

Passover 2014

The Angelic Conflict and Passover

1

¹² And I shall pass through the land of Mitsrayim on that night, and shall smite all the first-born in the land of Mitsrayim, both man and beast. And on all the gods of Mitsrayim I shall execute judgment. I am Jehovah.

2

The Believer's Grace Adjustment to the Justice of God

- Psalms 66:18 *If I perceive sin in my heart, the Lord will not hear me.*
- Psalms 32:5 *I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.*
- I Cor 11:31 *But if we judge ourselves rightly, we should not be judged.*
- 1 John 1:9 *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all other unrighteousness.*

3

Invitation: The Non-Believer's Grace Adjustment to the Justice of God

(If you have never trusted in Christ Alone for salvation...)

- Ephesians 2:8 *For by grace you are saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of works, so that no one may boast.*
- Rom. 11:6, *"But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace."*

4

• Gal. 2:21, "I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly."
 • Gal. 3:24, "Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith."
 • 1 Corinthians 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.'
 • John 3:16, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life."
 • "Trust in the Lord Jesus Christ and you will be saved" Acts 16:31

5

Exodus 7 So ~~the~~ said to Mosheh, "See, I have made you an elohim^c to Pharaoh, and Aharon your brother is your prophet.

²"You shall speak all that I command you, and Aharon your brother shall speak to Pharaoh, to let the children of Yisra'ël go out of his land.

³"But I am going to harden the heart of Pharaoh, and shall increase My signs and My wonders in the land of Mitsrayim.

⁴"And Pharaoh is not going to listen to you, and I shall lay My hand on Mitsrayim, and bring My divisions and My people, the children of Yisra'ël, out of the land of Mitsrayim by great judgments.

6

⁵"And the Mitsrites shall know that I am ~~the~~, when I stretch out My hand on Mitsrayim. And I shall bring the children of Yisra'ël out from among them."

⁶And Mosheh and Aharon did as ~~the~~ commanded them, so they did.

⁷Now Mosheh was eighty years old and Aharon eighty-three years old when they spoke to Pharaoh.

⁸And ~~the~~ spoke to Mosheh and to Aharon, saying,

⁹"When Pharaoh speaks to you, saying, 'Show a miracle for yourselves,' then you shall say to Aharon, 'Take your rod and throw it before Pharaoh, and let it become a serpent.'"

7

¹⁰ So Mosheh and Aharon went in to Pharaoh, and they did so, as ~~the~~ commanded. And Aharon threw his rod before Pharaoh and before his servants, and it became a serpent.

¹¹ But Pharaoh also called the wise men and the practisers of witchcraft. And they, the magicians of Mitsrayim, also did so with their magic.

¹² And they, each one, threw down his rod, and they became serpents. But the rod of Aharon swallowed up their rods.

¹³ And Pharaoh's heart was hardened, and he did not listen to them, as ~~the~~ had said.

8

¹⁴ And ~~the~~ said to Mosheh, "The heart of Pharaoh is hard, he refuses to let the people go.

¹⁵ "Go to Pharaoh in the morning, as he goes out to the water, and you shall stand by the river's bank to meet him. And take in your hand the rod which was turned into a serpent.

¹⁶ "And you shall say to him, '~~the~~ the Elohim of the Hebrews has sent me to you, saying, "Let My people go, so that they serve Me in the wilderness," but see, until now you have not listened!

9

¹⁷ Thus said ~~the~~, "By this you know that I am ~~the~~. See, I am striking the waters which are in the river with the rod that is in my hand, and they shall be turned to blood,

¹⁸ and the fish in the river shall die. And the river shall stink, and the Mitsrites shall find it impossible to drink the water of the river." ' "

¹⁹ And ~~the~~ spoke to Mosheh, "Say to Aharon, 'Take your rod and stretch out your hand over the waters of Mitsrayim, over their streams, over their rivers, over their ponds, and over all their pools of water, that they become blood. And there shall be blood in all the land of Mitsrayim, both in wooden and in stone *containers*.' "

²⁰ And Mosheh and Aharon did so, as ~~the~~ commanded. And he lifted up the rod and struck the waters that were in the river, in the eyes of Pharaoh and in the eyes of his servants. And all the waters that were in the river were turned to blood.

10

²¹ And the fish that were in the river died, and the river stank, and the Mitsrites were unable to drink the water of the river. And the blood was in all the land of Mitsrayim.

²² And the magicians of Mitsrayim did the same with their magic. And the heart of Pharaoh was hardened, and he did not listen to them, as ~~the~~ had said.

²³ And Pharaoh turned and went into his house, and his heart was not moved by this either.

²⁴ And all the Mitsrites dug all around the river for water to drink, for they were unable to drink the water of the river.

²⁵ And seven days were completed after ~~the~~ had struck the river.

11

8 And ~~the~~ spoke to Mosheh, "Go to Pharaoh and say to him, 'Thus said ~~the~~, "Let My people go, so that they serve Me.

² "But if you refuse to let them go, see, I am smiting all your border with frogs.

³ "And the river shall swarm with frogs, which shall go up and shall come into your house, and into your bedroom, and on your bed, and into the houses of your servants, and on your people, and into your ovens, and into your kneading bowls,

⁴ and the frogs shall come up on you and on your people and on all your servants." ' "

⁵ And ~~the~~ said to Mosheh, "Say to Aharon, 'Stretch out your hand with your rod over the streams, over the rivers, and over the ponds, and cause frogs to come up on the land of Mitsrayim.' "

12

⁶ So Aharon stretched out his hand over the waters of Mitsrayim, and the frogs came up, and covered the land of Mitsrayim.

⁷ And the magicians did so with their magic, and brought up frogs on the land of Mitsrayim.

⁸ Pharaoh then called for Mosheh and Aharon, and said, "Pray to ~~the~~ to take away the frogs from me and from my people, and I shall let the people go to slaughter to ~~the~~."

⁹ And Mosheh said to Pharaoh, "Explain yourself to me: When am I to pray for you, and for your servants, and for your people, to destroy the frogs from you and your houses, and remain only in the river?"

¹⁰ So he said, "Tomorrow." And he said, "Let it be according to your word, so that you know that there is no one like ~~the~~ our Elohim.

13

¹¹ "And the frogs shall turn aside from you, and from your houses, and from your servants, and from your people—they shall remain in the river only."

¹² And Mosheh and Aharon went out from Pharaoh. And Mosheh cried out to ~~the~~ concerning the frogs which He had brought against Pharaoh.

¹³ And ~~the~~ did according to the word of Mosheh. And the frogs died out of the houses, out of the courtyards, and out of the fields.

¹⁴ And they gathered them together in heaps, and the land stank.

¹⁵ And when Pharaoh saw that there was relief, he hardened his heart and did not listen to them, as ~~the~~ had said.

14

¹⁶ And ~~the~~ said to Mosheh, "Say to Aharon, 'Stretch out your rod, and strike the dust of the land, so that it becomes gnats in all the land of Mitsrayim.'"

¹⁷ And they did so, and Aharon stretched out his hand with his rod and struck the dust of the earth, and it became gnats on man and beast. All the dust of the land became gnats in all the land of Mitsrayim.

¹⁸ And the magicians did similarly with their magic to bring forth gnats, but they were unable. And there were gnats on man and beast.

¹⁹ The magicians then said to Pharaoh, "This is the finger of Elohim!" But the heart of Pharaoh was hardened, and he did not listen to them, as ~~the~~ had said.

15

²⁰ And ~~the~~ said to Mosheh, "Rise early in the morning and stand before Pharaoh as he comes out to the water, and say to him, 'Thus said ~~the~~, "Let My people go, so that they serve Me.

²¹ "Or else, if you do not let My people go, see, I am sending swarms of flies on you and your servants, and on your people and into your houses. And the houses of the Mitsrites shall be filled with swarms of flies, and also the ground on which they stand.

16

²² “And in that day I shall separate the land of Goshen, in which My people dwell, that no swarms of flies shall be there, so that you know that I am **YHWH** in the midst of the land.
²³ “And I shall put a distinction between My people and your people. Tomorrow this sign shall be.” ’ ’ ”
²⁴ And **YHWH** did so, and thick swarms of flies came into the house of Pharaoh, and into his servants’ houses, and into all the land of Mitsrayim, and the land was ruined because of the swarms of flies.
²⁵ Pharaoh then called for Mosheh and Aharon, and said, “Go, slaughter to your Elohim in the land.”
²⁶ And Mosheh said, “It is not right to do so, for we would be slaughtering the abomination of the Mitsrites to **YHWH** our Elohim. See, if we slaughter the abomination of the Mitsrites before their eyes, would they not stone us?”

17

²⁷ “Let us go three days’ journey into the wilderness, then we shall slaughter to **YHWH** our Elohim, as He commands us.”
²⁸ And Pharaoh said, “I am letting you go, then you shall slaughter to **YHWH** your Elohim in the wilderness. Only, do not go very far away!^d Pray for me.”
²⁹ And Mosheh said, “See, when I leave you I shall pray to **YHWH**, and tomorrow the swarms of flies shall depart from Pharaoh, from his servants, and from his people. But do not let Pharaoh again deceive, not to let the people go to slaughter to **YHWH**.”
³⁰ And Mosheh went out from Pharaoh and prayed to **YHWH**.
³¹ And **YHWH** did according to the word of Mosheh and removed the swarms of flies from Pharaoh, from his servants, and from his people. Not one remained.
³² But Pharaoh hardened his heart at this time too, and did not let the people go.

18

⁹ And **YHWH** said to Mosheh, “Go in to Pharaoh and speak to him, ‘Thus said **YHWH** Elohim of the Hebrews, “Let My people go, so that they serve Me.
² “For if you refuse to let them go, and still hold them,
³ see, the hand of **YHWH** is on your livestock in the field, on the horses, on the donkeys, on the camels, on the cattle, and on the sheep—a very grievous pestilence.
⁴ “And **YHWH** shall separate between the livestock of Yisra’ël and the livestock of Mitsrayim, and let no matter die of all that belongs to the children of Yisra’ël.” ’ ’ ”

19

⁵ And **YHWH** set an appointed time, saying, “Tomorrow **YHWH** is going to do this word in the land.”
⁶ And **YHWH** did this word on the next day, and all the livestock of Mitsrayim died, but of the livestock of the children of Yisra’ël, not one died.
⁷ Then Pharaoh sent, and see, not even one of the livestock of the Yisra’ëlites was dead. But the heart of Pharaoh was hardened, and he did not let the people go.
⁸ And **YHWH** said to Mosheh and Aharon, “Fill your hands with ashes from a furnace and let Mosheh scatter it toward the heavens before the eyes of Pharaoh.
⁹ “And it shall become fine dust in all the land of Mitsrayim, and it shall cause boils that break out in sores on man and beast in all the land of Mitsrayim.”

20

¹⁰ So they took ashes from the furnace and stood before Pharaoh, and Mosheh scattered them toward the heavens. And they caused boils, breaking out in sores on man and beast.

¹¹ And the magicians were unable to stand before Mosheh because of the boils, for the boils were on the magicians and on all the Mitsrites.

¹² But ~~the~~ hardened the heart of Pharaoh, and he did not listen to them, as ~~the~~ had said to Mosheh.

21

¹³ And ~~the~~ said to Mosheh, "Rise early in the morning and stand before Pharaoh, and say to him, 'Thus said ~~the~~ Elohim of the Hebrews, 'Let My people go, so that they serve Me,

¹⁴ for at this time I am sending all My plagues unto your heart, and on your servants and on your people, so that you know that there is no one like Me in all the earth.

¹⁵ "Now if I had stretched out My hand and struck you and your people with pestilence, then you would have been cut off from the earth.

¹⁶ "And for this reason I have raised you up, in order to show you My power, and in order to declare My Name in all the earth.

¹⁷ "You still exalt yourself against My people in that you do not let them go!

22

¹⁸ "See, tomorrow about this time I am causing very heavy hail to rain down, such as has not been in Mitsrayim, from the day of its founding until now.

¹⁹ "And now send, bring your livestock to safety, and all that you have in the field, for the hail shall come down on every man and every beast which is found in the field and is not brought home, and they shall die." , "

²⁰ Those among the servants of Pharaoh who feared the word of ~~the~~ made their servants and livestock flee to the houses.

²¹ But those who did not set their heart on the word of ~~the~~ left their servants and livestock in the field.

23

²² Then ~~the~~ said to Mosheh, "Stretch out your hand toward the heavens, and let there be hail in all the land of Mitsrayim—on man, and on beast, and on every plant of the field, throughout the land of Mitsrayim."

²³ Then Mosheh stretched out his rod toward the heavens. And ~~the~~ sent thunder and hail, and fire came down to the earth. And ~~the~~ rained hail on the land of Mitsrayim.

²⁴ Thus there came to be hail, and fire flashing continually in the midst of the hail, very heavy, such as had not been in all the land of Mitsrayim since it became a nation.

²⁵ And the hail smote in all the land of Mitsrayim all that was in the field, both man and beast. And the hail smote every plant of the field and broke every tree of the field.

24

²⁶ Only in the land of Goshen, where the children of Yisra'el were, there was no hail.

²⁷ Pharaoh then sent and called for Mosheh and for Aharon, and said to them, "I have sinned this time. ~~He~~ is righteous, and my people and I are wrong.

²⁸ "Pray to ~~He~~, for there has been enough of the thunder and hail of Elohim. And I am letting you go, so that you stay no longer."

²⁹ And Mosheh said to him, "As soon as I go out of the city, let me spread out my hands to ~~He~~, let the thunder cease and the hail be no more, so that you know that the earth belongs to ~~He~~.

³⁰ "But as for you and your servants, I know that you do not yet fear before ~~He~~ Elohim."

25

³¹ And the flax and the barley were smitten, for the barley was in the head and the flax was in bud.

³² But the wheat and the spelt were not smitten, for they were late crops.

³³ And Mosheh went out of the city from Pharaoh and spread out his hands to ~~He~~, and the thunder and the hail ceased, and the rain was not poured on the earth.

³⁴ And Pharaoh saw that the rain, and the hail, and the thunder had ceased, yet he sinned again and he hardened his heart, he and his servants.

³⁵ And the heart of Pharaoh was hardened, and he did not let the children of Yisra'el go, as ~~He~~ had said through Mosheh.

26

¹⁰ And ~~He~~ said to Mosheh, "Go in to Pharaoh, for I have hardened his heart and the hearts of his servants, so that I show these signs of Mine before him,

² and that you relate in the hearing of your son and your son's son what I have done in Mitsrayim, and My signs which I have done among them. And you shall know that I am ~~He~~."

³ And Mosheh and Aharon came in to Pharaoh and said to him, "Thus said ~~He~~ Elohim of the Hebrews, 'Till when shall you refuse to humble yourself before Me? Let My people go, so that they serve Me.

⁴ 'Or else, if you refuse to let My people go, see, tomorrow I am bringing locusts within your borders.

27

⁵ 'And they shall cover the surface of the land, so that no one is able to see the land. And they shall eat the rest of what has escaped, which remains to you from the hail, and they shall eat every tree which grows up for you out of the field.

⁶ 'And they shall fill your houses, and the houses of all your servants, and the houses of all the Mitsrites, which neither your fathers nor your fathers' fathers have seen, since the day that they were on the earth to this day.' " Then he turned and went out from Pharaoh.

⁷ And Pharaoh's servants said to him, "Till when would this one be a snare to us? Let the men go, so that they serve ~~He~~ their Elohim. Do you not yet know that Mitsrayim is destroyed?"

28

⁸ And Mosheh and Aharon were brought back to Pharaoh, and he said to them, "Go, serve ~~the~~ your Elohim. Who are the ones that are going?"

⁹ And Mosheh said, "We are going with our young and our old, with our sons and our daughters, with our flocks and our herds we are going, for we have a festival to ~~the~~."

¹⁰ And he said to them, "Let ~~the~~ be with you as I let you and your little ones go! Watch, for evil is before your face!

¹¹ "Not so! You men go now, and serve ~~the~~, for that is what you desired." And they were driven out from the presence of Pharaoh.

¹² And ~~the~~ said to Mosheh, "Stretch out your hand over the land of Mitsrayim for the locusts to come upon the land of Mitsrayim, and eat every plant of the land—all that the hail has left."

¹³ And Mosheh stretched out his rod over the land of Mitsrayim, and ~~the~~ brought an east wind on the land all that day and all that night. Morning came, and the east wind brought the locusts.

¹⁴ And the locusts went up over all the land of Mitsrayim and settled within all the borders of Mitsrayim, very grievous. There had never been locusts like them before, nor would there again be like them.

¹⁵ And they covered the surface of all the land, so that the land was darkened. And they ate every plant of the land and all the fruit of the trees which the hail had left, and no greenness was left on the trees or on the plants of the field, in all the land of Mitsrayim.

29

30

¹⁶ Pharaoh then called for Mosheh and Aharon in haste, and said, "I have sinned against ~~the~~ your Elohim and against you.

¹⁷ "And now, please forgive my sin only this once, and pray to ~~the~~ your Elohim, that He would only turn away this death from me."

¹⁸ And he went out from Pharaoh and prayed to ~~the~~.

¹⁹ And ~~the~~ turned a very strong west wind, which took the locusts away and blew them into the Sea of Reeds. Not one locust was left within all the border of Mitsrayim.

²⁰ However, ~~the~~ hardened the heart of Pharaoh, and he did not let the children of Yisra'el go.

²¹ And ~~the~~ said to Mosheh, "Stretch out your hand toward the heavens, and let there be darkness over the land of Mitsrayim, even a darkness which is felt."

²² And Mosheh stretched out his hand toward the heavens, and there was thick darkness in all the land of Mitsrayim for three days.

²³ They did not see one another, nor did anyone rise from his place for three days, while all the children of Yisra'el had light in their dwellings.

²⁴ And Pharaoh called to Mosheh and said, "Go, serve ~~the~~, only leave your flocks and your herds behind. Let your little ones go with you too."

31

32

²⁵ But Mosheh said, "You yourself are to provide us with slaughterings and burnt offerings, to prepare for ~~us~~ our Elohim.

²⁶ "And our livestock are to go with us too, not a hoof is to be left behind, for we have to take some of them to serve ~~us~~ our Elohim, and we ourselves do not know with what we are to serve ~~us~~ until we come there."

²⁷ However, ~~us~~ hardened the heart of Pharaoh, and he would not let them go.

²⁸ And Pharaoh said to him, "Get away from me! Watch yourself and see my face no more, for in the day you see my face you die!"

²⁹ And Mosheh said, "You have spoken rightly—never again do I see your face!"

33

11 And ~~us~~ said to Mosheh, "I am bringing yet one more plague on Pharaoh and on Mitsrayim. After that he is going to let you go from here. When he lets you go, he shall drive you out from here altogether.

² "Speak now in the hearing of the people, and let every man ask from his neighbour and every woman from her neighbour, objects of silver and objects of gold."

³ And ~~us~~ gave the people favour in the eyes of the Mitsrites. And the man Mosheh was very great in the land of Mitsrayim, in the eyes of Pharaoh's servants and in the eyes of the people.

34

⁴ And Mosheh said, "Thus said ~~us~~, 'About midnight I am going out into the midst of Mitsrayim,

⁵ and all the first-born in the land of Mitsrayim shall die, from the first-born of Pharaoh who sits on his throne, even to the first-born of the female servant who is behind the handmill, and all the first-born of cattle.

⁶ 'And there shall be a great cry throughout all the land of Mitsrayim, such as has never been or ever be again.

⁷ 'But against any of the children of Yisra'ël no dog shall move its tongue, against man or against beast, so that you know that ~~us~~ makes distinction between Mitsrayim and Yisra'ël.'

⁸ "And all these servants of yours shall come down to me and bow down to me, saying, 'Get out, you and all the people at your feet! And after that I shall go out.'" And he went out from Pharaoh in great displeasure.

35

⁹ But ~~us~~ said to Mosheh, "Pharaoh is not going to listen to you, in order to multiply My wonders in the land of Mitsrayim."

¹⁰ And Mosheh and Aharon did all these wonders before Pharaoh, however, ~~us~~ hardened the heart of Pharaoh, and he did not let the children of Yisra'ël go out of his land.

12 And ~~us~~ spoke to Mosheh and to Aharon in the land of Mitsrayim, saying,

² "This month is the beginning of months for you, it is the first month of the year for you.

³ "Speak to all the congregation of Yisra'ël, saying, 'On the tenth day of this month each one of them is to take for himself a lamb, according to the house of his father, a lamb for a household.

36

⁴ 'And if the household is too small for the lamb, let him and his neighbour next to his house take it according to the number of the beings, according to each man's need you make your count for the lamb.

⁵ 'Let the lamb be a perfect one, a year old male. Take it from the sheep or from the goats.

⁶ 'And you shall keep it until the fourteenth day of the same month. Then all the assembly of the congregation of Yisra'ël shall kill it between the evenings.

⁷ 'And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it.

⁸ 'And they shall eat the flesh on that night, roasted in fire—with unleavened bread and with bitter herbs they shall eat it.

⁹ 'Do not eat it raw, nor boiled at all with water, but roasted in fire, its head with its legs and its inward parts.

¹⁰ 'And do not leave of it until morning, and what remains of it until morning you are to burn with fire.

¹¹ 'And this is how you eat it: your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Passover of ~~the~~.

¹² 'And I shall pass through the land of Mitsrayim on that night, and shall smite all the first-born in the land of Mitsrayim, both man and beast. And on all the gods of Mitsrayim I shall execute judgment. I am ~~the~~.

¹³ 'And the blood shall be a sign for you on the houses where you are. And when I see the blood, I shall pass over you, and let the plague not come on you to destroy you when I smite the land of Mitsrayim.

37

38

¹⁴ 'And this day shall become to you a remembrance. And you shall observe it as a festival to ~~the~~ throughout your generations—observe it as a festival, an everlasting law.

¹⁵ 'Seven days you shall eat unleavened bread. Indeed on the first day you cause leaven to cease from your houses. For whoever eats leavened bread from the first day until the seventh day, that being shall be cut off from Yisra'ël.

¹⁶ 'And on the first day is a set-apart gathering, and on the seventh day you have a set-apart gathering. No work at all is done on them, only that which is eaten by every being, that alone is prepared by you.

¹⁷ 'And you shall guard the *Festival of Unleavened Bread*, for on this same day I brought your divisions out of the land of Mitsrayim. And you shall guard this day throughout your generations, an everlasting law.

¹⁸ 'In the first *month*, on the fourteenth day of the month, in the evening, you shall eat unleavened bread until the twenty-first day of the month in the evening.

¹⁹ 'For seven days no leaven is to be found in your houses, for if anyone eats what is leavened, that same being shall be cut off from the congregation of Yisra'ël, whether sojourner or native of the land.

39

40

²⁰ "Do not eat that which is leavened—in all your dwellings you are to eat unleavened bread." "

²¹ And Mosheh called for all the elders of Yisra'el and said to them, "Go out and take lambs for yourselves according to your clans, and slaughter the Passover lamb.

²² "And you shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin, and you, none of you shall go out of the door of his house until morning.

²³ "And ~~the~~ shall pass on to smite the Mitsrites, and shall see the blood on the lintel and on the two doorposts, and ~~the~~ shall pass over the door and not allow the destroyer to come into your houses to smite you.

41

²⁴ "And you shall guard this word as a law for you and your sons, forever.

²⁵ "And it shall be, when you come to the land which ~~the~~ gives you, as He promised, that you shall guard this service.

²⁶ "And it shall be, when your children say to you, 'What does this service mean to you?'

²⁷ then you shall say, 'It is the Passover slaughtering of ~~the~~, who passed over the houses of the children of Yisra'el in Mitsrayim when He smote the Mitsrites and delivered our households.' " And the people bowed their heads and did obeisance.

42

²⁸ And the children of Yisra'el went away and did so—as ~~the~~ had commanded Mosheh and Aharon, so they did.

²⁹ And it came to be at midnight that ~~the~~ smote all the first-born in the land of Mitsrayim, from the first-born of Pharaoh who sat on his throne to the first-born of the captive who was in the dungeon, and all the first-born of livestock.

³⁰ And Pharaoh rose up in the night, he and all his servants, and all the Mitsrites. And there was a great cry in Mitsrayim, for there was not a house where there was not a dead one.

43

³¹ Then he called for Mosheh and Aharon by night, and said, "Arise, go out from the midst of my people, both you and the children of Yisra'el. And go, serve ~~the~~ as you have said.

³² "Take both your flocks and your herds, as you have said, and go. Then you shall bless me too."

³³ And the Mitsrites urged the people, to hasten to send them away out of the land. For they said, "We are all dying!"

³⁴ And the people took their dough before it was leavened, having their kneading bowls bound up in their garments on their shoulders.

44

³⁵ And the children of Yisra'ël had done according to the word of Mosheh, and they had asked from the Mitsrites objects of silver, and objects of gold, and garments.
³⁶ And ~~the~~ gave the people favour in the eyes of the Mitsrites, so that they gave them what they asked, and they plundered the Mitsrites.
³⁷ And the children of Yisra'ël set out from Ra'meses to Sukkoth, about six hundred thousand men on foot, besides the little ones.
³⁸ And a mixed multitude went up with them too, also flocks and herds, very much livestock.
³⁹ And they baked unleavened cakes of the dough which they had brought out of Mitsrayim, for it was not leavened, since they were driven out of Mitsrayim, and had not been able to delay, nor had they prepared food for themselves.

45

⁴⁰ And the sojourn of the children of Yisra'ël who lived in Mitsrayim was four hundred and thirty years.
⁴¹ And it came to be at the end of the four hundred and thirty years, on that same day it came to be that all the divisions of ~~the~~ went out from the land of Mitsrayim.
⁴² It is a night to be observed unto ~~the~~ for bringing them out of the land of Mitsrayim. This night is unto ~~the~~, to be observed by all the children of Yisra'ël throughout their generations.

46

Numbers 33:4

4 while the Egyptians were burying all their firstborn, whom the Lord had struck down among them. On their gods also the Lord executed judgments.

47

Yahweh Versus the Gods of Egypt

- Though the ten plagues that Yahweh brought on Egypt are incredibly famous, very few people understand the true nature, significance, and purpose of the plagues. Yahweh was not interested in redeeming Israel just from their slavery to Egypt but also from their false worship and slavery to the pagan gods.
- The Superiority of Yahweh
- It is clear from the text that Yahweh's main purpose in sending Moses into Egypt was to lead His people out of Egypt in order to redeem them and make them into a great nation.

48

However, the question is why did He not just quickly overcome Pharaoh and led the people out; this would have been incredibly simple for Him. Why is it that He brought the ten plagues in order to bring the end result of the exodus?

Yahweh brought the ten plagues in order to demonstrate His total sovereignty over all the gods of the most powerful nation in the world. This is seen most clearly at the final plague where Yahweh says, "and on all the gods of Egypt I will execute judgment" (Ex. 12:12). Likewise in Num. 33:4 He states that the plagues were an attack on the gods of Egypt.

49

Yahweh demonstrates His power in order to show that He is the only true God and the only one who is worthy of worship. The gods were seen as limited in power to the land and people that worshiped them. The plagues demonstrated that Yahweh is not limited to a certain region; His sovereignty and power are universal. Thus He gave not only the nations a powerful and unforgettable demonstration of His sovereignty and power (Josh. 2:8-13) but also to Israel, in order to encourage them to never go after lesser gods.

50

Thus we can see Yahweh's sovereignty clearly in His superiority over all the so-called gods of Egypt. He displayed His great power in all of His activity that resulted in the liberation of the Israelites and His adoption of them as His people.

The Purposes of the Plagues

Though there are probably many purposes for the ten plagues four major ones stand out in the Bible. Yahweh desired to both defeat Egypt and redeem Israel through the plagues.

51

To Destroy the Gods of Egypt

The Egyptians were the most polytheistic people known in the ancient world. Even to this day it is not known how many gods there were, and many of them overlap. Thus the Egyptian religion is one of the most difficult ancient religions to analyze.

"It is impossible to sketch a picture of a belief which is uniform and logical in all its details, and valid for the whole of Egypt, for such a uniform belief never existed. The Egyptian religion is not the creation of a single thinker, but an outcome of local, political and cultural divergences, and there was never a strong enough force in Egypt to eliminate all local beliefs or unite them in a general theological system equally binding to Egyptians of all classes and places."¹

52

To a certain degree the gods of Egypt were quite different from the deities of the surrounding countries. They did not require the sacrifice of humans or the annihilation of people who held different opinions. However, it was nonetheless morally and spiritually degrading.

Almost all living creatures, as well as many inanimate objects, were considered the embodiment of a god. In addition to these, there were also anthropomorphic gods: men in the prime of their life, such as Amun, Atum, or Osiris. The New Kingdom brought many changes to the Egyptian religion.

53

The process of syncretism increased rapidly, assimilating Semitic deities from the north as well as adding new concepts to firmly established ones. It is apparent from Ex. 12:12 that at least one of the plagues was directed towards "all the gods of Egypt." And Num. 33:4 indicates that all the plagues were directed towards the gods of Egypt.

54

Unlike other rulers in the ancient Near East, the Egyptian Pharaoh did not merely rule for the gods, but he was literally one of the gods. As far as his physical existence was concerned, Pharaoh had been begotten by Amon-Re upon the queen mother. As to his divine power, he was Horus, the son of Hathor. The plagues served to demonstrate the lack of Pharaoh's power, both as ruler and god. He was subject to the same frustrations and anxieties as any other man, indicated by the fact that he called upon Moses and Aaron rather than the wise men during the greatest times of distress.

55

The Plagues of Egypt

Though Egypt had thousands of gods, many of them overlapping and evolving throughout history, the following is a description of the most prominent gods that the plagues would have affected.

56

Rods and Serpents (7:8-13)

The cobra was almost always portrayed rearing up and with its hood dilated. The Greek word *uraeus* is typically used to describe the cobra in this pose. The word may have its origins from the Egyptian words, which meant “she who rears up.” The species of cobra represented as the uraeus is the *Naja haje*. The uraeus was a symbol for various things from early times including: the sun, Lower Egypt, the king and a number of deities.

Egyptian goddesses were creator deities, and the protectors of the pharaohs in the form of the cobra, vulture, or lioness. The two “protectors of the realm” of Egypt were originally Nekhbet, vulture goddess of Upper Egypt, and Wadjet, cobra goddess of Lower Egypt. It is Wadjet who rears up over his brow on the royal crowns and headdresses, and she has the power to blast the enemies of the pharaoh.

57

The cobra was also called the “fiery eye” of Re and two uraei were sometimes depicted on either side of the solar disk. The fact that Yahweh turned the rod into a cobra suggests that He is the one who held true sovereignty over the god from whom they sought protection. Yahweh used this sign to demonstrate to Pharaoh that He was such a great threat that not even their god of protection could stand against Him. This is emphasized in the fact that Yahweh’s serpent swallowed the serpents of the magicians. The sign was designed to confirm the fact that the message brought by Moses and Aaron was indeed from Yahweh, whom Pharaoh had refused to obey.

58

The magicians were able to recreate the sign. However, it is known that the art of charming the cobra is a skill practiced in Egypt, and this kind of conjuring was not uncommon. The cobra can be rendered immobile if pressure is applied to the muscles at the nape of its neck. This trick was satisfactory for Pharaoh, and he was not impressed with Moses and would not listen as the Lord had said. However, Pharaoh should have taken notice to the significance of Yahweh’s cobra swallowing the magician’s serpents.

59

Plague One: The Sacred Nile River Turned to Blood (7:14-24)

“Egypt was the gift of the Nile.” From ancient times to the present, the Nile has been the lifeblood of Egypt. There is no other country in ancient or modern times that has been so dependent on its waterways as ancient Egypt. Transportation on the Nile led to widespread shipbuilding and development of ports. Sea commerce through the Nile provided many important products for Egypt. Most important was the agricultural life that the Nile brought to Egypt. The annual rise and flooding provided new deposits of fertile soil along with water for the surrounding fields. The Nile extended agricultural life eight miles to either side of its banks. The Nile not only brought irrigation for crops, but it also supplied its marshes for pasture and hunting wild game so often depicted in their paintings.

60

The river also contained a wealth of fish that was basic to the diet of the Egyptian. Beyond the life of the Nile was nothing but lifeless desert, and the Egyptians knew that without the Nile, Egypt would be as barren as the deserts on either side and there would be no life for them. Not only were the gods associated with the Nile, but also fertility, blessing and happiness were associated with the faithfulness of the river.

“Hail to thee, Oh Nile, that issues from the earth and comes to keep Egypt alive!... He that waters the meadows which Recreated, in order to keep every kid alive. He that makes to drink the desert and the place distant from water: that is his dew coming down (from) heaven.”
 “If he is sluggish, then nostrils are stopped up and everybody is poor. If there be (thus) a cutting down in the food offerings of the gods, then million men perish among mortals, covetousness is practiced. The entire land is in a fury, and great and small are on the execution block (but) people are different when he approaches. Khnum constructed him. When he rises, then the land is jubilation, then every belly is in joy, every backbone takes laughter, and every tooth is exposed.”⁵

61

Apr 6-9:27 AM

Hapi was believed to be the “spirit of the Nile” and its “dynamic essence.”
 “He thus became a partner with the great original gods who had created the world, and finally came to be regarded as the maker and molder of everything within the universe. We find him credited with the attributes of Nu, the primeval water-mass, and this in effect made him a father of Ra, who had emerged from that element. Hapi, indeed, stood in more immediate relationship to the Egyptians than almost any other god in their pantheon. Without the sun Egypt would have been plunged into darkness, but without the Nile every living creature within its borders would assuredly have perished.”⁶

Many of Egypt’s gods were also associated either directly or indirectly with the Nile and its productivity. The great Khnum was considered the guardian of the Nile sources, as well as the creator of people. One of the greatest gods revered was Osiris, who was the god of the underworld. The Egyptians believed that the river Nile was his bloodstream. Tauret was the hippopotamus goddess of the river. Neith, the eloquent warlike goddess took a special interest in the god. The god Sepek took the form of a crocodile. In Thebes there was a temple constructed in his honor where a crocodile would swim in a pool of water taken from the Nile. A lady of high rank would in reverence drink from the same pool that the crocodile was in.

62

63

Ex. 7:19 states that the plague was not just limited to the Nile but included the branches of the Nile and water that had been stored. This would have affected the irrigation of their crops, and the bacteria that would have come with the blood would have killed the fish as well. The text also tells us that there was no drinking water for the Egyptians, except what they had to dig for.

Ex. 7:25 states that seven days passed from when the Lord struck the Nile to when He told Moses and Aaron to go to Pharaoh with the second plague.

The magicians were able to mimic the plagues by their secret arts to the satisfaction of the Pharaoh. Pharaoh's heart was hardened by Yahweh so that he was unaffected by the plague.

64

Plague Two: Frogs in the Land (7:25-8:15)

The presence of frogs in Egypt was not unusual for they were common to the marshlands, depicted in numerous Egyptian paintings and inscriptions. To the Egyptian the frog represented fruitfulness, blessing and the assurance of a harvest. The goddess Heqet, a frog, was the wife of the great god Khnum. She was the symbol of resurrection and the emblem of fertility and assisted in childbirth (consider the irony in the statement that the frogs invaded pharaoh's bedroom and even jumped on his bed). Heqet was one of the four primeval gods who personified the primeval water, infinity, darkness, and that which is hidden. At that time nothing evil existed and everywhere abundance reigned.

65

Not only would the plague be seen as the gods being against them, but the people were forced to kill the embodiment of the god Heqet simply because of the sheer number that would have been underfoot. Likewise, the frog's connection to the water supplies, like the plague of blood, would have continued to rob them of their clean drinking water.

The magicians were able to reproduce the production of frogs; it is not clear how they were able to do this. What is clear is that they were not able to remove the plague. Pharaoh begged of Moses and Aaron to rid the land of the frogs. Moses asked Pharaoh to pick the time for the plague to end.

Plague Three: Dust and Gnats (8:16-19)

Ex. 8:16 says the dust of the land literally became gnats. The Hebrew term may come from the Egyptian word chenemes, which means "gnats" or "mosquitoes." Nevertheless, it was like the dust in number and size.

They were "...a species of gnats, so small as to be hardly visible to the eye, but with a sting which, according to Philo and Origin, causes a most painful irritation of the skin. They even creep into the eyes and nose, and after the harvest they rise in great swarms from the inundated rice fields."⁸

66

Apr 4-4:15 PM

It is not clear against what specific deities this plague was directed, but it may have been directed towards Geb, the great god of the earth. Egyptians gave offerings to Geb for the bounty of the soil—yet it was from “the dust of the soil” that this plague originated.

It is very possible that it was designed to humiliate the official priesthood.

“The priests in Egypt were noted for their physical purity. Daily rites were performed by a group of priests known as the *Uab* or ‘pure ones.’ Their purity was basically physical rather than spiritual. They were circumcised, shaved the hair from their heads and bodies, washed frequently, and were dressed in beautiful linen robes. In the light of this it would seem rather doubtful that the priesthood in Egypt could function very effectively having been polluted by the presence of these insects. They, like their worshipers, were afflicted with the pestilence of this occasion. Their prayers were made ineffective by their own personal impurity with the presence of gnats on their bodies.”⁹

Apr 4-4:16 PM

This would be significant because the priests would not be able to enter the temple to pray to their gods for deliverance because of their physical defilement.

Ex. 8:17 states that the gnats irritated both man and beast, and included all of Egypt. This is significant since the previous two plagues seemed to be concentrated in the capital and along the Nile and were not a direct attack against the living by causing pain. The small insects were around in great numbers, and the Egyptians dedicated much of their effort and resources to constructing devices to keep them away, especially from the Pharaoh and the priests.

The magicians attempted to duplicate the plague but were unable. It is clear that from here on out Yahweh was not going to allow them to have any power of any kind. He had put them in their place. Yahweh hardened Pharaoh’s heart and that he did not listen.

Apr 4-4:17 PM

Plague Four: Flies in the Royal Palace (8:20-32)

The text here does not use the word “flies;” rather, it uses the Hebrew word for “swarms.” The idea of the flies comes from the Septuagint rendering “dog-fly,” which may carry some weight since those who translated the Septuagint lived in Egypt.

The blood-sucking dog fly (gadfly) was a great abhorrence and may be responsible for the blindness in the land. It might also be the *Ichneumon* fly, which deposits its larvae on living things so that it can feed. The Egyptians saw this as the manifestation of the god *Uatchit*. Many other insects may have been revered in the same way.

It is also known that the fly, in Egyptian mythology, gave protection against disease or misfortune. Stone amulets in the form of flies were being made in Egypt as early as 3500 BC, approximately. The fly was also depicted on various ritual artifacts, including the so-called “magic wands,” often carved from hippopotamus ivory and probably intended to protect the owner from harm.

Apr 4-4:18 PM

There are, some scholars who do not accept the Septuagint rendering and think the passage implies the scarab beetle, which was actually a dung beetle. Swarms of scarabs, with mandibles that could saw through wood, were destructive and worse than termites. Deific “Ra, the Sole Creator was visible to the people of Egypt as the disc of the sun, but they knew him in many other forms. He could appear as a crowned man, a falcon or a man with a falcon’s head and, as the scarab beetle pushes a round ball of dung in front of it, the Egyptians pictured Ra as a scarab pushing the sun across the sky.”

10

Apr 4-4:19 PM

In the Hebrew the phrase "grievous swarm" speaks of something oppressive like a yoke. It may also carry the idea of massive numbers or abundance. This communicates the intensity and the severity of the plague and that all in the land are experiencing the wrath of Yahweh. This is the first plague where it clearly states that Israel would be untouched. Ex. 8:23 states that the Lord would put a "division" between His people and the people of Egypt. Pharaoh gave in and told Moses that he could take his people into the wilderness and makes sacrifices to Yahweh. However, when the plague ended, Pharaoh hardened his own heart and did not release the people.

Apr 4-4:19 PM

Plague Five: Death of Domestic Animals (9:1-7)
 It has already been stated that the Egyptians worshiped and deified almost all animals in Egypt, so this plague would be an attack against many of the gods. Yet it may be more directed against the bull since in the previous section Pharaoh changed his mind in allowing Israel to go and sacrifice. A large number of bulls and cows were considered sacred, and many areas in Egypt chose them as their emblems. A temple was discovered in Memphis that contained the Apis bull, which was considered the sacred animal. Hathor—the goddess of love, beauty and joy—was represented by a cow, and was often depicted as a cow suckling the Pharaoh, giving him divine nourishment.

Apr 4-4:20 PM

Plague Six: Ashes, Dust and Boils (9:8-12)
 The furnace mentioned here may be one of the furnaces used by the Israelites to bake the bricks that they were forced to make for the Pharaoh. Where previously Yahweh's people experienced the suffering and pain of their slavery, Yahweh now takes the ash from their work and causes it to become suffering to the Egyptians. Sekhmet, a lion-headed goddess, had the power of both creating epidemics and bringing them to an end. A special priesthood called the Sunu was dedicated to her. Amulets were often used by the Egyptians to ward off evil and sickness in their lives. Serapis was the god of healing, and Imhotep was the god of medicine and the guardian of the healing sciences. Like the plague of the gnats and flies, this plague would also affect the purity of the priests and hinder them from entering their temples and praying to their gods.

Apr 4-4:21 PM

This plague not only affected all of Egypt, but the severity of it is seen in Ex. 9:9 where the boils were breaking out in "blains" and "sores." Even the magicians were so crippled by the plague that when summoned they could not physically go to the palace.

Apr 6-9:40 AM

Plague Seven: Hail and Fire (9:13-35)

The northern part of Egypt gets about two inches of rainfall each year, and in the southern part of Egypt, rain is so rare that sometimes there is no rainfall in an entire year. Ironically, when something does come from the sky, it comes to destroy.

Since this plague originated from the sky, it would have been an attack against Nut, the sky goddess.

"Her most general appearance, however, is that of a woman resting on hands and feet, her body forming an arch, thus representing the sky. Her limbs typified the four pillars on which the sky was supposed to rest. She w Nut was also considered by the Egyptians to be the mother of five other gods: Osiris, Hathor, Set, Isis, and Nephthys.

Other gods were Shu, the wind god, and Horus, the hawk-headed sky god of Upper Egypt. The plague would have also been directed towards those gods who protected the crops, such as Isis and Seth.

This plague would have also damaged many of the monuments that the Egyptians were obsessed with building to honor the glory of the gods and the Pharaoh. Now those glorious images representing their gods were being defaced.

The only crops that were destroyed were flax and barley, which indicates that this occurred in late January or early February. The hail would not just have affected the Egyptians' crops but also their homes. They were confined to their homes while their surviving livestock and crops were being destroyed.

Pharaoh does not send for the magicians, rather he sends directly for Moses and Aaron first. Pharaoh states that he is guilty and asks Moses to pray to Yahweh for the plague to relent. After the plague ends Yahweh hardens Pharaoh's heart and once again resists Moses and Aaron.

Apr 4-4:22 PM

Apr 4-4:23 PM

Plague Eight: Locusts from the East (10:1-20)

In ancient times, locusts could destroy an entire village's food supply in a matter of minutes. One square mile normally contains from 100,000,000 to 200,000,000 of the creatures. We know of its devastating effects because history supplies us with numerous cases of such.

"No one who has ever seen the locust at work accuses the Bible account of hyperbole. In 1926 and 1927, small swarms of the African migratory locusts were spotted in an area 50 by 120 miles on the plains of the river Niger near Timbuktu. The next year swarms invaded Senegal and Sierra Leone. By 1930 the whole of West Africa was flailing away at the pests with everything moveable. But the locusts didn't seem to notice; swarms reached Khartoum, more than 2,000 miles to the east of Timbuktu, then turned south, spreading across Ethiopia, Kenya, the Belgian Congo, and in 1932, striking into the lush farm land of Angola and Rhodesia. Before the plague finally sputtered out fourteen years after it began, it affected five-million miles of Africa, an area nearly double the size of the United States."¹²

There were many gods associated with the crops of Egypt, for the crops and the Nile were the source for all life in the country. There was Nepri, the god of grain; Ermutet, the goddess of childbirth and crops; Thermuthis, the goddess of fertility and the harvest; and Seth, another god of crops.

There have been discoveries of many amulets in the shape of a locust that were probably worn by the Egyptians to ward off the swarms that would ravage their crops.

The locusts were so numerous that Ex. 10:15 says that the whole land was darkened. The locusts would not have just destroyed crops but also the trees and the fruit of the land.

Pharaoh sent for Moses and Aaron in "haste" and confessed that he had sinned against Yahweh and Moses and Aaron and pleaded for forgiveness and for the plague to cease. However, Yahweh hardened Pharaoh's heart and he did not let Israel go.

Apr 4-4:23 PM

Apr 4-4:24 PM

Plague Nine: Darkness in the Land (10:21-29)
 Amon-Ra (Amun-Re) was the chief deity of Egypt and the sun god who was part of very important triad of deities including his wife Mut—the divine mother, queen of all gods, and a bisexual represented by the body of a woman and the head of a vulture—and their son Khons, the god of the moon.
 “The moon was a god, perhaps the oldest of all that were worshiped in Egypt; but in the official theology the greatest of the gods was the sun. Sometimes it was worshiped as the supreme deity Ra or Re, the bright father who fertilized Mother Earth with rays of penetrating heat and light; sometimes it was a divine calf, born anew at every dawn, sailing the sky slowly in a celestial boat, and descending into the west, at evening, like an old man tottering to his grave.

Apr 4-4:25 PM

Or the sun was the god Horus, taking the graceful form of a falcon, flying majestically across the heavens day after day as if in supervision of his realm, and becoming one of the recurrent symbols of Egyptian religion and royalty. Always Ra, or the sun, was the Creator: at his first rising, seeing the earth desert and bare, he had flooded it with his energizing rays, and all living things—vegetable, animal and human—had sprung pell-mell from his eyes, and been scattered over the world.”¹³

Apr 6-9:48 AM

The sun god Ra was considered to be a great blessing to the land for his faithfulness in providing the warmth and light of the sun each day without fail.
 “Hail to thee, beautiful Re of everyday, who rises at dawn without ceasing, Khepri wearying (himself) without labor! Thy rays are (one’s) face, without one knowing it. Fine gold is not like the radiance of thee. Thou who has constructed thyself, thou didst fashion thy body, a shaper who was (himself) not shaped; unique in his nature, passing eternity, the distant one, under whose guidance are millions of ways, just as thy radiance is like the radiance of heaven and thy color glistens more than its surface.”¹⁴

Apr 4-4:26 PM

In Egyptian mythology Horus was the god of light who personified the life-giving power of the Sun. He was usually represented as a falcon-headed man wearing a sun disk as a crown. There was also the god Ptah, the one who created the moon, the sun and the earth; Atum, the god of the sunset; and Shu, the god of sunlight and air. Khepre, who often appeared in the shape of the scarab, was a form of Ra.
 The plague would also have been a direct attack against Pharaoh, for he was the divine representation of the sun god Ra. Darkness covered the land for three days, and no one could see anything or leave their homes. Yet where Israel was, they had light!

Apr 4-4:26 PM

Pharaoh said that he would allow Moses to take Israel and sacrifice except that they would have to leave their animals behind. Moses stated that they need the livestock in order to make sacrifices. But Yahweh hardened Pharaoh's heart and he did not allow them to go and told Moses to leave his sight or he would kill him.

Apr 4-4:26 PM

Plague Ten: Death of the Firstborn (12:29-42)

This plague was directed against "all of the gods of Egypt" (Ex. 12:12) and would show the total inability of the gods of Egypt to protect their subjects in the face of unparalleled tragedy.

This plague was potentially more devastating than all of the other plagues combined, for the firstborn was not only the heir of a double portion of his father's inheritance, but represented special qualities of life (cf. Gen. 49:3). The law of primogeniture decreed that the firstborn son would inherit the major portion of a family estate when the father died. The death of the firstborn son would cripple a family legally and emotionally.

This would have been humiliating to Isis, the winged goddess of fertility; Meskhenet, the goddess who presided at the birth of children; to Hathor, one of the seven deities who attended the birth of children; to Min, the god of procreation; to Selket, the guardian of life; and to Renenutet, the cobra-goddess and guardian of Pharaoh.

Apr 4-4:27 PM

Not only is this an attack against the gods but also against the Pharaoh. It undermined his immortality through his inability to protect his son, who was a god as well, and it undermined his ability to provide unity and protection over the land of Egypt. The Hebrew word for plague in Ex. 11:1 describes a "mark" and comes from the Hebrew root word naga, meaning to "touch, reach, or strike." Previously, Yahweh had not revealed how many plagues there would be, and now Yahweh reveals that this will be the last one and that it will leave a mark on Egypt. In Ps. 135:8 and Ps. 136:10 the death of the firstborn is the only plague mentioned at all, probably because this plague made such a great impression on future generations.

Apr 4-4:27 PM

Whereas all the other plagues affected everything around, this one was selected to affect only the firstborn son of each family. It is interesting to note that even the animals' offspring are included in this distinction. In the previous plagues Israel was left untouched as a nation, but now Yahweh required an act of faith on their part in order to escape the judgment. Pharaoh himself was now left without an heir to the throne; this would be devastating to a king, especially one who was the representation of the god Ra. "Following the death of Thutmose III, his son, Amenhotep II, took the throne and ruled for at least twenty-six years. This king, according to the early date of the exodus, would have been the Pharaoh of the exodus and the one who lost his firstborn son in the final judgment of God (Exodus 12). Some have seen a relationship between the death of Amenhotep's firstborn son and the well-known 'Dream Stela' of Thutmose IV, his son and successor to the throne.

Apr 4-4:28 PM

In this document the god Har-em-akht promised the throne to Thutmose IV on the condition that he restore the exposure of the great sphinx which apparently had been largely covered by drifting sand. It is their view that this Dream Stela represents an attempt at legitimizing his right to the throne, since he was apparently not the firstborn son."15 Pharaoh let Israel go to sacrifice to their God, but it is not clear whether he had intended to free them and then changed his mind or only gave them permission to go and come back and then pursued them because they fled. Nevertheless, Pharaoh did change his mind when he realized that he had lost such a large work force, because Yahweh hardened his heart, and then he pursued them with his army.

Apr 4-4:29 PM