks to the bright side of things. He went on to explain that we should speak hopefully, we should speak encouragingly, including about ourselves, which is a really interesting concept to think, what do I see in myself and how do I speak about myself? Well, he said, "No misfortune is so bad that whining about it won't make it worse." I'm all in with that. For these people and what they're experiencing, I also feel empathy for them in their journey. Again, I think it's part of the larger story of chapter 19 is that they've been wandering now for three months in some pretty grueling conditions. It brings us then to verse three. John, could you read 19:3 for us?
- John Bytheway: 00:11:18 "And Moses went up unto God and the Lord called unto him out of the mountain saying, Thus shalt thou say to the house of Jacob and tell the children of Israel."
- Dr. Aaron Schade: 00:11:30 Thank you. John and Hank, there's something interesting going on here. God has just spent three months getting them here. The Lord called. Now, that's something that, again, when we spring forward and we look at the book of Leviticus, Vayikra and God called. The whole point of this episode is that God is actually there. He's with them, that he's brought them there for a very specific purpose. When we see catchphrases like this in parallel that, say to the house of Jacob and tell the children of Israel, look at the backstory here. What happened to get Jacob to become Israel? And I'm thinking specifically of his name there. What's our backstory there? What did it take for Jacob to become Israel?
- Hank Smith: 00:12:21 It was a wrestle with God.

Dr. Aaron Schade: 00:12:24 A very sacred experience. Again, it was a lifetime of uncertainty. You think of Jacob's life, a lifetime of trial, but that culminates with some sort of sacred experience where he has a wrestle with an angel or with the Lord, and is given a new name.

Hank Smith: 00:12:49 He lets God prevail.

Dr. Aaron Schade: 00:12:51 Just this very parallelism seems to be drawing us in now to a larger purpose of what God is about to do. He is about to create in a covenant form Israel as a people. You know, [President Uchtdorf](#) and his talk, "Are you sleeping through the restoration?" He says, "Being a disciple of Jesus Christ is not an effort of once a week or once a day. It's an effort of once and for all." What's happening here is that God is trying to create not just an experience on Mount Sinai, but he's trying to create holiness within a people that will be long-lasting and prepare them for the future difficulties that they're going to encounter because they still have a very long road ahead of them. This is supposed to be now that anchor, that strength that prepares them for what lie ahead.

Hank Smith: 00:13:51 Wow, that's a beautiful idea. Yes, I know you're the descendants of Jacob. I'm going to turn you into the children of Israel, the holy people.

Dr. Aaron Schade: 00:14:00 Holiness is the key. Even, again, looking forward to [Leviticus](#). I think the word holiness, the root holiness is mentioned about 150 times in the book of Leviticus. This is about becoming a covenant people once and for all, not waking up each day and sort of reinventing the wheel about whether or not I'm all in on this. And yet, we all know how hard that is and how difficult that can be to make that kind of commitment that is a permanent type of solution in our life. But [President Nelson](#) talked about this. Remember in his Everlasting Covenant talk in October 2022, he said, "When you and I also enter that path, the covenant path, we have a new way of life." So this is what God is preparing them for. It's time for a new way of life. And we therefore create a relationship with God that allows him to bless and change us. The covenant path leads us back to him, which is what God is doing.

00:15:00 He's bringing them to him under these circumstances. And says, if we let God prevail in our lives, the covenant will lead us closer and closer to him. So this is exactly what's happening. The choice is eventually going to be up to the people, but God has brought them to him and provided an environment where he is trying to create a new life of holiness that will enable them to stand before him, literally in his presence here at Mount Sinai.

John Bytheway: 00:15:32 Is this his first going up to Mount Sinai?

Dr. Aaron Schade: 00:15:37 Yeah, they are just arriving. Three months. If we look back at some of the Moses chapter one experiences, there's also some mountain experiences there. Those seem to be in a different location.

John Bytheway: 00:15:50 That's helpful. Boy, when you talk about what the Lord's going to do, we're talking about 40 years, and this is just the third month.

Hank Smith: 00:15:59 We're just getting started.

Dr. Aaron Schade: 00:16:01 Let's talk about that because that's so important when we start looking about what lay ahead, but let's look about what's behind them because the Book of Acts breaks up Moses' life into three different 40-year periods. There's an enormous amount of preparation. This isn't just God saying, hey, Moses, good luck. You know, I hope this goes well for you. Could we read verse four? Hank, would you mind reading that?

Hank Smith: 00:16:29 "You have seen what I did unto the Egyptians and how I bare you on eagle's wings and brought you unto myself."

Dr. Aaron Schade: 00:16:35 What does that mean like you have seen what I did to the Egyptians? What is it that they actually have seen?

John Bytheway: 00:16:45 Delivering them, stopping the chariots.

Hank Smith: 00:16:48 Yeah, taking down the entire Egyptian pantheon.

Dr. Aaron Schade: 00:16:53 If you look at the plagues, it will talk about Moses, you will see the power of God. Pharaoh, he will see the power of God. Israel, you will see the power of God. The magicians, you will see the power of God. That's really where this is taking us is it's setting up a covenantal discussion and a covenantal environment where God is inviting them to look back and say, what have you just seen me do for you? And you keep asking Moses, my servant, did you lead us out here to die? The answer is no, I didn't because I care about you. I brought you out here to commune with me, to know me personally. If we go back to chapter 14, these are just remarkable episodes here where we've got Moses and the children of Israel and they've left Egypt and they've hit the body of water.

00:17:49 There's no place to go forward. They look behind them and the armies of Egypt are behind them. If something doesn't

intervene, they're dead. There's no other way that this resolves. We learn in verse 10 the people were sore afraid. We just come back and we think about the types of fears that the people had experienced as they were trying to trust God and his prophet who was leading them into what they keep thinking is their death. This breaks my heart for Moses in verse 11 in chapter 14. "Because there were no graves in Egypt, hast thou taken us out to die in the wilderness?" That's a reality that we all face. I don't understand what God is doing. I want to trust him, but I can't see it. And in fact, I'm afraid of what my future might hold because for them, they see a body of water or an Egyptian army.

00:18:53 Moses in verse 13, he says to the people, don't be afraid. Easier said than done. Don't be afraid. Stand still and see the salvation of the Lord. Now, I don't know about you, but like standing still, I get that concept. When something goes wrong, I want to go grab a pizza, a tub of ice cream or something and hit the couch and just hope this one passes. I get that concept of stand still. But look what God tells them to do in verse 15. It's totally different. The Lord said unto Moses, "Why criest thou unto me?" There's a certain point where our prayers reach a point of action where we, it's just, move. And that's exactly when Moses is saying, stand still. The Lord says, "Go forward and lift up your staff and stretch your hand over the sea and divide it." Now, again, we look at that and I think if you're Moses, that's a pretty tall order.

00:20:00 You remember back in Doctrine and Covenants Section eight? There's a really interesting revelation back there. If we turn to it, this is Doctrine and Covenants Section eight. This is a revelation given to Oliver Cowdery. In verse two, it says, "I will tell you in your mind and in your heart by the Holy Ghost, which shall come upon you and which shall dwell in your heart." Now listen to this. "Now behold, this is the spirit of revelation. Behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground. Therefore, apply this gift, apply unto it, and blessed art thou for it shall deliver you out of the hands of your enemies." This gives us a remarkable insight into what Moses is experiencing here. That is that God is revealing to him through the Holy Ghost your course of action is to get up and move forward and command these waters to part.

00:21:11 Now, he was not going to take away the fact that they still had to take the journey, he doesn't lift them up and this cosmic hand reaches out and plops them over the other side. We still have to take those journeys and we still have to make that walk, but at least God has opened a way for them. I've noticed in my

own life that God is really good at opening ways. They're not always easy ways. You still have to make the journey, you still have to take the walk, but the way opens, and that's something that is invaluable, I think, to us in our lives.

Hank Smith: 00:21:45 This speaks so closely, at least for me, to the human experience of I can see all that God has done for me, and I want to believe he's going to keep doing this for me in the future, but the fears of what lies ahead can be overwhelming. Yet, if you look back, you think, "Well, look at all that I've seen so far." You saw what I did to the Egyptians. It's so hard sometimes to get those past memories to translate into future faith.

Dr. Aaron Schade: 00:22:16 Yeah, and that's where this all starts again. I'm asking you to look back. Before we move forward, look back and remember what I've done for you. It's not always easy to drum up those great spiritual experiences in the past when we're suffering, yet that's what it's asking us to do and when there's uncertainty ahead. As they get through this, I love when they, they get to chapter 15 that they finally get through, they see these miracles and God delivers them.

00:22:43 In verse one, this is sometimes called the [Song of the Sea](#). You have Moses, it says, "then sang Moses and the children of Israel, I will sing unto the Lord for he hath triumphed gloriously." And all of a sudden, that's the key. God really has triumphed gloriously. He really has prevailed. Now, this is that cute little girl, you remember Prince of Egypt? The cute little girl that starts singing that song, this is what she's singing is verse one, she starts that, "Ashira L'Adonai; ki gaoh ga-ah." John, we should get you to burst out a song for us here. That's the one. They're glorifying God because they've seen, that's coming back to where we started in chapter 19. You have seen everything that I have done, and I'm asking you to remember all of those things. Trust me as we're here now on this mountain peak that I have brought you here for a very important purpose.

Hank Smith: 00:23:45 Wow.

John Bytheway: 00:23:46 The idea "you have seen" reminds me, I think it was [President Henry B. Eyring's](#) advice to document the hand of the Lord in your life. Not just remember it, but put it down or write it down somewhere. Keep a journal, and that's the best purpose of a journal is to document the hand of God in your life. When you are doubting, you can go back and say, Wait a minute, he has helped me before. I've seen how he's helped me before. And maybe give you faith to move forward.

Hank Smith: 00:24:17 Nephi's going to do that. In 2 Nephi 4, in his soliloquy, he's going to be in a dark place. He says, "My heart groaneth because of my sins. Nevertheless, I know in whom I have trusted." Nephi looks back. It changes his outlook.

John Bytheway: 00:24:35 Good connection.

Dr. Aaron Schade: 00:24:36 It's such a beautiful concept to think, "I know in whom I have trusted." Yet, we, again, also know how difficult that can be to sustain that trust throughout life. That's the goal. The whole concept here is producing holiness in a way to where it becomes who we are and not just something we think about. In verse four, when it talks about, "I bare you on eagle's wings and brought you unto myself." We hear God, he's in relentless pursuit. If you go back and you look at some of the parallel language here, it's using verbs that are found in the Creation Story in Genesis. It's using *va tohu*. It's a word that means I brought you into this wilderness. It's empty and desolate. It parallels a passage in Deuteronomy 32:10 and 11. What this is talking about is the creation story of covenant Israel. Deuteronomy Deuteronomion is about the retelling of the law.

00:25:42 It's again, inviting a covenant type of understanding of the past. In verse 10, 32:10, "He found him in a desert land in the waste howling wilderness. It's using the word *Tohu*, which again is back in creation when it was empty and desolate. There was nothing there. He instructed him, he kept him as the apple of his eye, so we're just, we're feeling the love that God has for the people and why he's bringing them there. As an eagle stirreth up her nest and fluttereth over her young and spreadeth abroad her wings. Taketh them, bareth them on her wings. Beautiful imagery. They use a word here, *rachaph*, that again is used in the creation stories as, of God hovering over and watching until the desired outcome was set. And this is now how they're going to move forward as they begin to hear really the key points of this. And that's chapter 19 back in Exodus, verses five and six. Hank, would you be willing to read those for us because these are just so key?

Hank Smith: 00:26:49 Absolutely. Exodus 19:5-6. "Now therefore, if you will obey my voice indeed and keep my covenant, then you shall be a peculiar treasure unto me above all people, for all the earth is mine, and ye shall be unto me a kingdom of priests and a holy nation. These are the words which thou shalt speak unto the children of Israel."

Dr. Aaron Schade: 00:27:15 John and Hank, as we read those, what are some of the key words that really pop off the page and you think, oh, that's what we're getting at here. This is what God is trying to do.

John Bytheway: 00:27:27 I like peculiar treasure. I remember Brent Top teaching me something about that. Is it Segulah?

Dr. Aaron Schade: 00:27:35 Uh-huh. Segulah.

John Bytheway: 00:27:36 Is a peculiar treasure, and I know we're, we can be called a peculiar people. I like that it's not just peculiar, but it's a treasure, a valuable treasure, and a kingdom of priests. Not just a few, but everybody. Is that what he means by that? Everybody.

Dr. Aaron Schade: 00:27:56 Yeah, that does seem to be the message here. There is no Levitical order yet. The intent seems to be that we're leading you out here because I really do want you all to be involved in this. It's curious language you remember at the establishment of the Relief Society that part of what Joseph described is that God, and of course this is when they're in the Nauvoo period, they're starting to develop the ritual in Nauvoo, but he says, I want to make you, speaking to the Relief Society, a kingdom of priests. That was part of what he was promising them. There's something behind that that this is all inclusive. Even the concept of kingdom, a place designed for royalty, run by a king, a king who loves you, who cares about you, who in his eyes views you as a segulah, which means something like the most valued possession that he could ever have.

00:29:00 This is truly a word that describes the worth of souls is great. There's nothing more valuable to God than us. How many of us look in the mirror and that's the first thing that goes through our minds? That I'm the greatest thing God has ever seen, and not in an arrogant way, but in a paternal way. This is my child. There's nothing that this person could ever do that would make me stop loving them. Because I love them so much, I'm going to open a way here to take our relationship to a new level, where I will promise to you and you will promise to me that I will give you everything in this kingdom.

00:29:46 When you think about Jesus in the book of Matthew and Mark, how he talks about the kingdom of God is at hand. We think about as, I guess, inhabitants, citizens within a kingdom. We have rights, we have privileges, but we also have responsibilities. That's what we're getting introduced to here in the form of the Ten Commandments. It's introducing a responsibility back into the equation that is going to be again

something that is received by covenant. And it's really highlighting how sacred this experience is designed to be in the eyes of God towards his people.

- Hank Smith: 00:30:25 Two things. One, Aaron, I'm being reminded here that Jehovah doesn't forget his promises. He made this promise way back in Genesis 12. This family is going to bless all the families of the earth. When they get taken into Egypt, you gotta be thinking, this is not what I thought it would be. They're not blessing all the families of the earth. And second, I want all of our listeners to know that if you know Aaron personally, you get to know how compassionate Aaron is. He is passionate in his compassion. I think we've seen that so far today. He's saying, these aren't just murmurers, because sometimes we look at them in that generalization, look at all that God has done for you, and all you do is murmur. Aaron's saying, whoa, slow down. Give them the benefit of the doubt. This is hard. What they're going through is really hard. Just on a side note, that's what Aaron does for me often is he says, hang on. Take a look at what may be happening in their life and how difficult it truly is. I really like that. I've softened a little bit towards the children of Israel because I do kind of blanket them sometimes as murmurers.
- John Bytheway: 00:31:40 Yeah, I felt the same thing. I thought he is really personalizing this and looking at these people as our brothers and sisters, and that has softened me in the same way. You had me at it was June or July in the desert.
- Hank Smith: 00:31:55 Like, all right, nevermind.
- John Bytheway: 00:31:56 And I'm like, yeah. Nothing hits my murmuring switch like that.
- Dr. Aaron Schade: 00:32:01 These promises go way back. For Moses, we're going to do some backstory here. Let's go back for a second just to Exodus three. Because if we start looking at his life, if we look at Acts how this is broken down into the three, 40 year periods, then we've got Moses who is going into the wilderness after he's fleeing Egypt under the unusual circumstances that arise there. But who does he encounter in the wilderness? The Midianites.
- Hank Smith: 00:32:35 Yeah. Jethro and his family.
- Dr. Aaron Schade: 00:32:38 Of course, the significance of [Jethro](#) is we learn from Section 84 that he receives the Melchizedek priesthood from Jethro. This is a remarkable story because we're always looking at Abraham, Isaac, and Jacob, so we're looking further north, but all of a

sudden, modern revelation blows open this conception, and we actually have a group of people down in the deserts of Midian, which is further south in the Northern Sinai Peninsula into the eastern side. And they have the Melchizedek priesthood, and they are exercising that priesthood. That is mind-boggling. It happens to be this community that Moses encounters. For 40 years, you think about what Jethro could be teaching him, how God could be preparing him, so that when he's standing in front of the waters of the sea, he has the faith to raise that staff as prompted by the Spirit, and it responds. This would have been a really short story if Moses had not been properly prepared.

00:33:55 When we look back at chapter three, this is where life changes for Moses. It's the burning bush experience. We hear something again of the compassion of God. This is Exodus 3:6. "Moreover, he said, I am the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face where he was afraid to look upon God." When we fast forward and we see the people later on in the Exodus stories, they're also flinching from God and we're like, what's their problem? Moses had gone through this himself. He understood what it was like to be afraid in front of a being that is the most powerful being, and he doesn't know whether his intentions are good or bad. And so he's coming to learn that God is compassionate. I have surely seen the affliction of my people, which are in Egypt, and I have heard their cry by reason of their taskmasters, and I know their sorrows.

00:35:05 This is the bottom line. God knows you, God knows me, and he understands our sorrows. If we're ever in a point in life where we think that somehow that is not part of the equation, these stories remind us very vividly that God is aware of suffering, our suffering, and how hard it can be to liberate us from those pains we experience in life. This is taking a people out of the most powerful kingdom on the planet at the time. In verse 12, where Moses is having, again, his personal experiences with God, he said, "Certainly, I will be with thee." God is trying to reassure Moses. What you're asked to do is impossible. Yes, I understand, but I'm God and I'm very good at doing the impossible. I will be with you, and I have sent thee. You're doing this not for yourself, but because I have sent you. You're my worker to free and save.

00:36:12 Listen to this part. "When thou hast brought forth the people out of Egypt, ye shall serve," meaning all of you. That's coming back to the earlier question about, is this designed for everybody? Becoming a kingdom of priests? The answer is yes. You shall serve God upon this mountain. Everything that Moses

is experiencing, his own theophany, his communion with God. God's telling him right now before the Exodus. My intention is to do this for all of them. That is the goal that we're trying to accomplish here. Not just your experience, Moses. It's their experience too. For me, that's a very powerful part of the story.

- John Bytheway: 00:37:03 I like how you're connecting that. Moses can look at the children of Israel and say, yeah, I know what you mean. I was there at one point and my faith is growing and yours will too, but I was there with you at one point.
- Hank Smith: 00:37:17 I feel for those listening and I'm in that same camp who, like you said, Aaron, we look back and we can see the hand of God. It's, as John said, if we document it, it's almost blatantly obvious that God has led me this far. Yet, when you turn and face the future, that confidence doesn't sometimes translate into, I can do this. I can become. God will really make of me what he plans on making of me. This story is hitting close to home, and I think this is maybe your intention, Aaron, is not just see these people, but see yourself.
- Dr. Aaron Schade: 00:37:56 Yeah. It is something that's so personal for Moses that everything he's being asked to do that will eventuate in the people receiving the same experiences that he's having. Think back to Moses chapter one. What does Moses experience?
- Hank Smith: 00:38:16 Incredible visions and incredible darkness. Like overwhelming darkness and fear.
- Dr. Aaron Schade: 00:38:23 And how does he prevail?
- John Bytheway: 00:38:26 I know in whom I have trusted.
- Dr. Aaron Schade: 00:38:27 Yeah, these stories are remarkable because Moses one is a preface to the creation stories. Everything that he's learning in chapter one, when Moses receives the revelations of creation, the lens is Moses 1:39. Before we even get to creation as a thing, we're getting creation as a purpose. My whole goal is to bring to pass the immortality and eternal life of my children. That's the lens that we look through in the Bible. Everything that happens, everything that we go through in life, if we could just take a step back and say, wait a second. I understand that what I'm going through, first of all, God understands, but I also understand that he's with me and that what he's trying to accomplish will be something that may not resolve in this life. What I'm experiencing may be so extreme and severe, whatever

that is, but in eternity, immortality, and eternal life is where God's journey is designed to take me.

00:39:43 And if I hear him, trust him, endure with him, I'll get there, no matter how hard the journey. For Moses, chapter one, you get the sense that he's on that journey himself, and he's having revelations, and he's hearing God call him my son. And all of a sudden, wait a second. I'm a child of God. That means something. We see him again having a series of visions and asking questions that eventually leads him to better comprehend. And in fact, in verse 30, Moses one. Moses says, Tell me I pray thee why these things are so. Moses wants to understand why are we doing all of this? Why do you care so much about all of these people? And so for Moses, he's given this promise back in verse 25, calling upon the name of God, he beheld his glory again. This is what I love about this, because you remember Moses chapter one.

00:40:51 It's after the burning bush experience, but before the Exodus. All of this stuff is happening. God just doesn't visit him at a burning bush and say, good luck. Get on your way. He's revealing to him over and over and over again. He says, "Blessed art thou Moses, for I, the Almighty have chosen thee, and thou shalt be made stronger than the many waters, for they shall obey thy command as if thou wert God." Have you ever had one of those experiences where you've received a blessing in your life and you're like, I have no idea what that's going to look like. I don't know what's going on with that. Moses is hearing here, you're going to command the waters as if you were God. You just wonder at what point in his life he's able to take a step back and say, oh, now I get it.

00:41:42 [Elder Faust](#) several years ago said, "If through priesthood blessings, we could perceive only a small part of the person God intended us to be, we would lose our doubts and never fear again." He didn't say we wouldn't have concerns, didn't say life wouldn't be scary, but we would lose a greater fear and lose doubt in God, in ourselves. These stories and episodes are very, very personal. For Moses, for me, it's very helpful to look at that picture because it's just so easy to take a look back and see these with, well, that happened a long time ago. That's a neat story. But all of the side stories are really what make these episodes converge because it's a fulfillment of personal promises, not just to Moses, but now to the people who are going to be recipients of an experience that allows them the opportunity to commune with God if they're willing to do what God is asking them to do to qualify for that.

Hank Smith: 00:42:52 I'm seeing this in a different light. I'm seeing this as a story of I can take you from one state to another. I can take you from a slave in Egypt, an abused, nameless being in Egypt, and I can give you a name and make you a holy, divine being who blesses the whole world. The same is true of today, right? I can take you from where you are, from slavery or abuse or addiction. I can take you from any of this. Like you said, Aaron, if you'll trust me and follow me, I can make you holy. What was that you just said? If we could see the person he intends, the glorious being he intends, you'd jump in.

Dr. Aaron Schade: 00:43:39 Yeah. Well we could go into more detail on this. I know we're already on verse four. I know we're moving at a snail's pace here. Have you ever asked the question, what does it feel like to be in the presence of God? I know it's not something I think about a lot. It's just not a real experience for me. But Moses back in chapter one said, "I was transfigured before God. I felt as if I would wither before him." Wither, of course, means to, like, melt or keel over. And he started thinking, okay. And yet we start reading some of these accounts from the school of the prophets. You remember that story where they prayed for an angel and it starts to come and they call it off because it feels like they're going to perish. Joseph comes running in, "What are you doing?" Oh, we prayed for an angel. He's like, it was at the door. Like, it was at the roof. It was almost here.

00:44:29 You remember that story by [Melvin J. Ballard](#)? He said, "I had an experience." He says, "As I approached to be introduced, I saw the most glorious being my eyes have ever beheld. I saw his arms extended." He says, "If I live to be a million years old, I will never forget that smile. He took me into his arms and kissed me, pressed me to his bosom and blessed me until the marrow of my bones seemed to melt." He says, "If I ever had a chance to feel that again, I would give everything that I am, everything that I could ever become to feel what I felt then." These spiritual experiences that we sometimes are blessed with, and particularly just these very personal communions with God are meant to help burn within us an experience that is lasting.

00:45:25 We could say, I don't feel that a lot. I don't get the burnings in the bosom, but the Spirit works differently with each individual. Those experiences can still be very powerful even if it's, yeah, that makes sense to me. Or, yeah, I feel like that's right. Those can be just as powerful as the ones where we feel like my heart is about to explode because I feel the love of God in a way that I have never felt it before. Again, this is what the people are being prepared for on this experience at Sinai.

- John Bytheway: 00:45:58 I'm reminded of one of the accounts of the first vision where [Joseph Smith](#) said, "My soul was filled with love and for many days I could rejoice." I thought Moses has got to be going through that same thing. One of the things I hope this year is we all go through the Old Testament, a lot of people say, well, the God of the Old Testament's kind of mean and angry and vengeful, and the God of the New Testament's kind of nice, and anytime we can say not so fast, slow down and look at this. I think that's wonderful because this is Jehovah who is Jesus Christ who is the same being.
- Dr. Aaron Schade: 00:46:35 You're right. This is our inclination. When we hear God is a loving God in the Old Testament, we flinch because we think, I don't see it. Yet, it doesn't get more personal than this. In the story, it talks about "the people hear that when I speak with thee and believe thee forever," this is in verse nine in chapter 19. They're going to believe thee forever, which is different than what they had back in the Exodus after they crossed the sea. It said they believed in Moses. It negated the part that said forever. Something supposed to be lasting about this particular experience. They're told to prepare and to come in verse 17, they brought forth the people out of the camp to meet with God. They stood at the nether part of the mount. Now we're starting to, again, have a picture painted. You just think of this mountain.
- 00:47:29 There's going to be certain places on this mountain that you can go, and certain places that you cannot go. We're getting essentially a pattern delineated that is going to really be encapsulated in the tabernacle, meaning that this is the delineation of holy space. Now, not every mountain theophany that occurs in scripture is inherently infused with ritual. You can have people going up, Nephi or Moses going up and communing with God. And we sometimes hear that mountains are the temple experience for people. This seems to be a case where that actually is what's happening, because again, they're delineating sacred space. You can only go here unless you are prepared, and that's where the Ten Commandments are going to come in, as well as the subsequent commandments that were designed to create holiness. If you reach that level, you can go to the next level on this spectrum of holy space, to the point where you eventually get to the holiest place where God himself dwells.
- 00:48:40 The tabernacle is really going to be the microcosm of this experience on the mountain here, but the people are trembling, and again, this is, the smokes and the fires, and yet it says the Lord descended upon it in fire. God dwells in everlasting

burnings. There is something about the glory of God that we can't just stumble upon, casually walk into. The people are being warned. Don't transcend a certain place because your life really would be in jeopardy. You would not be able to endure his presence unless you are prepared to do so. And for Moses, it required a transfiguration. Again, that opens some questions about, is he getting transfigured every time he goes up and down the mountain? We know at least one other time he does, and he's like putting veils over his face because people can't endure his presence. There's some really sacred things happening here.

00:49:36 Verse 21, "Lest they break through unto the Lord, to gaze, and many of them perish." Life is at stake here in a different way now. That is being prepared to endure the presence of divinity actually takes a physical toll, which again, Joseph describes when he's worn out after these experiences of communing with heavenly messengers. There's something physically taxing about a transfiguration in all of this.

Hank Smith: 00:50:06 Love their enthusiasm in verse eight. "All that the Lord hast spoken, we will do." The saying is, "Enthusiasm is common, endurance is rare." I can't tell you how many times in my life I have felt this way. I am in. I'm going to do everything. I want to, I want to keep this feeling forever. Then the fear sets in, the distractions, the old habits, the problems. But they're willing. You can see that in verse eight. They're willing.

Dr. Aaron Schade: 00:50:38 And that has to be worth something to their credit. Again, everything that they've gone through, they're trying their best through all of this. That leads us to the Ten Commandments. Do you want to jump over to the Ten Commandments now and take a look at those in chapter 20?

Hank Smith: 00:50:52 Let's do it.

John Bytheway: 00:50:53 Okay. I heard you say earlier, there's different times when Moses goes up to Sinai. Where again does Moses chapter one fit in the sequence of things?

Dr. Aaron Schade: 00:51:05 So according to Moses chapter one, here's the chronology that it gives. This is verse 17. It says, "And he gave me commandments when he called me out of the burning bush saying, call upon God in the name of mine Only Begotten and worship me." We know that he's had the burning bush experience by Moses chapter one. We also then learn later from verse 25 that I'm commanding you to deliver the people. Therefore, you will part the water, so we know that it's also

before the Exodus. That's the chronology of chapter one is somewhere in between the burning bush experience versus leading the people out during the Exodus from Egypt.

John Bytheway: 00:51:55 I just wrote down burning bush, then Moses chapter one, then go deliver the people. Part of that story is Sinai.

Dr. Aaron Schade: 00:52:06 Yeah.

John Bytheway: 00:52:07 Is Ten Commandments Sinai?

Dr. Aaron Schade: 00:52:09 Yes. Again, this may not be quite as fast paced as we may assume because if Acts 7 is correct, then there's 40 years in between him leaving Egypt and going back and delivering Israel. He's having some significant preparation time. But chapter one, again, it could be in a different location. It says at the end of chapter one, we don't have any idea where this is happening.

Hank Smith: 00:52:35 Aaron, just for my information, when I teach this, 40, students ask about it all the time. Like, does it mean 40? Can it mean many? Can it mean just a period of time? How do you teach it?

Dr. Aaron Schade: 00:52:47 There's no question that it does have some symbolism behind it. It's just it's something that repeats itself in the ancient Near East. It could be something that could just mean a long time. It could mean a generation. There also seemed to be some instances where it might actually be around 40 years that something's happening.

John Bytheway: 00:53:05 It felt like about 40 years for me to find my wife.

Hank Smith: 00:53:09 So you just say it took 40 years.

John Bytheway: 00:53:12 Yeah.

Hank Smith: 00:53:13 Even though it was 32.

John Bytheway: 00:53:15 33, yeah.

Hank Smith: 00:53:16 33 it's pretty much 40.

Dr. Aaron Schade: 00:53:21 The big question is at what point does he receive the Melchizedek priesthood from Jethro? That's an interesting question. Like, clearly it seems by the time he gets to the deliverance, you know, it's like how many years did he have it before then? At what point did Jethro bestow that priesthood upon him? To me, that's an interesting question of how many

years or decades he had been preparing for all of this, because most of us need a lot of training before we do something grand, especially something as grand as parting the seas.

- Hank Smith: 00:53:52 Parting the Red Sea. Yeah.
- Dr. Aaron Schade: 00:53:54 But he had a good trainer.
- Hank Smith: 00:53:56 Yeah. And he's not from Isaac. I think that's significant. What you said earlier is we think, oh, it's gotta come out of this side. And it's like, no, he's son of [Keturah](#)? Is he from Keturah?
- Dr. Aaron Schade: 00:54:08 From the line of Abraham and Keturah. Yep.
- John Bytheway: 00:54:10 There's other lines of priesthood out there, which blows people away, but of course, I mean, Adam wasn't House of Israel. Enoch wasn't House of Israel.
- Hank Smith: 00:54:20 Noah. Yeah. Aaron, we've had you for a while now. We've covered a whole chapter. Are we ready for chapter 20? Are we ready for the big ten?
- Dr. Aaron Schade: 00:54:29 Let's do it. These are significant because we had this interlude now because you've got him up on the mountain. Now we're going to drop, okay, let's make sure that we understand there's some requirements here. And then after the Ten Commandments, we get a series of other requirements, but then it drops us back into the storyline where we're back at the mountain, going back and forth about whether this is actually going to happen. If we're coming back to this concept of a covenant code, of a covenant made between parties, then that's where we're at here is we're at the part that they call stipulations. Stipulations, blessings. It's like it wants us to be clear, this is what is expected from you before you're going to be prepared to commune with God. This is your behavioral code, your covenant code. And I just love the way it starts with, "And God spake all these words." So when we think of a commandment, in Hebrew it's tsavah, it's the words coming out of God's mouth.
- 00:55:24 That's what we're following. That's our authoritative figure. That's whose instructions matter most to us is what God is speaking. Again, you just sort of hear that this is a theme that repeats itself and God spoke. And it leads into now some of the instructions that come. And we hear this again, this repetition of this historical prologue, "I am the Lord God, thy God." I love that part. I'm like, not just God, but I'm your God, which have

brought you out of the land of Egypt and out of the house of bondage. So again, it's a reminder that you can trust me. I'm doing this for you. I've brought you out. I've led you here. I'm not trying to hurt you, which is, again, has been something they keep asking.

00:56:10 By the way, just kind of a side note, something that changed my life. Elder Holland, you remember he gave a talk and it was called A Saint Through the Atonement of Christ the Lord. In this, he said something I've never forgotten, yet it's so easy to forget. He said, "God does not now, nor will he ever do to you a destructive, malicious, unfair thing, ever. It is not in what Peter called the divine nature to even be able to do so. By definition, and in fact, God is perfectly and thoroughly always and forever good. Everything he does is for our good. I promise you that God does not lie awake nights trying to figure out ways to disappoint us, or harm us, or crush our dreams, or our faith." I don't know how to say that more succinctly. God loves us. He's not looking for ways to crush us or punish us or destroy our dreams. All of these feelings that the people are having are completely understandable. If we just view God through a different lens, which is what they're being asked to do, because again, that's back in chapter 19, there's this preoccupation with do not fear, God will come down in your sight.

00:57:45 The commandments then are something to now personalize and bring us closer to him, to produce a holiness that opens up that communion with God. As we begin to see this and he's describing, I'm the Lord thy God, you'll have no other gods before me, in verse three. Again, this is really poignant because they've just left what environment?

John Bytheway: 00:58:09 Egypt.

Hank Smith: 00:58:10 Yeah Egypt.

Dr. Aaron Schade: 00:58:11 Yeah. And you may have discussed this when you were talking about the plagues, but there's several of those plagues that have parallels with the manifestation of Egyptian gods and goddesses. Again, there's something that's trying to remove this from the mentality of the people. I am your God. Look what I've done and I've brought you here. Nobody else is doing that for you, but I am. Sorry, there's a play on "I am" there. You won't have any other gods before me because it's me and you and we sometimes hear that God is a jealous God. We've all heard it explained that he's zealous is the way that this is. He's in relentless pursuit. He's passionate. He loves you. He cares about you. That is his zealousness. So again, it's just turn to me, hear

me, and I promise I will never abandon you. So as the commandments begin to go forward, which again, we're going to encounter here in verse four, you shall not make unto thee any graven image.

00:59:14 Now, this is going to become an issue here in just a few chapters that don't make any graven image. It's clear that in our mentality, you might think, well, I really don't have any struggles. I'm not going to head out in the backyard today and in the midst of my barbecue I'm going to make sure I fashion some kind of idol. We may not struggle with that, but they did. Part of it was Paul, the mysterious God, the God that nobody has heard of. He just, you gotta cover your bases. That mentality of, I'll take help from anywhere I can get it. And God's saying, You don't need to go any further. I'm right here. Don't make any graven image or likeness. Again, when you start hearing image and likeness, where does that take you back to hearing those two words?

Hank Smith: 00:59:55 That's right. The creation account.

Dr. Aaron Schade: 00:59:58 When God says in creation I made you in my image and likeness. It's using two different words. It's using tselem and demut, which one of them is clearly denoting something physical, meaning that God's children are created physically in his image. It's usually referred to something as physical, but it can also refer to content, what's within the image. If you take that, it means that God has created us to look like him, possibly with the abilities to think like him, to feel like him, to act like him, to behave like him, to pursue the same goals as him. In the creation account, it's very, very specific. Everything else leading it says, and everything was created after its kind. Think about what that means for animals, plants, and then all of a sudden people. We were created in the image of God after his kind.

01:01:02 It doesn't say that specifically, but that's what image and likeness is, is trying to get us to think about. Is that God actually is trying to make me something greater than I think I am. Not in some ostentatious way, not in some proud way, but just as his children, his whole purpose is to bring to past our immortality and eternal life, which is a state that he now dwells in. If we can look in the mirror and think that this is why I'm rolling out of bed today, that whatever I'm going through, whatever responsibilities I have, whatever questions I have, whatever concerns, if that's my guiding mentality, I know that God cares about me and that this is what my day is, is hoping to accomplish, whatever that looks like. We could go off on all sorts of tangents here because there's some really fascinating

Mesopotamian and Egyptian rituals and ritual texts that talk about how to make an idol.

01:02:06 It goes through and describes all of these things. It describes about how you go through and you form and you fashion. It's using these same words of image and likeness. You set it in a garden, you go through a ritual of breathing life into it, and when it's done, the end product is a God. It sounds weird, but that seems to be what God is saying here to avoid. First of all, I am God. You don't need any others. You don't need to make anything different. Second, I made you in my image, and by making these other images, it may deflect what you see in yourself. Well, this isn't just about what you see in me, but perhaps it's diminishing what you see in yourself. There's something about this, don't create any graven images, because it's taking our gaze away from God and his purposes for us.

01:02:57 Maybe there's some catchphrases here, even though they're different words. They may take us back to creation. John, could you read these verses 8 through 11 for us about the Sabbath? And listen for the connection here back to creation.

John Bytheway: 01:03:10 Okay. Exodus 20, beginning in verse eight. Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God. In it, thou shalt not do any work. Thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days, the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it.

Dr. Aaron Schade: 01:03:46 Thank you. As we listen to the Sabbath, what are some catchphrases or words that sort of jump off the pages at you?

John Bytheway: 01:03:54 Well, I don't have a maid servant, so not that one. Working, labor.

Dr. Aaron Schade: 01:04:00 Which is an interesting concept because God's work and glory doesn't say his vacation and glory. Like God's work is work. And yet, have you ever held a calling in the church where all you did was work all day on Sunday?

John Bytheway: 01:04:18 Yeah.

Dr. Aaron Schade: 01:04:19 There's something about this that seems to take us beyond maybe a narrow definition of work, but maybe trying to focus us

on a different kind of work. That is the work and glory of what God is trying to accomplish. There's something in here that's fascinating to me, and that is that it's linking the Sabbath back to creation. If we have that mentality about the purposes of the Sabbath, that somehow, every time I worship on the Sabbath, I'm supposed to be thinking about the creations and God's purposes of creation. Then we start hearing words like holiness. He sanctified. He hallowed. And I think, huh, wait a second.

01:05:10 Let's do the chronology here of creation. By the time we get to the seventh day, everything's been created, people have been created, and it's as if the seventh day is an open story, an open book, a chapter that hasn't closed on creation yet. Everything that Moses 1:39 is describing is what's unfolding during that period that was designed to be hallowed and sanctified. Now, again, yes, we do have a specific day that is nuanced to remember that on a weekly basis, but in creation, it was a story that wasn't finished yet. It was a day that was not finished yet. Does that make sense? It seems like what God is doing, and again, by creating now, an outlet that says, make sure every seventh day you keep remembering this. Then we can look back on the Sabbath day and say, this is a time now for me to think about a new creation story.

01:06:17 What can I create this week that will enable me to fulfill the purposes of God? Because again, we're thinking the word seven, there's a verb, there's Sheva. It means seven, but it can also mean to swear oaths. Just the language behind seven is something that becomes significant. And of course, kadosh, the concept of being holy. That's what the temple, the Beit HaMikdash, is the house of where holiness is, the house of holiness. There's something that's all converging on this paradigm now of this temple-like experience on the mountain that God is asking the people to always remember that swearing oaths is something that is sacred and something that you should remember frequently and never forget that, again, my purposes are to create and to sanctify and to make you holy by this series of rituals and remembrances that will more or less bring you back into this mentality of here's what I'm trying to do with you.

01:07:22 [President Nelson](#) talked about this. This, when we get over to Exodus 31:13, he talks about, you know, our oaths, our pledges on the sabbaths. And the word that they use there is oath. That's the Hebrew word, but it means a sign. And President Nelson talked about, when I figured out that the Sabbath day wasn't about dos and don'ts it was about my personal pledge to God, then that's when the Sabbath can become more sacred to

us because it's more about not what I'm refraining from doing, but what I'm promising God I will do and how that will manifest itself. And each of us can design what that looks like. And it can be something that's very personal to us.

- Hank Smith: 01:08:05 Maybe the Lord left the seventh day to us. Now you do a little creating.
- John Bytheway: 01:08:11 I was sitting in that talk at the Marriott Center. It was called Reflections and Resolutions. This is what got my attention. He said, Here's a spiritual yardstick. If you want to know how you're doing, you know? How do you feel about the Sabbath day? I'll share some of my personal reflections with you. When I was your age, I wondered just what activities were appropriate for the Sabbath. I read lists of dos and don'ts, all compiled by others. Now I have a much better understanding which I gained from two Old Testament scriptures. One is from the book of Exodus, the Lord spake unto Moses saying, this is Exodus 31. "My sabbaths ye shall keep for it is a sign between me and you throughout your generations that you may know that I am the Lord that doth sanctify you. The similar message is in the book of Ezekiel.
- 01:08:59 I gave them my sabbaths to be a sign between me and them that they might know that I am the Lord that sanctified them. I am the Lord your God. Hallow my sabbaths. They shall be a sign between me and you that you may know that I am the Lord your God. And then [President Nelson](#) continued, "Pondering these scriptures has helped me to understand my behavior on the Sabbath constitutes my sign to the Lord of my regard for him and for my covenants with him." That idea of Ezekiel 20:20, 20:20 sounds like vision. The Lord's watching me, this is our sign. This will be a sign between me and you that you may know. Wow, that's an easy verse to remember for that. A spiritual yardstick, how do I feel about the sabbath day? The other yardstick he gave in that talk was, what do I think about during the sacrament? Which is two really great spiritual yardsticks he called it.



- John Bytheway: 00:00:01 Welcome to part two with Dr. Aaron Schade, Exodus 19 to 34.
- Hank Smith: 00:00:07 John, I feel for people out there who maybe are a little bit like me and don't do this very well. And it can't be about guilt and I better do something on the Sabbath. It's gotta be about a relationship. Aaron, I really liked what you said. It's not about what you don't do, it's about what you create. You can create relationships on the Sabbath. You can create goodness and kindness and service and help and love.
- Dr. Aaron Schade: 00:00:37 And that can be tailored to each of our personal experiences. It's so easy to point the finger at somebody else and just say, man, you're just, I can't believe you're doing that on the Sabbath. When in reality, maybe that's the best situation for me because I am trying to create a relationship with an individual that may not think like me, that may not have the same mentality about the Sabbath of me. But it doesn't mean that we can't do something in the spirit of love to create those relationships in ways that, again, are personalized to our individual experiences.
- John Bytheway: 00:01:10 Yeah. I love the connection you made between when we think of work, we think of work labor like being out there with a shovel or something, but God's work is bringing to pass the immortality and eternal life of all of us and we can, like what you guys are saying, assist in that work with each other with relationships, with ministering. That is work, but it's God's work.
- Dr. Aaron Schade: 00:01:35 And it's something that exalts, it's something that inspires. It's exhausting, but it's something that brings us closer to God and those with whom we serve closer to God. And it can be a real win-win for everybody. But that's what the commandments are designed to do.
- Hank Smith: 00:01:52 Aaron, that can be a real paradigm shift, at least for me. This is a day of creation. He tied it to creation on purpose.

Dr. Aaron Schade: 00:01:59 It's really a sacred tie. He wants us to keep in remembrance what it is that we're doing here. All of the commandments steer us in different directions. This one, we talk about thou shall not steal. It's clear that that has to do with property. And, you know, the feelings that that can evoke if somebody takes your stuff. And I even love the story in Elisha. You remember that Elisha, somebody approaches him and he's performing all these miracles and someone says, hey, I lost the ax in the river and it's borrowed. Because it could cause some harsh feelings that I lost something or that could be perceived as stolen or whatever. This concept of stealing, forgive me for taking liberties here and how I expand this definition of what is stolen. This is something that I was reflecting on and that really became something poignant for me as I think about the concept of stealing.

00:02:56 As I was pondering some nuances of that, I thought, what about the concept of stealing someone's dignity? What about robbing someone of hope? Stealing someone's confidence in themselves or in God? Or robbing and stealing justice from the downtrodden or the most vulnerable? What about robbing mercy of justice? When our kids were really young our boys would fight occasionally. I know that's hard to believe, but, and the older one would sometimes come in and say, "My fist hungers for justice." Quoting [Kung Fu Panda](#).

00:03:36 What about stealing self-worth or robbing another's hope in the gospel, the story of Alma and Corianton. And that was a discussion we were having just a few weeks ago with the writing committee for the scripture helps working on the Book of Mormon now. We were talking about Alma's concern, obviously, for his son, but also for the effects that Corianton was having on other people. Alma understood the concept of fixing what you had broken, fixing the pain that you had caused others. Sometimes that was robbing them of a confidence in God, confidence in His gospel. When we're in a position where that happens to us, we know how much that crushes us. We know what it feels like to have hope taken away. We feel the sting of losing dignity. Our reaction can sometimes be to lash out and make sure that somebody pays for it.

00:04:30 And yet, it feels like these commandments are trying to say, even if you're on the wrong end of this equation, it doesn't mean that you respond in kind. I get the eye for an eye, a tooth for a tooth thing that's going to come up, but that's a law that was given to make sure that punishment never exceeded a fair punishment. This concept of thinking about what we can take from other people is something that's really been on my mind a lot lately.

John Bytheway: 00:04:59 [Hank](#) has a metaphor that I really like and is easy for kids to relate to about crushing your chips. You want to explain that, [Hank](#)?

Hank Smith: 00:05:10 I can. I got this from my buddy Steve Rose. We taught together for a year at Copper Hills High School Seminary. We would take a bag of chips, and you can do this with your seminary students, you could do this with your family. I would do this with elementary school assemblies. I would take a big bag of chips. I would say, this bag of chips is your friend or your brother or your sister, and they look fine. They look fine. Look at them. And then you say something to them like, oh, you're so dumb, or any insult that we throw around, stealing someone's confidence, as Aaron said. And I would crush the chips into the microphone so you could hear it. But then you straighten the bag back out and it looks fine. It looks the exact same. Nothing has happened. Look, he's fine.

00:05:58 And then someone else does it and crushed again. Someone else says something, crushed again, and pretty soon we're this big bag of crushed chips. So we came up with a saying for people to say in their family, hey, don't crush my chips. Which means, hey, you're hurting me on the inside. I look the same on the outside. John, thanks for remembering that's funny.

John Bytheway: 00:06:21 I love that metaphor because what you just said, you look all right on the outside, but you might think, oh, I tease him all the time, or I tease her all the time. Oh, they're okay, but some people might be crushed inside. Aaron brought that good metaphor to mind. We can all relate to Doritos and barbecue Lay's potato chips.

Dr. Aaron Schade: 00:06:44 An important thing is for anybody who's feeling that way, because that's such a great metaphor, nobody likes to open a bag of chips and have the things crushed all over the place. Yet to think that somebody might be feeling that way inside. And if anybody is feeling that way, it's on us to be able to help restore what was lost, whether it's confidence, whether it's a feeling of self-worth. It's so easy to stand back and do nothing, even though you know somebody is being devastated by the behavior of someone else. Out of fears, out of concerns, we just say, I'm not going to get involved in this. It's on us to try and restore that confidence to people that have truly been mistreated and had it stolen from them to be a part of helping to restore that because bearing false witness can have a similar application.

00:07:37 Again, forgive me for taking liberties on this. Bearing false witness, falsifying stuff, taking things out of context, presenting false facts or manipulating truth. It's like you don't do that because it results in people getting harmed. It removes the end equation of truth. We can look at this and I just think sometimes we're woefully uninformed of the circumstances and we just misjudge people. When we do that can cause so much pain when we judge somebody improperly and unfairly without understanding what they're going through and sometimes we discriminate and we treat each other with harshness because we think we're better or more important somehow.

Hank Smith: 00:08:25 They deserve it and you don't know what they're going through. Aaron, I really appreciate this. When you said taking things out of context, right? Trying to paint someone in a bad light because you can share this piece of information, not the whole story, but I can share this piece of information. I'd never tied that to bearing false witness. But it really is. You are deliberately painting a different picture than what you know to be true, so gossip. You could easily be bearing false witness. Oh, I'm going to leave that part out. It's not as juicy.

John Bytheway: 00:09:05 Yeah, making someone an offender for a word or how they tried to trip up Jesus with gotcha questions. They weren't about learning truth. They were just gotcha questions. Let's get somebody in a debate and make them say something. And in the internet age, pretty easy to take people out of context. And it's going to get worse with AI.

Hank Smith: 00:09:27 Aaron, I'm sure that when God says, "Thou shall not kill," he's talking about not taking life. I'm looking at the way you're telling us to look at these and I can kill someone's reputation. I could kill their confidence.

Dr. Aaron Schade: 00:09:41 Yeah. This is a community that's trying to learn how to live together. It is them and they're moving in a direction. If they can't figure out how to get along, they're in for a bunch of problems, which won't take long for them to encounter here. For God, as the story moves along, we get these commandments and it's like, here's your expectations. And then we get back to verse 18 and we're back to the people seeing the thunderings and lightnings again. Again, it's now the expectations are clear of what's happening. There's a little bit of reservation here in verse 19. They said to Moses, "Speak thou with us, and we will hear, but let not God speak with us unless we die." Again, we're just coming back. And again, I'm sure Moses can empathize with this because he felt fear in front of God. For Moses he's just like fear not.

- 00:10:37 God has come to prove you. That word in verse 20 is nissah. It's the same word that's used in Genesis 22 with the Abraham story. It doesn't necessarily mean he's trying to, like, put you on trial or trick you into something, but it can also mean to give experience. Don't be afraid. God didn't lead you out here to die. He did not bring you out here to cause you pain. You're about to have an experience that is rare, but that can become more frequent if we can develop holiness, and that is that he will go before your faces, and that he will be with you. This concept of Emmanuel is nothing new to Isaiah, it's nothing new to Matthew. We yearn to be with God. In this case, God really is there, and they're seeing the smokes and the fires, and it's becoming a part of the reality, but again, it's flinching back.
- 00:11:34 And this is, again, what's such an interesting part of the story is that we can control in some measure how far we're willing to go with this, that we can put the brakes on and say, I'm not quite ready for this type of relationship to God, but God's not stopping us per se from that relationship. He may stop and say, this is a holy place. You can't go any further until we can take this as far as we want it to go, and that we can inquire and we can try and develop a relationship with God based on holiness that brings us into a more personal relationship with him. And again, keeping these commandments, understanding the purpose for their journey to commune with him and that he has actually brought them there himself, that's something that is designed to instill confidence within them, but we all know how hard it can be to feel confidence in God when something is frightening us.
- 00:12:29 When we get to chapters 21 to 23, which we're not going to talk about, we're interspersed here with the building and construction of the tabernacle, so, we're kind of jumping through time in today's reading to different chapters. Some things that really caught my attention, this is in Exodus 22:21, and it says, "Thou shalt neither vex a stranger nor oppress him, for ye were strangers in the land of Egypt." For Moses, this is a man who understands what it's like to be homeless. He flees Egypt, he goes into Midianite territory. The word gare is something that means foreigner or alien, and he's driven into a place where the Midianites could have really treated him poorly, but he found love, he found compassion, he found a family that welcomed him. You remember that as the Exodus starts, it says that a mixed multitude left with them.
- 00:13:33 There weren't just Israelites, that there were other people, Egyptians, that came with him. As they move forward, they're going into foreign territories. For example, the story of Rahab,

we're going to see them bring in an individual that's not from amongst them. For Moses, I think it meant the world to him that he was welcomed into a place that wasn't his home. You remember the name of one of the children of Moses and Zipporah was Gershom?

Hank Smith: 00:14:08

Yeah.

Dr. Aaron Schade: 00:14:09

That means a foreigner there. It seems that Moses was so touched of being received into a community that wasn't his own. Being extended love and kindness was something that really, I think, impacted him as he realized the diverse communities that he was going to encounter along the way. We began to see God revealing some of these laws that are saying, you make sure that you're compassionate towards the people that you encounter because you were a stranger once too. Don't forget that. There's just something again about that that resonates with me of being accepting of individuals who need a family, who need to fit in. And we all know what it feels like at times not to fit in. Yet, some of these laws that we encounter in these chapters 21 to 23 focus on that type of concept of being accepted and extending that kindness to others.

John Bytheway: 00:15:16

Hank, who was it that talked to us about these wonderful rules of [hospitality](#) in the Middle East? When you find a stranger and how you even defend them in your home and everything and you make sure they're fed, because you were strangers once, I love how the Lord reminds them of that. You've been in that place, don't forget.

Hank Smith: 00:15:37

Yeah. John, how many times has it happened on this show that someone shows me something I've never thought of before in a text I've read quite a few times. The way Aaron threw some different light on the commandments there is very impactful. I have lots of notes. Aaron, let's keep going. Where should we go next?

Dr. Aaron Schade: 00:15:57

Yeah, let's look at chapter 24 because our story picks up. We have now Aaron and Nadab and Abihu, his sons, and seventy elders of Israel that are going up now to elevate this experience now. Everything that God has been intending to do, we now have a select group going up that have been invited and the people have been balking, but God still wants to accomplish some important purposes here. So as they go up and the people are declaring in one voice that all the words which the Lord has said, we will do. There's still this commitment that says, yes, we still want to keep pursuing this course. But now these seventy will go up as representatives of the group, which is interesting

because again, we're seeing how this is going to develop later on in the story. It's going to be the priests that represent the people now in the tabernacle who will then go before God in their place, representing them.

00:17:00 It's like we're seeing the training of a priestly class here, a group of people that are eventually going to represent the group as a whole because of this golden calf episode that's going to happen to where the people aren't quite ready to do it for themselves. So let's get the priestly system in place that will allow them now to stand before God on their behalf. So we're seeing a training going on here in this sacred space as they're going up and down the mountain to holy places. But we're seeing Moses writes the words of the Lord, this is verse four, which again, this is really characteristic of covenant codes between parties. Again, you're writing everything down now, and eventually you're going to read those in the presence of everybody. Moses wrote all these words down, and you have them erecting these pillars, these 12 pillars representing the tribes of Israel.

00:17:55 We're starting to see now representations on a larger scale of the tribes of Israel. They're beginning to offer burnt offerings and [sacrifices](#) and peace offerings. This is really important because in the sacrificial system, these Shalamim, these peace offerings, those are intended to be a part of a sacrificial meal, at least some of them are. Ultimately, now, part of the offering is kept aside so that you can have a meal between the covenantal parties. This is leading to an experience where in verse seven, it says they took the book of the covenant, they read it aloud in the audience, everybody is aware what the expectations are. There's no tricks here. All the Lord that he had said we will do and will be obedient. There's a continued commitment. So we can feel good about when we waffle, we can keep coming back to our commitments and we can keep recommitting over and over again.

00:18:54 Of course, it's at this point that Moses took the blood. It says he sprinkled it on the people. Some people wonder if he's actually sprinkling it upon the statues that were just sort of erected representing the tribes of Israel. Either way, there's a precedent for this in the ancient world because later on you remember that the Levites will be [anointed](#) with blood as part of their priestly duties and anointings. However you choose to look at that this is within a sacred environment where sacrifices are being offered, where the blood of the covenant is being shed. Anciently, you don't necessarily make a covenant, you cut a covenant. The karat berit means that I cut a covenant. There's

something very significant about this because the parties involved would sacrifice an animal and the blood that was being spilled was either going to guarantee their lives in safety and protection, or it was going to represent that if you breach that covenant, that the concept of sin is death.

00:19:53 And there's something now that's going to be introduced in the sacrificial system that says, I have a substitute. And of course, you'll talk about this more when you get into the ritual of where originally they would come and they would lay their hands on the sacrifice. It became a substitute for you. And therefore, because of the death of the sacrifice, you got to live. The sacrifice died and he died for you. It was because of your sins that he died. The concept here as they're getting ready to go up and they're literally going to dine with God. It's very poignant that they're sacrificing in covenant and recognizing that they need an atonement. They need something on behalf of them that they cannot do for themselves. As they go up in verse nine, it says they went up and Aaron and Nadab and Abihu and the seventy of the elders of Israel, and they saw the God of Israel.

00:20:51 Everything that Moses had been promised back in chapter three of Exodus, this will be a token to you. Now they are seeing God. Under his feet, as it were, a paved work of sapphire stone, and as it were, the body of heaven. And upon the nobles and the children of Israel, again, it talks about describing seeing God, and they ate and drank. Think about that for a second.

Hank Smith: 00:21:23 A feast.

Dr. Aaron Schade: 00:21:24 A feast. You remember what happens in chapter 27 of the Doctrine and Covenants where God describes that I will come and I will have a sacrificial meal with you and with all the prophets and with Moroni and goes on, he starts listing all these people. When you are welcome to the table of your host, you are fully accepted. You are part of the family. It's a friendship. It's a camaraderie. It's a covenantal agreement now that these individuals are now experiencing and they're eating and drinking in the presence of God. It's almost unfathomable what's happening here because again, Section 27 is very emotional in this. God wants to dine with us. He wants us to be at his table. We often hear that. We want everyone at the table. We don't want any empty seats at the table. This is really the image of it because they are now seeing God.

00:22:24 And I understand that different religious denominations will interpret this differently because it becomes problematic to have an anthropomorphic God. So I get that. This is what it's

communicating here, is that they are actually in the presence of God. This will come into the play later. You remember that Moses is going to ask for a sign. He's like, please let me see your face. And God says, you can't see my face now, but you'll see me walking away. You will see me. Again, these are reaffirming the concept that God really is with us, that God is there. It's so hard to do sometimes to remember that God really is there, but he is. I love some of the new hymns that are being introduced about walking with God. And there's just something that's very personal that I think we yearn for that kind of close relationship for us to be able to say with all solemnity, our Father, which art in heaven.

00:23:22 Like to truly be able to comprehend that I am speaking with a Father who loves me, who cares about me, who is aware of me. These next several chapters talk about the construction of the tabernacle. When we pick up our story in chapter 31, this is now being described as the, they're going to be building this holy place and they're going to describe the different objects that are in it and some of the priestly gear that's going to be constructed and how the artisans are going to be inspired in this process. And that's where we pick up in chapter 31 and it talks about the clothes of service. This is verse 10 and the holy garments for Aaron and the priest and the anointing oil. If you go and you look at the Restoration and you look at how temple worship develops, particularly during the Kirtland and Nauvoo periods, 1836, 1842 and beyond, the early saints are starting to use language that says, we're doing what was, what they were doing.

00:24:29 We're using the same type of oil that the Levites did when they were anointing each other. And the book of Moses is really a remarkable part of the development of temple worship in the Restoration. Moses' experience, they drew heavily upon him. Of course, Moses appears himself in Kirtland in section 110 and is restoring keys. What is happening here isn't just like a story of the past, it's also a story of our recent past and present and has everything to do with how temple worship has developed in modern times.

Hank Smith: 00:25:03 Aaron, why is the Lord so specific about how some things are meant to be done? This tabernacle that they're going to build, there are specific, I want it done this way, this large, these are the measurements, I want it with these words. And I think it's important to notice when the Lord does that.

Dr. Aaron Schade: 00:25:24 We learn from scripture that sometimes these are received by revelation. For example, we learn that God is giving these. We

know that the Kirtland Temple was seen in vision. The Nauvoo Temple were seen in vision. You have these wonderful stories of sort of watching it hover in the air and, and it's like, here's how we're going to do this. It's obviously important to him. I can't answer the question of why there's only 40 sockets instead of 45. Like I don't know all of that stuff. What is kind of interesting, the artisans that they're using, and particularly when we get to the construction of Solomon's Temple, they're using Phoenicians. They're using a template, we'll use Solomon's Temple as the example of iron age temples, and that is that they're built in a tripartite construction technique, which means they have sort of an outer courtyard and then a holy place and then a Holy of Holies.

00:26:15 God's not reinventing the wheel. They're doing stuff that they know how to do. They're commissioning other people that know how to do this well. Then the prescriptions that become very specific, those then seem to bring us back into something that God is specifically trying to convey. There clearly are certain places, you know, like why you have a menorah, or why you have a lampstand, why you have images of flowers and floral patterns and cherubs. The goal isn't to adapt what everybody else is doing, but it also doesn't mean that you have to totally expel everything that everyone else is doing.

Hank Smith: 00:26:52 And correct me, please, if I'm wrong, but a lot of this seems expensive. The gold crown round about it, the purple in the apron, he's asking a lot to build this.

Dr. Aaron Schade: 00:27:07 Those purple colors, those are from the murex shell, the Phoenicians were famous for creating those dyes. The irony is, is that they're going to melt down all of these precious metals that they have and turn it into a golden calf when they're actually being told maybe you can use some of these resources to help construct the temple. Well, that's the ironic turn of events that happens here. But yes, you get the impression that they are sparing no expense in this process because this is going to be their tabernacle of God. It is something that is sacred.

Hank Smith: 00:27:41 I find this so fascinating looking at the specifics of what the Lord wants. I don't think anybody could ask you to, hey, tell me exactly why he wants 250 of this and 40 of that.

Dr. Aaron Schade: 00:27:54 You may get to this when you talk about these chapters, but there is a symmetry to the construction pattern. One of my favorite graphics is they show, you know, the dimensions of the temple, then they draw an X through the holiest place and then an X through the rest of the temple pattern. If you look at the

epicenter of the Holy Place, it's where the Ark of the Covenant resides. Again, there seems to be something like the center of this particular holy place. It's trying to draw our focus on the center of worship is the place that represents the symbol of God. There is the seat of God, so there is a lot of importance behind the construction techniques and how the temple is laid out and how the tabernacle is laid out.

- Hank Smith: 00:28:38 Maybe just in building it, you become holy. In doing what the Lord has asked you to do specifically, you change.
- Dr. Aaron Schade: 00:28:45 We have plenty of documentation and church history of when they were building temples of what that did to their faith and the process of being willing to devote everything to that endeavor, whether it was donating money or property or time, work, labor for the project, those really did seem to build faith. Just all a reminder that heaven and earth don't have to be so far away, and that temple and the tabernacles can bridge that gap. We get to chapter 32 to this golden calf incident. What are your initial thoughts on this? What's going on here? What are we supposed to take away from this?
- Hank Smith: 00:29:25 Guys, after all you've experienced.
- John Bytheway: 00:29:28 I've heard some people say, well, maybe the calf was a sign of Jehovah, but even then, one of the commandments was, don't make any graven image. I'm ready to be educated because I don't know.
- Dr. Aaron Schade: 00:29:40 Moses is up there communing with God and trying to further what this whole venture has been about from the beginning. All of a sudden it's like, hey, wait a second. Maybe Moses is gone. We can try and empathize with him and say, you know what? There's some real concerns here because maybe the rug's being pulled out from under us here. And we're now stuck out in the desert. How do we get out of this? Maybe we need to appeal to some other gods. Or, like John was saying, maybe there was some good motivations to where maybe Aaron's trying to steer them back saying, you know, I understand your inclination is let's make something to represent a God. Well, let's make sure it represents Jehovah. No matter how you slice and dice that, they were just told, don't create idols that represent God. Even if Aaron did have good intentions, it still seems to breach one of the commandments.
- Hank Smith: 00:30:41 That word stands out to me. Exodus 32:1, they saw that Moses delayed. Maybe it's that fear that comes up, which you just talked about is, oh, no. What if something's wrong? Can I be

faithful in a delay? It's not panning out the way I thought it would.

- Dr. Aaron Schade: 00:31:01 And you're just thinking they appreciate the concern, but you just made a [covenant](#). You just cut a covenant that's saying, I will not create idols, and I promise that we will do all things that the Lord commands. Even if Aaron's intentions were good, there's still something that's gone awry. We get this in verse seven, and the people arose early on the morrow and they offered burnt offerings and brought peace offerings, and the people sat down to eat and to drink, and then rose up to play. Now, again, the word here for play, it's sachaq. It's the same word that's used during this episode with Ishmael. It's hard to describe what it is, but it almost has, like, a mocking type of undertone to it. Like, it can mean to laugh. Yitzchak, Isaac means to laugh or to rejoice. The way that it's used in other contexts is you're taking things lightly.
- 00:32:03 And the Lord says to Moses, "Go down, for thy people which thou broughtest out of the land of Egypt." And we've just exhaustively talked about this for the last who knows how much as we're filming this, what the purpose for that was and what it meant and what they had seen and what they were doing, but they've corrupted themselves. Now, to me, this is an important part of the story because the word here, shachath is what they use in Hebrew. It's the same word that was used in the Noah story, the flood story. In the flood story, it's used in a certain way, a tense, a mood, but it says, "They have thoroughly become corrupted." That's in the flood story. Here, it uses a different nuance where it says they're doing things that are corrupt. The difference is that God is saying, Moses, go down because there's, this is not a lost cause.
- 00:33:02 They are being corrupt, but they are not corrupt. Does that make sense, the difference there? [God](#) is saying, this is not hopeless. We can't give up on them. And this is something that fills me with hope. God is able to see my heart. He understands that when I do something that is wrong, he doesn't give up on me and say, we're finished. I can keep moving forward and there's a chance for me to repent. There's a chance for me to make things right through my covenants and through the atonement of Jesus Christ. And God's telling him they've corrupted themselves so head down. They've turned aside quickly out of the way which I commanded them.
- Hank Smith: 00:33:43 Quickly such a funny word there. He's like, man, that was fast.

Dr. Aaron Schade: 00:33:47 In verse 10, it says, "Let me alone that my wrath may wax hot against them." One of my favorite depictions of God, they used this verb, this image of his nostrils flared. That's one of the literal translations of God's wrath in the Bible, like, his nostrils are flaring. He's just angry at everything. Yet, this concept of, let me alone. And another way that you can possibly translate that is, like, let me just step back and take a break here. You can just almost imagine God taking a break and this is me taking liberties with the nostrils flaring, but have you ever been with somebody that you know they've encountered a really rough situation and their response is something like this. Just, okay.

Hank Smith: 00:34:41 Yeah, that,

Dr. Aaron Schade: 00:34:41 Here's how we're going to proceed. Instead of this raging lunatic God just seems to be saying, okay, let's take a break here. Give me a minute. Composing himself, saying, okay, here's what we're going to do. Aaron has let this get out of control. And Moses, you have to go down and fix this. So at this point, that's where it's time to maybe take a different direction, not because we're giving up, but because we need to fix what is happening here. A different course needs to be taken, and it's not because God hasn't tried, it's not because God doesn't care. Clearly, the people need some preparation. They need a preparation time to fulfill everything that God is intending for them here. And again, you don't get the impression that God is destitute or ready to throw in the towel on this, but he's ready to keep pursuing this in a different way.

00:35:39 That's when, I guess, we start looking over now if we were to jump to chapter 34, there's something that's really insightful in the Joseph Smith Translation of Exodus 34. If we could, Hank or John, are you willing to read Exodus 34:1-2 in the Joseph Smith translation? Because we're going to see something now that is really telling in the course that God is now going to command them to take. JST, Exodus 34: 1-2. Page 800, if you have the same edition that I have.

Hank Smith: 00:36:13 Yeah. You gotta get over by the maps. I remember finding this for the first time as a teenager going, wait, there's all this other scripture back here. When did this get here? Page 800, Exodus 34:1-2. "And the Lord said unto Moses, Hew thee two other tables of stone, like unto the first, and I will write upon them also the words of the law, according as they were written at the first on the tables, which thou brakest. But it shall not be according to the first, for I will take away the priesthood out of their midst. Therefore, my holy order and the ordinances thereof shall not go before them, for my presence shall not go

up in their midst lest I destroy them, but I will give unto them the law as at first, but it shall be after the law of a carnal commandment, for I have sworn in my wrath that they shall not enter into my presence, into my rest in the days of their pilgrimage, therefore do as I've commanded thee and be ready in the morning and come up in the morning unto Mount Sinai."

- Dr. Aaron Schade: 00:37:17 Thank you. Now, what just happened here?
- Hank Smith: 00:37:20 Seems like he said, we're going to do the same thing, but we're going to take out pretty important portions of it. They're not ready perhaps.
- Dr. Aaron Schade: 00:37:29 The commandments aren't going to change. The commandments are still meant to create holiness. At this point, it's, all right, make two more tablets, make some other tablets like the first, and I will write upon them, but they're going to be a little bit different because I will take away the priesthood from their midst. Now, let's stop for a second and think, okay, what priesthood is God talking about? Because there is no Levitical order yet. This is something that's predating that. Therefore, my holy order and the ordinances thereof shall not go before them, for my presence shall not go up in their midst. His intent was to bring them into his presence based on the priesthood. If we turn to Section 84 in the Doctrine and Covenants, we get really some insights that are invaluable as to what's happening here. This is a revelation on the Melchizedek priesthood, wherein we learned that Moses received his priesthood from Jethro.
- 00:38:47 The bigger picture here begins in section 84, verse 19. There it says, "And this greater priesthood," meaning the Melchizedek priesthood, and again, this is just mind blowing because we learned that Jethro had this amongst the Midianites, and it administereth the gospel and holdeth the key of the mysteries of the kingdom of God, even the key of the knowledge of God. Again, this is fascinating because if you go back and look at Abraham one, verse two, these are some of the things that Abraham sought. He wanted a knowledge of God. He wanted a priesthood. So this is something that's continuing down, and again, we look at Abraham, Isaac, and Jacob, but the Midianites also, through Jethro, seem to have access to this. Here's the key thing.
- 00:39:36 Therefore, in the ordinances thereof, the power of godliness is manifest. This has always been about holiness. And without the ordinances thereof and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh, for without this, no man can see the face of God, even the Father,

and live. Now, this Moses plainly taught to the children of Israel in the wilderness. Sought diligently to sanctify his people that they might behold the face of God, but they hardened their hearts and could not endure his presence. It seems that what God was really trying to do was offer them something related to the Melchizedek priesthood that again, Moses possessed that would have allowed them to literally commune with God up on Mount Sinai. And we get the impression that that was going to take place through a series of rituals and ordinances that legitimized that experience and that created the power of godliness that enabled one to endure the presence of God and live because that's been again the concern here all along is you talk with God lest we die.

00:40:51 There's something about this now, all of these preparations. This isn't a story about loss, it's a story about gain, and it's really easy to look at it and just say, oh yeah, look at all the lost opportunities. [President Uchtdorf](#) would talk about, come where you are, but come. God's willing to work with us wherever we are at. He's willing to help us in whatever means he can. At this stage, the ordinances of the Melchizedek priesthood was not going to be a part of that equation at this state. God was going to give them something that was just as sacred, just as holy, that was going to represent the process of obtaining the presence of God. That was going to come in the form of a tabernacle that would be constructed and a holiness code that was going to prepare through a series of commandments for us to, again, visually represent and go through the process of one day being able to stand in the presence of God because of the atonement that would be made and the sacrificial offerings that would represent the eventual sacrifice of the Son of God who would make it once and for all possible for us to obtain God's presence in a state of holiness, which was a state that we could not obtain on our own.

Hank Smith: 00:42:04 Let me tie this to something that we were taught last year. Section 84, we had [Dr. Halverson](#) with us, Jared. He talked about this moment that Aaron just quoted, Section 84, 23 through 26 about why this changed because of what happened with the calf. He quotes, he takes us to Galatians 3:19. Aaron, I'll give you a chance to comment on this because I thought it was a beautiful idea and I love bringing all of this together. Paul says in the Book of Galatians that God added the law at this point. It's not subtraction. I'm going to quote right from Jared. "It seems to be a subtraction when you go from Melchizedek to Aaronic, and yet in the Book of Galatians, Paul says that God added the law. That's the arithmetic for Paul. It's addition, not

subtraction." Jared says, "I've always wrestled with that. "Like, how does that even work?"

00:43:01 How is the Aaronic being added to the Melchizedek? It's a step down. But then I realized, wait, maybe it's a step down because the Israelites weren't ready for the step up that God had attended for them. Then he says this, "I used this object lesson when I taught seminary where I'd have a student come up to the front. I said, I need you to step up to the desk. And they did it easy, you know, a bounding leap there up to the top. I'm like, no, no, no. You pushed off the floor. I want to see if you can do this one leg, deep squat, full body weight without pushing off the floor at all. The other students are like hawks watching him, like, no, no, no, no. I saw you. I saw your calf muscle flexed. That doesn't count." He said, "In all the years I did it, one kid, a gymnast was able to do it with the strength of one quad, but everyone else failed." Then he did this.

00:43:50 He said, "Let me add the piano bench next to the desk by adding a stepstool. Or as Paul calls it in that same chapter, adding a school master to bring us unto Christ. I'll add the law to help you come up to the gospel. I'll add Aaronic ordinances to help you be prepared to receive Melchizedek ordinances. We're going to do baby steps on this one, so let me add them. In my frustration, I can't hold you up to this highest standard and the holiest order of God, but in my kindness and compassion and mercy, I can give you an Aaronic priesthood that will help you prepare to receive what I was really after all along, which was Melchizedek ordinances and the power of God." Aaron, you just said almost the exact same thing, which is don't look at this as a taking away, but as a loving God saying, you weren't ready for this big step, why don't I add a smaller step to help you get there? Is that ringing true?

Dr. Aaron Schade: 00:44:56 Yeah, Jared just said it a lot more eloquently than I did. It's a feeling that lets you know that wherever we are, God is willing to help us. That's comforting to any of us who struggle in life, thinking that maybe I'm out of step with where I need to be, maybe I'm not quite where I need to be, but to realize that God as a loving father isn't going to give up on a child because it hasn't met the expectations of where you hope they are now. You go there and you help the child wherever they are. And the way that Jared described that is in Section 84, the grand purpose is to get us to stand before God, that those ordinances and everything that temple worship encapsulates is being able to stand before God. In 34, Exodus 34:5, it says, "The Lord descended in the cloud and stood with Moses there and proclaimed the name of the Lord."

00:45:56

One of my favorite oaths in the Bible, remember Elijah when he's calling down the famine, he says, "In the name of the Lord God before whom I stand." There's something about that that says, I recognize that God lives, and I stand before him as a witness. At that point, Elijah calls down the famine from heaven. Understanding that God is real, that he knows us, that he cares about us, I love that statement, [President Ezra Taft Benson](#), that one day we'll remember God, and he says, "Nothing is going to startle us more when we pass through the veil to the other side than to realize how well we know our Father and how familiar his faith is to us." That's what this is all about, being able to come back and stand before God. Everything that was happening here was trying to accomplish that, and the fact that the people weren't ready any more than you and I aren't ready right now, attest to the fact of how much God loves us to where he sets up a worship system, prepares a series of covenants, of commandments that prepares us for that grand day, where we will stand before the heavenly parents that we will recognize and immediately understand my relationship to them.

00:47:33

We do our best now to come to that understanding. As we go through the process of time now, it comes back to what [President Nelson](#) taught in his talk The Lord Jesus Christ Will Come Again. He says, "Regular worship in the temple will help us. In the house of the Lord, we focus on Jesus Christ. We learn of him. We make covenants to follow him. We come to know him. As we keep our temple covenants, we gain greater access to the Lord's strengthening power. In the temple, we receive protection from the buffetings of the world. We experience the pure love of Jesus Christ and our heavenly Father in great abundance. We feel peace and spiritual reassurance and contrast to the turbulence of the world. Whether you're ancient Israel or whether you're modern day, there's something about what the tabernacle was meant to convey to them that has a similar message for us today in the worship in the temple.

00:48:31

It's bringing peace in a troubled world and giving us strength in circumstances where we just feel like we're exhausted and we just can't go any further. For God, this was giving them the strength to keep moving forward and, and it's where you have Moses who continually pleads with God. If you're still there, let me know. This was back in 33:13. "Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I might find grace in thy sight and consider that this nation is thy people." He said, "My presence shall go with thee, and I will give thee rest." There's just something that's so dear and so tender about this conversation with Moses

that I will give you rest. There's this wonderful quote by [Joseph F. Smith](#) when he's talking about the rest of the Lord.

00:49:28 It hearkens back to some of the things that Abraham was seeking because Abraham sought for rest as well. Joseph F. Smith, he said this, "What does it mean to enter into the rest of the Lord? Speaking for myself, it means that through the love of God, I have been won over to him so that I can feel at rest in Christ, that I may no more be disturbed by every wind of doctrine, by the cunning and craftiness of men, whereby they lie in wait to deceive, and that I am established in the knowledge and testimony of Jesus Christ so that no power can turn me aside from the straight and narrow path that leads back into the presence of God, to enjoy that exaltation in his glorious kingdom, that from this time henceforth, I shall enjoy that rest until I shall rest with him in the heavens.

00:50:27 To be able to see that I am so committed to God, I love him so much, that there is nothing that will turn me aside from him. I recognize that relationship that I have with him, that the things that I hear, they won't lead me astray, that the things that I do, my sinfulness, old wretched man that I am, I understand that I can overcome that, that there's hope, that there's no end to the process of repentance, that as long as I'm willing to repent, God is happy to forgive me. He was so delighted at the prospect that people could repent and would repent that he was willing to give his son, his only begotten son as a sacrifice. That is how much we meant to him, and this whole system now that will be set up under Moses is going to remind them of that process of redemption, of a redeemer, of hope.

Hank Smith: 00:51:31 This is an entirely different lesson than I've taken from this story in the past, which probably has been fine. What are some of our golden calves? Hey, don't make mistakes or you're going to miss out. That's been a lesson that I've received and taught from this. But this, Aaron, what you're showing us is an entirely different lesson, which is they made this mistake and God in his love and mercy adjusted to help them get there. That's beautiful. Take a young person or any person who feels like they've made this big mistake, they've corrupted themselves, and, wow, I did. I missed out on everything. I missed out on everything I could have had. Instead, I've corrupted myself. I've made this mistake. Oh, how wonderful that I have a God who loves me will adjust and show me a way, give me a way.

Dr. Aaron Schade: 00:52:28 It's just something that inspires, that relieves [Sister Elaine Dalton](#), reiterating what you just said there, Hank, from a talk entitled He Knows You By Name. She says, "You may not have

heard the Lord call you by name, but he knows each one of you, and he knows your name." Elder Neal A. Maxwell said, "I testify to you that God has known you individually for a long time. He has loved you for a long time, a long, long time. He not only knows the names of all the stars, he knows your names and all your heartaches and your joys." And I just, I love the way you put that, Hank, that when we make mistakes, it's not the end of the journey, it's the beginning of a new one. We all know how painful mistakes are, some of them more so than others. If there's anything that these chapters help us better comprehend is that there's always a path forward.

00:53:29 There's a way to keep moving forward. That way is Christ. And through the atonement of Jesus Christ, and again, the worship system that's being set up here, that way is always an option for anyone who will claim it. For the people of the day, as Moses continues to help them comprehend, he keeps going up and down and communing with God. They're coming up with the next course of action. And it's not like God's caught by surprise of all of this, but they still have to communicate what's next, and they still need to move forward in a way that's plausible. For Moses, the last time in 34 that he comes back down, you remember he comes down and it says that his face shone. Have you ever seen that statue of Moses in Rome with the horns? People have tried to figure out for years what that's meant.

00:54:19 When Jerome [translated](#) the Latin Vulgate, he chose the verb *qaran*, which means [horns](#) and Michelangelo seems to be drawing upon this. Horn is also a symbol of power and *qaran* it's a word that means to illuminate or to have light or to shine. As Moses comes down, the people are still able to see that once again, God has not abandoned them. He veils his face because of this shining light coming out of him. Again, you figure this is part of transfiguration or something has happened that's sacred that he's communing with God. But the people still see that.

00:54:58 There's something of value that we can be able to still see. Like even when we feel destitute, if we can see and trust a prophet of God, that he's leading us, that he's guiding us, that maybe he's getting information that I don't have, that maybe he knows better than I do, that even if I feel a temporary separation from God, I trust his prophet. Chapter 34 ends that way where you see Moses' face shine and all the people are still seeing the manifestations of God. He wants the people to know and he wants all of us to know, is that I am still here. Always remember that.

John Bytheway: 00:55:39 I love the [Elder Holland](#) quote that you brought up that God is not thinking of ways to disappoint us or harm us. It reminded me of the Book of Mormon statement, he doeth not anything, save it be for the benefit of the world. The way you brought this out today for the benefit of each of us individually as well. I think you brought that out beautifully. The law of Moses, the change he made wasn't a punishment. It was a new way to bring you back to him. That's a great way to think of this.

Hank Smith: 00:56:12 Isn't that a great lesson? A new way.

John Bytheway: 00:56:15 You're going to hold onto that forever, yeah.

Hank Smith: 00:56:18 Me too. It reminds me of an experience I had. I was speaking at a conference for school principals. I get there 30 to 40 minutes before I speak to sit in the back and listen to who's presenting before me. And this woman is up there. She's a principal and she tells this story. I wanted you both to hear this. She tells this story that she was a bit of a rebel as a teenager and her father consistently warned her about her behavior, that it was going to lead to big problems for her. Well, the day came where it did, and she had to tell her father that she was pregnant. So she sat down across from her dad who had been warning her and warning her and warning her, and she's in tears, and she said, Dad, I'm pregnant. She said, my dad, he said something like this, he said, if you choose to raise this baby, you are going to be the most incredible mother.

00:57:31 You are such a wonderful person with such a good heart. If you choose to raise this baby, this baby will be so blessed to have you as mom. And I sat in the back of that room. I was so touched and it's the same feeling you just gave me here, Aaron. We have a father who can adjust to our ... He warns, he helps, he's teaching, and then when we fall or fail or struggle, he's there to say, oh no, we can adjust. We can make this. You're going to get there.

Dr. Aaron Schade: 00:58:07 Thank you, Hank. And if we could just understand how much God loves us, it could change the way we perceive life. My father, I remember after our first son was born, I was holding him there. I'm just, again, in awe of what it's like, you're a parent, you're holding this little child. And my dad, he just looked at me and kind of put his arms around me and he said, how do you feel about this child? Of course, I'm just like, I don't even know how to explain it, how much I love this little baby. I remember him asking me a rhetorical question, do you think I ever loved you any less? At that moment, whatever criticisms I'd had about dad or whatever, they disappeared. To think that

God truly knows each of us by name, that cares about us like that, really can instill confidence.

00:59:00 Now, I remember walking home every day from when we were in Hawaii and I'd walk around the street and the kids always knew when I was coming. They would see me and I'd have all these like three little kids come cruising down the street yelling, daddy, daddy, daddy. And they'd come up to me and hug me and I just thought this is the sweetest thing in life. And to imagine that God feels that way about each of us is something that is indescribable. He just simply never does give up. And if there's anyone that's feeling hopeless or feeling like they're going through a time where nobody cares, there is somebody who cares. Hopefully we can become those people who care more and more because the law was set up in such a way that we extend compassion and love to others. There's always a loving heavenly father who is there and mindful of us. He truly is in a position to help and sometimes the way that he helps is sending us. We become those helping hands if we'll respond.

Hank Smith: 01:00:07 Yeah. Wow.

John Bytheway: 01:00:10 We say a lot, we're children of God. I hope we don't lose the meaning just because if we repeat it so often. What we've talked about today is, okay so what does that mean and what is God like? It's so nice to know how loving he is. You're a beloved child of God. He makes adjustments. I like that word you both used. When we make mistakes, he makes adjustments. He's in relentless pursuit, I heard you say, to use Elder Kearon's words.

Hank Smith: 01:00:43 Aaron, I've always taken chapter 33, verse 11. The Lords speak unto Moses face to face as a man speaketh unto his friend. I've always thought of that as, oh, because the friend has a face and God has a face. They both have faces and that tells us that God has a body. I still think you can get that lesson out of that, but I think I missed the word. It wasn't as a man speaketh to another man. It's, they talked because they're friends. I think Aaron, when I come over and, or you knock on my door or I knock on yours and we just talk, I'm not scared of you. I'm not scared that Aaron's going to come in and judge me and start looking around pointing out all my flaws. I don't know. For some reason, I had missed that. It's not as a man speaketh unto another man. It's, they talk because they're friends.

Dr. Aaron Schade: 01:01:30 Yeah. It's remarkable to think of that's the kind of relationship that God desires to have with us. We've also been warned, you know, don't get too casual in that relationship, but to lose sight of the fact that, that we are cared for as friends. You are my

friends. That's something that's remarkable and can really bring peace in any life.

- Hank Smith: 01:01:54 Whenever I couldn't remember how to spell friend, I think my teacher said, remember, you're a friend till the end. And I always knew how to spell it from there on out. Yeah. John, what a great day.
- John Bytheway: 01:02:05 Awesome day. Every week, I think, how can this get better? And this is another one where, okay, I'm looking at this differently than I was before.
- Hank Smith: 01:02:14 Yeah. If someone would have said, hey, those ten commandments, you're going to see those differently. Oh, and that golden calf story, it's going to be completely flipped around on you. I would have said, oh, it must be followHIM because that happens. That's what happens on the show. Aaron, thank you for your time.
- Dr. Aaron Schade: 01:02:32 Yeah, you bet.
- Hank Smith: 01:02:33 What a blessing to have you here. It's been great. With that, we want to thank Dr. Aaron Schade for being here. 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. We're going to continue this same story 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](http://followhim.co), that's [followhim.co](http://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: 00:02 Welcome to followHIM Favorites. This is where John and I share a single story to go with each week's lesson. John, we're in the Ten Commandments this week. I read honor thy father and thy mother, and I have a story for you. This is Elder Patrick Kearon, 16 years ago in General Conference. He said he was seven years old. He lives in the Arabian Peninsula. I don't know why he's seven and lives there, but he says I was consistently told by my parents to always wear shoes. He has a way better accent than me. He said, "I knew that the shoes would protect my feet against the many threats of the desert, snakes, scorpions, thorns." I like he put those in order. Snakes, scorpions, even worse. Thorns.
- John Bytheway: 00:44 Thorns.
- Hank Smith: 00:45 Yeah. One morning after a night's camping in the desert, I wanted to go exploring, but I didn't want to bother putting on my shoes. I rationalized that I was only going for a little wander and I would stay close by the camp. So instead of shoes, I wore my flip flops. I told myself flip flops are shoes, sort of. What could possibly happen? As I walked along the cool sand in my flip flops, I felt something like a thorn going into the arch of my foot. I looked down and saw not a thorn. A scorpion. As my mind registered the scorpion and I realized what had just happened, the pain of the sting began to rise from my foot and up my leg. I grabbed the top of my leg and tried to stop the pain from moving farther. I cried out for help and my parents came running from the camp. My father battered the scorpion with a shovel. An adult who was camping with us heroically tried to suck the venom from my foot. Thanks, friend.
- John Bytheway: 01:44 That's awkward.
- Hank Smith: 01:45 Yeah. At this moment, I thought I was going to die. Oh, poor kid. I sobbed while my parents loaded me into a car and set off across the desert at high speed towards the nearest hospital, which was over two hours away. The pain all through my leg

was excruciating, and for the entire journey, I assumed I was dying. When we finally reached the hospital, however, the doctor was able to assure us that only small infants and the severely malnourished are threatened by the sting of that type of scorpion. He administered an anesthetic, which numbed my leg and took away the pain. Within 24 hours, I no longer had any effects from the sting of the scorpion, but I had learned a powerful lesson. I had known that when my parents told me to wear shoes, they did not mean flip-flops.

02:32 I was old enough to know flip-flops did not provide the same protection as a pair of shoes. But that morning in the desert, I disregarded what I knew to be right. I ignored what my parents had repeatedly taught me. I had been both lazy and a little rebellious, and I paid a price for it. I love the lesson. I love the story. I mean, I'm sure he doesn't, but I love the story. How many times, John, have you ever said, I should have listened to my parents.

John Bytheway: 03:00 Yeah. Are commandments just to control us or is there really a loving intent behind them?

Hank Smith: 03:06 The safety in commandments. Honor thy Father and thy mother when they tell you to wear shoes. That thy days may be long upon the land, which the Lord thy God giveth thee.

John Bytheway: 03:18 Or in this case, upon the sand. Yeah.

Hank Smith: 03:20 Upon the sand. We hope you'll join us on our full podcast. It's called followHIM. You can get it wherever you get your podcast. We're with Dr. Aaron Schade this week. He is a Hebrew expert. He walks us through these chapters. He shows us things we've never seen before. We think you'll love it. Then come back here next week. We'll do another followHIM Favorites.