THE TEN PLAGUES - YAHWEH vs. THE gODS OF EGYPT

PLAGUE	TEXT	EGYPTIAN gOD	EFFECT	NOTES
1. Nile turned to blood	7:14-25	• **Khnum** - the guardian of the Nile • **Hopi** (**Hapi**) - the spirit of the Nile and the giver of life to all men • **Osiris** - the giver of life, his bloodstream was the Nile • **Hatmeyt** - fish-goddess	Pharaoh hardened (7:22)	• Duplicated by the Egyptians • Occurs in Goshen where the Israelites lived • Dead fish - putrid smell • The Nile turning to blood was an abomination to the Egyptians • The Nile flooded each year making the land fertile. If the Nile didn't flood there was famine. If the Nile flooded too much there was famine. The Nile was the lifeblood of Egypt and so became a god connected with the economics of daily life.
2. Frogs	8:1-15	• **Hapi** - frog goddess to Egypt • **Heket** (**Heqt** or **Hekt**) - the god of resurrection, who also assisted women in childbirth and whose form was a god • Both gods are related to fertility	Pharaoh begs relief, promises freedom (8:8), but is hardened (8:15)	• Duplicated by the Egyptians • Occurs in Goshen where the Israelites lived • Hekt played a part in "creation." Hers was the oldest fertility cult in Egypt. But, she could not control the fertility of the frogs who filled the land so that they became objects of loathing.
3. Dust to Gnats / Lice / mosquitoes	8:16-19	• **Seb** - the earth god of Egypt	Pharaoh hardened (8:19)	• Not duplicated by the Egyptians • Occurs in Goshen where Israelites lived • Gnats spring from "the dust of the earth" (8:17) • Magicians attribute plague to the "finger of God" (8:19) - does this have some link to Jehovah's authority over the earth? • The link to the Egyptian pantheon is tenuous. However, it is important to note that this is first plague which the magicians are unable to duplicate.
4. Flies (beetles?)	8:20-32	• **Khephera** - scarab-headed god regarded as the manifestation of Atum or Ra. It was suppose to be the god of resurrection. • **Utachit** - the fly god of Egypt • **Shu** - Egpytian god of the atmosphere	Pharaoh bargains (8:28); but is hardened (8:32)	• God now makes a separation between the Egyptians and the Israelites • No more plagues will come upon the Israelites • Perhaps this plague is against Khephera because of the dung ball it rolled around in, in which it laid its eggs and produced a "new creation." Priests wore scarabs as charms. Ultimately the fly or scarab was seen as a symbol of bravery. Soldiers who had proven themselves were decorated with the golden fly. • The underside of a scarab was laid over the heart of a mummy to ensure favorable testimony in the judgment.
5. Livestock diseased	9:1-7	• **Hathor** - the cow-headed love goddess • **Apis** - the bull god - who was the living personification of **Ptah** (the creator god) and the symbol of fertility • **Mnevis** - associated with bulls and cows • **Amon** - associated with bulls and cows	Pharaoh hardened (9:7)	• Affects property • Death of livestock • This was a special reproach to Pharaoh who worshipped Hathor. Great cemeteries of embalmed cattle have been excavated. The symbol of the bull was the symbol of pharaoh himself. Indeed, in Egyptian liturgical literature there is a significant correlationship between the pharaoh and the bull.

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6. Boils	9:8-12	• **Sekhmet** - Egyptian goddess of epidemics / healing • **Serapis** - Egyptian god of healing • **Imhotep** - Egyptian god of healing / medicine	Pharaoh hardened (9:12)	• Affects physical bodies • Pharaoh's magicians cannot even appear in court
7. Hail	9:13-35	• **Nut** - Egyptian sky goddess and mother of the sun-god Ra whom she swallowed in the evening and gave birth to again in the morning. • **Isis** - Egyptian agriculture god / the goddess of life • **Seth** - Egyptian agriculture god / the protector of crops • **Shu** - Egyptian god of the atmosphere • **Geb**	Pharaoh begs relief (9:27); promises freedom (9:28); but is hardened (9:35)	• Historical uniqueness for such a storm in Egypt • Pharaoh confesses sin but later changes his mind • Nut was especially culpable in this plague as she was suppose to protect the land from destructions that came from heaven. • Exodus 9:31 mentions that the flax and barley were “struck down.” Destruction of flax was hugely significant as it was used to wrap mummies and to make clothes.
8. Locusts	10:1-20	• **Serapia** (**Serapis** or **Senehem**) - Locust-headed god who was suppose to protect from locusts	Pharaoh bargains (10:11); begs relief (0:17); but is hardened (10:20)	• Pharaoh offers a compromise • The compromise is rejected • Pharaoh again confesses his sin
9. Darkness	10:21-29	• **Re (Ra) Amon-re, Aten, Atum, Horis** - all of whom were sun gods • **Thoth** - Egyptian moon god	Pharaoh bargains (10:24); but is hardened (10:27)	• Dark in Egypt at midday • Apparently light was still provided for the Israelites in Goshen • Next to Pharaoh, the greatest god of the pantheon was the sun-god. Amon-Ra was the principle deity of the pantheon. He made growth possible. Pharaoh called himself “son of the sun.” With three days of darkness the principle deity was totally put to shame.
10.Death of Firstborn	11:1-12:36	• **Osiris** - the giver of life • **Pharaoh** - this plague was a judgment on all the Egyptian gods, including Pharaoh himself who was considered a god. In Exodus 1, Pharaoh had killed the sons of Israel. Now the Lord kills the firstborn sons of the Egyptians.	Pharaoh and Egyptians beg Israel to leave Egypt (12:31-33)	• Pharaoh will now let Israel go • Pharaoh will later lose his army to death n the Red Sea (Exodus 14:4-31) - an affront to the Egyptian god of storms, Baal-Zephon, who could not help the Egyptian army pursue Israel into the desert. The cruel sea was believed to be a manifestation of Seth. • The last plague is not only against the supreme god of Egypt, Pharaoh himself, but also against the future pharaoh, his son, the very next god (Horus) of Egypt. • The future pharaoh dies on the same level as animals and slaves (not as a god), for the prophecy was that the firstborn of man, female slaves, and cattle would die (11:5; 12:12). • The Egyptians normally recorded events good and bad on their monuments as a form of propaganda so as to ensure the correct interpretation of those events. So devastating were the plagues, and so complete Jehovah’s victory, that there is no Egyptian record of the Exodus.