

Old Testament–

Chronology of Exodus through 2 Samuel

Moses 1-8 (Gen. 1:1-6:13)

Moses 1

- After the initial call of Moses recorded in Exodus 3-4, and before Moses returns to Egypt, Moses is transfigured, and brought into God's presence, on "an exceedingly high mountain." Moses's understanding of the reality of God, his nature, is GREATLY enhanced.
- vs 1-6 Moses is given greater understanding regarding the work he is called to do—his work is "in the similitude of [God's] Only Begotten, who is and shall be the Savior, for he is full of grace and truth" (vs 6) and there is NOT GOD BESIDE ME (cf. Deut. 4:35, 39 Isa. 44:4; 45:5; 46:9;

Exodus

- **In Egypt, the house of Israel becomes as numerous "as the stars of heaven"** (Ex. 1; Deut. 1:9-11)
- **The Israelites becomes a slave nation—"bondage,"** building Egyptian cities (Ex. 1).
- **Moses born to Israelite mother**, but raised by raised by Pharaoh's daughter, becoming her son (Ex. 2:1-10). **First 40 years** of Moses' life— "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts. 7:21-22). If Josephus is correct, Moses became a general of the Egyptian army, defeating the Ethiopians, marrying the daughter of the Ethiopian king (*Jewish Antiquities*, 2:238-53; *Josephus: Jewish Antiquities Books I-III* [Leob Classical Library, 1998], pp. 268-75)
- **At the age of 40 years old**, having killed an Egyptian in defense of a Hebrew slave, Moses flees to Sinai where he joins the Midianites, marrying Zipporah, the daughter of Jethro the High Priest (Ex. 2:11-22). Moses becomes a shepherd (Ex. 3:1).
- **Moses receives the Gospel** and Priesthood authority and keys from Jethro (D&C 84:6-17).

- **God remember's His covenant with Abraham, Isaac, and Jacob**, and recognizes the difficult circumstances of the children of Israel. With children of Israel the size of a nation, God now begins to fulfill further promises made to Abraham—God now intends to bless Israel the Gospel, including the priesthood ordinances of salvation and exaltation (Ex. 2:23-25; D&C 84:19-27).
- **At the age of 80**, while shepherding his sheep close to Horeb, “the mountain of God”—Mt. Sinai—**Jehovah appears unto Moses** “in a flame of fire (or pillar of light) in the midst of a bush”(JST Ex. 3:2)—or tree. He is called to be the Lord's servant, to deliver and redeem, Israel from bondage, and bring them to Mt. Sinai, then to the “promised land” (Ex. 3-4)
- **Moses is to stand before Pharaoh** and declare that the **house of Israel is Jehovah's “firstborn”** on earth commands Pharaoh: “Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn” (Ex. 4:22-23).
- Before going to Egypt, **Moses must get his own house in order**: Jehovah is angry with Moses because he has been slack in fulfilling his family duties, even circumcising his son. And when His “hand was about to fall upon him,” Moses's life is spared by his wife, Zipporah, who circumcised their son (thank God for good wives!!). Ex. 4:24-28; JST Ex. 4:24-27)
- **Moses and Aaron came before Pharaoh** in the name of Jehovah demanding that Israel be freed from bondage to depart into the wilderness where they would hold a “feast” with their God, Jehovah. Pharaoh questioned the importance of the wilderness god, slaying, “Who is Jehovah that I should obey his voice?” and would not let his slave nation go. Instead, Pharaoh retaliated by burdening the lives of the Israelites. (Ex. 5).
- **Jehovah offers Israel to be His earthly nation**—through Moses, Jehovah spoke to the Israelites telling them—
 - (1) He will “bring [them] out from under the burdens of the Egyptians,” and would “rid” [Heb. to save, or snatch] from bondage, and [He would]

redeem [them] with a stretched out arm, and with great judgments” (which would come upon the Egyptians through plagues).

(2) Israel would become God’s people or nation on earth, and would be a God to them. He would bring them to the promised land and “give it you for an heritage”—ending with “I am LORD” or “I am Jehova” —meaning, He is God over all the earth, for all the earth is His (Ex. 6:1-8).

- **Israel refuses God’s offer**—they did not trust God, as they were given greater burdens by Pharaoh when Moses went before Pharaoh. Their lives had gotten harder, not easier (Ex. 6:9).
- **Moses stands before Pharaoh again** and tells him that Jehovah will plague him and his people if he does not relent and let Israel free from their bondage (Moses 7)
- **Pharaoh refuses Moses and Egypt is plagued** with nine plagues. Yet, after each plague, Pharaoh hardens his heart and refuses to let Israel go (Ex. 8-10)
- **One more plague—the death of the firstborn.** The Lord has Israel perform a sacred ritual feast with specific instructions: the feast is called the Passover. If they follow the prescription the Lord gives when the angel of death passes through the land to kill all firstborn—but, all those who appropriately participated in the passover, including paint their door posts with the blood of a yearling lamb, the angel of death would passover their house, sparing the death of the firstborn in that household (Ex. 12-13)
- **After the death of the firstborn throughout all Egypt, Pharaoh relented and let Israel leave Egypt** (Ex. 13:17-18).
- **Israel leaves Egypt**—Israel took the bones of Joseph with them and led by a “pillar of a cloud” by day, covering them from the constant heat of the sun, and “a pillar of fire” at night, giving them light (Ex. 13:20-22; 14:19)—generally called a pillar of fire and smoke, Israel left Egypt, passed through the Red Sea and into the wilderness of the Sinai peninsula (Ex. 13:19-22; 14:1-31)
- **Jehovah provides “bread from heaven”—Manna** (Heb. for, “what is

it?) and water (Ex. 15:23-27; 16:1-36; 17:1-7). This was one way in which Jehovah began to wean Israel off their belief in the false gods of Egypt. The manna was a symbol living by the word of God (Deut. 8:1-20).

- **Israel “cuts a covenant”--made a covenant with God’s to be his earthly nation** (Ex. 19-24). At Mt. Sinai, the children of Israel became God’s nation on earth. Their government would be the laws, statutes, and judgments of the ten commandments (Ex. 20-23). By following these commandments, they would establish the foundation of a Zion society (D&C 84:26-27; Exodus 20-23; Matt. 22:34-40; Mark 12:28-34). Through a ritual including cutting and blood, Israel “cut a covenant” with Jehovah to keep His commandments (Ex. 24:3-8). Of course, this meant that if they broke the covenant, they would be put to death.
- **Israel to receive the higher law—temple ordinances.** Moses went on top of Mt. Sinai for forty days and nights where the Lord wrote the covenant upon tables of stone. Further, Moses was given the design of a portable temple called “the tabernacle of the congregation” (Heb. *Ohel Moed*, or “tent of meeting”). It was the Lord’s desire to “ **dwell among them**” (Ex. 25:8; 29:42-46), as He did with Enoch and his people (Moses 7:16, 69). The law of the Sabbath was a perpetual covenant between God and Israel—any who broke it would be put to death. Then Moses received the tables of stone and began the descent from atop Mt Sinai (Ex. 25-31)
- **Israel broke the covenant** making and worshiping a golden calf (Ex. 32:1-6; Ps. 106:19-23). According to the law of justice, this would force Jehovah to administer the death penalty.
- **Moses interceded in Israel’s behalf** with Jehovah. The LORD said if Israel would repent, then he would withhold their utter destruction (Ex. 32:7-14; JST Ex. 32:14). However, they were *plagued* in some way (Ex. 32:35).
- **Israel offered the covenant again (Ex. 33-34).** The children of Israel were deeply humbled (Ex. 33:4-6). Moses sets up a “tabernacle”—a tent—outside the camp of Israel—forcing any “who sought the LORD” to leave the camp and go to the tent. When Moses left the camp went into the tent, “the cloudy pillar descended” upon tent and Moses talked with

Jehovah, “face to face.” Moses is told that Israel will not be able to see the face of God as was intended as part of the higher law (see D&C 84:19-25 and Ex. 33:20). They will only see part of God—symbolically, meaning, they will be given a portion of the Gospel (see Ex. 33:21-23; JST Ex. 34:1-2). The Moses went up on Mt. Sinai for another 40 days and nights receiving a new set of tables upon which was written the law as in the first set, except the higher gospel, the temple ordinances bringing man back into the presence of God, was deleted (Ex. 33-34; JST 34:1-2).

- **Tabernacle of the Congregation is built.** The tabernacle was built (Ex. 35-40) and Aaron and his sons, were washed, anointed, and clothed with holy garments. They would be priests who would administer the lower portion of the Gospel to the house of Israel (Lev. 8-9). In other words, though the Lord’s tent is constructed and the courtyard surrounded by a cloth wall, the ordinances that will be administered deal mainly with the altar of sacrifice and laver of water. Except for priests, no one in Israel was allowed into the temple, or the tent.

Leviticus

Leviticus is the priesthood handbook of instructions regarding the role the “tabernacle” in the law of Moses. The tabernacle is often called the “tabernacle of the congregation” which is the KJV translation of *ohel mo’ed*. *Ohel* is the word ‘tent’; *mo’ed* means a ‘meeting,’ ‘reunion,’ or ‘feast.’ The general sense of *mo’ed* is a ‘communal feast’; hence, a ‘meeting’ or ‘reunion.’ The *ohel mo’ed* is the place where God will have a communal feast with his family. Moses told Pharaoh, “Thus saith LORD [Jehovah] God of Israel, Let my people go, that they may hold a feast unto me in the wilderness” (Ex. 5:1). In other words, Jehovah wants to meet with his family, his children. If the family or one of it’s members has committed a sin or transgression, the ordinances of the priesthood provide a way or means for the unclean party to become clean and able to

- Lev. 1-6 is the role of the sacrificial system in becoming clean (forgiven) from committing something forbidden
- explains the procedures for the different sacrifices.

- Lev. 7 reveals the order in which sacrifices are offered. In some way, the offerer has become unclean, committed a trespass or sin has become unclean
- **Nadab and Abihu offer “strange fire” and are killed by fire from the Ark.** After being specifically told not to offer “strange incense” or “strange fire” upon the altar of incense, Aaron’s two sons, after being consecrated priests, and in their first ritual ordinance they would perform, “offered strange fire” and were immediately put to death by fire coming “from the LORD” –meaning, the ark of the covenant, or throne of Jehovah (Lev. 10:1-2).
- **Clean and Unclean Laws.** The Lord gave to Israel, through Moses, laws and ordinances designed to teach Israel the “difference between holy and unholy, and between unclean and clean” (Lev. 10:10-11; see Al. 1 Ne. 33-35; A. 5:57). The clean and clean laws included food, and many other things that would happen in common daily life (Lev. 11-15).
- **Israel entered into a covenant relationship with Jehovah again,** (the national covenant)–Lev. 26.

Numbers

- **After a year at Mt. Sinai, Israel left for the promised land** (Num. 9-12).
- **Twelve spies sent to spy out the land of Canaan.** After 40 days they return, and report that it is a “land flowing with milk and honey” but 10 of the spies say that Israel is not strong enough to defeat the Canaanites. Two spies, Joshua and Caleb, disagree. The Israelites decide to follow the advise of the 10 tribes. Jehovah then forbids that generation of Israelites from going into the promised land, 40 years of wandering and waiting until a new generation would rise that had the faith to follow Jehovah. (Num. 13-14).

Deuteronomy

- **After forty years, Israel is ready to enter the promised land.** A new generation is ready to follow Jehovah. Israel comes down into the valley north of the dead sea, across the Jordan River from Jericho. Moses

delivers three sermons rehearsing the history of Israel, and the covenant of the Lord regarding the laws, statutes, and judgments relative to the ten commandments that form the basis of their government. These sermons make up the book of Deuteronomy. In chapters 27-28, the blessings and curses for keeping and breaking the covenant are rehearsed and Israel renews the national covenant with Jehovah (Deut. 27-31).

- **Moses is shown the promised land from atop Mt. Nebo then dies (or is translated).** (Deut. 34; Al. 45:18-19)
- **Joshua is called of the Lord to lead Israel.** (Deut. 31:22-23; Josh. 1)
Two spies are sent into the Land and are aided by Rahab, a harlot, living in Jericho. We learn more about an important word Because of her help they promise her that her family (extended family) will not be destroyed. (Josh. 2)
- **Israel passes through the Jordan River, on dry ground,** just as their fathers did coming through the Red Sea. They keep the passover and are circumcised (Josh 3-5). Joshua meets with the captain of the Lord's host and discuss battle plans (Josh. 5:12-14).
- **Israel destroy's Jericho** (Josh. 6).
- **Achan breaks the covenant and is put to death.** After attempting to destroy the next Canaanite city, Ai, Israel is beaten. Joshua comes before the Lord and asks why He did not fight with them, as promised. Answer: "Israel hath *sinned*" and have "*transgressed* my covenant" "for they have even taken of the accursed thing, and have also stolen, and dissembled—or, deceived (Josh. 7:11). But it was only one man who did this, Achan. When he is found out, Achan admits to coveting the very things Israel promised they would not take when destroying Israel. And that he tried to hide his sinful actions by hiding what he had taken under his tent. As a result of breaking the covenant "cut" with God, through circumcision, Achan losses everything because of his sin, his wife, children and his future inheritance in the promised land, as he and his family is stoned to death (Josh. 7). Israel learns that they are God's people, and the action of one person affects the whole of the community.

- **After conquering Ai, Israel goes to Shechem and renews the national covenant in the center of the promised land** (Josh. 8:30-35).
- Covenant Renewal at Shechem (Josh.24)

Now Recall the Days of Adam

[1] Man became fallen, where they were “carnal, sensual, and devilish” (Moses 5:13; 6:47-48; Mosiah 16:3-4).

[2] Enoch was told what led to the great wickedness avalanching the world in his day: “ever since the day that I created them, have they gone astray, and have denied me, and have sought their own counsels in the dark” (Moses 6:280).

Judges

- ***What Could have Happened?*** The Period of the Judges: God had appointed “a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more, neither shall the children of wickedness afflict them any more, as beforetime” (2 Sam. 7:10). During the period when judges ruled the tribes, Israel was given their greatest opportunity to use their agency to follow the commandments of God—the ten commandments with their statutes and judgments—becoming a righteous community, where there was oneness of between God and His people, and on whom God would bless with prosperity. In this state, they could become a light and beacon to the world by which they could share the Gospel to all mankind.

How could this be achieved? The Lord told them how this could be achieved: “Ye shall not do after all the things that we do here this day, *every man whatsoever is right in his own eyes.*” (Deut. 12:8). The period of the judges turned out to be exactly this way. “In those days there was no king in Israel, but every man did that which was right in his own eyes” (Judg. 17:6; 21:25). *This is Moral Relevancy.*

President Russell M. Nelson has counseled us:

I urge you to stretch beyond your current spiritual ability to receive personal revelation, for the Lord has promised that “if thou shalt [seek], thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries and peaceable things—that which bringeth joy, that which bringeth life eternal.”? . . .

To be sure, there may be times when you feel as though the heavens are closed. But I promise that as you continue to be obedient, expressing gratitude for every blessing the Lord gives you, and as you patiently honor the Lord's timetable, you will be given

the knowledge and understanding you seek. Every blessing the Lord has for you—even miracles—will follow. That is what personal revelation will do for you.

I am optimistic about the future. It will be filled with opportunities for each of us to progress, contribute, and take the gospel to every corner of the earth. But I am also not naive about the days ahead. We live in a world that is complex and increasingly contentious. The constant availability of social media and a 24-hour news cycle bombard us with relentless messages. If we are to have any hope of sifting through the myriad of voices and the philosophies of men that attack truth, we must learn to receive revelation. ("Revelation for the Church, Revelation for Our Lives," *Ensign*, May 2018, 95-6)

- There were some righteous judges: such as Deborah (Judg. 4-5) and Gideon (Judg. 6-8) who were righteous charismatic leaders. But when no such judges existed, Israel did not have the self-control to personally turn to God and get revelation. The second part of Judges—chapters 9-21—describe the failure of Israel to achieve what they could have. The chief story that illustrates this is Samson, who was given both great opportunity and divine help to carry out the work of Jehovah. But he squandered his opportunity—he was more enticed by ways of the enemies of Israel than the ways of God. And instead of defeating the Philistines, Israel's greatest enemy, he died in awful story of revenge, which did not defeat Israel's enemy in the end. The last few chapters of Judges are rather disgusting chapters of how wicked Israel had become by the days of Samuel.

1 Samuel

- The lives of Eli, and his wicked sons, is an indication of why Israel had no faith in Jehovah.
- Yet, Jehovah, "the LORD of hosts," gave Israel a righteous judge in Samuel, who trusted implicitly in Jehovah as God and King of Israel.
- After the Philistine war, in which Eli and his two sons died, the ark was captured, and many of the men of Israel were killed, Samuel led Israel into a period of trusting in which they put away the Canaanite fertility Gods, and

trusted in Jehovah alone. During this time, the Israelites experienced a brief period of prosperity. (1 Sam. 7).

- Because Samuel's sons were not righteous, Israel wanted a king to lead them, as other nations had. They always would have a High Priest and Chief Judge, to help guide them. But they had God's law. They had not confidence in personal revelation. God gave them a king, Saul, from the tribe of Benjamin. (1 Sam. 8-10).
- Saul is humble at first. However, he displayed Israel's problem. Samuel gave Saul directions from Jehovah. However, Saul would eventually carry out those directions as he felt best (again, moral relevancy). Because he did not curb this, he was rejected as king (meaning, when he died, his posterity would not reign over Israel). (1 Samuel 11-15)
- David's First Anointing as King of Israel (1 Sam. 16)

2 Samuel

- Second Anointing—David is anointed king of Israel (2 Samuel 5)
- David conquers Jerusalem (city on the border of Judah and Benjamin)—makes it the capital of Israel (2 Samuel 5)
- David subdues the Philistines (2 Samuel 5)
- Brings the ark to Jerusalem. Builds a new tabernacle and installs the ark in the Holy of Holies. Calls for all of Israel to come to Jerusalem. Offers burnt offerings and peace offerings, and gives “raisin-cake” (2 Sam. 6:19a) and wine. (David unites Israel with Jehovah as their true King.)
- Davidic Covenant

Promise No. 1 – Jehovah will make David a house (2 Sam. 7:11)

Promise No. 2 – A son will come from David whom God will make king for ever (Solomon)— (2 Sam. 7:13)

Promise No. 3 –I will be a father to him and he shall be my son”—God will adopt him as His firstborn (2 Sam 7:14)

Promise No. 4—If he commit's iniquity, God will chastize him. God's

“mercy” (Heb. *hesed*) will not depart from him. God will not disown him as He did Saul (2 Sam. 7:14-15)

Promise No. 5—His house shall rule the kingdom forever (David’s posterity through Solomon will become kings and queens)

This promise is fulfilled through Jesus Christ and His posterity (Mosiah 15:10-13)