

## #14: Moses, Ten Commandments, Tabernacle

Monte F. Shelley, 25 Apr 2010

### Quote

Liberty without law is anarchy. Liberty against law is rebellion.  
Liberty limited by law is the formula of civilization. (G. W. Truett)

### 1. Why did Pharaoh order midwives to kill baby boys?

**The children of Israel are more and mightier than we:" (1:9)**

Both the ancient Jewish historian Josephus and Jonathan ben Uzziel, another ancient Jewish writer, recorded that the pharaoh had a dream wherein he was shown that a man soon to be born would deliver Israel from bondage, and this dream motivated the royal decree to drown the male children (see Josephus, *Antiquities of the Jews*, bk. 2, chap. 9, par. 2; Clarke, *Bible Commentary*, 1:294). (OT-I #9)

Noah saved in ark of wood covered with a protective covering of pitch (HEB *kpr* usually translated as atonement which protects from adversary) (Gen 6:14); Moses saved in ark of bulrushes (Same Hebrew word=tebhah)

"Their bondage certainly was not all on the negative side. It too served a good purpose. The cruelty of the taskmasters, the hatred that existed between the Hebrews and the Egyptians, and the length of their trying servitude fused Jacob's children into a united people. ... The hatred they felt toward the Egyptians prevented intermarriage between the Hebrews and their neighbors. To reap the benefits of the Abrahamic promises, Israel had to remain a pure race, and the Lord used this means to achieve it." (Petersen, *Moses*, 27-30)

### 2. Moses: Egypt (40), Midian (40), Wilderness (40)

Why did he leave Egypt? Met wife at well, shepherd, children. Did he receive priesthood? How? Why returned?

Robert J. Matthews: "Moses, while in Midian for forty years, became the son-in-law of Jethro and the keeper of the sheep; but this record is silent about any spiritual activities of Moses during this period. In fact it says only that Jethro was the priest of Midian. However, from modern revelation we learn that it was Jethro (a descendant of Abraham through Abraham's wife Keturah and thus a non-Israelite) who ordained Moses to the Melchizedek Priesthood (D&C 84:6). This was done through a priesthood line outside of Israel. We are accustomed to thinking of ancient priesthood holders such as Abraham, Isaac, Jacob, Joseph, Ephraim, and so on, but here we learn that others also had the holy priesthood of God." (*A Bible! ...*, 60)

Joseph Smith changed Ex 18:1 to read "the high priest of Midian" confirming what is recorded in D&C 84:6-7, that Jethro held the Melchizedek Priesthood.

### 3. Burning Bush (MTC): Token, Name of God, Signs

And again, the presence [KJV angel] of the Lord appeared unto him, in a flame of fire in the midst of a bush." (JST Ex 3:2)

<sup>11</sup> Moses said unto God (elohim), Who am I, that I should go unto Pharaoh, and ... bring forth the children of Israel out of Egypt?

<sup>12</sup> And he said, Certainly I will be ('ehyeh) with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

<sup>13</sup> And Moses said ... when I ... say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? ...

<sup>14</sup> God said ..., I AM ('ehyeh) THAT I AM: ... Say unto the children of Israel, I AM hath sent me unto you. <sup>15</sup> ... The LORD (YHWH) God of your fathers, the God of Abraham, ... Isaac, and ... Jacob, hath sent me unto you: (Ex 3:11-15)

BDB I shall be the one who shall be OR I am he who I am (218)

TDOT I create whatever I create, i.e., "I am the creator par excellence." (5:516)

Jesus said unto them, ... Before Abraham was, I am. <sup>59</sup> Then took they up stones to cast at him. (John 8:58-59)

<sup>3</sup> I appeared unto Abraham, ... Isaac, and ... Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. <sup>4</sup> And I have also established my covenant with them. (6:3-4)

I appeared to Abraham ... as God Almighty, and by my name the Lord did I not let myself be known to them? (NIV footnote)

### What signs did the Lord give Moses to convince Israelites?

<sup>4:1</sup> Moses ... said, ... they will not believe me. ... <sup>2</sup> The LORD ... <sup>3</sup> said, Cast [the rod] on the ground. ... It became a serpent.

... <sup>4</sup> The LORD said ... take it by the tail. ... and it became a rod in his hand: ... <sup>6</sup> Put now thine hand into thy bosom. ... When he took it out, behold, his hand was leprous. ... <sup>7</sup> Put thine hand into thy bosom again. ... It was turned again as his other flesh. ... <sup>9</sup> If they will not believe also these two signs, ... take of the water of the river, and pour it upon the dry land: and the water ... shall become blood upon the dry land. (4:1-9)

The first two signs and their reversal showed the power to cause death (hurt, justice) and to save (heal, mercy). The 3<sup>rd</sup> sign points to the blood of the Lamb to be spilt for our sins. (*Hidden* 88)

Christ turned water into wine, healed lepers, gave power to tread on serpents without harm (Lk 10:19) as did Paul.

Mission of Moses: deliver Israel from Egyptian bondage, convert Israel to the God of Abraham.

Get Israel out of Egypt and get Egypt out of Israel

#### 4. Ten plagues or signs the LORD did in Egypt

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. (Ex 7:5)

I will ... send all my plagues ... that thou mayest know that *there is none like me in all the earth.* (9:14)

Against all the gods of Egypt I will execute judgment. (12:12)

Plagues of Egypt	Gods of Egypt
1: Water turned to blood; fish died; river stank (7 days)	Magicians duplicate not reverse; Hapi and Khnum (Nile gods)
2: Frogs from water covered land; infest Egyptian houses	Magicians duplicate not reverse Heqt (god of frogs)
3: Lice from dust infest land	Geb (earth god); magicians failed
4: Flies annoy <i>Egyptians</i> only	Khepri (god with head of a fly)
5. Pestilence killed E's cattle	Apis (sacred bull) and Hathor
6. Boils afflict man and beast	Imhotep, Hike, Thoth, Isis (gods of healing, medicine, and magic)
7. Hail and fire kills crops, man, beast in field	Nut, Shu and Tefnet (gods who controlled the weather)
8. East wind brought locusts that ate rest of crops	Seth (god of crops), Nepri, ...
9. Darkness in land (3 days); Israelites had light	Ra (sun god) and other sky gods
10. Firstborn in Egypt and disobedient Israelites die	Pharaoh viewed as a god, and other gods

#### 5. Plagues of Egypt a type of plagues in last days

Plagues	Destruction of Babylon
1. Water to blood; fish die	"The sea... became as the blood of a dead man: and every living soul died in the sea" (Rev 16:3)
2. Frogs	"I saw three unclean spirits like frogs come out of the mouth of the dragon." (Rev 16:13)
3. Lice	Maggots eat the flesh of wicked (D&C 29:18)
4. Flies	"I ... will send forth flies" (D&C 29:18)
5. Pestilence	"pestilences ... in divers places." (Mt 24:7)
6. Boils	"a noisome and grievous sore upon the men which had the mark of the beast (Rev 16:2, 11)
7. Hail, fire	"hail and fire mingled with blood" (Rev. 8:7)
8. Locusts	Locusts torment wicked for 5 months (Rev 9:3-10)
9. Darkness	Light from sun, moon, and stars hidden (Rev 8:12)
10. Firstborn die, not others	two shall be in the field, the one shall be taken, and the other left; (Lk 17:36)

[Adapted from www.gospeldoctrine.com/OldTestament/otindex.html](http://www.gospeldoctrine.com/OldTestament/otindex.html)

#### 6. Passover (Ex. 12)

Passover of Egypt	Atonement of Christ
Passover in spring, beginning of Hebrew calendar (12:2)	Jesus was crucified at Passover. Calendar change (BC and AD)
People saved by <u>household</u> (12:4)	Atonement saves families through <u>priesthood keys</u>
Great signs precede Passover and the Exodus	Great signs precede crucifixion (Matt. 27:51-54)
Egypt suffered 3 days of darkness	Darkness 3 hours in Israel and 3 days for Nephites (3 Ne 8:20-23)
Firstborn of Egypt die for sin	Firstborn of Father died for sins
Find <u>male lamb without blemish; care and inspect for 4 days</u> (12:3-6)	Christ, a male without blemish, <u>Triumphal Entry</u> and examined in temple <u>by priests</u> four days.
Lamb was not to have a broken bone (12:46)	Both thieves' legs were broken, but not Jesus'
All kill lambs after noon at Passover (12:6)	Jesus dies after noon at Passover (John 19:31-33)
Put <u>blood on top and sides of door to each house</u> (12:7)	Christ's blood on vertical and horizontal beams of cross
Eat the roasted flesh of the lamb (12:8)	Sacrament bread represents the flesh of Christ (John 6:54)
None was left until morning (12:10)	Christ taken from cross before start of next day (Jn 19:31-33)
Remove all yeast from house (12:15)	Yeast a symbol of corruption
Bread was to be unleavened (12:8)	Jesus, the Bread of Life, was "unleavened" in purity and righteousness (1 Cor. 5:6-7)
Israel ate bitter herbs (12:8)	Jesus drank from bitter cup
Strangers not to eat Passover unless circumcised (Ex. 12: 45)	Sacrament is for worthy and baptized (under covenant).
Stay in house until morning (12:22); blood made house holy	Stand in holy places (D&C 45:32)
Israelites were to be ready to go and were commanded, "ye shall eat it in haste" (12:11)	At Second Coming, there will be no more time for preparation (Matt. 24:17-24)
Firstborn males in Egypt died	Christ, the firstborn, died
Passover made a regularly kept feast and ordinance (12:14)	Sacrament established in remembrance of the Savior
Blood of lamb saves <i>each family</i> of Israel from destroying angel (12:3)	Atoning blood saves Israel from destroying angels (Rev 8-9; D&C 86:5); physical/spiritual death
Israel delivered from bondage (12:31)	Atonement delivers us from bondage to sin and death
Cut off if not observe Passover	Cut off if not accept Christ
<u>Moses is leader of his people</u>	<u>Christ to reign in Millennium</u>
<u>Rest of lamb consumed by fire</u>	<u>Lord gave all—body and spirit</u>
<u>Gods of Egypt destroyed (Ex. 12:12)</u>	<u>Babylon destroyed "in one day" for worshipping her gods (Rev. 18:8-9)</u>

From the 10th to 14th of Nisan there is 4 days inspection in preparation for the Passover lamb slain on the 14th. The Sanhedrin would inspect the lambs on the temple grounds for up to 74 different defects, spots or blemishes. If nothing is found they would take the lamb out and say it could be sacrificed for the Pesach, for the Passover.

## 7. Why did Israelites murmur in the wilderness?

**Healed Bitter Water:** Moses brought Israel from the Red sea, ...and they went three days in the wilderness, and found no water. <sup>23</sup> And when they came to Marah, they could not drink of the waters ..., for they *were* bitter. ... <sup>24</sup> And the people murmured against Moses, saying, What shall we drink? (15:22–25)

**Quail & Manna:** The children of Israel said ..., Would to God we had died ... [in] Egypt, ...when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the LORD unto Moses, <sup>12</sup> ... At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God. (16:3–12)

**Manna rules:** gather each morning, double before Sabbath, spoils by next morning

### Purposes of Manna:

- To see if people would obey Lord (Ex 16:4, 16–31).
- To give daily reminders of Lord's power and love (16:12).
- To teach that they do not live "by bread only, but by every word that proceedeth out of the mouth of the Lord" (Deut 8:3).
- To humble and help them receive salvation (Deut 8:16).

**Water from rock (1):** The people thirsted there for water; and ... murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? <sup>4</sup> And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me. (17:3–4)

**Neal A. Maxwell** "Murmurers have short memories. Israel arrived in Sinai, then journeyed on to the Holy Land though they were sometimes hungry and thirsty. But the Lord rescued them, whether by the miraculous appearance by quail or by water struck from a rock. (See Num. 11:31; Ex. 17:6.) Strange, isn't it ... how those with the shortest memories have the longest lists of demands! However, with no remembrance of past blessings, there is no perspective about what is really going on." ("Murmur Not," *Ensign*, Nov. 1989, 83)

## 8. Mosaic Covenant

In the third month ... <sup>3</sup> Moses went up unto God, and the LORD ... [said], Say to ... the children of Israel; <sup>4</sup> Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself. <sup>5</sup> Now ... if ye will obey my voice ... and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine: <sup>6</sup> And ye shall be unto me a kingdom of priests, and an holy nation. (19:1–6)

*peculiar* carries the meaning of "being the Lord's own special people or treasure," not the meaning of "odd or eccentric" (Bible Dictionary, "Peculiar," 748).

Today the word *peculiar* is used to mean something different and unusual. Since Israel was to be a peculiar people in this sense also, Ex 19:5 and similar scriptures (see Deut 14:2; 1 Pet 2:9) are often read in that way. The original word in both Hebrew and Greek, however, means "property, wealth, private property, which is laid up or reserved; the leading idea is that of select, precious, endeared; something exceedingly prized and [diligently] preserved" (Wilson, *Old Testament Word Studies*, s.v. "peculiar," p. 305). (OT-I #10)

## Master-Servant Covenant

### Author:

A. *Preamble: introducing the suzerain of the treaty*  
'I am Yahweh your God...'

B. *Historical Prologue, describing past deeds performed for the vassal (Author)*

'...who brought you out of the land of Egypt'

**Blessings:** "If ye walk in my statutes, and keep my commandments, and do them; Then I will": (a) give you agricultural prosperity and you shall lend to many nations and shall not borrow, (b) give you peace in the land, (c) rid evil beasts out of the land, (d) give you victory in war, (e) make you fruitful and multiply you, (f) "I will walk among you, and will be your God, and ye shall be my people."<sup>1</sup>

**Curses:** include: famine, drought; disease, pestilence; wild beasts will destroy children; anarchy and social lawlessness; wives will be violated; children enslaved; many killed in war; in bondage to enemies; plunder and pillage; birds will eat unburied bodies; in debt to other nations; cannibalism; enemies will destroy cities<sup>2</sup>. "The maledictions [curses] in Israelite prophecy remind us of the curses in ancient Near Eastern treaties... The most prominent of these are: (1) Corpses are devoured by the birds of heaven and the beasts of the earth; (2) joyful sounds are removed; (3) exile; (4) the land is made desolate and becomes a habitation for animals; (5) the dead are dishonored; (6) children are eaten by their parents; (7) people drink poisonous water and eat wormwood; and (8) the sound of the millstones ceases and the light of the oven (or of the candle) goes out."<sup>3</sup>

**Duties:** Ten Commandments

**Enter:** Altar, sacrifices, read covenant, people accepted covenant

**Covenant Ceremony:** An oath, usually during a ceremony, validated the covenant. <sup>4</sup> "And Moses wrote all the words of the LORD... and builded an altar under the hill.... And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.... And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient."

Moses sprinkled "half of the blood ... on the altar" and half "on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words." (24:6–8)

"But as no covenant was considered to be ratified and *binding* til a sacrifice had been offered on the occasion, hence the necessity of the sacrifices mentioned here. *Half of the blood being sprinkled on the altar, and half of it sprinkled on the people, showed that both God and they were mutually bound by this covenant.* God was bound to the people to support, defend, and save them; the people were bound to God to fear, love, and serve him." (Clarke, *Bible Commentary*, 1:425.)

**Remember:** An OT term for breaking one's covenant with God was to "forget the Lord." Similarly, to "remember" the covenant, the Lord, or his commandments meant to keep one's covenant.

1. **Covenant Signs or Tokens:** "The covenant is sometimes accompanied by an external sign or token which may remind the parties of their obligation, such as erecting a monument<sup>5</sup>. ... In Israel, circumcision was considered as the 'sign of the covenant' ... of God with Abraham<sup>6</sup>.... The Sabbath, the rainbow, and circumcision are, in fact, the three great covenants established by God at three critical stages of history: the creation<sup>7</sup>, the reestablishment of mankind after the flood<sup>8</sup>, and the birth of the Hebrew nation<sup>9</sup>."<sup>10</sup>

2. **Recording the Covenant:** “The covenant has to be recorded either on stone (but sometimes on metal tablets), on clay..., or on a scroll (leather or papyrus).”<sup>11</sup> “Deuteronomy... makes explicit reference to the deposit of the tablets and the Book of the Law in the divine ark<sup>12</sup>. The ark... had been considered as the footstool of the Deity in ancient Israel (the cherubim constituting the throne), and indeed. It is at the feet of the gods that the treaty documents had to be kept according to Hittite legal tradition.”<sup>13</sup>

3. **Reading the Covenant:** “In Deuteronomy, as in the Hittite treaties, we find a command to recite the law periodically before the public<sup>14</sup>; and, as in the Hittite treaties, so also Deuteronomy demands that the treaty be read before the king or by him<sup>15</sup>.”<sup>16</sup>

4. **Covenant Blessings Encourage Covenant Keeping:**

5. **Prophets sent to Warn Covenant Breakers:** When people forget the Lord and become wicked, God sends a prophet to warn them to return and keep the covenant or else they will experience the curses. For example, God said to Ezekiel “Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn *yourselves* from your idols; and turn away your faces from all your abominations....”<sup>17</sup> “Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.... Return, ye backsliding children, and I will heal your backslidings.”<sup>18</sup>. Some common Old Testament words for “repent” were to return or turn again unto the Lord or to turn away from wickedness.

6. **Covenant Curses Remind Covenant Breakers:** If people reject the warnings of the prophets and continue to break the covenant, they will experience the covenant curses until they renew and begin keeping the covenant.<sup>19</sup>

In the Mosaic Covenant, God promises

- To make the children of Israel His special possession among all people if they obey God and keep his covenant (Ex 19:5)
- To make Israel a kingdom of priests and a holy nation (Ex 19:6)
- The Sabbath is the permanent sign of this covenant (31:12-17)

### God's Covenant with Moses

Scholars have noticed similarities between the Mosaic COVENANT and ancient suzerain-vassal (or master-servant) treaties. “Rulers of dominant or conquering nations would often make these treaties with lesser nations in order to secure the lesser nations’ loyalty. The greater nation agreed to protect its vassal from other foreign powers, while the vassal submitted to various conditions such as paying tribute, supplying men for military service, and providing women for the royal harem. Two scholars, George Mendenhall and Kenneth Baltzer, working independently, were the first to point out that the language and structure of these treaties paralleled the Ten Commandments, or ‘treaty’ made at Sinai. Their comparison of Hittite suzerain-vassal treaties with the Ten Commandments yielded the following similarities:

A. **Preamble: introducing the suzerain of the treaty**

‘I am Yahweh your God...’<sup>20</sup> (**Author**)

B. **Historical Prologue, describing past deeds performed for the vassal (Author)**

‘... who brought you out of the land of Egypt’<sup>21</sup>

C. **Stipulations of the treaty (Duties)**

The Ten Commandments<sup>22</sup>

D. **Provisions for the keeping and periodic reading of the treaty In the Ark of the Covenant<sup>23</sup> (Remember)**

E. **Blessings [for keeping the treaty] and Curses for treaty**

violations

The blessings and curses of Moses’ last sermon<sup>24,25</sup>

### F. Covenant Ceremony (Enter)

Altar, sacrifices, read covenant, people accepted covenant

**Types of Covenants:** “Covenants are established between individuals<sup>26</sup>, between states and their representatives<sup>27</sup>, between kings and their subjects<sup>28</sup> between the (military) leader and his soldiers<sup>29</sup>, and between husband and wife<sup>30,31</sup>

**Summary:** In Mosaic Covenant, God gives commandments, laws, and statutes. The people make an oath or promise to keep God’s commandments. Moses said to the people, “thou hast [declared] the LORD this day to be thy God, and [vowed] to *walk in his ways*, and to keep his *statutes*, and his *commandments*, and his *judgments*, and to *hearken unto his voice*....”<sup>32</sup> *Choq* or *chuqqah* means “statute, decree, ordinance” and is usually translated as *statute* or *ordinance*. *Mishpat* means judgment or verdict in a case and also refers to all phases of a trial.

King Hezekiah sent a proclamation throughout all Israel saying, “Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria. And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore gave them up to desolation, as ye see. Now be ye not stiffnecked, as your fathers *were*, but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you. For if ye turn again unto the LORD, your brethren and your children *shall find* compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him.” (2 Chron. 30:6-9)

### 9. Mosaic Covenant requires Loyalty like Marriage

Thy Maker is thine husband (Isa 54:5). I remember ... how as a bride you loved me and followed me through the desert (NIV Jer 2:2). “Love of God” actually expresses loyalty. “The prophets ... [describe] the relationship between God and Israel as one between a husband and wife. ... Following other gods is warned against ..., ‘For I the Lord your God am a jealous God.’” *Jealous* means “Having a love which will tolerate no unfaithfulness in the beloved” (SOED). A verb used for disloyalty meant “to play the harlot, to whore.’ ... ‘I will be your God, and you shall be my people’ (Lev 26:12) is a legal formula taken from ... marriage.”

**Jealous:** “The Biblical definition of ‘jealous’ (or zealous’) includes having a fiery concern and determination to protect the intimacy of the covenant relationship.” (Donna 63)

### GOD + HUSBAND OF ISRAEL

“Proclaim ... [to] Jerusalem: “‘I remember the devotion of your youth, how as a bride you loved me and followed me through the desert, through a land not sown. (NIV Jer 2:2)

<sup>4</sup> Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. <sup>5</sup> For thy Maker is thine husband; the Lord of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

<sup>6</sup> For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. <sup>7</sup> For a small moment have I forsaken thee; but with great

mercies will I gather thee. <sup>8</sup> In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. (Isa 54:4–8)

The “concept of the ‘love of God’ in Deuteronomy actually expresses loyalty.”<sup>33</sup> “The prophets... expressed the idea of exclusive loyalty by describing the relationship between God and Israel as one between a husband and wife, which itself is also considered covenantal.... Following other gods is warned against with the statement, ‘For I the Lord your God am a jealous God’<sup>34,35</sup> In biblical language, *jealous* means “Having a love which will tolerate no unfaithfulness in the beloved....”<sup>36</sup> A verb used for disloyalty meant “‘to play the harlot, to whore’.... Furthermore, the formula expressing the covenantal relationship between God and Israel, ‘I will be your God, and you shall be my people’<sup>37</sup>, is a legal formula taken from the sphere of marriage....<sup>38</sup> The relationship of the vassal to his suzerain, and that of the wife to her husband, leave no place for double loyalty, and therefore are perfect metaphors for loyalty....”<sup>39</sup>

thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God: <sup>15</sup> Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods. (Ex 34:14–15)

Idolatry = adultery (Ex 34:15–16; Lev 17:7; Jer 3:6)

## 10. Ten Commandments

Commandments (NIV)*	Jewish (Talmudic)	Prot.	Catholic Lutheran
I am the Lord your God	1	Pref.	1
Have no other gods before me		1	
Not make for yourself an idol ... for I ... am a jealous God.	2	2	
Not misuse the name of the LORD	3	3	2
Remember Sabbath by keeping it holy	4	4	3
Honor your father and mother	5	5	4
Not murder	6	6	5
Not commit adultery	7	7	6
Not steal	8	8	7
Not give false testimony against neighbor	9	9	8
Not covet your neighbor's wife	10	10	9
Not covet your neighbor's belongings			10

\* adapted from [en.wikipedia.org/wiki/Ten\\_commandments](http://en.wikipedia.org/wiki/Ten_commandments)

<sup>21:15</sup> He that smiteth his ... [parents] shall surely be put to death.

Attempted murder of one’s parents. The verb translated as “smiteth” comes from the Hebrew verb meaning “to strike deep so as to wound or kill” (Wilson, *Old Testament Word Studies*, s.v. “smite,” p. 401). (OT-I #12)

<sup>17</sup> He that curseth his ... [parents] shall surely be put to death.

The Hebrew word is very strong, meaning “to revile” or “to utter violent reproaches” (Wilson, *Old Testament Word Studies*, s.v. “curse,” p. 105). (OT-I #12)

<sup>24</sup> Eye for eye, tooth for tooth, hand for hand, foot for foot, ... <sup>29</sup>

But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. <sup>30</sup> If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

The account of the *talion* in Josephus (Ant. 4:280) supports the theory that, as in ancient Rome (Tabula 8:2), the victim had the choice of either accepting monetary compensation or insisting on talion (cf. Ex. 21:30) (EJ-Talion).

## LIBERTY WITHOUT LAW

If liberty with law is fire on the hearth, liberty without law is fire on the floor. (Hillard, George Stillman)

There can be no liberty without law.

Liberty without law is anarchy. Liberty against law is rebellion. Liberty limited by law is the formula of civilization. (George W. Truett)

Law without liberty is slavery/despotism/tyranny.

Cecil B. DeMille (producer of movie *The Ten Commandments*): “Some, who do not know either the Bible or human nature, may see in the orgy of the Golden Calf only a riot of Hollywood’s imaginations—but those who have eyes to see will see in it the awful lesson of how quickly a nation or a man can fall, without God’s law. If man will not be ruled by God, he will certainly be ruled by tyrants—and there is no tyranny more imperious or more devastating than man’s own selfishness, without the law. We cannot break the Ten Commandments. We can only break ourselves against them—or else, by keeping them, rise through them to the fulness of freedom under God. God means us to be free. With divine daring, He gave us the power of choice.” (*Commencement Address, BYU Speeches of the Year, 31 May 1957*)

“A *negative* concept of law confers a double benefit: first, it is practical, in that a negative concept of law deals realistically with a particular evil. It states, ‘Thou shalt not steal,’ or, ‘Thou shalt not bear false witness.’ A negative statement thus deals with a particular evil directly and plainly: it prohibits it, makes it illegal. The law thus has a *modest* function; *the law is limited, and therefore the state is limited.* The state, as the enforcing agency, is limited to dealing with evil, not controlling all men. *Second*, and directly related to this first point, *a negative concept of law insures liberty:* except for the prohibited areas, all of man’s life is beyond the law, and the law is of necessity indifferent to it. If the commandment says, ‘Thou shalt not steal,’ it means that the law can only govern theft: it cannot govern or control honestly acquired property. When the law prohibits blasphemy and false witness, it guarantees that all other forms of speech have their liberty. *The negativity of the law is the preservation of the positive life and freedom of man.*” (Rushdoony, *Institutes of Biblical Law*, pp. 101–2.) (OT-I #12)

## 11. Moses and 73 leaders see God

After the covenant ceremony, “Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: <sup>10</sup> And they saw the God of Israel: and *there* was under his feet as it were a paved work of a sapphire stone. ... <sup>15</sup> And Moses went up into the mount, and a cloud covered the mount. ... Moses was in the mount forty days and forty nights.” (Ex 24:9–10, 15, 18)

## 12. What changed after the golden calf? (Ex 32)

Because Moses stayed so long, the people wanted Aaron to make golden calves. When Moses came down, he broke the tablets, and many died. Moses pled with the Lord to forgive their sin.

Some have wondered why Aaron, who played a key role in the golden calf episode, came out with no condemnation. Though it is not recorded in Exodus, Moses later indicated that Aaron also was nearly destroyed and was saved only through Moses' intercession in his behalf (see Deut 9:20). (OT-I #12)

"And I will write on the tables the words that were on the first tables, which thou brakest, *save the words of the everlasting covenant of the holy priesthood*, and thou shalt put them in the ark" (JST, Deut 10:2).

The Lord said unto Moses, Hew thee two other tables of stone, like unto the first, and I will write upon them also, the words of the law, according as they were written at the first on the tables which thou brakest; but it shall not be according to the first, for I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them; for my presence shall not go up in their midst, lest I destroy them. But I will give unto them the law as at the first, but it shall be after the law of a carnal commandment; for I have sworn in my wrath, that they shall not enter into my presence, into my rest, in the days of their pilgrimage.

Therefore do as I have commanded thee, and be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me, in the top. (JST Ex 34:1-2)

**Joseph Fielding Smith:** "The Lord offered to Israel in the days of Moses the fulness of the Gospel with the Higher Priesthood and its keys, intending to give unto them the blessings of exaltation and make of them a royal Priesthood. When Moses went up into the sacred Mount Horeb and received the writings which the Lord made with his own finger, he received the fulness of the Gospel with its ordinances and covenants, but when Moses returned after his absence of forty days and found the Israelites reveling in idolatry, he broke the tablets. Later the Lord gave unto him other tablets but changed some of the commandments, and took away the Higher, or Melchizedek Priesthood, and gave to the people the carnal law, as stated in this section (84), verses 23-27...."

"The Aaronic Priesthood remained with Israel and also the law of Moses, or the law of carnal commandments, until the coming of Jesus Christ, when again the fulness of the Gospel and the Priesthood were given to Israel. The Prophets of Israel and Judah, however, from the time of Moses until Malachi, held the Melchizedek Priesthood, but it was not conferred upon others during that time. Elijah, who held the fulness of the Priesthood, was a prophet during that time when the people of Israel were restricted to the preparatory Gospel." (CHMR, 2:104)

When Moses came down from mount Sinai with the two tables of testimony in Moses' hand, ... Moses wist not that the skin of his face shone while he talked with him.<sup>30</sup> And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. (Ex 34:29-30)

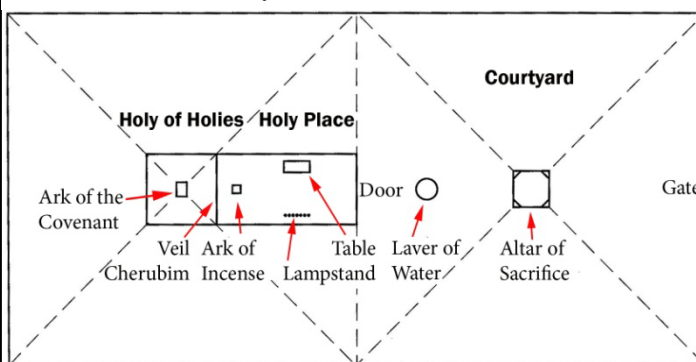
"The Hebrew word here rendered 'shone' is *qaran*, a denominative verb from a noun meaning 'horn,' denominating radial beams of light, like the 'horns' or rays of morning seen over the horizon before the sun rises. From this phenomenon, the Arabs call the sun at its rising a 'gazelle.' (A mistranslation

from Hebrew to Latin caused Michelangelo to put actual horns on the head of his heroic statue of Moses!)" (Rasmussen, *Introduction to the Old Testament*, 1:95.) (OT-I #12)

## 13. Tabernacle: A Visual Testament

<sup>25:1</sup> The LORD spake unto Moses, saying, ...<sup>8</sup> let them make me a sanctuary; that I may dwell among them.<sup>9</sup> According to all that I shew thee, *after the pattern of the tabernacle*, and ... all the instruments thereof, even so shall ye make it. ...<sup>22</sup> There I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony.

Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God;<sup>24</sup> But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath ... swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory.<sup>25</sup> Therefore, he took Moses out of their midst, and the Holy Priesthood also; (D&C 84:23-25)



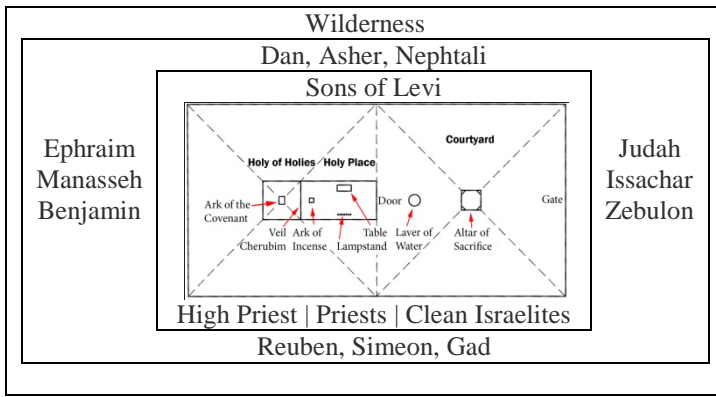
A, adapted from Matthew B. Brown, *The Gate of Heaven*, 60-65.

Outer= 50x100 cubits (75x150 ft.); Tabernacle=10x30 (15x45 ft)

Our church building is about same size with classroom windows being outer perimeter.

- Altar of sacrifice** (bronze): horns represent power and strength. Covered with purple cloth when moved (Num 4:13).
- Laver** (bronze): priests wash hands, feet; cleanse from sin
- Lampstand** (gold): 7 branches, burns pure olive oil; tree of life
- Table of Shewbread** (gold): HEB bread of the face or presence: 12 loaves of bread, wine from plants and fruit, frankincense
- Altar of incense** (gold): rising smoke = prayer symbol (Rev 5:8)
- Veil** with cherubim. Red/scarlet (fire, blood), purple (water, royalty), and blue (sky, heaven) woolen thread, and white (earth, purity) linen representing physical matter concealing presence of God. Purple dye was made by combining the secretions of two species of mollusks (sea), a difficult and costly process. Only the wealthy (royalty) could afford it. (LLS 96)
- Ark of the Covenant** (gold) with two cherubim (wings=power to move/act, D&C 77:4) on top sides. Inside=rod (power, budded), tablets of law (law giver), manna (living bread). Top=mercy seat or "Lord's throne of atonement" (S&S, 127). Covered with a blue cloth when moved. (Num 4:6)
- Walls:** white linen curtains with blue, purple, red yarn designs. "Make the tabernacle with ten curtains of finely twisted linen and blue, purple and scarlet yarn, with cherubim worked into them by a skilled craftsman." (EX 26:1)
- Coverings:** ram skins died red under hides of sea cows (NIV) "Make for the tent a covering of ram skins dyed red, and over that a covering of hides of sea cows." (NIV 26:14)

**Zones of Sacredness around the Holy of Holies.**



**14. Tabernacle, the Exodus and Our Deliverance**

Tabernacle	Exodus	Our Deliverance
Courtyard	Egypt	World
Altar	Passover sacrifices	Broken heart, contrite spirit
Laver	Sea crossed	Baptism
Holy Place	Wilderness where covenants made	Strait and narrow path
Lamp stand	Led by light of Lord	Gift of Holy Ghost
Table of bread, wine	Manna and water	Sacrament
Altar of incense	Prayers of Moses	Temple, prayer circle
Veil with cherubim	Only sanctified could cross border to Promised Land.	Only righteous allowed through veil to God's presence
Holy of Holies	Promised Land	Eternal life
Ark, mercy seat, law	"kingdom of priests ... holy nation"	God's throne, kings, queens, priests, ...

\* Hidden, 103-104

**15. Tabernacle and Christ**

Tabernacle	Christ
Courtyard	Manifest himself to the world
Altar	Sacrificed his will to the Father's
Laver	Baptized to fulfill all righteousness
Holy Place	He is the Way and the Truth
Lamp stand	He is the light of the World
Table of bread, wine	Offered his body and blood for us
Altar of incense	Prays to the Father for us
Veil with cherubim	Entered back into the Father's presence
Holy of Holies	He is the Life
Ark, mercy seat, law	He rules and reigns

\* Hidden, 105

**16. Tabernacle and Creation** (set up 1<sup>st</sup> day of 1<sup>st</sup> month, 40:2)

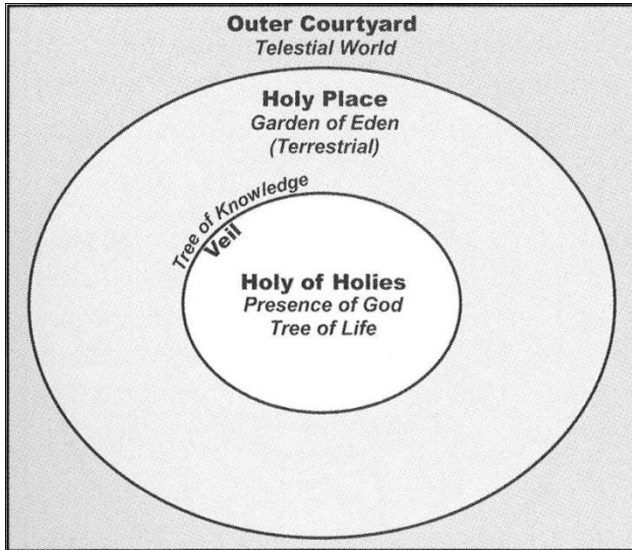
Creation	Day	Tabernacle on 1/1 (Ex 40)
basic structure of heaven, earth, waters, abyss, light, darkness, heavenly powers	1	frame and covering of the tabernacle were set up, establishing the basic structure.
firmament divided waters above (heaven) and below	2	Veil screened ark (presence of God) from view. (Veil to HoH) (earth)
dry land, plants, trees	3	Table set up for bread (plants) and wine (fruit) offerings (Jub 2:7 says he created the Garden of Eden)
sun, moon, stars	4	Lampstand with 7 branches → sun, moon, planets (Philo, On Gen 1:10), tree of life Altar of incense, door to HP
Birds, fish, (T) land	5	altar of sacrifice, laver, courtyard and gate.
Adam & Eve clothed with body, given dominion, "very good"	6	anoint and sanctify all, Aaron clothed with high priest garments
	7	

\* Adapted from Margaret Barker, *Revelation of Jesus Christ*, 18; Margaret Barker, *Temple Theology*, 17-19.

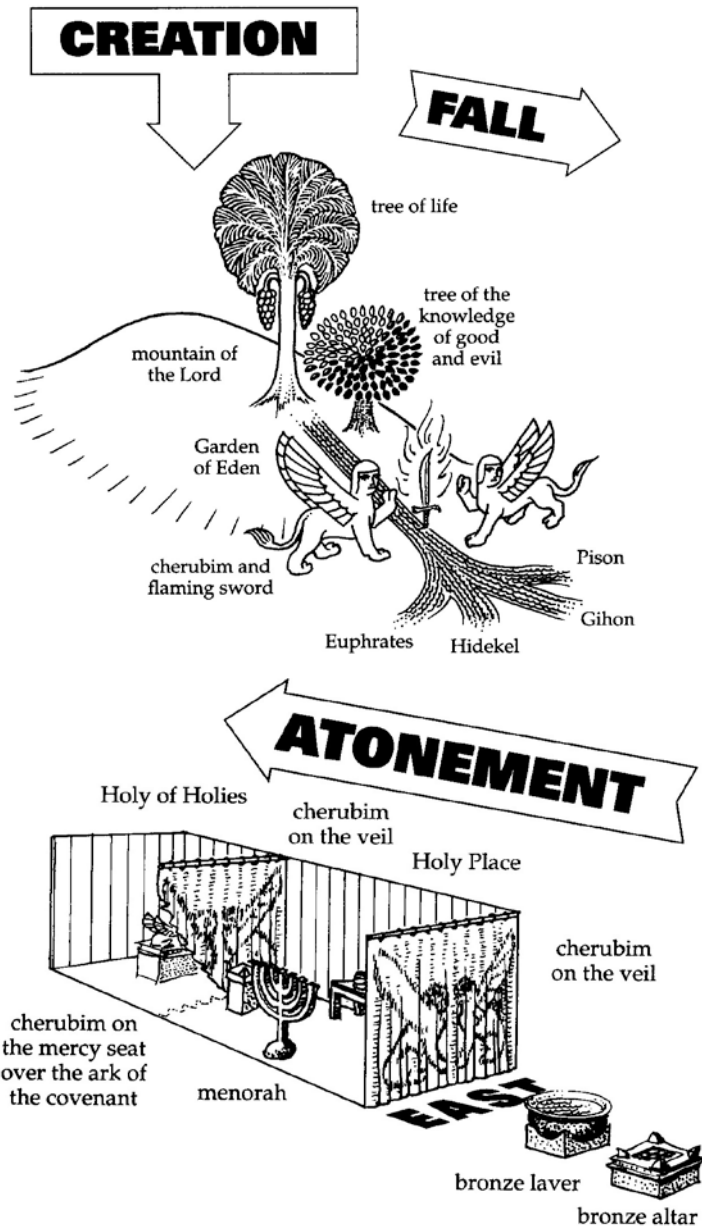
Thou shalt make a vail of blue, and purple, and scarlet [wool], and fine twined linen of cunning [skilled] work: with cherubims shall it be made: (Ex 26:31)

Philo and Josephus → "the four colors represented the four elements from which the world was made, the red being fire, the blue air, the purple water, and the white linen the earth. ... Woven from the four elements, the veil which concealed the Glory of God represented matter, the stuff of visible creation." (TT, 30)

## 17. Tabernacle and the Garden of Eden

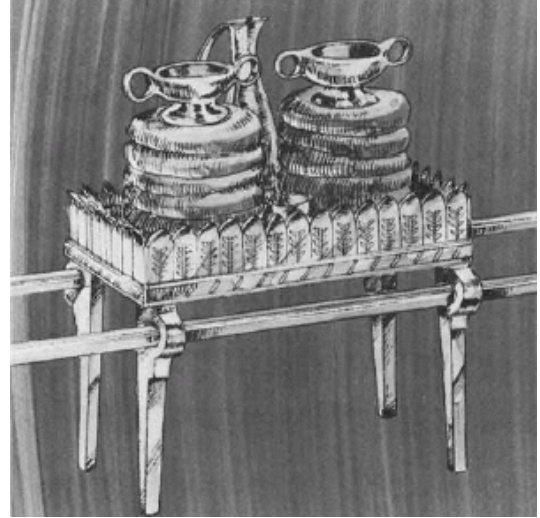


Jeffrey M. Bradshaw, *In God's Image and Likeness*, 235



Donald W. Parry, *Temples of the Ancient World*, 134–135

## 18. Sacrament, Hospitality, Manna, Shewbread



Relate all. Enter God's house, partake of bread/salt, water/wine,

"Several Old Testament passages refer to a special bread-like food that was eaten by temple worshipers or burned on the altar with sacrificial offerings. ... This bread is called *halah* (Hebrew, plural *halot*), which suggests "pierced" bread (from the Hebrew root *hll*, "to pierce"). Elsewhere ... the Hebrew root (*hll*) refers to *piercing*, specifically to one who is pierced by the sword or by an arrow. ... We do not know exactly why this bread was called *halah*, but perhaps the dough was pierced or perforated before it was placed in the oven. The "pierced" bread seems to typify Jesus Christ, who is called the "bread of life" and who was pierced while on the cross. Both Isaiah and the Psalmist prophesied of Jesus' piercing as part of the atonement: "He was pierced for our transgressions" (NIV Isa 53:5; here Isaiah uses the same root used for *halah*); "They pierced my hands and my feet" (Ps. 22:16).

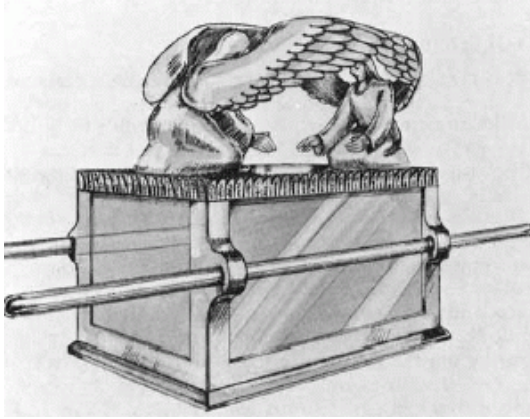
Just as *pierced bread* was a significant part of the ancient sacrificial system, *broken bread* ... [is] used by Church members as a reminder of Christ's sacrifice." Like Jesus at the Last Supper, today priests break the bread before it is served to disciples. "In all likelihood, the Israelites used the pierced bread ... to draw their minds toward the ultimate sacrifice, suring which the body of the sacrificial victim would be both pierced and broken." (*S&S* 53–54)

**Matzot:** "Perforations are made just before the rolled-out dough is placed in the oven. They allow for the escape of air, thus retarding fermentation. The perforations also prevent the dough from rising and swelling while baking. In early times artistic designs were often perforated in the *matza*." (Alfred J. Kolatch, *The Jewish Book of Why*, 191–2)

**Jewish Sabbath:** The Sabbath begins Friday night with a meal. Candles (2–7) are lit. The table is covered with a white table cloth. Shewbread was placed on a "pure table" (Lev 24:6). Wine is blessed. *Halot* bread is used as in the tabernacle where 12 loaves or cakes were in two rows or piles (HEB arrangement) of six each with pure frankincense on each row (Lev 24:7). Two loaves are used as a reminder of (a) the double portions of *manna* gathered for the Sabbath, and (b) the two rows or stacks of showbread in the tabernacle. "In Jewish tradition the table is like an altar. The Talmud says, 'A man's table is like the altar that brings atonement.' ... Salt was used with all sacrifices brought on the altar in Temple times, and the custom of dipping bread in salt evolved as a memorial to the sacrificial system." (*ibid.* 167–174)



## 19. Ark of the Covenant



<http://www.virginmedia.com/movies/galleries/previews/indiana-jones-idols.php?ssid=3>



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### Conclusion

Moses like Enoch and other prophets “sought diligently to sanctify his people that they might behold the face of God;” (D&C 84:23) through priesthood covenants and temple ordinances. The tabernacle was a visual testament of Christ and his atonement to bring people unto Christ. As we learn more about law of Moses, the tabernacle, and priesthood ordinances, we can gain a better understanding of the scriptures and modern ordinances intended to help us become more Christlike..

### Quotes

**Neal A. Maxwell:** Murmurers have short memories. Israel arrived in Sinai, then journeyed on to the Holy Land though they were

sometimes hungry and thirsty. But the Lord rescued them, ... by the miraculous appearance by quail or by water struck from a rock. (See Num. 11:31; Ex. 17:6.) Strange, isn't it ... how those with the shortest memories have the longest lists of demands! However, with no remembrance of past blessings, there is no perspective about what is really going on. (*Ensign*, Nov. 1989, 83)

**Spencer W. Kimball:** Idolatry is among the most serious of sins. ... Modern idols or false gods can take such forms as clothes, homes, businesses, machines, automobiles, pleasure boats, and numerous other material deflectors from the path to godhood. ... Intangible things make just as ready gods. Degrees and letters and titles can become idols. ... Many people build and furnish a home and buy the automobile first—and then they ‘cannot afford’ to pay tithing. Whom do they worship? Certainly not the Lord of heaven and earth. ... Many worship the hunt, the fishing trip, the vacation, the weekend picnics and outings. Others have as their idols the games of sport, baseball, football, the bullfight, or golf. ... Still another image men worship is that of power and prestige. ... These gods of power, wealth, and influence are most demanding and are quite as real as the golden calves of the children of Israel in the wilderness. (*Miracle of Forgiveness*, 40–42).

**Jeffrey R. Holland:** “Do we see [the sacrament] as *our* passover, remembrance of *our* safety and deliverance and redemption? With so very much at stake, this ordinance commemorating our escape from the angel of darkness should be taken more seriously than it sometimes is. It should be a powerful, reverent, reflective moment. It should encourage spiritual feelings and impressions” (*Ensign*, Nov. 1995, 68).

**Cecil B. DeMille** (producer of movie *The Ten Commandments*): “Some, who do not know either the Bible or human nature, may see in the orgy of the Golden Calf only a riot of Hollywood’s imaginations—but those who have eyes to see will see in it the awful lesson of how quickly a nation or a man can fall, without God’s law. If man will not be ruled by God, he will certainly be ruled by tyrants—and there is no tyranny more imperious or more devastating than man’s own selfishness, without the law. We cannot break the Ten Commandments. We can only break ourselves against them—or else, by keeping them, rise through them to the fulness of freedom under God. God means us to be free. With divine daring, He gave us the power of choice.” (*Commencement Address*, BYU Speeches of the Year, 31 May 1957)

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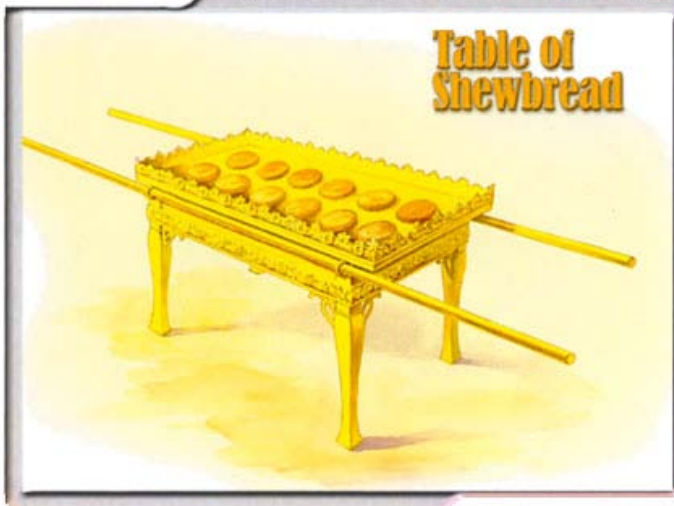
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Sources:

- HC = History of the Church
- OT-I = Old Testament Institute manual
- KD = Keil-Delitzsch *Commentary on the Old Testament*
- SOSL = Trumbull, *Studies in Oriental Social Life.*
- Sarna = Nahum M. Sarna, *Understanding Genesis*
- Hidden = James L. Ferrell, *The Hidden Christ*
- EJ = *Encyclopedia Judaica*
- Wight = Fred H. Wight, *Manners and Customs of Bible Lands.*
- JWOT= Holzapfel, *Jehovah and the World of the Old Testament.*
- Rona= Daniel Rona, [www.israelrevealed.com/comp-sup-r.htm](http://www.israelrevealed.com/comp-sup-r.htm), On-line Lesson Manual Supplement
- Donna= Donna B. Nielsen, *Beloved Bridegroom,*
- Message= Hugh Nibley, *Message of the Joseph Smith Papyri*
- S&S= Donald W. Parry, *Symbols and Shadows*
- <http://ronwyatt.com/>
- LLS= Alonzo L. Gaskill, *The Lost Language of Symbolism*
- SOED=Shorter Oxford English Dictionary

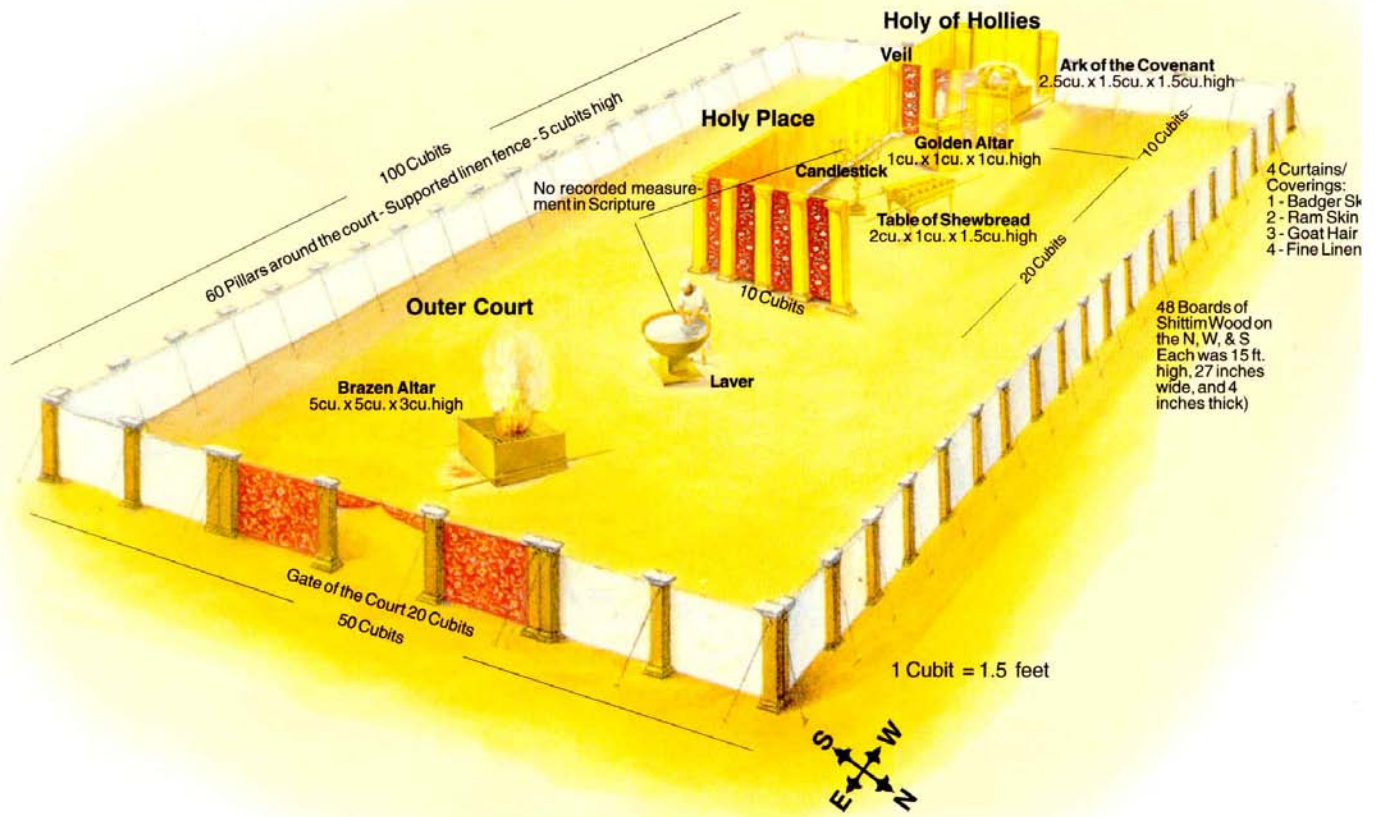


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Plagues of Egypt	Christ
1: Water turned to blood; fish died; river stank (7 days)	Turned water to wine
2: Frogs covered the land; infest Egyptian houses	
3: Lice from dust infest land	
4: Flies swarm Egyptians	
5: Cattle of Egyptians die	Evil spirits into swine
6: Boils afflict man and beast	Christ healed many skin diseases
7: Hail kills crops, man, beast in field	Calmed the storm
8: Locusts ate rest of crops	
9: Darkness in land (3 days)	Darkness in land (3 days for Nephites)
10: Firstborn in Egypt killed	Christ, the firstborn, crucified

## The Structure and Dimensions of the Tabernacle



[http://www.templebuilders.com/enlargement\\_tabernacle2.php](http://www.templebuilders.com/enlargement_tabernacle2.php)



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- <sup>1</sup> Lev. 26:3–12; Deut. 28:1–14  
<sup>2</sup> Lev. 26; Deut. 28  
<sup>3</sup> See “berith” in *TDOT* 2:277  
<sup>4</sup> See “berith” in *TDOT* 2:262  
<sup>5</sup> Gen. 31:45f...  
<sup>6</sup> Gen. 17:11  
<sup>7</sup> Gen. 1:1, 2:3; Ex. 31:16f  
<sup>8</sup> Gen. 9:1–17  
<sup>9</sup> Gen. 17  
<sup>10</sup> See “berith” in *TDOT* 2:263–4  
<sup>11</sup> See “berith” in *TDOT* 2:265  
<sup>12</sup> Deut. 10:15; 31:25f.  
<sup>13</sup> See “berith” in *TDOT* 2:267  
<sup>14</sup> Deut. 31:9–13  
<sup>15</sup> Deut. 17:18f.  
<sup>16</sup> See “berith” in *TDOT* 2:267  
<sup>17</sup> Ezek. 14:6  
<sup>18</sup> Jer. 3:20–22  
<sup>19</sup> Ex. 29:18–28  
<sup>20</sup> Ex. 20:2a; Deut. 5:6a  
<sup>21</sup> Ex. 20:2b; Deut. 5:6b  
<sup>22</sup> Ex. 20:3–17; Deut. 5:7–21  
<sup>23</sup> Ex. 25:16; Deut. 31:9–13  
<sup>24</sup> Deut. 27–28  
<sup>25</sup> David Noel Freedman, *The Nine Commandments*, p. 48  
<sup>26</sup> Gen. 21:22f.;...  
<sup>27</sup> 1 Kgs. 5:26...  
<sup>28</sup> 2 Sam. 5:3...  
<sup>29</sup> 2 Kgs. 11:4  
<sup>30</sup> Ezek. 16:8,...  
<sup>31</sup> See “berith” in *TDOT* 2:264  
<sup>32</sup> Deut. 26:17  
<sup>33</sup> See “berith” in *TDOT* 2:268  
<sup>34</sup> Ex. 20:5;...  
<sup>35</sup> See “berith” in *TDOT* 2:278  
<sup>36</sup> See “jealous” in *SOED*  
<sup>37</sup> Lev. 26:12;...  
<sup>38</sup> cf. Hos. 2:4[2]  
<sup>39</sup> See “berith” in *TDOT* 2:278