

“against all the gods of Egypt will I Execute judgment”

Exodus Plagues 1 Thru 6

Exodus 12: 12B “... against all the gods of Egypt I will execute judgment: I [am] the LORD.”

Exodus 5:1 And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

There is no way to get rid of miracles in the Bible but unbelievers say: 1. outright denial of the supernatural. 2. finding "natural explanations" an optical illusion caused by his walking NEAR the water! 3. And they are interpreted as purely psychological.

Exodus 7:10 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.

"And it became a serpent ..." the word "serpent" Hebrew tan'neen actually means crocodile ... God had anticipated the magicians.

II Thessalonians 2:9 [Even him], whose coming is after the working of Satan with all power and signs and lying wonders,

Exodus 7:13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

Exodus 7:14-18 And the LORD said unto Moses, Pharaoh's heart [*is*] hardened, he refuseth to let the people go. 15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. 16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear. 17 Thus saith the LORD, In

this thou shalt know that I [*am*] the LORD: behold, I will smite with the rod that [*is*] in mine hand upon the waters which [*are*] in the river, and they shall be turned to blood. 18 And the fish that [*is*] in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.

Both the plague and its results were here predicted, the onset of it being specifically tied to the rod in Moses' hand, and to his stretching it out over the waters. These facts absolutely forbid any conclusion that the fouling of the great river was merely a natural occurrence. Any connection with the yearly rise of the Nile is quite impossible ... Rather we have here a unique divine miracle, wonder or sign.

"Let my people go ..." These words like an awesome refrain echo again and again through the book: Exodus 7:16; 8:1; 8:20; 9:1; 9:13; also in Exodus 10:7; 3:12; and Exodus 4:23.

"Behold I will smite with the rod that is in my hand ..." the true meaning being simply that God will do the miracle through Moses

Plague 1 Waters Nile turned to blood, Egyptians worshipped Anuket goddess of the Nile, this name means giver life, lady life ... also Hapi – was an Egyptian God of the Nile he was a water bearer.

Exodus 7:20-21 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that [were] in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that [were] in the river were turned to blood (Hebrew dawm). 21 And the fish that [was] in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

As Aaron, the spokesman for Moses, touched the "rod" of the Lord to the Nile River it immediately turned to blood, all the fish died, and the river stank.

Exodus 7:22 And the magicians of Egypt did so with their enchantments; and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said

How could more bloody water possibly help Pharaoh? If they could have healed the waters and restored life to the fish they might have had shown some power. But by slight of hand the magicians pretended to be able to duplicate this miracle ... they had probably performed such stunts before ... thus leaving Pharaoh unimpressed with this great wonder from God. Seven days the water throughout all the land of Egypt remained unsuitable for drinking, the perfect length of time to demonstrate that the Lord was superior to all the river Gods of Egypt.

This was the first of the Ten Plagues. Water was changed to blood, suggesting that the delivery of Israel would not be without blood. We are not told what effect this plague had upon the Israelites.

The repeated use of "all" in these verses is hyperbole for the sake of emphasis, a well-known, oft-recurring Biblical figure of speech.

The plagues were to become progressively more and more severe, the last three almost destroying the land. Plague X is in a class by itself, not only because it was the culmination of judgment and the basis of Israel's redemption, but also because it was a direct visitation of God, and not a judgment through some secondary causes.

"The waters of Egypt ..." This is a reference to the canals, channels, and streams into which the Nile breaks up before it enters the sea.

"Seven days were fulfilled ..." This apparently indicates that the disaster lasted only a week, in which the mercy of God is seen ... The Lord God my King merciful and spared me ... O taste the Lord ...

Plague 2 Plague of Frogs, Egyptians worshiped Heqet, (Heket) goddess fertility, depicted as naked woman with frogs head.

Exodus 8:1 And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

It seems that the Plagues occurred in quick succession. "With Pharaoh scorning the first demonstration, Moses and Aaron bring, in swift succession, a series of disasters upon Egypt.

The contest in these overwhelming demonstrations was clearly a war between the true God, The LORD, and Pharaoh himself. A pagan deity

Exodus 8:2-7 And if thou refuse to let [*them*] go, behold, I will smite all thy borders with frogs: 3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs: 4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants. 5 And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. 6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. 7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

It was not the mere existence of frogs which constituted the wonder here, but it was what the frogs did. Their numbers also exceeded anything that might have been considered natural.

Also, this judgment followed immediately upon its being threatened and the stretching out of the rod of God.

"Let my people go ...!" This is the second of these dramatic demands.

"Frogs ..." Why frogs? **"Both the justice and mercy of God, to destroy or to save is shown by the most despicable and insignificant of instruments."** God did not call forth lions, tigers, bears, or any of the creatures that men fear. He did not even need a Legion of soldiers! He did it with frogs, common, harmless, despicable frogs!

Furthermore, the frog was the symbol of the goddess of fertility in Egypt; **"She was called Heqet (Heket) (pronounced Hay-ket), represented in statues as "a female deity with a frog's head," and supposed to symbolize, the renewal of life. That such a respected god of Egyptian paganism should suddenly become a curse instead of a blessing was evident in the basic design of this miracle. God showed Heqet (Heket), could not even control the fertility of the frogs must lest the fertility of people. The popularity of the goddess Heqet (Heket), must have dropped to near zero after this plague! Not only was the frog a symbol of the goddess, but, "The frog itself was worshipped as a symbol of Heqet (Heket), was a form of the goddess Hathor.**

"And the Egyptians did in like manner ..." Of what earthly good was more frogs? The last thing they needed was more frogs! If those magicians had been able get rid of the frogs, that would have helped. Any enchantment to produce more frogs was a self-defeating act. It also raises a question of how they did it?

We cannot resist the conclusion that their act was nothing but a pretense, for it certainly would have been no miracle to pretend to conjure up a few frogs anywhere, from the super abundance of frogs everywhere!

Exodus 8:8 Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

The king would never have applied to Moses and Aaron for help if his charmers could have charmed the plague of frogs away.

Exodus 8:9 And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, [*that*] they may remain in the river only?

"... destroy the frogs ..." Pharaoh walks right into a trap ... he might have felt that he had out maneuvered Moses and Aaron in the first confrontation, but all that was wiped out completely by Pharaoh's being outmaneuvered here. Moses said, "You have the honor of telling **WHEN the frogs will be destroyed! ... Destroyed? Pay attention words!**

Exodus 8:12-15 And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh. 13 And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. 14 And they gathered them together upon heaps: and the land stank. 15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

Pharaoh might have thought that meant the frogs would vanish.

But NO, it meant they would all die!

And is a dead frog any less a plague than a live one!

Pharaoh soon found out the removal of the plague intensified it.

What a smell of death must have gone up from all Egypt! Heaps upon heaps of dead frogs everywhere, what a cleanup that must have been!

Now Pharaoh had specifically promised that he would let the people go; "But he was more impressed by his own relief than by the power of God, and he forgot his promise.

"But when Pharaoh saw that there was respite (Hebrew rev-aw-khaw'), ..." This literally means "a taking of breath," or "a breathing place. As soon as he `got air' or "as soon as he could take a breath" "he hardened his heart ..."

Plague 3 Lice Egyptians worshiped Geb their god over dust of earth.

Exodus 8:16-19 And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. 17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

This plague was preceded by no warning, and was therefore more easily related by Pharaoh to his welching on his promise to "let the people go".

"All the dust of the earth ..." This expression, like many others in the Bible, is hyperbole for emphasis. No one who endured the plague could possibly have found fault with this statement of the extent of it.

"And there were lice ..." The term rendered "lice" in our version is actually uncertain in meaning and has been rendered in various ways:

It is rendered as "gnats" "maggots" "mosquitoes" and "fleas" in LXX the Septuagint "Adam Clarke was certain that it means ticks, basing his conclusion on their being said to be in man and beast.

The tick buries its head in the victim, and the meaning of the root word here, is: to make firm, fix or establish itself as a tick does.

Whatever they were, the plague they caused was devastating.

Exodus 8:18-19 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. 19 Then the magicians said unto Pharaoh, This [is] the

finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

"The finger of God ..." This need not imply that the magicians recognized the LORD as the God of the Universe who worked the marvel.

They speak of (Elohiym), a god, not of the LORD the God of Israel. The magicians were merely admitting that the plague was supernatural and beyond their power of imitation.

Finally, the magicians of Pharaoh are humiliated. Being Unable to compete with any spell that they had from their Egyptian gods and goddesses, and they confess, "this is the finger of God."

Luke 11:20-23 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

Using this analogy was a master stroke by Jesus. When Moses performed great wonders before Pharaoh, and for a time the magicians faked the duplication the wonders when they failed; and they went and told Pharaoh, "This is the finger of God" (Exodus 8:19). Jesus' use of the same language here stresses the superiority of his miracles over the professed cures performed by the sons of the Pharisees.

Then is the kingdom of God come upon you ... This is not a declaration that Christ's church, or kingdom, had at this time been established, an event that took place on Pentecost. The kingdom had come in the sense that the King had appeared and was gathering out of secular Israel, the spiritual remnant, the true Israel, who, along with Gentiles, would form the nucleus of the new institution

Luke 11:21-23 When a strong man armed (Satan) keepeth his palace (the whole world under his usurped dominion), his goods (the souls whom Satan holds captive) are in peace (the devices by which he

enslaves men), 22 But when a stronger (the Lord Jesus Christ) than he shall come upon him, and overcome him, he taketh from him all his armour (the frustration of all Satan's devices through the gospel of Christ), wherein he trusted, and divideth his spoils (the souls rescued from Satan by the Lord). 23 He that is not with me is against me: and he that gathereth not with me scattereth.

This means that any man who does not work with Christ and aid his mission of salvation is in fact working for his defeat.

Plague 4 Swarms of Flies: The Egyptians worshiped Khepri who had the head of a fly. He was their god of creation, the movement of the sun, and rebirth. Represented by the scarab beetle who lays its eggs in a ball of dung. Then, it rolls the dung ball along the ground until the young beetles are ready to hatch ... they then crawl out of the ball.

Exodus 8:20 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

The formal bowing with respect which all men customarily made when appearing before a ruler was forbidden by the Lord. God said, "Stand before Pharaoh!" Or Ha-Hay'-yim, Jewish writer, said: "Being a man of great humility, Moses was accustomed to bow to all men in greeting. The Lord found it necessary to command him `to stand before Pharaoh.' `When thou goest before Pharaoh,' the Lord told Moses, `Stand erect before him and do not bow to him in greeting, for thou art not to show him even the slightest sign of respect.'

Exodus 8:21-24 Else, if thou wilt not let my people go, behold, I will send swarms [of flies] upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms [of flies], and also the ground whereon they [are]. 22

And I will sever in that day the land of Goshen, in which my people dwell, that no swarms [of flies] shall be there; to the end thou mayest know that I [am] the LORD in the midst of the earth. 23 And I will put a division between my people and thy people: tomorrow shall this sign be. 24 And the LORD did so; and there came a grievous swarm [of flies] into the house of Pharaoh, and [into] his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm [of flies].

With the fourth Egyptian plague, which consisted of flies, begins the great miracle of separation of those called to be holy and the profane. Moses met Pharaoh at the Nile River in the morning and made the demand, speaking on behalf of the Lord, "Let My people go, that they may serve Me." Again, Pharaoh hardened his heart and disregarded the request, resulting in the plague of the swarms of flies.

This time, however, only the Egyptians are affected by the judgment, or plague, and the children of Israel had no flies.

This wonder also moves the Egyptian plagues to a higher level, adding destruction & discomfort to the consequence of his decision.

Exodus 8:25-28 And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. 26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? 27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us. 28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me.

" Go ye, sacrifice to your God in the land" Here is the first of four compromises suggested by Pharaoh as a means of hindering God:

If you must serve Christ, do so in the world. Why bother with the church? Of course, this is as impossible now as it was when Pharaoh suggested it. The Christian must sacrifice what the world adores!

Satan says: If you must be religious, then don't be a fanatic ... Do not go very far! This is the motto of all lukewarm, indifferent Christians, who fancy that they are serving Christ, but have not gone very far!

"We shall sacrifice the abomination of the Egyptians ..." Scholars usually interpret this as meaning that the Hebrews would sacrifice Bulls or cows which were considered sacred in Egypt.

Also, the abomination involved the use of sheep for sacrifice.

Genesis 46:34 "... for every shepherd [is] an abomination unto the Egyptians.

"Today Christians must sacrifice that which the world worships!

Pharaoh tries a new tactic and begins bargaining with the Lord, showing his desire to maintain power and authority over God.

He tries to dictate the terms and conditions, telling them they may sacrifice but only "in the land" clearly not complying with the "three days journey" that the Lord required. Moses wouldn't budge, and Pharaoh allowed them to leave, but telling them not to "go very far."

This temporary allowance is made solely to have Moses "intreat the Lord that the swarms of flies may depart", at this point Pharaoh has learned in part who the Lord is, and asks for His assistance over the powerless Egyptian gods and goddesses.

Exodus 8:31-32 And the LORD did according to the word of Moses; and he removed the swarms [of flies] from Pharaoh, from his servants, and from his people; there remained not one. 32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

As soon as the request is granted by the Lord, Pharaoh reneges on his promise and will not let them go, holding on to his Egyptian Gods.

Plague 5 Egyptians worshiped Hathor - Egyptian Goddess of Love and Protection Plague- Death of Cattle and Livestock Grievous pestilence Usually this Egyptian Goddess was depicted with the head of a cow. They also worshiped the Apis: the divine bull a manifestation of the god Ptah. The Apis is the calf of a cow which is never afterwards able to have another. The Egyptian belief is that a flash of light descends upon the cow from heaven, and this causes her to conceive Apis.

Exodus 9:1-7 Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. 2 For if thou refuse to let [them] go, and wilt hold them still, 3 Behold, the hand of the LORD is upon thy cattle which [is] in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: [there shall be] a very grievous murrain. 4 And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all [that is] the children's of Israel. 5 And the LORD appointed a set time, saying: tomorrow the LORD shall do this thing in the land. 6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. 7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

Moses once again demanded of Pharaoh, "Let my people go, that they may serve me" revealing also the next Egyptian plague if Pharaoh continues to disobey.

This plague was given with an advanced warning, allowing a period for repentance which goes unheeded.

"Tomorrow" the hand of the Lord would be felt upon all the cattle and livestock, of only the Egyptians, as "grievous murrain."

This means a disease or pestilence that would cause them to die.

This plague affected the Egyptian by creating a huge economic disaster, in areas of food, transportation, military supplies, farming, and economic goods that were produced by their livestock.

Still Pharaoh's heart remained hard and he would not listen to the Lord but remained faithful to the Egyptian gods and goddesses.

Plague 6 Plague of Boils, Egyptians worshiped Isis, goddess of medicine & peace - Ashes turned to Boils and Sores with pus (blains).

Exodus 9:8-12 And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. 9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth [with] blains upon man, and upon beast, throughout all the land of Egypt. 10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth [with] blains upon man, and upon beast. 11 And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. 12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

Unannounced the sixth Egyptian plague is given, for the first time, directly attacking the Egyptian people themselves.

Moses took ashes from the furnace of affliction, and threw it into the air. As the dust from the ashes blew all over Egypt, it settled on man and beast alike in the form of boils and sores with pus.

God gives protection to his covenant people. As with the previous two plagues and throughout the remaining plagues the division is drawn

between the Egyptians and the children of Israel.

The severity of the judgment of God has now become personal, as it is actually felt by the people themselves.

Cleanliness was paramount in the Egyptian society. This plague pronounces the people "unclean." The magicians who have been seen throughout the previous plagues are unable to perform ceremonially their rituals to their Egyptian Gods and Goddesses in this unclean state. They were not allowed to even stand before Pharaoh unclean. They are seen in the scriptural account no more.

Moses and Aaron are the only ones left standing in front of Pharaoh, with the "One True God" as their support.

Romans 6:16-20 Know ye not, that to whom ye yield yourselves servants (du'-los slave) to obey, his servants ye are to whom ye obey (submission) whether of sin (ham'-at-tee-ah' a sin) unto death, or of obedience unto righteousness? 17 But God be thanked, that ye were the servants of sin, but ye have obeyed (to listen attentively) from the heart that form of doctrine (did-akh-ay teaching/instruction) which was delivered (surrendered) you. 18 Being then made free from sin, ye became the servants of righteousness. 19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. 20 For when ye were the servants of sin, ye were free from righteousness.

Sources KJV, - Cofman's Commentaries, 10_Egyptian_gods , Ten Egyptian, 10_Plagues.doc, , Wikipedia, Plagues For Ten Egyptian Gods and Goddesses,