



Saving God's People

JOSEPH AS SAVIOR, MOSES AS DELIVERER. THE
PRESERVATION OF JACOB'S FAMILY. THE
DELIVERANCE OF ISRAEL. THE SINAI COVENANT.
Genesis 37-46, 47-48; Exodus 1-3, 11-14; 19-20, 24, 34.

Moses Parting the Red Sea, by Robert T. Barrett

“Redeemer of Israel” (hymn no. 6)

1. Redeemer of Israel,
Our only delight,
On whom for a blessing we call,
Our shadow by day
And our pillar by night,
Our King, our Deliv’rer, our all!

2. We know he is coming
To gather his sheep
And lead them to Zion in love,
For why in the valley
Of death should they weep
Or in the lone wilderness rove?

3. How long we have wandered
As strangers in sin
And cried in the desert for thee!
Our foes have rejoiced
When our sorrows they’ve seen,
But Israel will shortly be free.

4. As children of Zion,
Good tidings for us.
The tokens already appear.
Fear not, and be just,
For the kingdom is ours.
The hour of redemption is near.

Joseph as Savior

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THE PRESERVATION OF JACOB'S FAMILY

Sources for Joseph

- **Genesis 37–50**

- Genesis has focused and moved towards this point: cosmic creation > earthly creation > rise of civilization > restart of civilization after Noah > division of peoples > Abraham, Isaac, and Jacob > Israel > Israel saved by Joseph

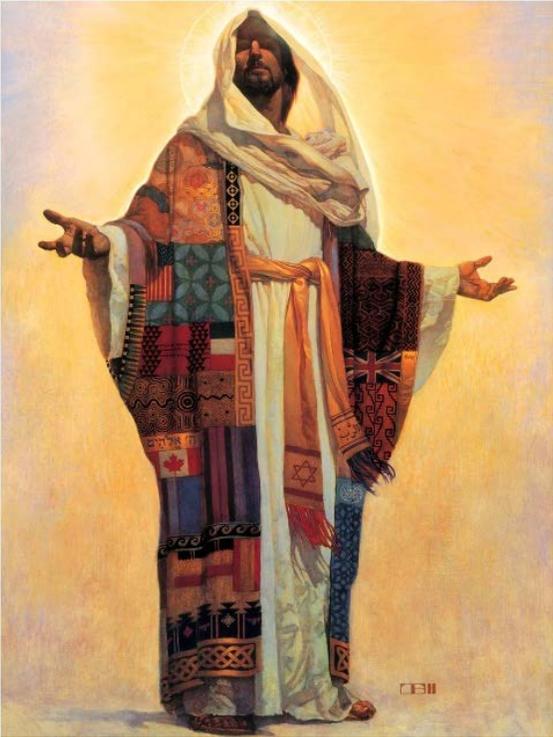
- **2 Nephi 3**

- Lehi's discussion of Joseph in Egypt shared with his son Joseph

History of Joseph

- Joseph Dreams of Greatness (37:1–11)
- Joseph is Sold by His Brothers (37:12–36)
- Judah and Tamar (38:1–30, a foil to Joseph's faithfulness and virtue in ch. 39)
- Joseph and Potiphar's Wife (39:1–23)
- Joseph Interprets the Dreams of the Butler and the Baker (40:1–23)
- Joseph Interprets Pharaoh's Dream (41:1–36)
- Joseph's Rise to Power (41:37–57)
- Joseph's Brothers in Egypt (42:1–45:27)
- Jacob Settles in Goshen (45:28–47:12)
- Famine in Egypt (47:13–26)
- The Last Days of Jacob (47:27–31)
- **Jacob Blesses Joseph's Sons (48:1–22)**
- **Jacob's Last Words to His Sons (49:1–28)**
- Jacob's Death and Burial (49:29–50:14)
- Joseph Forgives His Brothers (50:15–21)
- Joseph's Last Days and Death (50:22–26)

Joseph and his coat



Thomas Blackshear, "Coat of Many Colors, Lord of All"

- “These *are* the generations of Jacob...Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a **coat of many colours.**” (Gen. 37:2-3)
 - Note that “*many*” is in italics, the Hebrew actually means something like a “**tunic with long sleeves**” which implies he was not out in the field doing hard labor but possibly in the house with his father. The Greek rendering of this word is “striped”
 - **Clothing, especially robes, as a symbol of authority and power . . .**
- The brothers stole Joseph’s coat, the symbol of his position in their father’s house, and used it to cover up their crime
- **More clothing symbolism**
 - **Nakedness, guilt, and covering**
 - **Rent clothes as symbol of scattering**
 - **Remnant a symbol of promised gathering** – “...let us remember the words of Jacob, before his death, for behold, he saw that a part of the remnant of the coat of Joseph was preserved and had not decayed. And he said—Even as this remnant of garment of my son hath been preserved, **so shall a remnant of the seed of my son be preserved by the hand of God . . .**” (Alma 46:23–24)
 - **Joseph’s remnant as a righteous branch (2 Nephi 3:5)**
 - **A seer raised up from the loins of Joseph would to a work of great worth . . . (2 Nephi 3:6–9, 14–16)**

Joseph and dreams

- **Joseph's dreams of greatness (37:1–11)**

- And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall **I and thy mother** and thy brethren indeed come to bow down ourselves to thee to the earth? And **his brethren envied him**; but **his father observed the saying**. (Gen 37:10-11)
 - Jacob “observed the saying”
 - *Jacob himself had a dream at Peniel, he likely had some idea that Joseph was chosen*
 - Cf. Luke 2:19 “But Mary kept all these things, and pondered *them* in her heart.”

- **While in prison, Joseph interprets the dreams of Pharaoh's butler and baker (40:1–23)**

- **Pharaoh's Dreams**

- When the king's magicians and interpreters fail to interpret the dreams, the butler finally remembers Joseph
- Joseph tells Pharaoh of the coming plenty followed by famine and advises him to find a wise steward
- “And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.” (41:38–40)

Joseph and the Years of Famine

- **Pharaoh appoints Joseph prime minister, giving him authority to act in his name**
 - Cf. Jesus as the Word of God, acting in his name
- **His inspired plan provides bread to both Egyptians and the House of Jacob**
 - *Cf. Jesus as the Bread of Life provides spiritual and physical life for both the people of God (sc. Israel, the Church) and to the Gentiles (all people)*

Jacob's patriarchal blessings before his death

- Jacob/Israel and his clan are brought to live in Goshen
- **Jacob Blesses Joseph's Sons (48:1–22,)**
 - Blessings to Ephraim and Manasseh (48:14–16)
- **Jacob's Last Words to His Sons (49:1–28)**
 - Rebuke of Simeon and Levi (49:5–7)
 - Blessing of Judah (49:8–12)
 - *“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” (Genesis 49:10)*
 - Blessing of Joseph and his posterity (49:22–26)
 - *“Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall . . . The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.” (Genesis 39:22, 26; cf. 2 Nephi 3:2–5)*

Moses as Deliverer

THE DELIVERANCE OF ISRAEL

Source: Exodus

- **Second book of the *Torah* or “Teaching” (conventionally translated as, “the Law”)**
 - Hebrew name: “These are the names”
 - Septuagint (Greek) name: Exodos –literally translated “the way out” (but see next slide!)
- **Themes**
 - God’s relationship with Israel
 - ***Deliverance – Physical and Spiritual***
 - **Origins of Israel as a Nation defined by “the Law”**
- **Types of material (genres)**
 - Historical Narrative
 - miracle stories
 - Genealogy
 - Poetry (Songs of Moses and Miriam)
 - Legal Material (*halākhāh* – legal pronouncements)

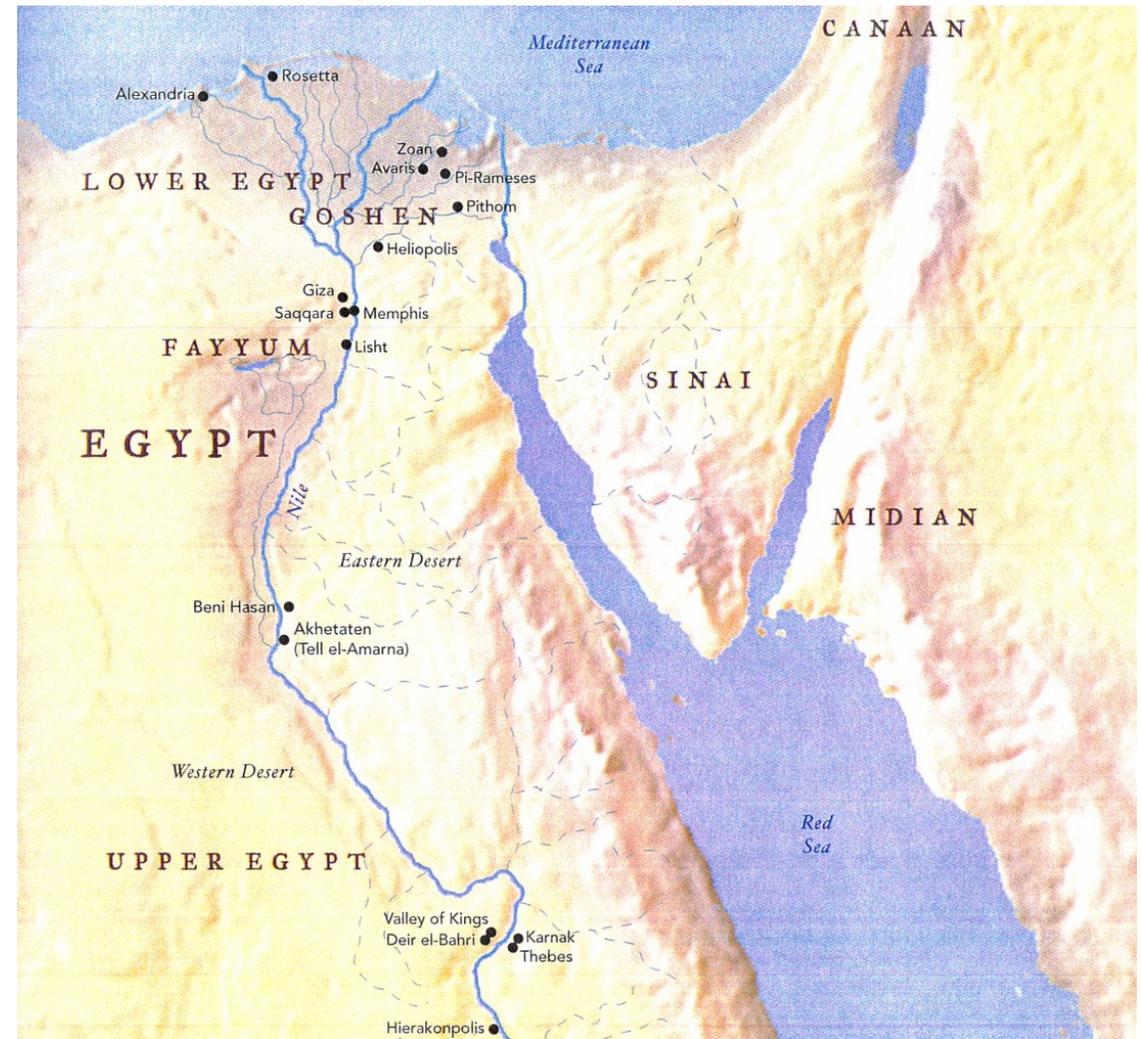
Structure of Exodus

Most of Exodus is not about the escape from Egypt!

- **Israel in Egypt: Subjection (1:1–12:30)**
 - God Chooses Moses (1:1–4:31)
 - Moses Returns to Egypt (4:18–7:13)
 - God Authenticates Moses by the Plagues (7:14–12:30)
- **Israel's Journey to Sinai: Emancipation (12:31–18:27)**
 - Flight From Egypt (12:31–15:21)
 - The Dissatisfaction of the People (15:22–17:7)
 - Amalek Attacks Israel and Is Defeated (17:8–14)
 - Jethro's Advice (18:1–27)
- **Israel at Sinai: Revelation (19:1–40:38)**
 - **Giving of the Law (19:1–24:18)**
 - Institution of the Tabernacle (25:1–31:18)
 - Breaking of the Law (32:1–34:35)
 - **Construction of the Tabernacle (35:1–40:38)**

Moses' call

- Birth and Youth of Moses (2:1–10)
- Moses Flees to Midian (2:11–22)
- God Hears Israel's Cry (2:23–25)
- **Call of Moses (3:1–4:31)**
 - **Moses at the Burning Bush (3:1–12)**
 - *The Divine Name Revealed (3:13–22, see next slide)*
 - **Moses' Miraculous Power (4:1–17)**
 - **Moses Returns to Egypt (4:18–7:13)**
 - **God Sends Moses to Pharaoh (4:18–31)**



The Burning Bush



- **Symbolism of Burning Bush**
 - Late Rabbinic tradition associates this with **the image of the Tree of life** and **the Cherubim with the flaming sword**
 - **Atonement symbolism – burns (sanctifies) without consuming or destroying**
 - Latter-day symbolism – Joseph Smith and the pillar of light or fire and Lehi’s pillar of fire, 1 Ne 22:17 “they will be saved even if by fire”
- Shoes Removed on Sacred Ground

The Divine Name Revealed

- “And God said unto Moses, **I Am That I Am**: and he said, Thus shalt thou say unto the children of Israel, **I Am** hath sent me unto you. . . . (3:14–15)
 - *`eyeh `asher `eyeh* : “I am the one who is” or “I am the one who will be,” perhaps signifying the great deeds he will do in Egypt or how he will soon deliver his people
 - “I AM” – *YHWH* which may mean “He who was, is and is to be” or “He who causes to be”
 - Moses hides his face because he cannot behold the glory of God which is to behold the wrath of God
 - Being able to cover his face is a type of blessing
 - **Focus on the title of Deliverer**
 - *Foreshadow of Christ*

The Issue of Divine Names in *Torah*

- “And God spake unto Moses, and said unto him, I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, **but by my name JEHOVAH was I not known to them.**” (Exodus 6:2–3)
 - *YHWH* = **Jehovah**, but *YHWH* is all over Genesis! How do we explain this contradiction?
 - One editorial strand (the southern or J) had consistently used *YHWH*
 - Two editorial strands (the northern/E and the priestly/P) had preferred *Elohim*, but now they too consistently use *YHWH*
- JST Ex. 6: 3 . . . and unto Jacob. I am the Lord God Almighty; the Lord JEHOVAH. And was not my name known unto them?
 - No doubt known to the early patriarchs, but there is a new emphasis on *YHWH* **because of the Lord’s role as deliverer in this period . . .**

Overview of the Plagues

1. Water Turned to Blood (7:14–25)	by the river	by both	Magicians imitate
2. Frogs (8:1–15)	Pharaoh warned	by Aaron	Magicians imitate
3. Gnats / Lice (8:16–19)	without warning	by Aaron	Magicians fail
4. Flies (8:20–32)	by the river	by the Lord	Goshen spared
5. Livestock Diseased (9:1–7)	Pharaoh warned	by the Lord	Those who “regard” are spared
6. Boils (9:8–12)	without warning	by Moses	Magicians fail
7. Thunder and Hail (9:13–35)	by the river	by Moses	Looks to Sinai revelation
8. Locusts (10:1–20)	Pharaoh warned	by Moses	Looks forward to #9
9. Darkness (10:21–29)	without warning	by Moses	Three days! (10:22)
10. Death of Firstborn (11:1–12:33)	Israel prepared	by angel of death	Makes a distinction between nations (11:7)

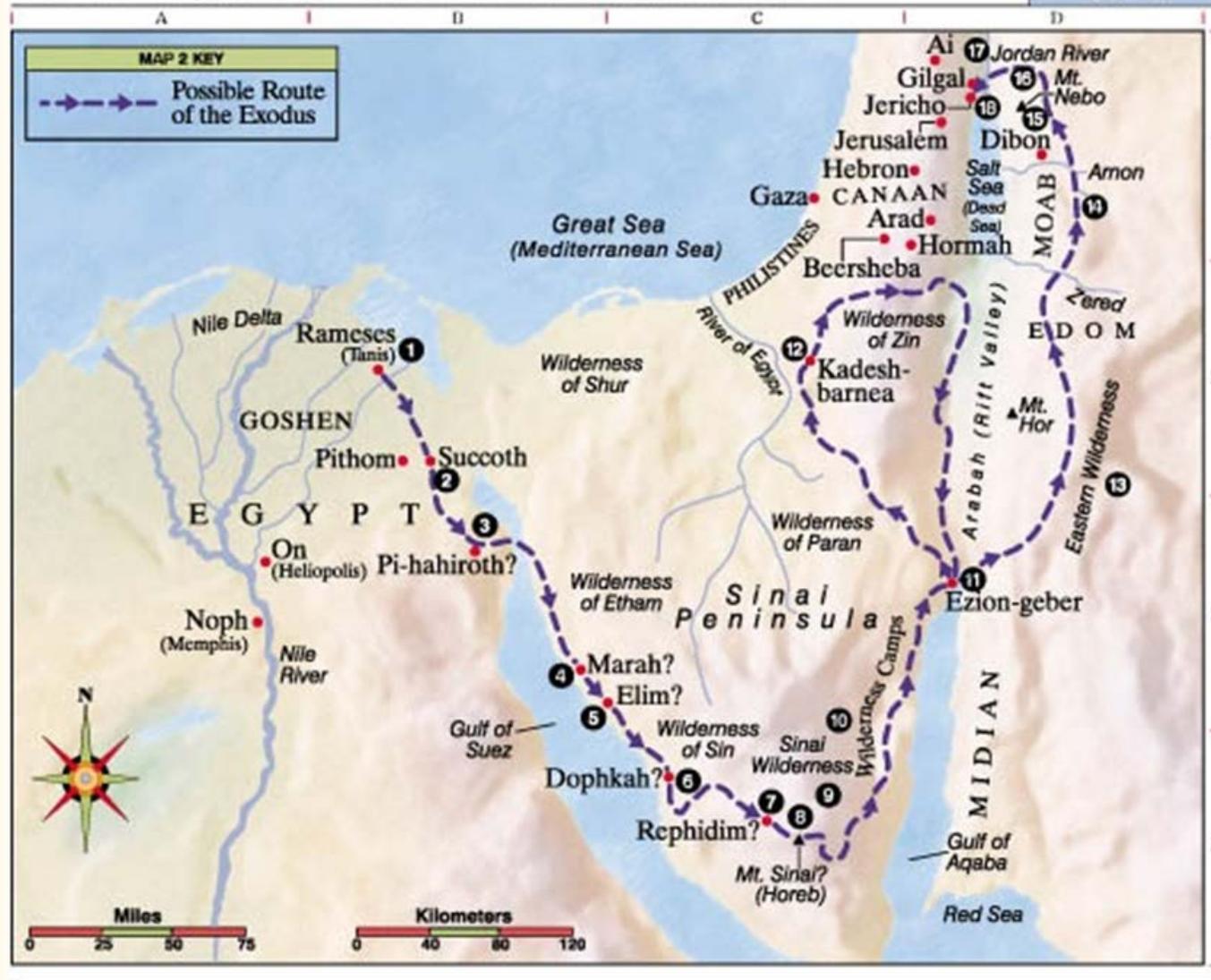
Passover Instituted

- **The First Passover Instituted (Exodus 12:1–28)**

- “And thus shall ye eat it; *with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD’s passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.*” (12:11–12)
- **Passover took place in Spring**, which was the religious calendar’s new year
- **lamb without broken bones is selected on the tenth day, it is killed on the fourteenth day, the blood placed on door, and the meat eaten**
- **Reasons for the Passover**
 - **Initially, to ward off death**
 - **Subsequently, to commemorate deliverance from both the angel of death and bondage**
 - *Christians see this as a type of how Jesus redeems us from both sin and death*



Arnold Friberg, *First Passover*



Flight from Egypt (Exodus 12:33–15:21)

- The Exodus: From Ramses to Succoth (12:33–42)
- Directions for the Passover (12:43–13:2)
- The Festival of the Unleavened Bread (13:3–10)
- The Consecration of the First Born (13:11–16)
- The Pillars of Cloud and Fire (13:17–22)
- Crossing the Red Sea (14:1–25)
- The Pursuers Drowned (14:26–31)
- The Song of Moses (15:1–19)
- The Song of Miriam (15:20–21)

The Sinai Covenant



Israel at Sinai (Exodus 19:1–40:38)



Arnold Friberg, *Giving of the Law*

- **Giving of the Law (19:1–24:18)**
 - ***The Ten Commandments (20:1–21)***
 - Eternal ethical principals
 - Detailed Laws (20:22–22:31)
 - Justice for All (23:1–9)
 - ***On the Mountain with God (24:9–18)***
- **Institution of the Tabernacle (25:1–31:18)**
 - Design given . . .
- **Breaking of the Law (32:1–34:35)**
- **Construction and Dedication of the Tabernacle (35:1–40:38)**



Nicolas Poussin, *The Adoration of the Golden Calf*

The (Re)Institution of the Sinai Covenant

- **LDS Exposition**

- “And the Lord said unto Moses, Hew thee two other tables of stone, like unto the first, and I will write upon them also, the words of the law, according as they were written at the first on the tables which thou brakest; *but it shall not be according to the first, for I will take away the priesthood out of their midst*; therefore my holy order, and the ordinances thereof, shall not go before them; for my presence shall not go up in their midst, lest I destroy them. **But I will give unto them the law as at 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.” (Exodus 34:1–2 JST)

- **The Golden Calf Incident** (32:1–32:35)
- **The Law Renewed** (33:1–34:35)
 - Moses Makes New Tablets (34:1–9)
 - **The Covenant Renewed** (34:10–28)
 - The Shining Face of Moses (34:29–35)

Higher Priesthood and Temple Rites Lost

“And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. *Therefore, in the ordinances thereof, the power of godliness is manifest.* And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; For without this no man can see the face of God, even the Father, and live.

“Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; But **they hardened their hearts and could not endure his presence**; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory. *Therefore, he took Moses out of their midst, and the Holy Priesthood also*; And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel; Which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother’s womb.” (D&C 84:19–27)