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EXODUS CYCLE

Patterns of Life in the Old Testament: An Introduction



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The “Exodus Cycle” tells the story of the Exodus of Israel from Egypt, their journey to the promised land and how that journey follows the plan of salvation. It shows that the “physical” behavior of a people demonstrates a “spiritual” condition. The Book of Mosiah says it best, “There was a law given them, yea, a law of performances and of ordinances, a law which they were to observe strictly from day to day, to keep them in remembrance of God and their duty towards him. But behold, I say unto you, that all these things were types of things to come.” (Mosiah 13:30-31)

All physical behavior typifies a spiritual condition. All things testify of the God of Israel. The Plan of Salvation is elucidated by perceiving that “Israel” came from a promised land, and becoming trapped in “death,” Egypt, needed a rescuer, was fed the bread of life, drank living water, was baptized, received the Holy Ghost, was cleansed from sin, received revelation, renewed covenants, became again the “Firstborn Son” of the LORD and returned to the Land of Promise. Israel is therefore a type, a shadow, an example, to be followed by latter day “Israelites.” In other words, “We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost....that men will be punished for their own sins, and not for Adam's transgression....through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel....the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.” (Articles of Faith 1-4) It is necessary to follow these principles and ordinances if we expect to live in the presence of the LORD.

“The experiences of the fathers foreshadow those of the descendants.” This statement of Umberto Cassuto (Cassuto 1967:14) which I first read in 1968, had a profound effect upon my approach to the Old Testament. It required a crucial paradigm shift. The paradigm shift modified my Old Testament study. Instead of searching just “historical events,” the study explored all “experiences” as part of overlying patterns of life, which have many levels of reality. The Old Testament holds guides for following the Holy One of Israel. All things found in the Old Testament have a personal relevance to the choices one makes when following the LORD. The paradigm shift caused me to see that all scriptures were personal and were for my personal life, not just a recounting of unrelated past events. The Old Testament contains the patterns of life, collective and personal. ¹

There are many “patterns of life” in the Old Testament. Some are patterns followed by individuals or small groups; some patterns only become evident in larger groups. Always the patterns concern “principles.” Each “pattern,” when understood, gives more profound personal relevance to each particular historic event. The paradigm shift not only changes the way one thinks about events or experiences but, generally changes the way one lives. The realization that others have seen, experienced, and chosen a particular pattern to follow, gives reassurance to one’s own choices. ²

The patterns are sometimes subtle and sometimes very obvious. One of the most concrete patterns is sometimes called the “Exodus Cycle.” It was recognized in both early Judaism (Psalms 105 & 106) and early Christianity (I Corinthians 10). It offered itself to both intricate, and simple explanations. ³ We will follow a “simple” description, which is also illustrated in the accompanying chart. (See Appendix A – p. 18)

The nation Israel began in the Promised Land given to Abraham, Isaac, and Jacob. The blessing of the Promised Land was affirmed to each of the Patriarchs, because of their obedience

to the “Laws” given by the LORD to them. Each Patriarch had curses and blessings, dependent upon their agency and choices, bestowed by God, but *each*, received the Promised Land as his birthright *because of faithfulness*.⁴ Each Patriarch had trials which nearly destroyed him.

Abraham’s ten trials were particular events which would have destroyed his promised blessings and could have ripped his family and his heart apart if Abraham had not remained faithful to his covenants with the LORD. With great trials come great blessings.

Isaac’s trials were, also, all encompassing. Though not as many trials are mentioned directly, his trials also threatened his family (both his wife Rebecca and his children), his promised land, and the continuance of his “Abrahamic Covenant.” Isaac’s obedience to his father, Abraham, is incredibly like that of the Holy One of Israel’s obedience to his father.⁵

Jacob left his father’s household and went into exile for quite a few years. His father, Isaac, blessed Jacob to inherit the promised land of his father and grandfather. (Genesis 27:27-29) On Jacob’s journey he built an altar to his God, had a vision and the promises of Abraham, given by his father, were reaffirmed to him by the LORD, including the promised land.⁶ (Genesis 28:10-19) After Jacob’s return to his promised land, he again was forced to go out of his land and into Egypt to salvage his family. The time in Egypt was a time of winnowing for Israel’s family. Many of the Children of Israel died in Egypt and only a small portion identified themselves as Israelites and prepared to leave Egypt. Only the faithful would be allowed to return to the Promised Land. Those who would not worship and follow the Holy One of Israel, died or were left behind in the place of death; Egypt.⁷

The story of the Exodus exhibits an incipient pattern, which tells the story of the Israel’s renewal and rebirth. The “pattern” of the Exodus began in the Promised Land of Abraham, Isaac and Jacob when the nation of Israel was first born or created. The twelve tribes, sons of Jacob or Israel, had grown and begun to solidify as a family power. Joseph, one of the brothers, was sold into slavery because the brothers didn’t want a younger brother telling them what to do or tattling to their father. This action had a long reaching affect upon Jacob’s family. Joseph survived, and because of his character, and the help of his God, was able to save his family from starvation and total disaster caused by a drought. Joseph provided food, shelter, and a place to live. When the drought ended, the Israelites did not return voluntarily to their Promised Land; but lived in Egypt for several generations. Eventually, they were unable to leave; they became totally dependent on Egypt for their food, shelter, and their Egyptian allotted land for subsistence. They had become captured by Egypt, by their own choices.

Because of the prayers of those Israelites who had remembered their covenants, the LORD called a “Rescuer” – Moses to “draw them out” of Egypt. Using some very powerful miracles and signs, Moses delivered Israel, the LORD’s Firstborn Son (Exodus 4:22), from the bondage of “death.” The Israelites were shown some signs given by the LORD; the signs of Moses’ Staff becoming a Serpent (שׂוֹרֵק) and of Moses overcoming the death of leprosy (by placing his hand in his clothes, drawing it out as leprous and then reinserting it and bringing it forth as clean and healthy), to help them recognize, respect, and accept Moses as their Prophet, and the LORD as their God.

To convince the Pharaoh of the power of the LORD, Moses and Aaron challenged the God of Pharaoh. (Nibley 1981:248) Aaron turned his staff into a crocodile (תַּנִּינִי). Moses then showed the power of the LORD by striking at the source of life in Egypt, turning “The River” to blood. With the “death” of the Nile each of the following five curses was more severe and seemed to build upon each previous plague. Frogs came out of the river plaguing the people. When they died the curse of “lice” or “maggots” began to multiply which led to the curse of flies which led

to the cattle sickness, a murrain, “a Rinderpest.” (Hertz 1951:II 94.) The sixth plague was boils and appeared to be the result of the “murrain” or the cattle sickness.

Pharaoh still hardened his heart and refused Israel’s freedom. The next three plagues challenged the orderliness of the Egyptian world view. The hail out of season destroyed the crops, the final destruction of the crops by the locusts, and finally the darkness. The Wisdom of Solomon chapter 17 implies that this plague was to convict the Egyptians of their wickedness. They were prisoners of sin, darkness of soul, and captives of a personal never-ending night, lost forever to eternal blessings. They feared and were terrified of apparitions they themselves had created. The darkness really did not have any power against them, except that which they had created by their own choices.⁸ Egypt had received signs, miracles, and promises of blessings, but they refused.

The final, tenth curse came, because Pharaoh refused to acknowledge the Divine power of the LORD and clung to his worldly power; refusing to allow the “Firstborn” of the LORD, liberty and insisting on their remaining in the “death” and sin, of Egypt. The LORD destroyed **all** “First-Born” in Egypt who would not recognize the “Covenant of the Lord.” Those who did not put the lamb’s blood on their doorposts, whether Egyptian or Israelite were destroyed. The “faithful” who celebrated and observed the Passover, were led out of Egypt to inhabit the Promised Land; to build a nation of Priests unto the Most High God.

The Children of Israel, the Firstborn Son, were led through the Red Sea-guided by the Pillar of Fire, which also protected their back. The Pharaoh was not led through the Red Sea, but he was drowned. The miracles of the LORD were to preserve, protect and “deliver” His people from the “death of Egypt,” so that they could worship Him, the LORD, in righteousness.

Many “miracles” occurred on their journey through the wilderness. When they were hungry, the LORD fed them with *manna*, which they called the Bread of Heaven. He gave them water from a rock, struck by Moses, when they were thirsty. Israel defeated the Amalekites who tried to destroy them, by the hand of the LORD, overcoming them by the miraculous event of Moses, upon a mountain, seated upon a rock, with his staff, supported by Hur and Aaron. The Israel troops in the valley were led by Joshua. Poisonous serpents bit Israel and Moses raised a pole with a bronze serpent on it that provided a healing method, if the people would simply look to the serpent on the pole. Because of many rebellions against the LORD, after being delivered from Egypt, Israel wandered in the wilderness for forty years, until all Israelites who came out of Egypt were dead, except Joshua and Caleb.

Moses ordained Joshua, (Jehovah is Salvation), to lead the Children of Israel back into the promised land, because Moses was forbidden to enter. (Numbers 20; 26; Deuteronomy 32.) Joshua led the people through a parted River Jordan, collected stones from the middle of the river, built an altar to the LORD, had the Israelites circumcised, and generally set about “cleansing” the land and the Israelites; instituting the rules given by the LORD to Moses. He was thus returning the Israelites to the “covenant people” status, with a Promised Land. The cycle was completed, a return of people of Israel to the God of Israel, a reinstatement of his “laws,” and the covenant of Abraham, including his promised land; renewed.

This cycle story, though simple, exposes a great many relationships. It is like an onion which when peeled back layer by layer, adds richness, texture, and color to the tapestry known as the scriptures.

The story exemplifies the pattern shown by keeping the covenants of the Gospel. A “Child of God” leaves the presence of God and as a “Prince of God” (Israel), enters a world where death is a factor in every life. “Israel” labors in the temporal world, eating, drinking, and living his life of survival. Then he recognizes that he is dying. Moses, (The Son, the Redeemer), is sent;

teaching, preparing, and testifying to the “Child of God,” concerning the LORD and his salvific power. He promises a release from death and the strangulation of sin for “Israel.” The Redeemer (Moses) shows the power of The LORD of life and death.

Moses, (The Son), demonstrated that making covenants with the LORD, keeping those covenants and following the path that was taught, will overcome death and sin. Faith in the LORD is exhibited by obedience to the Gospel or *Torah*! As Moses immersed all of the Children of Israel in the Red Sea and the Pillar of Fire, so should each Child of God be immersed in the waters of baptism and receive the light from the bestowal of the Holy Ghost. (D & C 39:6) To renew strength and survive the wilderness cleansing, one must eat the Living Bread, drink the Living Water, from the Rock, make covenants with the LORD, offer sacrifices, and follow the “Son” in righteousness until they have entered the Promised Land and dwell with the LORD in peace. Each Child of God must look to the Redeemer, the Rock of Salvation, and praise the LORD, with word and deed, until the powers that seek to destroy are overcome. Whenever there is a severe or serious wounding of the soul, the Child of God should look to the Serpent on the Pole; the Serpent on the Pole is Christ.

Time on this earth, or time in the wilderness, is ample to refine, cleanse, and strengthen the power of both the physical and spiritual bodies that each “Child” has on this earth. By following Joshua (the Hebrew name of Jesus) our Messiah, everyone can be washed again and pass through the “Veil” into the Promised Land. The “Prince of God,” (Israel) who lives in the Promised Land is obedient, with a life focused on the LORD or Jesus Christ. Israel can receive the blessings of Abraham, Isaac and Jacob and thus receive Exaltations and Eternal Lives.

Some of the individual components of the “Exodus Cycle, as illustrated in Appendix A, will now be examined to help clarify them.

Moses – The Son

Understanding Moses as the Deliverer of Israel is crucial to understanding Israel’s “journey” back to the promised land. The book of Exodus demonstrates that Moses was named by Pharaoh’s daughter (Exodus 2:5-10), not by his Hebrew mother. The meaning of Moses’ name set the stage for who he became to the Israelites.

When the daughter of Pharaoh named Moses, it was recorded that she gave the meaning of his name as the Hebrew word *Mosheh* - משה, means to *draw out* or *rescue*. Pharaoh’s daughter was an Egyptian, she would have spoken Egyptian; not Hebrew. Cassuto pointed out that Moses’ name was probably Egyptian and not Hebrew. He gave an excellent explanation about the naming of “*Mosheh*” which was the Egyptian word for “*son*.” “It is stated that, ‘he became her son; and she called his name *Mosheh*’ that is, son in Egyptian...at that period and in that locality. Thereafter, it is stated, in the manner of homiletical name-etymologies, that the sound of this Egyptian name recalled the Hebrew verb...[משה - draw out], and it appeared as though the princess had this in mind (‘for she said’ = ‘for she thought’): ‘Because I drew him out of the water.’ This apart, the Bible possibly intends to indicate, by inference if not expressly, that this child was destined to be ‘the deliverer [משה *moshe*] of his people’ (Isaiah 63:11) from the sea of servitude.” (Cassuto 1967: 20-21.)

Moses, therefore, carried both appellatives; “The Son” and “The Rescuer.” Moses was trained in the workings of Egypt’s power as the “Son” of Pharaoh’s daughter (Jewish legends are extensive about his military, economic and political training, including, conquering Ethiopia, “alliances” with neighboring states, etc.). Eventually Moses was “driven” from Egypt and fled into Midian. (Exodus 2:11-15) He married, had a family (Exodus 2:16-22), and was ordained to the

Holy Priesthood by his father-in-law, Jethro. (D & C 84:6) Moses' training, outside Egypt in Midian, included special revelations from the God of Abraham, Isaac, and Jacob. (Exodus 3:1-6)

Moses was tasked with delivering "The Son" of the LORD, Israel (Exodus 3:7-18), from the bondage and death of Egypt. Upon his return to Egypt, Moses challenged the authority of the Pharaoh and demonstrated to both Israel and Egypt the power of the LORD.⁹ Moses was the LORD to Egypt, with Aaron being his mouthpiece. Ten plagues, which tried the Israelites and the Egyptians, followed. The Israelites, who believed in, and wanted to venerate the God of Israel, were released to worship their God. The trials were severe. The final trial took the lives of all firstborn sons who were not protected by the blood of the Lamb. Israel was the LORD's son, "even my firstborn." (Exodus 4:22) It took the blood of the "Firstborn of Egypt" to bring about the release of the "Firstborn of the LORD."¹⁰

The Red Sea and the Pillar of Fire

Psalms 105 and 106, probably composed after the return from exile, give a beautiful outline of the workings of the LORD with Israel. They are an impeccable summary of Israel's journey, both the **physical** and the **spiritual**, to their Promised Land.¹¹ Paul also, gave an incredible account of this journey; illuminating the spiritual rituals.¹² Paul acknowledged a journey containing the "Plan of Salvation," or the "Path of Righteousness" which the "LORD's Son" followed to realize the blessing of Abraham, Isaac and Jacob. By inference, all mankind must follow, if they want to return to their "Promised Land" and the presence of their God.

The washing of Israel and filling them with the Spirit of the God of Israel was a powerful teaching and blessing given to Israel in their journey to their promised land. It has always been the case with any righteous people going to a new land that they be cleansed and become clean before they can receive the fullness of the blessings.

Following "The Son" (Moses), Israel was baptized by Moses, (1 Corinthians 10:1-2) in the Red Sea, (Exodus 14:12) and the "cloud." (Exodus 13:21) Israel ate the spiritual bread given by their God¹³ (1 Corinthians 10:3) and, "did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." (1 Corinthians 10:4) Paul clearly explained the problems which beset Israel, because of their complaints and disobedience to the commandments. Israel's disobedience caused forty years of wandering, so that Israel could be cleansed and the disobedient could be destroyed. Only the faithful could be counted as "Israel, The Son of the LORD." (1 Corinthians 10:5-10) Paul also declared, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." (1 Corinthians 10:11) Paul recognized that these were examples for personal behavior; types and shadows. A person needed to be cleansed and partake of the blessings of God. Paul gave a great example of likening the scriptures to ourselves.¹⁴

Bread From Heaven

Bread was tied with covenant making in the early accounts of the Patriarchs. Abraham's visit to Melchizedek to receive blessings and pay tithes is significant. "And Melchizedek, king of Salem, brought forth bread and wine; and he break bread and blest it; and he blest the wine, he being the priest of the most high God. And he gave to Abram, and he blessed him, and said, Blessed Abram, thou art a man of the most high God, possessor of heaven and of earth; And blessed is the name of the most high God, which hath delivered thine enemies into thine hand." (JST - Genesis 14:17-19). It is clear that the breaking of bread and blessing of wine was done in ritualistic manner for the purpose of sealing a covenant with the Most High God, who is the Redeemer of

mankind. (cf. Psalms 46:4; 78:56; Hebrews 7:1; 1 Nephi 11:6; Alma 26:14; 3 Nephi 4:32; 11:17; D&C 36:3; 39:19) When the LORD was giving commandments to the Children of Israel he stated, “And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.” (Exodus 23:25) The LORD connected the Abrahamic experience with Melchizedek, and the relationship between the Children of Israel and his covenant with them. One was required to be obedient! One would then partake of the bread and water that would heal their sickness and sin.

The beautiful account of the Savior with his Apostles and his blessing bread and wine continued this incredible and wonderful covenant of consecrating lives with Eternal blessings and healing. “And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.” (Matthew 26:26 – 29) Just as Melchizedek made a covenant with Abraham, the covenant was confirmed, to give the blessings of Life, Healing, Eternal Lives and Death Conquered. Genesis 14:17-19, Exodus 23:25, and Matthew 26 provide the same promise; The Holy One of Israel is the same today, yesterday and forever; only men forget, break or try to “adjust” the Eternal Covenants to their weaknesses.

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The Israelites were given the Bread of Life, the Bread from Heaven; bread which represented the flesh of the Savior of mankind, by the LORD. They were reminded that they should not live by physical bread alone, “And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.” (Deuteronomy 8:3)

The God of Israel taught them that all things temporal are in the form of things spiritual and that temporal acts testify of spiritual behavior. “Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created. Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, ***but no temporal commandment gave I unto him, for my commandments are spiritual***; they are not natural nor temporal, neither carnal nor sensual.” (D & C Section 29:34 – 35; Emphasis added) The LORD gave the key found in D & C 29:34-35 and Deuteronomy 8:3; the Bread of Life and the Bread from Heaven, ***though physical***; teach of and are concerned with spiritual matters. They do not teach of temporal matters.

Israel was to eat the “Bread of Heaven” and drink the water from the rock. When Israel, or any of the individual tribes of Israel forgot or rebelled against the LORD, He of necessity would remove the eternal bread and eternal water until they realized their ways were wicked. “For, behold, the Lord, the LORD of hosts doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water.” (Isaiah 3:1) It is imperative to keep the commandments and covenants made with the LORD. When Israel kept the commandments and sought the Holy One of Israel, they prospered, ate the bread of life and drank the living water. When they did not follow the *Torah* (the principles of the Gospel) they did not flourish, but thirsted and hungered. The LORD promised to lead them into the wilderness, hedge up their way, and remove the protection He had given them, until they repented and returned to Him. (Hosea 2)

Living Water

“But unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life.” (D & C 63:23) The “Living Water” is obtained by obedience to the commandments of the God of Israel. Psalm One says, “Blessed¹⁶ is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law (*torah*) of the LORD; and in His law (*torah*) doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” (Psalm 1:1–3)

The imagery of a man as a tree that draws its moisture from the constant source of “living water” is magnificent. Throughout the “Exodus” journey one of the overwhelming images is of the “living water” coming from the “Rock” in the valley of Rephidim. “And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the Elders of Israel.” (Exodus 17:5–6) This event, of the water from the rock, is referenced often in the scriptures.¹⁷ It was a witness of the love of the LORD and His desire to care for his people. The Israelites were to draw on the water for their salvation and drink it deeply. It is no wonder that Isaiah used this imagery in his Psalm. “Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the LORD; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.” (Isaiah 12:3–6) Isaiah also said, “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.” (Isaiah 55:1) Isaiah’s desire to have everyone come and drink from the fountain of living waters is echoed by many Prophets. Isaiah was certainly not alone in his praise of making the “Water of Salvation” a need. Like the Israelites who had thirsted for the water at Rephidim, all should seek that living water.

The LORD identified himself as the “fountain of living water,” in the Book of Jeremiah. “For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.” (Jeremiah 2:13) Not only had Israel forsaken the Lord but they had sought other sources of “water,” which was stored in broken cisterns which they filled with “their” water. Cisterns simply store water and do not produce water; whether the water is good, or stale depends on those doing the storing and the conditions of the cisterns.

The imagery of the Savior being the “living water” is emphasized by Nephi’s and Lehi’s recounting of their vision of “The Tree of Life.” “And it came to pass that I beheld that the rod of iron, which my father had seen, was the word of God, which led to the fountain of living waters, or to the tree of life; which waters are a representation of the love of God; and I also beheld that the tree of life was a representation of the love of God. And the angel said unto me again: Look and behold the condescension of God! And I looked and beheld *the Redeemer of the world*, of whom my father had spoken;” (1 Nephi 11:25–27; Emphasis added.) Both visions explain the Atonement, the role of Jesus Christ in the lives of individual people, Israel, and the world’s people. The visions explain how faith in the LORD, Jesus Christ, should be the center of the life of any

“Child of God” or “Prince of God.” It is evident in the visions that the “Pride” which affected the Israelites in the wilderness would be the downfall of all who did not accept and obey the commandments of the Holy One of Israel.

In preparing to enter the Promised Land, “Israel” needed to follow the Pillar of Fire, eat the Eternal Bread, drink the Living Water, and keep the commandments. Israel was to continue in that pattern after they entered the Promised Land; or be destroyed. To live in the Promised Land one follows the LORD and His commandments. The Redeemer of Israel gave a very concise statement of this when He said, “Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name... And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not. Behold, I have come unto the world to bring redemption unto the world, to save the world from sin... And blessed are all they who *do hunger and thirst after righteousness*, for they shall be *filled with the Holy Ghost.*” (3 Nephi 9:15, 20–21; 12:6; Emphasis added.)

Rephidim

Psalm 78, which dates before the Babylonian captivity, outlines and describes many of the same ideas, principles, and symbols, which Paul explored in I Corinthians 10. Psalm 78 establishes Israel as a “testimony,” to the creation of His “Law” and Israel’s responsibility to teach and train the descendants. (Psalm 78:1-6) Training the children to be keepers of the commandments of God, is a direct allusion to the *Shema* found in Deuteronomy 6:3-15, which correspondingly talks of the cycle of disobedience *versus* obedience. Psalm 78 similarly, has much more detail about Israel’s stubborn and rebellious nature; it gives extensive examples of how that rebellion and stubborn behavior led Israel away from their God. Israel’s behavior in the Exodus should be used as a cautionary tale to help future Israel, “That they might set their hope in God, and not forget the works of God, but keep his commandments: And might not be as their fathers, a stubborn and rebellious generation; a generation *that* set not their heart aright, and whose spirit was not steadfast with God.” (Psalm 78:7-8)

In the valley of Rephidim, the narrative of Israel describes two important events of Israel regaining the Promised Land, during their Exodus journey from the corruption and death of Egypt. Exodus 17 describes the events of the living water from the rock and the overcoming of the death attempted by the people of Amalek. If Israel relied upon the LORD and “The Son” (Moses) - they would be delivered.

Exodus 17:1-7 recounts the children of Israel scolding the Lord because they were thirsty. The incident is called the provocation. The LORD responded, “I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?” (Exodus 17:6 - 7)¹⁸ The children of Israel were able to drink from the “spiritual” rock provided by the LORD in the wilderness and literally received “living water” from their God.

The other problem which occurred at the time of the provocation, also transpired at this site, “Then came Amalek, and fought with Israel in Rephidim.” (Exodus 17:8) This event was and

is remembered because of the saving powers of Moses, Aaron, Hur and Joshua. Amalek did not just launch a little raid; this was a war of significant proportions, which could annihilate Israel. (Exodus 17:12) The people of Amalek were the harbingers of death! In just a few short Biblical verses the event, the results, the commands, and the future behavior of Israel is outlined.

Moses commanded Joshua to take selected soldiers and fight in the valley. Moses with his Divine Authority (represented by his staff) would stand on the adjoining mountain, with Aaron and Hur. Moses lifted his arms to heaven (prayer and praise are often performed anciently by the uplifted hands).¹⁹ “And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.” (Exodus 17:11-12) Moses, Aaron, Hur, and Joshua following the commandments of the LORD overcame the Amalekites. Israel was saved from sure death and extermination.

Psalms 110 provides a valuable account of the power of the God of Israel over anyone who wars against the LORD or his people, “The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen; he shall fill *the places* with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head.” (Psalm 110:5-7) Psalm 110 is a summing up of the events of the valley of Rephidim; overcoming death and drinking of the living water from the “Rock.”²⁰

The results of the events led to the Amalekites being “utterly blotted out” because of their unprovoked attack on the people of Israel, and an ongoing war between Israel and the Amalekites would exist, “Because the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation.” (Exodus 17:14, 16; cf. Deuteronomy 25:17-19.) Amalek had disappeared from under heaven, but the “Amalek” spirit continued to walk the earth. It has been said that the only powers, in the battle of the LORD against the Amalekites, in the realm of the Spirit, which are effective, are courage and conviction, truth and righteousness.

The Serpent upon the Pole

The Children of Israel brought difficulties on themselves. After the LORD had led them in battle against the Canaanites at Arad and gave them a victory at Hormah (doomed for destruction), the Israelites started to again chide, scold, and complain about their conditions; always quick to rail against the LORD and Moses with the same complaints, “No Bread” and “No Water.”

“And they journeyed from mount Hor by the way of the Red Sea, to compass [go around] the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.” (Numbers 21:4-6) The LORD attempting to bring the people back to the correct path, spiritually and physically, sent Serpents with a “Fiery” bite which caused many to die. This time, the bites of the serpents worked and brought the people to a recognition of their sins. The people, “Came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us.” (Numbers 21:7) Clearly the people changed their minds about speaking against Moses and the LORD. They recognized they had sinned, and sought to remedy the problem; seeking the Prophet. Because of

the *recognition of sin* and *seeking* Moses' council, Moses became an intercessor for the people, again; standing between death and the people.

Moses pled on behalf of the people.²¹ He then received a solution, dependent upon the obedience of Israel. Only the obedient would live! The Book of Numbers plainly states, "And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." (Numbers 21:8-9)²² Having a broken heart and contrite spirit and following the counsel of Moses, the Children of Israel were able to be healed from the "bite" of death. Anyone "rebellious" or refusing to follow the commandment of Moses to look upon the pole died. The serpent upon the pole provided a "cleansing" event for Israel in their "sojourn" of forty years in the wilderness.

Joshua – Leader

Joshua provided excellent examples of obedience to the LORD, for the Israelites to follow. It appears that Joshua (Jehovah Saves) the son of Nun (fish), was with Moses from the beginning of Moses' return to Egypt. Still, in the Biblical account he is not mentioned until the valley of Rephidim. (Exodus 17:9f.) He helped Moses organize and lead the people from Egypt. He was obedient to Moses throughout the journey. He led the warriors of Israel in the valley of Rephidim to victory while Moses, Aaron, and Hur were on the mount "Praising" the LORD.²³

Joshua was sent as one of the spies into the Promised Land. (Numbers 13) Joshua and Caleb were the only two spies who gave favorable reports of the mission. They were the only two Israelites who survived to enter the Promised Land. (Numbers 14:30)

Joshua was in the presence of the LORD with the Seventy Elders of Israel and spent forty days with Moses on Mount Sinai. (Exodus 24) He was ordained by Moses, "the Son" to lead the Children of Israel. (Deuteronomy 34: 9; 31:22ff.) He led Israel into the Promised Land. (Deuteronomy 31:3ff.) Joshua parted the River Jordan so that Israel could go through on "Dry Land." (Joshua 4) He built an altar at Gilgal (Joshua 4:19-24), and renewed the Abrahamic covenant; circumcising with flint knives, all male Israelites who had been born in the wilderness when they entered the promised land. (Joshua 5:2-9) He had an open vision of the LORD. (Joshua 5:13-15) Joshua led Israel and fought to secure a home for them; always seeking to establish a "Righteous People," writing commandments, building altars to the LORD and establishing the "sanctuaries," rituals, rites and "law" of Israel. To the end of his days, he sought to maintain the children of Israel on the "path of righteousness."

Joshua's most remembered values, principles, attitudes, and ensign are recorded in Joshua 24 and came near his life's end. "Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.... as for me and my house, we will serve the LORD.... And the people answered and said, God forbid that we should forsake the LORD, to serve other gods; For the LORD our God, he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed." (Joshua 24:14-17) Joshua set an excellent standard and fulfilled the meaning of his name, "Jehovah saves." Never once is there a record of him claiming power to himself. All glory and power were given to the LORD.²⁴ Joshua prefigured the coming of the Messiah whose Hebrew name, Joshua, is most commonly known by its Greek form in the New Testament, Jesus.

Forty Years

The significance of forty years in the wilderness is essential because it can help in understanding Israel's covenants and cleansing period. There are quite a few events in the scriptures with "forty days and forty nights" associated with them.

One of the most notable is that of Noah. (Genesis 7-8) Noah had rain fall for forty days and nights, after he has spent years building his Ark. He also had to wait forty days for the water to recede and then a further time before he could leave the Ark. The whole Noachian process symbolized a cleansing of the earth and Noah's family. The earth was washed clean; revelation was given; a new covenant was made; the "Promised Land" was reached. One might say that the "earth" was baptized. Noah was the inheritor of a new world.

Israel sent spies to explore the land and after forty days they returned and gave a very fearful report. (Numbers 13) All of the spies, but two (Caleb and Joshua), advised against entering the Promised Land, though it was rich, fertile and productive. They rebelled against the counsel of the LORD again! Every day of their exploration became a year of wandering, to cleanse Israel of those who would not follow the LORD. Israel wandered forty years until those who rebelled against the LORD died; only the "obedient" can inherit the land; the forty years were a cleansing process, with revelation, covenant making, and a promised land.

During the period of the wandering, Moses and later the 70 elders of Israel stayed on the Holy Mountain for forty days.²⁵ The accounts in the Pentateuch show that forty days and forty nights were spent in supplication trying to bring an agreement between the LORD and Israel. Pleading with the LORD to not destroy the Israelites and pleading with people to repent and prepare themselves to live as a nation of Priests in the Promised Land. As Abraham Heschel stated, "In the presence of God he [the Prophet] takes the part of the people. In the presence of the people he takes the part of God." (Heschel 1969:24) In the Book of Exodus, the Children of Israel arrived at Mount Sinai expecting to become a "kingdom of priests, and an holy nation" (Exodus 19:6) unto the LORD: "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; Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine." (Exodus 19:3-5)²⁶

Moses returned to the Israelite camp. Set the boundaries, cleansed the people (including washing themselves and their clothes), taught them the requirements to meet their God, and designated those who would ascend up the mountain into the presence of the LORD. Chapter 20 of Exodus records the basic or fundamental laws and rules for a nation to become a nation of priests or a holy nation. It records the relationship of the Israelites to God.²⁷ The LORD then showed his power, and the people were so struck with fear at the awesome experience that they pled with Moses to, "Speak thou with us, and we will hear: but let not God speak with us, lest we die." (Exodus 20:19-21)

The revelatory pattern was established for Israel. Israel went to the "Mountain of the LORD" to meet God, to receive blessings, make covenants, and be sanctified. Eventually Moses, with Aaron, Nadab, Abihu, Joshua and Seventy of the Elders of Israel ascended the mountain. (Cassuto 1967: 310)²⁸ Israel came to the Holy Mountain, The Priests and Elders entered the Holy Mountain, but only the Prophet, the Great High Priest, The Son, ascended the Mountain into the Divine Presence. "And the glory of the LORD abode upon Mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the LORD *was* like devouring fire on the top of the mount in the eyes of the children

of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.” (Exodus 24:16-18)

Once Israel left the borders of Mount Sinai, they needed a way to carry the covenant and conversion narrative with them. Thus, the Tabernacle, Israel’s bridge from the Mount to the Temple of the Lord built in Jerusalem at the time of Solomon, became a literal reflection and representation of Sinai. It is fitting that during the time of wandering Israel was provided with a “wandering” Holy Place so that they would not be alone during their cleansing. They could “see” the presence of the LORD, give oblations, and receive counsel from their God.

As Milgrom states: “Mount Sinai is the archetype of the Tabernacle, and is similarly divided into three gradations of holiness. Its summit is the Holy of Holies; God’s voice issues forth from there (Exodus 19:20) as from the inner shrine (Ex. 25:22; Num. 7:89)...The second division of Sinai is the equivalent of the outer shrine, marked off from the rest of the mountain by being enveloped in a cloud (Ex. 19:2; 24:15b ff. [P]; see 19:9, 16) just as the cloud overspreads the entirety of ...[the] Tabernacle (Num. 9:15ff.) ...Below the cloud is the third division, called ‘the bottom of the mountain’ (19:17; 24:4), a technical term for the lowest portion of the mountain...It is the equivalent to the courtyard, the sacred enclosure of the tabernacle to which priests alone have access except for the forecourt ‘entrance’ where the layman brings his sacrifice, provided he is in a pure state...Thus the blazing summit, the cloud-covered slopes and visible bottom rim correspond to Tabernacle divisions,” (Milgrom 1970: 45-46) and the architectural divisions of the “Israelite” sanctuaries or temples.²⁹

The “Forty Year” events in the wilderness thus represented the need for a clean, obedient, righteous people who would serve the LORD; not rebellious protesters. It also showed that the “Rescuer” of the people would be cleansed, fast, plead, worship the LORD and receive divine guidance. Not only was the “Rescuer” being cleansed by water and fire he was preparing a way for the people to be cleansed, a washing both physical and spiritual. The witness of the presence of the LORD was constant; the Pillar and the Cloud were over the Tabernacle throughout Israel’s stay in the wilderness.

Moses’ “Forty Day” cleansing procedures were followed by Jesus, as demonstrated in the Book of Matthew. He like Moses was cleansed and received ministrations from Heavenly Messengers. Immediately following Jesus’ baptism, “Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.” (Matthew 4:1-11;cf. Mark 1:13; Luke 4:2.)

Notice the washing, the fasting for forty days and nights, his covenant of obedience to the Lord and finally the angels ministering. Each of these follow the path Moses established at Mount Horeb.

Other scriptures seem to indicate the same emphasis upon the “Forty Day” period. It was a time to be cleansed, prepare, meet the Divine, and live in the Promised Land with the LORD. “O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the LORD *is* a great God, and a great King above all gods. In his hand *are* the deep places of the earth: the strength of the hills *is* his also. The sea *is* his, and he made it: and his hands formed the dry *land*. O come, let us worship and bow down: let us kneel before the LORD our maker. For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. Today if ye will hear his voice, Harden not your heart, as in the provocation, *and as in* the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, (lit. ‘*wanderers of heart,*’) and they have not known my ways: Unto whom I swear in my wrath that they should not enter into my rest.” (Psalm 95:1-11)

The River Jordan

The Jordan River is often viewed as the border and division between Israel’s Promised Land and other nations. Israel made sorties into the Promised Land before they completed their wandering in the wilderness, but because of their feckless behavior were never able to retain the land, until all those who had rebelled against the LORD had died. While Israel was still wandering in the wilderness, the tribes of Reuben, Gad, and one-half of Manasseh redeemed land on the east of the Jordan River for their inheritance. They did so with the understanding that they would help the other Israelite tribes redeem the land west of Jordan.³⁰ Israel never crossed the River Jordan until they were ready to redeem their promised land. It was a “boundary” between them and other nations.

When Joshua led the “Firstborn” son of the LORD into the promised land it was with a demonstration of the LORD’s power. As Moses delivered Israel from Egypt with symbols representing cleansing, revelation, blessings, curses, and Eternal promises, so Joshua used symbolic actions to impress the Israelites of their covenants and responsibilities.

The “mission statement” of Israel is given in Joshua 1:1-9. It is a call for obedience to the LORD and keeping his covenants. It was given to Joshua as a personal charge, but also a personal charge to each Israelite. “Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night,³¹ that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest.” (Joshua 1:6-9) The message of the LORD validates, that the same meticulousness of behaviors given to Israel by Moses was and would always be in force. Israel was expected to follow the path of righteousness.

Israel was told to prepare enough food for three days so that they could pass, “over Jordan;” a similar pattern of the Israelites as they left Egypt. (Joshua 1:11; Exodus 12:39)

Israel received in the wilderness a “place of covenant,” the Tabernacle, the Tent of the Presence; the Tent of Revelation. All of the utensils and appurtenances of the Tent of the Presence signified various portions of the sacrifices and offerings to the LORD. The Ark of the covenant

was of particular value because it contained the *Torah*, *manna*, etc. Each element, item or component was a reminder of their God's personal care, consideration, and covenants to Israel from the time they left Egypt until they were entering the Promised Land. The Ark was part of the Holy of Holy and was the throne of God. It represented God always being with them. Israel had seen the Fire and the Cloud leading, guiding, and protecting for forty years. Israel's experiences taught and led them in the path. Now they could enter into the land where their God would dwell, if they had kept the first principles and ordinances of the LORD.

Israel followed the Ark, signifying they had faith in the LORD, Jesus Christ and that they had repented of their sins. "And Joshua said unto the people, Sanctify yourselves: for tomorrow the LORD will do wonders among you. And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people." (Joshua 3:5-6) When the Priests carrying the Ark came to the Jordan River they walked into the river; the Jordan stopped flowing. As Israel had passed through on dry ground through the Red Sea, so now the "New Israel," because all of "Old Israel" had died off, were passed through and were washed in the River Jordan. They had satisfied the same spiritual and symbolic occurrences which Paul later likened to Israel coming out of Egypt. They were led by the "Presence of the LORD" (Represented by the Ark) and cleaned or baptized in the River Jordan. Because they were true and faithful they could enter into their Promised Land. "And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan." (Joshua 3:17) Joshua took twelve stones and placed them as a marker **in** the Jordan exactly where the Priests had stood, as a memorial to the power of the LORD to control the waters and wash them from their sins as he had their Fathers in the Red Sea. (Joshua 4:9) As Paul likened Israel's passing through the Red Sea as baptism and Israel's having been under the cloud as receiving the Holy Ghost; Israel passing through the Jordan River and following the Ark symbolized the baptism and reception of the Holy Ghost to Israel entering the promised land.

Joshua instructed twelve men, one from each tribe, to take a stone on their shoulders from the bed of Jordan, to be an Eternal memorial that the Israelites passed through the river on dry ground. "And those twelve stones, which they took out of Jordan, did Joshua pitch [set up] in Gilgal. And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What *mean* these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over: That all the people of the earth might know the hand of the LORD, that it *is* mighty: that ye might fear the LORD your God forever." (Joshua 4:20-24) The stones were placed as witness of faith in the Lord Jesus Christ, repentance, baptism and the gift of the Holy Ghost. Israel was now on the path of righteousness. They had started the covenant making process which would proceed and continue in their future.

Because none of the Israelites had been circumcised, which symbolized that Israel collectively and individually was consecrated to the LORD, during the forty years of wandering; the covenant given to Abraham was reinstated. All Israel could again know that *all* life came through the blood of the Eternal covenant and the Atonement. Promises of children, sealing powers of heaven, redemption, resurrection, and Eternal lives, promised to Abraham were again confirmed. "At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time. And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins....And their children, *whom* he raised up in their

stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way. And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole. And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you.³² Wherefore the name of the place is called Gilgal unto this day.” (Joshua 5:2-3,7-9)

While camped at Gilgal the Israelites, on the fourteenth day of the month, celebrated the Passover. (Joshua 5:10) The day after Passover, they ate the “old” grain of “the land” and fruit of the land of Canaan, and the *manna* ceased. (Joshua 5:11-12) The Israelites had completed their journey to the Promised Land. Israel, the Firstborn Son, had been returned to his land and prepared to be a nation of priests and kings, serving the Holy One of Israel. The children of Israel now took the name of their ancestor, Israel, who had become a Prince of God by prevailing with God and keeping his covenants. If Israel would let the LORD God prevail in their lives, they could become a mighty and blessed people, if they didn’t keep their covenants they would become a cursed people, driven from their lands, “not be loved,” have their way hedged up and left to wander in the wilderness again. (See Hosea 1; 2; Cf. 1 Corinthians 3:16-17.) But they were promised daily repentance and covenant renewal, including a second redemption if necessary. “For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim: Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.” (Hosea 3:4-5)

Israel was now prepared to redeem their land. They had received every covenant necessary for them to be led by the LORD. They had the Tent of Revelation in their midst. They had the *Torah*, the Gospel, with its covenants of Faith in the LORD Jesus Christ, Repentance, Baptism and the Gift of the Holy Ghost. They were instructed in the rite of offering the broken heart and contrite spirit, which was witnessed by the Law of Sacrifice. They gave freely to the LORD; recognizing that all things belonged to the LORD, including their circumcised selves. (D & C 93:33-37) They gave the firstlings of their flocks, without blemish and the first fruits of the field, perfect in every way. (Leviticus 1; 2) The Israelites gave as Abel, with love and joy, because everything belonged to God. (Leviticus 1:2; Moses 5:17) They gave their offerings in the presence of the LORD, at the altar and entrance of the Tent of Revelation. Sacrifices were not accepted, if not freely given without counting up the value of the offering. It was not the cost or quantity, but the spirit in which the offering was made.

Cain is the perfect example of how Israel *should* not make their offerings. Cain made offerings, because Satan commanded him and for “public” approval. (Moses 5:18) Isaiah said, “Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.” (Isaiah 59:1-3) Cain’s offerings were made because of his commitment with Satan. Cain’s offerings were not made with virtue, joy, and freely, Cain’s sacrifice was offered with lying, begrudgingly, with jealousy and malice towards his brother and the LORD. His “hands” were the hands of someone who murders to get gain, his lips lied to God. (Moses 5: 18, 24, 31.) Israel had to be sinless before the worshipper’s yearning for fellowship with the LORD was fulfilled.

Israel had all the tools to live in the promised land. Their success would be based on their obedience to the laws and ordinances. They would be redeemed as they redeemed the land. All things, all actions, everything Israel “owned,” used; even their own selves were consecrated to

their God. Israel was to willingly typify, symbolize, and exemplify the LORD and his ways to all the world.

“Therefore there was a law given them, yea, a *law of performances and of ordinances*, a law which they were to observe strictly from day to day, to keep them in remembrance of God and their duty towards him. *But behold, I say unto you, that all these things were types of things to come.* And now, did they understand the law? I say unto you, Nay, they did not all understand the law; and this because of the hardness of their hearts; for they understood not that there could not any man be saved except it were through the redemption of God. For behold, did not Moses prophesy unto them concerning the coming of the Messiah, and that God should redeem his people? Yea, and even all the prophets who have prophesied ever since the world began—have they not spoken more or less concerning these things? Have they not said that God himself should come down among the children of men, and take upon him the form of man, and go forth in mighty power upon the face of the earth? Yea, and have they not said also that he should bring to pass the resurrection of the dead, and that he, himself, should be oppressed and afflicted?” (Mosiah 13:30-35; Emphasis added.)

Conclusion

Israel’s purpose and journey were accomplished and satisfied at Gilgal. They had come one complete circle from where they started. They had followed the covenant path which they had been taught. They physically and spiritually came before their God. Israel made covenants, cleansed themselves and were now embarking upon the redemption of their land of promise. Israel followed the pattern which Paul saw and explained in 1 Corinthians 10. Israel’s lives in every way, exemplified the gospel of Jesus Christ. (1 Corinthians 10:31)

It is fitting that Psalm 111, one of Israel’s hymns expresses the great love and commitment to the LORD including the purpose of, and commitment to the “Exodus Cycle,” “Praise ye the LORD. I will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation. The works of the LORD *are* great, sought out [by] all of them that have pleasure therein. His work is honourable and glorious: and his righteousness endureth forever. He hath made his wonderful works to be remembered: the LORD *is* gracious and full of compassion. He hath given meat [food] unto them that fear him: he will ever be mindful of his covenant. He hath shewed his people the power of his works, that he may give them the heritage of the heathen. The works of his hands *are* verity and judgment; all his commandments *are* sure. They stand fast for ever and ever, *and are* done in truth and uprightness. He sent redemption unto his people: he hath commanded his covenant forever: holy and reverend *is* his name. The fear of the LORD *is* the beginning of wisdom: a good understanding have all they that do *his commandments*: his praise endureth forever.” (Psalm 111:1-10)

Israel embarked on the redemption of the Promised Land of the LORD. They kept the first four principles and ordinances of the Gospel and followed their Savior, Joshua, in the physical redemption of the land and they and Joshua followed the LORD and Savior in the spiritual redemption of their souls. (Joshua 5:13-15)

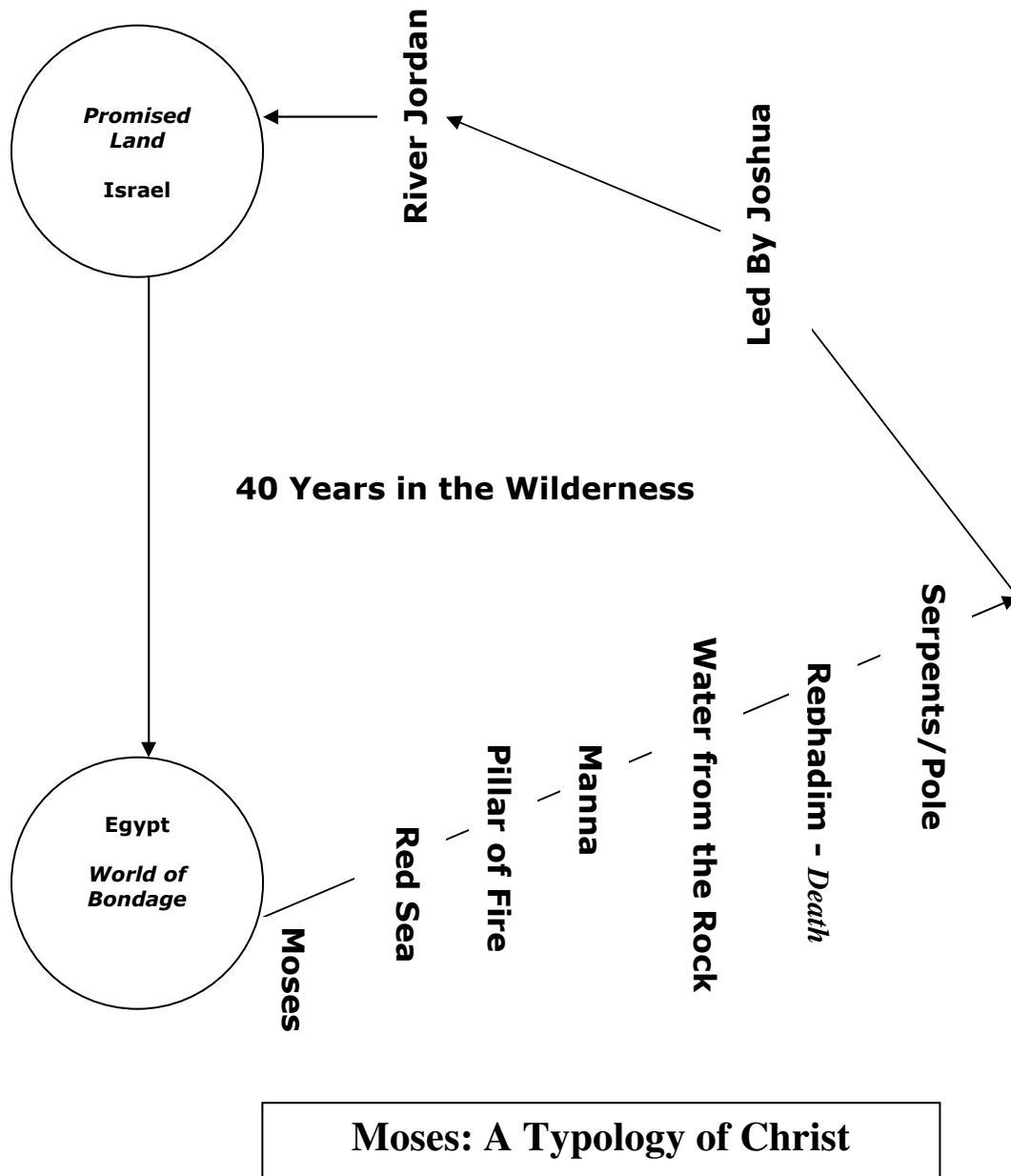
“Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created. Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual.” (D & C 29:34-35) When one chooses to understand what appears to be a physical event such as the Exodus cycle, one is really choosing to understand a spiritual path. If one chooses to understand

and obey the principles and ordinances of that path, then one is following a spiritual path, which shows, teaches, leads, clarifies and prepares one spiritually to dwell in the presence of God. The Israelites followed the “Exodus Cycle” and chose to live with their God.

We have come full circle. All physical behavior typifies a spiritual condition. All thing given by the mouths of the Holy Prophets testify of Jesus Christ. The “Exodus Cycle” testifies of His principles and ordinances; necessary to return to the LORD. The witness of Christ in the Old Testament is true, “for this end hath the law of Moses been given; and all things which have been given of God from the beginning of the world, unto man, are the typifying of him. And also my soul delighteth in the covenants of the Lord which he hath made to our fathers; yea, my soul delighteth in his grace, and in his justice, and power, and mercy in the great and eternal plan of deliverance from death.” (2 Nephi 11:4-5)

APPENDIX - A

“The experiences of the fathers foreshadow those of the descendants.” (Cassuto 1967:14)



Behold, my soul delighteth in proving unto my people the truth of the coming of Christ; for, for this end hath the law of Moses been given; and all things which have been given of God from the beginning of the world, unto man, are the typifying of him. (2 Nephi 11:4)

ENDNOTES

¹ My paradigm shift was much like that expressed by Nephi, “And I did read many things unto them which were written in the books of Moses; but that I might more fully persuade them to believe in the Lord their Redeemer I did read unto them that which was written by the prophet Isaiah; *for I did liken all scriptures unto us*, that it might be for our profit and learning. Wherefore I spake unto them, saying: Hear ye the words of the prophet, ye who are a remnant of the house of Israel, a branch who have been broken off; hear ye the words of the prophet, which were written unto all the house of Israel, *and liken them unto yourselves*, that ye may have hope as well as your brethren from whom ye have been broken off; for after this manner has the prophet written.” (1 Nephi 19:23-24; Emphasis added)

² Ivan Engnell described “The Exodus” as, “the fundamental historical event which establishes Israel as a people, stands at the beginning of her history, and as an act of salvation – looking at it from the standpoint of revelation – determines her future destiny.” (Engnell 1969:197) The Exodus can be viewed as both a “cultic form of presentation” but can also be a “real historical event.” (Engnell 1969:205-206) These two ideas are not exclusive ideas to Ancient Israel, Judaism, or to members of the Church of Jesus Christ of Latter-day Saints. “In the Jewish Haggadah, the Exodus from Egypt plays a major role as a fundamental act of salvation for the chosen people... The New Testament interprets the Exodus, together with the celebration of the Passover, typologically as prototypes of Baptism and the Lord’s Supper respectively, with emphasis on the character of the Exodus a *rite de passage*, a passing from death to life or to salvation in Christ.” (Engnell 1969:206) I suggest that it is *both*!

³ Accompanying this paper is a simple chart, Appendix A. Our discussion will follow its simple outline. The reader is encouraged to add other parts to the chart found in the Old Testament. Parts of this pattern are found in **All** Books of the Old Testament; a rich source of “Eternal Covenants” is found in Psalms and Isaiah. The Hebrew Bible is a national literature rather than a book. Jews divide the Bible into three main sections comprising twenty-four books, though it contains the same material as the 39 books of the *KJV*. The first section is called *Torah*, the second section is called the *Prophets*, the third section is the *Writings*. In Hebrew they are:

Torah (Law) - תורה

Nebi'im (Prophets) - נביאים

Kethubim (Writings) - כתובים

When the first letter of each word, **ת** from *Torah*, **נ** from *Nebi'im*, and **כ** from *Kethubim* the title **תנך** (*Tanak*) is derived. *Tanak* is the name of the Jewish Bible.

⁴ The concept of “Blessing” and “Cursing” is very beautifully outlined in 1 Nephi 17:32-39: “And after they had crossed the river Jordan he did make them mighty unto the driving out of the children of the land, yea, unto the scattering them to destruction. And now, do ye suppose that the children of this land, who were in the land of promise, who were driven out by our fathers, do ye suppose that they were righteous? Behold, I say unto you, Nay. Do ye suppose that our fathers would have been more choice than they if they had been righteous? I say unto you, Nay. Behold,

the Lord esteemeth all flesh in one; he that is righteous is favored of God. But behold, this people had *rejected every word of God*, and they were ripe in iniquity; and the fulness of the wrath of God was upon them; and the Lord did *curse* the land against them, and *bless* it unto our fathers; yea, he *did curse it against them* unto their destruction, and he did bless it unto our fathers unto their obtaining power over it. Behold, the Lord hath created the earth that it should be inhabited; and *he hath created his children that they should possess it*. And he raiseth up a righteous nation, and destroyeth the nations of the wicked. And he leadeth away the righteous into precious lands, and the wicked he destroyeth, and *curseth* the land unto them for their sakes. He ruleth high in the heavens, for it is his throne, and this earth is his footstool.” (Emphasis added) **Keep the covenant and be blessed, break the covenant and be cursed.** Every blessing given has a curse given at the same time.

⁵ The “Sacrifice of Isaac” was not just the trial of Abraham’s obedience; it demonstrated the obedience of Isaac. According to Jewish traditions, Isaac was not just a little boy but a young unmarried man, between 30 - 37 years old. The legends or myths of the early Hebrews or Jews have poignant stories concerning Isaac. Louis Ginzberg’s compilation tells of interplay between Abraham and Isaac. “And while they were walking along, Isaac spake unto his father, ‘Behold, the fire and the wood, but where then is the lamb for a burnt offering before the Lord?’ And Abraham answered Isaac, saying, ‘The Lord hath chosen thee, my son, for a perfect burnt offering, instead of the lamb.’ And Isaac said unto his father, ‘I will do all that the Lord hath spoken to thee with joy and cheerfulness of heart....Father make hast, bare thine arm, and bind my hands and feet securely, for I am a young man, by thirty-seven years of age, and thou art an old man. When I behold the slaughtering knife in they hand, I may perchance begin to tremble at the sight and push against thee...and make myself unfit to be sacrificed. I adjure thee, therefore, my father, make haste execute the will of thy Creator, delay not. Turn up thy garment , gird thy loins, and after that thou hast slaughtered me, burn me unto fine ashes.’” (Ginzberg 1968, I:279-281; cf. Graves 1966: 173-178.) Isaac was an obedient and worthy Son for Abraham.

Isaac was also tried when his wife Rebekah was taken by the King of Gerar, and faced the possible loss of his family because of the animosity between Esau and Jacob.

⁶ Genesis 28, as translated in *KJV*, concerning Jacob at Bethel sounds as if Jacob made little effort to seek his God. Jacob is portrayed as using a stone for a pillow (Genesis 28:11). After his vision he anoints the stone (Genesis 28:18); recognizes the LORD as his God (Genesis 28:21); promises he will always give a tenth as an offering. (Genesis 28:22)

Jacob received an endowment from his God. The endowment consisted of seeing the LORD, the blessings of Abraham (including the promised land and vast seed), the protection of and the presence of the LORD. (Genesis 28:13-16)

The “Vision” did not take place just by chance and was not quite so laid back. Jacob sought his “revelation” from God. In *KJV* it says Jacob “lighted upon a place.” J. H. Hertz noted in his commentary, “*and he lighted*. Since the same Heb. Word signifies ‘to entreat,’ The Talmud deduces from this passage that Jacob prayed there for Divine protection, and thus instituted the Evening Prayer.” (Hertz 1951, I:240)

No visions or revelations come without asking. (Joseph Smith History 1:13-17; James 1:5) I suggest that a better translation of Genesis 28:11, might be, “And he entreated (prayed) at this certain place and tarried there all night, because the sun had set; and he took a stone of the place and placed it to his Head (his God), then he slept in this place.” He received a similar vision to the visions of Isaiah (Isaiah 6), Lehi (1 Nephi 1:5–15), Stephen (Acts 7:55), and others. After his

dream or vision (the same word in Hebrew), Jacob further consecrated the “place” by anointing the stone to be an Eternal marker of his vision. He names the place Beth-El, “House of El (God).”

Margaret Barker has shown that early Christian writers and the Qumran Melchizedek text demonstrate that, “It was the Son of God who appeared to Abraham at Mamre, who appeared to Jacob at Bethel...It was not God the Father who came down to Babel, appeared to Abraham, spoke to Hagar, and destroyed Sodom...it was not the Father, who has never been seen, that was here seen, but the Son, who repeatedly came to earth and so was seen... and precise about the time of his return: during the first seven years of the tenth Jubilee” (Barker 2007:73-76) The Hebrew texts show that the LORD (יהוה) appeared to Jacob; The Lord of Sabaoth (*The Creator of the First Day*), the Holy One of Israel, The One, of the Council of the Gods (אלוהים) in Genesis, He appeared to Jacob and bestowed the endowment of “Abraham.”

It should be noted that the Lord of Sabaoth is interpreted by D & C 95:7 as “The Creator of the First Day” and references His creation of the Hosts of Heaven, both people and worlds. (cf. Moses 2) This title is referencing his power as the creator of the universe, not his command of “armies.”

⁷ Israel coming out of Egypt was a “fundamental act of salvation for the chosen people;” and “a passing from death to life;” and salvation through the Atonement of Christ. The Book of Mormon vindicates, that the “gathering” of Israel in the latter days is dependent upon a righteous, tried and purified people. “Wherefore, because of their iniquities, destructions, famines, pestilences, and bloodshed shall come upon them; and they who shall not be destroyed shall be scattered among all nations. But behold, thus saith the Lord God: When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance. And it shall come to pass that they shall be gathered in from their long dispersion, from the isles of the sea, and from the four parts of the earth; and the nations of the Gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance. Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers; wherefore, the promises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute?” (2 Nephi 10:6-9) “Wherefore, he that fighteth against Zion, both Jew and Gentile, both bond and free, both male and female, shall perish; for they are they who are the whore of all the earth; for they who are not for me are against me, saith our God. For I will fulfil my promises which I have made unto the children of men, that I will do unto them while they are in the flesh.” (2 Nephi 10:16-17)

⁸ The sentiments expressed in the Wisdom of Solomon, that the greatest fear of the Egyptians during the plague of darkness was self-inflicted, has validity. The problems of the thoughts, feelings of guilt, fear all play a part in determining their actions. A similar event, not with darkness but an earthquake, took place in the city of Ammonihah. Alma and Amulek preached to the city and called them to repentance. Though some did repent the majority became very abusive and confrontational. Alma and Amulek were beaten, forced to watch believers burned in a great conflagration. They watched the burning of religious books, were imprisoned, starved, and mocked by the leaders of Ammonihah.

“And it came to pass after they had thus suffered for many days, (and it was on the twelfth day, in the tenth month, in the tenth year of the reign of the judges over the people of Nephi) that the chief judge over the land of Ammonihah and many of their teachers and their lawyers went in unto the prison where Alma and Amulek were bound with cords. And the chief judge stood before

them, and smote them again, and said unto them: If ye have the power of God deliver yourselves from these bands, and then we will believe that the Lord will destroy this people according to your words. And it came to pass that they all went forth and smote them, saying the same words, even until the last; and when the last had spoken unto them the power of God was upon Alma and Amulek, and they rose and stood upon their feet. And Alma cried, saying: How long shall we suffer these great afflictions, O Lord? O Lord, give us strength according to our faith which is in Christ, even unto deliverance. And they broke the cords with which they were bound; and when the people saw this, they began to flee, for the fear of destruction had come upon them. And it came to pass that so great was their fear that they fell to the earth, and did not obtain the outer door of the prison; and the earth shook mightily, and the walls of the prison were rent in twain, so that they fell to the earth; and the chief judge, and the lawyers, and priests, and teachers, who smote upon Alma and Amulek, were slain by the fall thereof. And Alma and Amulek came forth out of the prison, and they were not hurt; for the Lord had granted unto them power, according to their faith which was in Christ. And they straightway came forth out of the prison; and they were loosed from their bands; and the prison had fallen to the earth, and every soul within the walls thereof, save it were Alma and Amulek, was slain; and they straightway came forth into the city. Now the people having heard a great noise came running together by multitudes to know the cause of it; and when they saw Alma and Amulek coming forth out of the prison, and the walls thereof had fallen to the earth, they were struck with great fear, and fled from the presence of Alma and Amulek even as a goat fleeth with her young from two lions; and thus they did flee from the presence of Alma and Amulek.” (Alma 14:23-29)

The destruction of the prison was real, the death of the leaders was real, their fear was real; they were convicted by their own consciences. That event held a physical, spiritual, and mental reality for the people of Ammonihah. There was a physical death and there was a spiritual conviction. The same holds true for the Egyptians.

The experiences of Pliny the Younger, during the eruption of Vesuvius in 79 CE, are comparable to the physical-spiritual darkness of the Egyptians. His descriptions echo the event described in Exodus. Both were physical and brought fear and terror, enhanced by personal fears. Pliny had time to reflect upon, and write down his experiences, with amazing detail. He even stated that, “These details are not important enough for history.” His statement may be indicative of why others never recorded, in detail, some other disastrous, but analogous, events of the world’s history.

“By now it was dawn, [25 August] but the light was still dim and faint. The buildings round us were already tottering, and the open space we were in was too small for us not to be in real and imminent danger if the house collapsed. This finally decided us to leave the town. We were followed by a panic-stricken mob of people wanting to act on someone else’s decision in preference to their own (a point in which fear looks like prudence), who hurried us on our way by pressing hard behind in a dense crowd....We also saw the sea sucked away and apparently forced back by the earthquake: at any rate it receded from the shore so that quantities of sea creatures were left stranded on dry sand. On the landward side a fearful black cloud was rent by forked and quivering bursts of flame, and parted to reveal great tongues of fire, like flashes of lightning magnified in size....Soon afterwards the cloud sank down to earth and covered the sea; it had already blotted out Capri and hidden the promontory of Misenum from sight....Ashes were already falling, not as yet very thickly. I looked round: a dense black cloud was coming up behind us, spreading over the earth like a flood. ‘Let us leave the road while we can still see,’ I said, ‘or we shall be knocked down and trampled underfoot in the dark by the crowd behind.’ We had scarcely sat down to rest when darkness fell, not the dark of a moonless or cloudy night, but as if the lamp

had been put out in a closed room. You could hear the shrieks of women, the wailing of infants, and the shouting of men...People bewailed their own fate or that of their relatives, and there were some who prayed for death in their terror of dying. Many besought the aid of the gods, but still more imagined there were no gods left, and that the universe was plunged into eternal darkness for evermore. There were people, too, who added to the real perils by inventing fictitious danger: some reported that part of Misenum had collapsed, or another part was on fire, and though their tales were false they found others to believe them...At last the darkness thinned and dispersed like smoke or cloud; then there was genuine daylight, and the sun actually shone out, but yellowish as it is during an eclipse.” (Pliny 1978: 135-136)

Pliny’s description of the darkness and inability to see, the fear, the turning to the Gods or away from them all seem to have a resonance with the experience of the Egyptians. The event of a “natural” phenomenon, the eruption of a volcano, causing this plague is not only possible but probable. The only problem is the dating of the Exodus and finding the volcano “responsible” for the darkness.

⁹ Moses’ demonstration to the **Israelites**, in Egypt, included turning his staff into *nahash* – a serpent, which would symbolize the power of the resurrection. Then, putting his hand inside of his cloak; drawing out a leprous hand; placing it back in his cloak, then drawing out his hand which would be healed. This too showed the power of life over death. (Exodus 4:1-8, 29 - 31) The “Serpent and Staff symbol” would later become an important token to Israel, of overcoming death and the veracity of the resurrection as a renewal of life and a cleansing from sin. (Numbers 21:5-9; 1 Nephi 17:40-41; 2 Nephi 25:20; Helaman 8:11:20) Moses’ staff is always associated with the Hebrew word *nahash* - נחש.

When Aaron and Moses confronted Pharaoh they challenged the authority of Pharaoh. “When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a *serpent*. And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a *serpent*.” (Exodus 7:9 - 10) For they cast down every man his rod, and they became *serpents*: but Aaron’s rod swallowed up their rods. (Exodus 7:12) The word *serpent* or *serpents* in these three verses (Exodus 7:9-10,12) is **NOT** the normal word, נחש - *nahash*, which is translated as *serpent* in the Old Testament but is the word, תנין - *tannin*, which is translated in a variety of ways. The Hebrew word, *tannin* is only used when Aaron throws down his staff.

Because תנין - *tannin*, is connected with the Pharaoh it should most likely be translated as *crocodile*. The *Hymn of Thutmose III* - to Amun Re contains insight into the way the Pharaoh was viewed:

“That I may cause thee to trample down the great ones of Djahi
I spread them out under thy feet throughout their countries.
I cause them to see thy majesty as the lord of radiance,
So that thou shinest into their faces as my likeness,
I have come, that I may cause thee to trample down those who are in Asia;
Thou smites the heads of the Asiatics of Retenu...
I cause them to see thy majesty as a crocodile, the lord of fear in the water, who cannot be approached.
I have come, that I may cause thee to trample down those who are in the islands;
They who are in the midst of the Great Green Sea are under thy battle cry.

I cause them to see thy majesty as the Avenger appearing in glory on the back of his sacrifice.” (ANET:374, cf. Erman 1966:256; Emphasis added)

In the Book of Ezekiel, the word *tannin*, is translated in KJV as “great dragon” and as “whale.” The context of Ezekiel though would probably best be translated as “*crocodile*.”

“Speak, and say, Thus saith the Lord GOD; Behold, I *am* against thee, Pharaoh king of Egypt, [the crocodile] that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made *it* for myself.” (Ezekiel 29:3)

“Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou *art* [a crocodile] in the seas: and thou camest forth *from* thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.” (Ezekiel 32:2)

The Pharaoh is portrayed in the **same intimidating character** in both texts. His ruthlessness, ego centrism, is portrayed as the crocodile in the river, was used to demonstrate his power; drawing worship and reverence from those contacting him. He is also considered to be a “self-made” man in both texts. The *Hymn of Thutmose III* applauding this quality, Ezekiel, condemning it. A third scripture identifying the Pharaoh with *tannin* – a crocodile is found in Psalm 44:19 and is a direct reference to “the place of *tannin*,” as “the place of the Pharaoh.” “Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.” (Psalms 44:19)

Rabbi J. H. Hertz’s commentary states, “*serpent*. Heb. *tannin*, denotes any large reptile, sea or river monster, and more especially the crocodile, as the symbol of Egypt.” (Hertz 1951 II:77)

Psalm 87:4 names Rahab, Babylon, Philistia, Tyre and Ethiopia as the birth places of Zion. (cf. Psalm 89:10; Isaiah 51:9) *Rahab* (haughtiness) in these citations refers to the destructive power of both Egypt and Chaos. *Rahab* brings death if not controlled. (Graves 1966:32,47,49,52-53.)

The Pearl of Great Price gives a corroborating insight into this portrayal of Pharaoh. In Facsimile No. 1 it shows a picture of a crocodile in the middle of the “Pillars of heaven as understood by the Egyptians,” which includes the Nile River as part of the Pillars of heaven. At the lower part of the Facsimile it states, “Fig. 9. The idolatrous god of Pharaoh.” (Abraham 1 Fac.:9) Professor Hugh Nibley further clarified, “the sacrificial scene that is not an embalming scene but a rescue and resurrection, with the man on the couch stirring to life; the altar having the form of a bed – as it really did among the Egyptians; the angel being represented in the form of a hawk; the rites taking place in ‘Chaldea,’ where the idolatrous god of Pharaoh was honored by the presence of four local idols, a situation faithfully described in some Egyptian romances; the “idolatrous god of Pharaoh” as a crocodile, as indeed he was – Sobek the exclusive and primal god of Pharaoh and his family.” (Nibley 1981:248. Emphasis added.)

Henri Frankfort in his book *Kingship and the Gods*, discussed the role of the Pharaoh as the Creator and sustainer of life – One of the Gods. (Frankfort 1969:57-59; 84-85), there are further references scattered throughout the first part of his book giving further insight. Ivan Engnell showed the divine origins and life purpose of the King of Egypt. “The king is divine from birth or even in a pre-natal existence. The crown prince is begotten by the god – corporalized [SIC] in the king- and the queen...the heir apparent having received his crown-prince name, recognize him as such and swear allegiance to him. He has now been changed into a new numinous man...The king is identical with the *high god and hereby with the universal order, with Cosmos*, that he upholds by virtue of his functioning in the ritual. If he is gone – i.e. the kingship as such – Chaos prevails...His chief task is not to be executive king – earthly king, but law-king – sky-god.”

(Engnell 1967:4-5, 15, Emphasis added.) This “Divine origin” gave the King the power of “life and death,” symbolized by his portrayal of the crocodile. It is no wonder that when Moses and Aaron challenged the very symbol of his “Divine” power, Pharaoh hardened his heart.

Finally, John Milton, a great Biblical scholar and linguist, gave the following portrayal of the Pharaoh at the Red Sea:

“Thus with ten wounds The River-dragon tam’d at length submits
To let his sojourners depart, and oft
Humbles his stubborn heart, but still as Ice
More hard’nd after thaw, till in his rage
Pursuing whom he late dismissed, the Sea
Swallows him with his Host, but them lets pass
As on drie land between two Christal walls,
Aw’d by the rod of *Moses* so to stand
Divided, till his rescu’d gain thir shoar;” (Milton 1962:247)

Milton’s description used the graphic image of the “River-dragon” (a crocodile) in his epic poem to describe Pharaoh, and demonstrated how the “River-dragon” continually hardened his heart, like thawing and refreezing ice, by his constant refusal to follow the commands of the LORD.

¹⁰ In the *KJV* of the Exodus story the following is stated: “And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaoh’s heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I *am* the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.” (Exodus 7:1–5) Moses is thus considered in the “role” of a God to Pharaoh. Moses and Aaron are thus able to challenge the power and authority of the Pharaoh.

The part, which disturbs most people; is that the LORD seems to take away the agency of the Pharaoh to choose. How could a God harden someone’s heart and then punish the person for His actions? “The phrase most often translated “hardening of the heart” occurs nineteen times; ten times it is said that Pharaoh hardened his heart; and nine times the hardening of Pharaoh’s heart is ascribed to God.” (Hertz 1951 II:42-43.) The Hebrew is quite clear; it is not God who is punishing Pharaoh, but Pharaoh who is making his own choices. In at least a few of the occurrences the form of the verb used is a *Hithpael* form which is a reflexive. Which would make the problem better handled by translating, “*God will cause that the condition may exist, that if Pharaoh desires to harden his heart, he may.*” Man cannot remain neutral to the commands of God, either one accepts and is obedient, in which case he is blessed, or rejects and is disobedient and is cursed. Pharaoh rejected!

In Joseph Smith’s translation of Exodus the problem **does not exist**: “JST, EXODUS 4:21 (compare Exodus 4:21; 7:3, 13; 9:12; 10:1, 20, 27; 11:10; 14:4, 8, 17; Deuteronomy 2:30) (The Lord was not responsible for Pharaoh’s hardness of heart. *See also*, JST, Exodus 7:3, 13; 9:12; 10:1, 20, 27; 11:10; 14:4, 8, 17; each reference, when correctly translated, shows that Pharaoh hardened his own heart.) 21. And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: *and I will*

prosper thee; but Pharaoh will harden his heart, and he will not let the people go.” (JST | Exodus 4:Entry - 21)

¹¹ These two Psalms (105 & 106 as well as Psalm 78 and others), show the salvific power of the God of Israel and show that the Exodus was a spiritual as well as a physical trip. Some examples from Psalms 105 and 106:

“O give thanks unto the LORD; call upon his name: make known his deeds among the people.” (Psalm 105:1)

“He hath remembered his covenant forever, the word *which* he commanded to a thousand generations. Which *covenant* he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant: Saying, Unto thee will I give the land of Canaan, the lot of your inheritance: When they were *but* a few men in number; yea, very few, and strangers in it. When they went from one nation to another, from *one* kingdom to another people; He suffered no man to do them wrong: yea, he reproveth kings for their sakes; *Saying*, Touch not mine anointed, and do my prophets no harm. Moreover he called for a famine upon the land: he brake the whole staff of bread. He sent a man before them, *even* Joseph, *who* was sold for a servant: Whose feet they hurt with fetters: he was laid in iron: Until the time that his word came: the word of the LORD tried him.” (Psalm 105:8 - 19)

“He sent Moses his servant; *and* Aaron whom he had chosen. They shewed his signs among them, and wonders in the land of Ham.” (Psalm 105:26 - 27)

“He opened the rock, and the waters gushed out; they ran in the dry places *like* a river. For he remembered his holy promise, *and* Abraham his servant. And he brought forth his people with joy, *and* his chosen with gladness: And gave them the lands of the heathen: and they inherited the labour of the people; That they might observe his statutes, and keep his laws. Praise ye the LORD.” (Psalm 105:41-45)

“Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked *him* at the sea, *even* at the Red sea. Nevertheless he saved them for his name's sake, that he might make his mighty power to be known. He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness. And he saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy. And the waters covered their enemies: there was not one of them left. Then believed they his words; they sang his praise.” (Psalm 106:7-12)

“They forgot God their saviour, which had done great things in Egypt; Wondrous works in the land of Ham, *and* terrible things by the Red sea. Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy *them*.” (Psalm 106:21-23)

“Many times did he deliver them; but they provoked *him* with their counsel, and were brought low for their iniquity. Nevertheless he regarded their affliction, when he heard their cry: And he remembered for them his covenant, and repented according to the multitude of his mercies. He made them also to be pitied of all those that carried them captives. Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praise. Blessed *be* the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.” (Psalm 106:43-48)

¹² 1 Corinthians 10:1 - 17

¹³ *Bread from Heaven* - “Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.” (Exodus 16:4) “Though he had commanded the clouds from above, and opened the doors of heaven, And had rained down *manna* upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: he sent them meat to the full.” (Psalm 78:23 – 25, Emphasis added.) The meaning of *manna* (מַן in the Hebrew texts) is generally defined as, “What is it?” (Brown 1968: 577) The meaning is thought to come from the question which the Israelites uttered when they first saw the *manna*, “And when the children of Israel saw *it*, they said one to another, ***It is manna***: for they wist not what it *was*. And Moses said unto them, This *is* the bread which the LORD hath given you to eat.” (Exodus 16:15, Emphasis added) “It is manna” as stated in *KJV*. In the Heb. the phrase is (מַן הוּא) and should be translated as “What is this?” The very next phrase vindicates this interpretation, because they declare they did, “not know what it (*manna*) was.”

The Spiritual Rock - “He clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths. He brought streams also out of the rock, and caused waters to run down like rivers...And they remembered that God *was* their rock, and the high God their redeemer.” (Psalm 78:15–16; 35)

¹⁴ An excellent example corroborated by Nephi. “And I did read many things unto them which were written in the books of Moses; but that I might more fully persuade them to believe in the Lord their Redeemer I did read unto them that which was written by the prophet Isaiah; for I did liken all scriptures unto us, that it might be for our profit and learning. Wherefore I spake unto them, saying: Hear ye the words of the prophet, ye who are a remnant of the house of Israel, a branch who have been broken off; hear ye the words of the prophet, which were written unto all the house of Israel, and liken them unto yourselves, that ye may have hope as well as your brethren from whom ye have been broken off; for after this manner has the prophet written.” (1 Nephi 19:23-24)

¹⁵ “To the man or woman who goes through the temple, with open eyes, heeding the symbols and the covenants, and making a steady, continuous effort to understand the full meaning, God speaks his word, and revelations come. The endowment is so richly symbolic that only a fool would attempt to describe it; it is so packed full of revelations to those who exercise their strength to seek and see, that no human words can explain or make clear the possibilities that reside in temple service. The endowment which was given by revelation can best be understood by revelation.” (Widtsoe 1921:62-63) To the Israelite going to offer his sacrifices, make covenants and receive endowments from the LORD at the Tabernacle, while in the wilderness or in the Promised Land, has the same principles in effect for his offerings and blessings. The attendance to the sacrifices and ordinances of the LORD brought revelation and power to the offerer. When the “Burnt Offering” – *olah* - עֹלָה “that which ascends,” is placed upon the altar, the offering symbolizes the soul of the offerer ascending into heaven. “By making the offering ascend to heaven, the one who offers it expresses his desire and intention to ascend himself to Heaven; i.e. to devote himself entirely to God and place his life in God’s service.” (Hertz 1951 III:6) When the *Olah* was made the man making the offering laid his hands on the animal’s head. He ordained it to exemplify his worthiness and desire to serve. He cut the throat of the animal and allowed the Priests to put the blood on the altar, representing the rock of Israel, and put the blood near the opening of the Tabernacle as a witness of the worthiness of the individual offerer. The smoke of

the offering witnessed that the burnt offering was accepted by the LORD. Nothing was lost or given up, it was a witness of the atonement, reconciliation and acceptance by the LORD. It became a sweet savor to the LORD. Each act was, as Elder Widtsoe stated, “packed full of revelations to those who exercise their strength to seek and see.” The “ascending offerings” are part of the endowment process given by the LORD both in ancient times and in modern times.

The wording of Leviticus is meticulous and describes each person’s individual relationship to the Atonement of Jesus Christ in great detail (It is even clearer in the Hebrew texts). When, “his offering *be* [is] a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD. And he [the offerer] shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. And he [the offerer] shall kill the bullock before the LORD: and the priests, Aaron’s sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is by* [and on] the door of the tabernacle of the congregation. And he [Aaronic Priest] shall flay the burnt offering, and cut it into his pieces. And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire: And the priests, Aaron’s sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar: But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.” (Leviticus 1:3-9)

¹⁶ The word translated as “blessed” in Psalm One, in *KJV* is the Hebrew word *`ashere* - אֲשֶׁר־י; translated most often as “happy” or “fortunate.” The term *barukh* - בָּרַךְ, “blessed” is almost always reserved for a blessing associated with God. *`ashere* seems to be a liturgical cry of believers who seek happiness. To receive *`ashere* or happiness, one follows certain personal behaviors, e.g. a man has “not walked in the counsel of the wicked,” and “in His Torah doth he meditate day and night.” This term for “happiness” seems to follow the great explanation given in Alma 42 concerning the “Plan of Happiness.”

¹⁷ A few examples will suffice: “For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills...Who led thee through that great and terrible wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint; Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end.” (Deuteronomy 8:7, 15-16)

“He clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths. He brought streams also out of the rock, and caused waters to run down like rivers.” (Psalm 78:15-16)

“Thus saith the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea...say ye, The LORD hath redeemed his servant Jacob. And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out. *There is* no peace, saith the LORD, unto the wicked.” (Isaiah 48:17-18, 20-22)

“Yea, and ye also know that Moses, by his word according to the power of God which was in him, smote the rock, and there came forth water, that the children of Israel might quench their thirst. And notwithstanding they being led, the Lord their God, their Redeemer, going before them, leading them by day and giving light unto them by night, and doing all things for them which were

expedient for man to receive, they hardened their hearts and blinded their minds, and reviled against Moses and against the true and living God.” (Nephi 17:29 – 30)

“For according to the words of the prophets, the Messiah cometh in six hundred years from the time that my father left Jerusalem; and according to the words of the prophets, and also the word of the angel of God, his name shall be Jesus Christ, the Son of God. And now, my brethren, I have spoken plainly that ye cannot err. And as the Lord God liveth that brought Israel up out of the land of Egypt, and gave unto Moses power that he should heal the nations after they had been bitten by the poisonous serpents, if they would cast their eyes unto the serpent which he did raise up before them, and also gave him power that he should smite the rock and the water should come forth; yea, behold I say unto you, that as these things are true, and as the Lord God liveth, there is none other name given under heaven save it be this Jesus Christ, of which I have spoken, whereby man can be saved.” (2 Nephi 25:19-20)

¹⁸ “*Massah*. That is, Tempting, or Proving; there the people had ‘tried’ God (v. 2.). *Meribah*. That is Chiding, or Strife; because they murmured against Moses; see Ps. XCV,8.” (Hertz 1951 II:186.)

“O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the LORD *is* a great God, and a great King above all gods. In his hand *are* the deep places of the earth: the strength of the hills *is* his also. The sea *is* his, and he made it: and his hands formed the dry *land*. O come, let us worship and bow down: let us kneel before the LORD our maker. For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. Today if ye will hear his voice, Harden not your heart, as in the provocation, *and as in* the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways: Unto whom I swear in my wrath that they should not enter into my rest.” (Psalm 95:1-11) Psalm 95 shows the joy (happiness) and thanksgiving of again worshiping God after the return from Babylonian captivity and the warning not to act as in the provocation.

The Book of Mormon also uses the term, “the provocation.” When referring to the disobedience of Israel in the wilderness. Jacob (Jacob 1:7) and Alma (Alma 12:36) use the term “provocation” in the same way Psalm 78 uses the term. Jacob, Alma and Psalm 78 are concerned with the “spiritual” problem of not obeying the LORD. It is generally accepted that Psalm 78 is Pre-Babylonian Exile, so it is possible that the Brass Plates had a version of this Psalm. They use the Exodus journey to the promised land to illustrate the “Path of Righteousness.” Their council is strikingly similar. Alma states, “But God did call on men, in the name of his Son, (this being the plan of redemption which was laid) saying: If ye will repent and harden not your hearts, then will I have mercy upon you, through mine Only Begotten Son; Therefore, whosoever repenteth, and hardeneth not his heart, he shall have claim on mercy through mine Only Begotten Son, unto a remission of his sins; and these shall enter into my rest. And whosoever will harden his heart and will do iniquity, behold, I swear in my wrath that he shall not enter into my rest. And now, my brethren, behold I say unto you, that if ye will harden your hearts ye shall not enter into the rest of the Lord; therefore your iniquity provoketh him that he sendeth down his wrath upon you as in the first Provocation, yea, according to his word in the last Provocation as well as the first, to the everlasting destruction of your souls; therefore, according to his word, unto the last death, as well as the first.” (Alma 12:33-36)

“Wherefore we labored diligently among our people, that we might persuade them to come unto Christ, and partake of the goodness of God, that they might enter into his rest, lest by any

means he should swear in his wrath they should not enter in, as in the provocation in the days of temptation while the children of Israel were in the wilderness.” (Jacob 1:7)

The whole of Psalm 78 is about the provocation of Israel towards their God. They constantly forgot the great things He did for them. Their quickness to do evil, forsake their God and forget the deliverance which the LORD gave them. “Give ear, O my people, *to* my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: Which we have heard and known, and our fathers have told us...When he slew them, then they sought him: and they returned and enquired early after God. And they remembered that God *was* their rock, and the high God their redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they stedfast in his covenant. But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time turned he his anger away, and did not stir up all his wrath. For he remembered that they *were but* flesh; a wind that passeth away, and cometh not again. How oft did they provoke him in the wilderness, *and* grieve him in the desert! Yea, they turned back and tempted God, and limited the Holy One of Israel. They remembered not his hand, *nor* the day when he delivered them from the enemy.” (Psalm 78:1-3, 34-42.)

¹⁹ The first letter of the Hebrew word *hallelujah* – הללויהה (Praise the LORD), is *he* (ה) . In the Early Semitic alphabet *he* appears as 𐤅 a man with his hands upraised in prayer. The Hebrew word *hallel* הלל is usually translated as “praise” and appears as 𐤅𐤅 in early Hebrew script. The *lamed* 𐤌 (𐤅 in early Hebrew script) - represents a Shepherd’s staff. Moses’ shepherd staff was the amazing symbol of the LORD shepherding his people, In Egypt, at the Red Sea, at Rephidim, and when the Serpents were plaguing the Israelites.

It is not difficult to ascribe to Moses the act of **Praising** YHWH on the mountain, upon a stone, with his staff, with his arms upraised by Hur and Aaron. Psalm 110 draws much from the events at Rephidim. Both the water out of the Rock and the ultimate power over the unrepentant Amalekites. The Psalm celebrates the Anointing of a High Priest after the order of Melchizedek which Moses was, because he received his priesthood power from Jethro, who traced his Melchizedek Priesthood, back to Abraham and Melchizedek (D & C 84:6-14; cf. Barker 2007: 54-76).

“A Psalm of David. The LORD (יהוה) said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek. The Lord (אֲדֹנָי-*adonai*) at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen; he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head.” (Psalm 110:Heading-7.)

The description of a Priest after the order of Melchizedek as noted in Psalm 110, is described in the Doctrine and Covenants. “They are they who are priests and kings, who have received of his fulness, and of his glory; And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son. Wherefore, as it is written, they are gods, even the sons of God— Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's. And they shall overcome all things.” (D & C 76:56-60) This scripture also

clarifies confusion about Psalm 110. Is it describing the anointing of a King or the anointing of a Priest? It is **both**, in the Melchizedek Priesthood, a man is anointed to be both a King and a Priest unto the Most High God.

²⁰ Psalm 110 is accredited to David and even said to be written, “about how God helped him defeat the Philistines in battle at the very beginning of his reign.” (Ebrahimoff 2016:400) That may be the case, but David certainly had a living knowledge of the Exodus journey; like so many of David’s psalms, this psalm hearkens back to events in earlier Israelite history and shows the consistency of the LORD in events present and earlier. David could certainly see the workings of the LORD with Israel and “liken them to himself.”

²¹ “Hence we learn, that when a man is asked to forgive, he must not cruelly refuse to do so. The people had spoken against Moses, but yet in the hour of their extremity Moses readily forgave, and prayed for their deliverance.” (Hertz 1951 4:216) Moses shows that great goal of all prophets, “His fundamental objective was *to reconcile man and God*. Why do the two need reconciliation? Perhaps it is due to man’s false sense of sovereignty, to his abuse of freedom, to his aggressive, sprawling pride, resenting God’s involvement in history.” (Heschel 1969:xv) Moses’ purpose is always to plead the case of the people with God and to plead the case of God with the people. The Children of Israel started to repent, by recognizing their fault in the matter of the “Fiery Serpents.” Moses was obliged to plead their case.

²² The Book of Mormon testifies that the Serpent on the Pole and the Water from the Rock are representations of Jesus Christ the Messiah.

“For according to the words of the prophets, the Messiah cometh in six hundred years from the time that my father left Jerusalem; and according to the words of the prophets, and also the word of the angel of God, his name shall be Jesus Christ, the Son of God. And now, my brethren, I have spoken plainly that ye cannot err. And as the Lord God liveth that brought Israel up out of the land of Egypt, and gave unto Moses power that he should heal the nations after they had been bitten by the poisonous serpents, if they would cast their eyes unto the serpent which he did raise up before them, and also gave him power that he should smite the rock and the water should come forth; yea, behold I say unto you, that as these things are true, and as the Lord God liveth, there is none other name given under heaven save it be this Jesus Christ, of which I have spoken, whereby man can be saved. Wherefore, for this cause hath the Lord God promised unto me that these things which I write shall be kept and preserved, and handed down unto my seed, from generation to generation, that the promise may be fulfilled unto Joseph, that his seed should never perish as long as the earth should stand. Wherefore, these things shall go from generation to generation as long as the earth shall stand; and they shall go according to the will and pleasure of God; and the nations who shall possess them shall be judged of them according to the words which are written.” (2 Nephi 25:19-22)

“Behold, my brethren, have ye not read that God gave power unto one man, even Moses, to smite upon the waters of the Red Sea, and they parted hither and thither, insomuch that the Israelites, who were our fathers, came through upon dry ground, and the waters closed upon the armies of the Egyptians and swallowed them up? And now behold, if God gave unto this man such power, then why should ye dispute among yourselves, and say that he hath given unto me no power whereby I may know concerning the judgments that shall come upon you except ye repent? But, behold, ye not only deny my words, but ye also deny all the words which have been spoken by our fathers, and also the words which were spoken by this man, Moses, who had such great

power given unto him, yea, the words which he hath spoken concerning the coming of the Messiah. *Yea, did he not bear record that the Son of God should come? And as he lifted up the brazen serpent in the wilderness, even so shall he be lifted up who should come.* And as many as should look upon that serpent should live, *even so as many as should look upon the Son of God with faith, having a contrite spirit, might live, even unto that life which is eternal.* And now behold, Moses did not only testify of these things, but also all the holy prophets, from his days even to the days of Abraham. Yea, and behold, Abraham saw of his coming, and was filled with gladness and did rejoice. Yea, and behold I say unto you, that Abraham not only knew of these things, but there were many before the days of Abraham who were called by the order of God; yea, even after the order of his Son; and this that it should be shown unto the people, a great many thousand years before his coming, that even redemption should come unto them.” (Helaman 8:11-18; Emphasis added.)

The Doctrine and Covenants further explains the priesthood power of Abraham and Moses and why it is called the Priesthood after the order of the only Begotten Son and also the Melchizedek Priesthood. “They are they who are priests and kings, who have received of his fulness, and of his glory; And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son. Wherefore, as it is written, they are gods, even the sons of God— Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's. And they shall overcome all things.” (D & C 76:56-60)

“There are, in the church, two priesthoods, namely, the Melchizedek and Aaronic, including the Levitical Priesthood. Why the first is called the Melchizedek Priesthood is because Melchizedek was such a great high priest. Before his day it was called *the Holy Priesthood, after the Order of the Son of God.* But out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood. (D & C 107:1-4; NO Emphasis added.)

²³ Psalm 106 seems to allude to both Moses and Joshua when it says, “And He saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.” (Psalm 106:10) The Psalm is associated with the deliverance of the Israelites from the Amalekites, using terms referring to both Moses and Joshua. “Saved” in this verse – is *hoshia* ך from the Hebrew word, *yasha* ך which means to save or deliver. “Redeemed” is from the Hebrew root גאל *ga`al* and means setting free, liberating. It is often found on coins of the first Jewish Revolt. (TDOT 1975 II:350-355.)

²⁴ Psalm 146 seems to give a great summary of Joshua’s life:

- 1 Hallelujah.
 Praise O my soul, the LORD

- 2 I will praise the LORD while I live;
 I will sing praises unto my God while I have my being.

- 3 Put not your trust in princes,
 Nor in the son of man, in whom there is no help.

- 4 His breath goeth forth, he returneth to his dust;
 In that very day his thoughts perish.

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- 5 Happy is he whose help is the God of Jacob,
Whose hope is in the LORD his God.
- 6 Who made heavens and earth,
The sea, and all that is in them;
Who keeps truth for Eternity.
- 7 Who executeth justice for the oppressed;
Who giveth bread to the hungry.
The LORD looseth the prisoners.
- 8 The LORD openeth the eyes of the blind;
The LORD raiseth up them that are bowed down;
The LORD loveth the righteous ones.
- 9 The LORD preserveth the strangers;
He upholdeth the fatherless and the widow;
But the way of the wicked He thwarts.
- 10 The LORD will reign for Eternity
Thy God, O Zion, generation to generation.
Hallelujah

²⁵ “Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD. Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water: And the LORD delivered unto me two tables of stone written with the finger of God; and on them *was written* according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly. And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant. And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves*; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it *is* a stiffnecked people: Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they. So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands. And I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you. And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger. For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.

And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time. And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and ground it* very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount. And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath. Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice. Ye have been rebellious against the LORD from the day that I knew you.

Thus I fell down before the LORD forty days and forty nights, as I fell down *at the first*; because the LORD had said he would destroy you. I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin: Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness. Yet they *are* thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.” (Deuteronomy 9:7-29)

²⁶ “And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day.” (Exodus 19:14-15) Moses and the Elders of Israel set boundaries for the people, warning them not to encroach upon or even touch the Mountain. When the third day arrived, “there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.” (Exodus 19:16)

“And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the LORD came down upon Mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up. And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them. And Moses said unto the LORD, The people cannot come up to Mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them. So Moses went down unto the people, and spake unto them.” (Exodus 19:17-25)

²⁷ Exodus chapter twenty does not outline how people are to deal with each other, but is about their moral behavior toward God. Two things are important to remember: 1) the people are preparing to meet with the LORD in three days, so chapter 20 emphasizes how one becomes fit to be with God; 2) to show that each of these commandments are focused on the LORD/man relationship. Consider Exodus 20:15 “Thou shalt not steal.” This verse is most often interpreted, as stealing from ones neighbor, but the book of Malachi suggests otherwise, “Will a man rob God? Yet, ye have robbed me. But ye say, Wherein have we robbed thee? *In tithes and offerings.* [emphasis added] Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it.*” (Malachi 3:8 - 10) It appears that Israel was to make sure it had paid its tithes and offerings before approaching God on Mount Sinai to receive an endowment. This is only one example of one of the “Ten Commandments.” Each “commandment” shows a similar paradigm.

²⁸ “*and seventy of the elders of Israel*, a perfect representation of the people by a number that symbolizes perfection.” (Cassuto 1967:310) “Seventy – commonly indicates the perfection of a family blessed with offspring, both in the pre-Israelitic and in the Israelitic traditions.” (Cassuto, 1967:8)

²⁹ The following is the complete quote from Milgrom and is extraordinary in its scope: “Mount Sinai is the archetype of the Tabernacle, and is similarly divided into three gradations of holiness. Its summit is the Holy of Holies; God’s voice issues forth from there (Ex. 19:20) as from the inner shrine (Ex. 25:22; Num. 7:89); the mountain top is off limits to priest and layman alike (Ex. 19:24*b*) and its very sight is punishable by death (Ex. 19:21*b*), and so with its Tabernacle counterpart (cf. Lev. 16:2 and Num. 4:20); finally, Moses alone is privileged to ascent to the top (Ex. 19:20*b*; see 34:2*b*) just as later, the high priest is permitted entry to the inner shrine under special safeguards (Lev. 16:2*ff.*).

The second division of Sinai is the equivalent of the outer shrine, marked off from the rest of the mountain by being enveloped in a cloud (Ex. 19:21; 24:15*bff.* [P]; see 19:9, 16) just as the cloud overspreads the entirety of P’s Tabernacle (Num. 9:15*ff.*). However, the entire mountain is not covered. Moses is able to ascend some distance with the priests and elders (24:1) and separately with Joshua (24:13) until the cloud perimeter, at which he probably leaves Joshua (see 32:17) when God calls him to enter the cloud. Thus, below the cloud is the third division, called ‘the bottom of the mountain’ (19:17; 24:4), a technical term for the lowest portion of the mountain. ...It is the equivalent to the courtyard, the sacred enclosure of the Tabernacle to which priests alone have access except for the forecourt ‘entrance’ where the layman brings his sacrifice, provided he is in a pure state. Here too is where the people the theophanies of the Tabernacle and Temple at their respective consecrations (Lev. 9:4*f.*, 24 and 2 Chron. 7:3). Similarly, at Sinai: the nation is first purified (19:10*f.*, 14*f.*) and then brought out of the camp to the viewing stand at the foot of the mountain.

Thus the blazing summit, the cloud-covered slopes and visible bottom rim correspond to Tabernacle divisions, and the analogous tripartite holiness of Mount Sinai and the Tabernacle is confirmed.” (Milgrom 1970: 45-46)

³⁰ “And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying, Remember the word which Moses the servant of the LORD commanded you,

saying, The LORD your God hath given you rest, and hath given you this land. Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them; Until the LORD have given your brethren rest, as *he hath given* you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sunrising. And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses. Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.” (Joshua 1:12-18)

³¹ “Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight *is* in the law of the LORD; and in his law [*torah*] doth he meditate day and night.” (Psalms 1:1-2) Psalm One reiterates the commandment found in Joshua.

³² “*make thee sharp knives,*” the actual Hebrew word used here indicates that the knives were to be made from “stone.” The same word was used when Zipporah used a sharp stone or flint to circumcise her son. (Exodus 4:25) The Hebrew term *tsur* - צור - is translated as very hard stone, mountain, crag, flint, or even the term quarry. It is used almost exclusively when speaking of the LORD in His salvific role, e.g. “My God, my rock, in Him I take refuge;” (Psalm 18:3) The term is most often used metaphorically concerning God or the Savior as a support; it is used nine times in Deuteronomy 32. *Tsur* is also the term used exclusively, when referencing the water from the Rock. It is used in many of the Psalms as the Savior and guardian of life. Isaiah 51:1 refers to Abraham as the, *tsur*, “from whence you were hewn.” It therefore, doesn’t seem to be much of a stretch to see that even the tool used to circumcise an Israelite would refer to the Savior the Rock of Israel. Plus the fact that obsidian or flint is nearly 200 percent sharper than steel or metal. Metal was not to be used in “shaping” the altar, should it be used in “shaping” an Israelite?

“at the hill of the foreskins” – In Hebrew this is *Gibeath-haaraloth* - גבעת הערלות

“Gilgal” – In Hebrew Gilgal is – *ggl* - גלגל - This term is generally associated with a circle or something that is rolled. When the LORD states that, “This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.” (Joshua 5:9) It is further evidence that the covenant of circumcision is cleansing the source of an Israelite’s life and encircling that source with the blood of the Covenant. Those who have taken upon themselves the covenant of Abraham, will only use their powers of life for the most High God, as a covenant priest and king.

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