

LESSON 14 EXODUS 7-13

OVERVIEW:

Moses appointed to give word of the Lord to Pharaoh—The Lord to multiply signs and wonders in Egypt—Aaron's rod becomes a serpent—River is turned into blood—Magicians imitate miracles of Moses and Aaron. The Lord sends plagues of frogs, lice, and flies upon Egypt—Pharaoh hardens his heart. The Lord destroys cattle of Egyptians, but not of Israelites—Boils and blains on Egypt—He sends hail and fire upon people of Pharaoh, but not on people of Israel. The Lord sends plague of locusts—This is followed by thick darkness in all Egypt for three days—Moses cast out from presence of Pharaoh. Departing Israel authorized to ask for jewels and gold from their neighbours—The Lord promises to slay the firstborn in every Egyptian home—He puts a difference between the Egyptians and Israel.

(Before describing in detail the plagues of Egypt, a few general remarks will be helpful to our understanding of the subject. 1. The plagues were miraculous - yet not so much in themselves as in the time, the manner, and the measure in which they came upon Egypt. None of them was wholly unknown in Egypt, but had visited the land at some time or other, and in some measure. As so often, the Lord here employed ordinary natural events. The supernaturalness of the plagues consisted in their severity, their successive occurrence, their coming and going at the word of Moses, their partial extent, and the unusual seasons and manner in which they appeared. 2. We mark in them a regular arrangement and steady progress. **(How many plagues were there?) Properly speaking, there were only nine plagues (3 X 3), the tenth "stroke" being in reality the commencement of judgment by Jehovah Himself, when He went out "into the midst of Egypt" to slay its firstborn. Of these nine, the first three were in connection with that river and soil which formed the boast of Egypt, and the object of its worship. They extended over the whole country, and at the third the magicians confessed, "This is the finger of God." By them the land was laid low in its pride and in its religion. The other six came exclusively upon the Egyptians, as the Lord had said: "I will put a division between My people and thy people," "to the end that thou mayest know that I am Jehovah in the midst of the land." If the first three plagues had shown the impotence of Egypt, the others proved that Jehovah reigned even in the midst of Egypt. Finally, the three last "strokes" were not only far more terrible than any of the others, but intended to make Pharaoh know "that there is none like Me in all the earth." (Exodus 9:14) This is the literal meaning of the word rendered "plague," Exodus 11:1. Philo, however, and most interpreters, speak of ten plagues, and regard that number as symbolical of completeness. Exodus 8:22, 23. So literally, and not "earth." To show that Jehovah, He is God, that He was such in the midst of Egypt, and finally, that there was none like Him in the midst of all the earth - or, that Jehovah was the living and the true God - such was the threefold object of these "strokes."** 3. In reference to the duration of these strokes, the interval between them, and the length of time occupied by all, we know that the first plague lasted seven days, (Exodus 7:25) and that the killing of the firstborn and the Passover occurred in the night of the fourteenth, Abib (or Nisan), corresponding to about the beginning of April. In reference to the seventh plague (that of the hail), we have this statement to guide us as to its time: (Exodus 9:31, 32) the flax and the barley was smitten, for the barley was in the ear, and the flax was boiled (or in blossom). But the wheat and the rice (or rather the spelt) were not smitten: for they were not grown." This would fix the time as about the end of January or the beginning of February, giving an interval of at least eight weeks between the seventh and the tenth stroke, or, if we might take this as an average, of more than two weeks between each plague. Computed at this rate, the first "stroke" would have fallen in September or October, that is, after the cessation of the annual overflow of the Nile. But this seems unlikely, not only because the red coloring ordinarily appears in the river at the commencement of its

increase, but because the expressions (7:19, 21) seem to imply that the river was then at its rise (and not on the decrease), and especially because just before this the Israelites are represented as gathering "stubble" for their bricks, which must have been immediately after the harvest, or about the end of April. **Hence it seems more likely (as most interpreters suppose) that the first "stroke" fell upon Egypt about the middle of June, in which case from the first "plague" an interval of about ten months would have elapsed prior to the slaying of the firstborn.** All this time did the Lord deal with Egypt, and Pharaoh was on his trial! There is, as we have already indicated, a terrible irony about "the plagues" of Egypt, since in the things in which Egypt exalted itself it was laid low. Alfred Edersheim, Bible History Old Testament, The Exodus, Chapter 6)

SCRIPTURES:

THE SECOND BOOK OF MOSES CALLED EXODUS CHAPTER 7

Moses appointed to give word of the Lord to Pharaoh—The Lord to multiply signs and wonders in Egypt—Aaron's rod becomes a serpent—River is turned into blood—Magicians imitate miracles of Moses and Aaron.

1 AND the LORD said unto Moses, See, I have made thee ^aa ^bgod (prophet) to Pharaoh: and Aaron thy brother shall be thy ^cprophet (spokesman).

2 Thou shalt speak (unto thy brother) all that I ^acommand thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 ^aAnd I (Pharaoh) will harden Pharaoh's (his) heart, (as I said unto thee; and thou shalt) ~~and~~ multiply my signs and my ^bwonders in the land of Egypt.

4 ^aBut Pharaoh shall (will) not hearken (Or But if Pharaoh will not hearken... then I will...) unto you, that (therefore) I may lay my hand upon Egypt, and bring forth mine ^barmies, ~~and~~ my people the children of Israel, out of the land of Egypt by great judgments.

5 And the Egyptians shall ^aknow that ^bI am the ^cLORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did as the LORD commanded them, so did they.

7 And Moses was ^afourscore years old, and ^bAaron fourscore and three years old, when they spake unto Pharaoh. (Still, though hardly fought, the contest was gained, and Moses and Aaron confronted a second time the king of Egypt. On this occasion Aaron, when challenged by Pharaoh, proved his fight to speak in the name of God. He cast down his rod, and it became a serpent, and although "the magicians of Egypt" "did in like manner with their enchantments," the superiority of Aaron appeared when his "rod swallowed up their rods." Without here entering into the general question of magic before the coming of our Lord, or of the power which the devil and his agents may have wielded on earth before our Savior subdued his might, and led captivity captive, there was really nothing in what the Egyptian magicians did that Eastern jugglers do not profess to this day. To make a serpent stiff and to look like a rod, and then again suddenly to restore it to life, are among the commonest tricks witnessed by travelers. St. Paul mentions the names of Jannes and Jambres as those who "withstood Moses," (2 Timothy 3:8) and his statement is not only confirmed by Jewish tradition, but even referred to by the Roman writer Pliny. Both their names are Egyptian, and one of them occurs in an ancient Egyptian document. In this connection it is also important to notice, that the Hebrew term for "the serpent," into which Aaron's rod was changed, is not that commonly used, but bears a more specific meaning. It is not the same term as that for the serpent (nachash) by which Moses was to accredit his mission before his own people, (Exodus 4:3, 4) but it indicated the kind of serpent (tannin) specially used by Egyptian conjurers, and

bore pointed reference to the serpent as the great symbol of Egypt.* Hence also the expression "dragon," which is the proper rendering of the word, is frequently in Scripture used to denote Egypt. (Psalm 74:13; Isaiah 27:1; 51:9; Ezekiel 29:3; 32:2) Accordingly Pharaoh should have understood that, when Aaron's rod swallowed up the others, it pointed to the vanquishment of Egypt, and the executing of judgment "against all the gods of Egypt." (Exodus 12:12) Willfully to shut his eyes to this, and to regard Aaron and Moses as magicians whom his own equaled in power, was to harden his heart, and to call down those terrible plagues which ushered in the final judgment upon Pharaoh and his people. Edersheim.)

8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, ^aShe(o)w a ^bmiracle (Or Prove yourselves by performing a miracle) ~~for~~ (that I may know) you: then thou shalt say unto Aaron, Take thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent.

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.

11 Then Pharaoh also called the wise men and the ^asorcerers: now the ^bmagicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. ("All down through the ages and in almost all countries, men have exercised great occult and mystical powers, even to the healing of the sick and the performing of miracles. Soothsayers, magicians, and astrologers were found in the courts of ancient kings. They had certain powers by which they divined and solved the monarch's problems, dreams, etc. One of the most striking examples of this is recorded in Exodus, where Pharaoh called 'the wise men and the sorcerers' who duplicated some of the miracles the Lord had commanded Moses and Aaron to perform. When Aaron threw down his rod, it became a serpent. The Egyptian magicians threw down their rods, and they also became serpents. . . . " . . . The Savior declared that Satan had the power to bind bodies of men and women and sorely afflict them [see Matthew 7:22–23; Luke 13:16]. If Satan has power to bind the bodies, he surely must have power to loose them. It should be remembered that Satan has great knowledge and thereby can exercise authority and to some extent control the elements, when some greater power does not intervene." (Smith, *Answers to Gospel Questions*, 1:176, 178.))

13 ^aAnd he (Pharaoh) hardened Pharaoh's (his) heart, that he hearkened not unto them; as the LORD had said. ("There is no provision in the law of faith that miracles will create faith. Signs *follow*; they do not precede" (*Doctrinal New Testament Commentary*, 3 vols. [1966–73], 1:632).)

14 ¶ 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 ^aagainst he come (Heb to meet him); and the ^brod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, The LORD ^aGod of the Hebrews hath sent me unto thee, saying, Let my people go, that they may ^bserve 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 ^ariver, (Or Nile) and they shall be ^bturned to ^cblood.

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.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become ^ablood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of wood*, and in *vessels of stone*.

20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the ^arod, 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 ^bblood.

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.

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.

23 And Pharaoh turned and went into his house, ^aneither did he set his heart to this also. (Heb idiom meaning "paying no regard even to this.")

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river. (The first "stroke," or "Plague." Early in the morning, during the rise of the Nile, Pharaoh went down to the river to offer unto its waters the customary Divine worship. Probably, he was accompanied by his wise men and magicians. Here he was confronted by Moses with the message of God. On his refusal to listen, Moses smote, as he had threatened the waters with the rod of God, and the Nile, in all its branches, canals, cisterns, and reservoirs, becomes red, like blood. Such a change of color in the Nile was by no means uncommon, or Pharaoh would scarcely have quite hardened his heart against the miracle. In ordinary times this appearance of the river arises partly from the red earth, which the swollen waters carry with them, and partly from the presence of small cryptogamic plants and animalcules (infusoria). The supernaturalness of the event lay in its suddenness, in its appearance at the command of Moses, and in the now altered qualities of the water. "The fish that was in the river died" - thus depriving the people of one of the main staples of their food; - "and the river stank, and the Egyptians could not drink of the water of the river," thus cutting off the main supply of their drink. Somehow the magicians, however, contrived to imitate this miracle, probably on some of the water that had been drawn before "the rod" had smitten the river. And so for seven days, throughout the whole land of Egypt, the blood-like, un-drinkable water in every household "vessel of wood" or of earthenware, and in the large stone troughs which stood for general use in the corners of streets and on village-roads, bore testimony for Jehovah. And the Egyptians had to dig round about the river, that their drinking-water might be filtered for use. But "Pharaoh turned and went into his house, neither did he set his heart to this also." Edersheim.)

CHAPTER 8

The Lord sends plagues of frogs, lice, and flies upon Egypt—Pharaoh hardens his heart.

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 ^aserve me.

2 And if thou refuse to let *them* go, behold, I will smite ^aall thy borders (all within thy border) with ^bfrogs:

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 ^arivers, (or canals) 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 ^afrogs 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.

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.

9 And Moses said unto Pharaoh, ^aGlory over me: (I grant you pre-eminence to declare : when...) 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?

10 And he said, To morrow. And he said, *Be it* according to thy word: that thou mayest know that *there is* ^anone ^blike unto the ^cLORD our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 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 ^ahardened his heart, and hearkened not unto them; as the LORD had said. (The second "stroke" or "plague" - that of the frogs - was also in connection with the river Nile. At the same time it must be remembered that the frog was also connected with the most ancient forms of idolatry in Egypt, so that what was the object of their worship once more became their curse. Here also a natural occurrence, not uncommon in Egypt, rendered Pharaoh's unbelief not impossible. After the annual inundation of the Nile the mud not uncommonly produces thousands of frogs - called by the Arabs to this day by the name corresponding to the term used in the Bible. These frogs "are small, do not leap much, are much like toads, and fill the whole country with their croaking. They are rapidly consumed by the, ibis, which thus preserves the land from the stench described in Exodus 8:14. The supernaturalness of the visitation lay in their extraordinary number and troublousness (8:3), and in their appearance at the bidding of Moses. The magicians here also succeeded in imitating Moses upon a small scale. But apparently they were wholly unable to remove the plague, and Pharaoh had to ask the intercession of Moses, at the same time promising to let the people go. To give the king yet further proof that "the stroke" was not natural but of God, Moses left Pharaoh the option of himself fixing what time he pleased for their removal: "Glory over me: when shall I entreat for thee?" (8:9) - that is, let me not fix a time, but let me yield to thee the glory of fixing the exact time for the cessation of the plague. "But when Pharaoh saw that there was respite (literally, enlargement, breathing-space), he made heavy his heart." Edersheim.)

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become ^alice 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 ^alice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to ^abring forth lice, (or get rid of the lice) but they could not: so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, This *is* the ^afinger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said. (The third stroke, as always the third in each of the three series of plagues, came unannounced to Pharaoh, and consisted, not exactly of what we call "lice," but rather of a kind of small insects, scarcely visible, but which penetrate everywhere and cause the most intense inconvenience. Sir S. Baker describes this visitation of vermin, which is not uncommon after the rice-harvest, in almost the words of Scripture: "It is as though the very dust were turned into lice." The "plague" came when Aaron, as directed by God, had smitten the dust of the earth with his rod. As twice before the river, so now the fertile soil, which the Egyptians also worshipped, became their curse. In vain the magicians tried to imitate this miracle. Their power was foiled. But, to neutralize the impression, they "said unto Pharaoh, This is the finger of Elohim" (8:19) - the result of the power of a God. He has done this. Therefore, being in no way due to Moses and Aaron, it cannot confirm their demand. We are vanquished, yet not by Moses and Aaron, but by a Divine power equally superior to them and to us. Therefore "Pharaoh's heart was hardened" ("made firm" and insensible). Edersheim.)

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; ^alo, (or as) he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

21 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 ^asever (or separate, segregate) in that day the land of Goshen, in which my people dwell, that ^bno 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: to morrow 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 ^acorrupted (Heb ruined) by reason of the swarm *of flies*. (The fourth stroke consisted of swarms of so-called dog-flies, which not only infested the houses, but "corrupted the land" by depositing everywhere their eggs. This "plague" (Psalm 78:45) is to this day most troublesome, painful, and even dangerous, as these animals fasten upon every uncovered surface, especially the eyelids and comers of the eyes, and their bites cause severe inflammation. it was announced to Pharaoh, as he went to the river early in the morning (8:20), as has been suggested, probably "with a procession, in order to open the solemn festival which was held one hundred and twenty days after the first rise" of the Nile (i.e. about the end of October or early in November). Although it wrung from Pharaoh consent for the people to go, yet on its removal, "he hardened his heart at this time also" - perhaps because in this and the next plague he did not see the instrumentality of Moses, and therefore fell back upon the theory of the magicians about "the finger of Elohim." Edersheim.)

25 ¶ And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It ^ais not meet so to do (Or would not be right); for we shall sacrifice ^bthe abomination of the Egyptians (or things abominable to) 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.

29 And Moses said, Behold, I go out from thee, and I will ^cintreat the LORD that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, tomorrow; but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and intreated the LORD.

31 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.

CHAPTER 9

The Lord destroys cattle of Egyptians, but not of Israelites—Boils and blains on Egypt—He sends hail and fire upon people of Pharaoh, but not on people of Israel.

1 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 ^agrievous (or severe plague) ^bmurrain.

4 And the LORD shall ^asever (or segregate, distinguish between) 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, To morrow 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. (The fifth stroke was a very grievous murrain (not uncommon in Egypt, which has been supposed to have been of the same kind as the "cattle-plague" in our own country, only far more extensive. But although Pharaoh ascertained, by special inquiry, that Israel had been exempted from this plague, his heart was hardened. Edersheim.)

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.

8 ¶ 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 ^aa ^bboil (or festering boils) breaking forth *with* ^cblains (Heb blisters, pustules) 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 ^aAnd ~~the LORD~~ (Pharaoh) hardened ~~the~~ (his) heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses. (The sixth stroke was again made to descend by the instrumentality of Moses and Aaron. As the third in the second series, it came without any warning to the king. Moses and Aaron were directed to take "ashes of the furnace" - probably in reference to the great buildings and pyramids in which Egypt took such pride - and to "sprinkle it up towards heaven; and it became a boil breaking forth with blains upon man and upon beast" (9:10). Such "burning turnouts breaking into pustulous ulcers," but exclusively confined to man, are not uncommon in the valley of the Nile.* Even the magicians seem now to have yielded (ver. 11), but the judgment of hardening had already come upon Pharaoh. * A modern writer has supposed them to have been the black-looking foul ulcers symbolized by the black, rusty ashes of the furnaces. The sixth plague had struck not only the pride and the possessions of the Egyptians, but their persons. But the three which now followed in rapid succession, stroke upon stroke, were far more terrible than any that had preceded, and indeed represented "all" God's "plagues" (ver. 14). They were ushered in by a most solemn warning, unheeded by him who was nigh unto destruction (vers. 15-18). The reason why God did not at once destroy Pharaoh and his people is thus stated by the Lord Himself: (Exodus 9:15, 16)* "For now if I had stretched forth My hand and smitten thee and thy people with the pestilence, then hadst thou been cut off from the earth. But now, in very deed for this cause have I let thee stand (made thee stand, raised thee up), (Romans 9:17) for to show in thee My power (perhaps, to let thee see or experience it - this is the first reason; the second) and that My Name may be declared throughout all the earth." * We give the correct rendering of the passage. That this actually was the result we gather from Exodus 15:14. Nay, the tidings spread not only among the Arabs, but long afterwards among the Greeks and Romans, and finally, through the Gospel, among all nations of the earth. Edersheim.)

13 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my ^aplagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that *there is* none like me in all the earth.

15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

16 And in very deed for this ^acause have I ^braised thee up (or let thee remain), for to ^cshew in thee (Heb show thee) my power; and that my ^dname may be ^edeclared throughout all the earth.

17 (Therefore speak unto Pharaoh the thing which I command thee, who) As yet ^aexaltest ~~thou thyself~~ against my people (himself) that ~~thou wilt~~ (he will) not let them go?

18 Behold, to morrow about this time I will cause it to rain a very grievous ^ahail, such as hath not been in Egypt since the foundation thereof even until now.

19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

21 And he that regarded not the word of the LORD left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and ^ahail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and ^afire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the ^ahail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

26 Only in the land of Goshen, where the children of Israel *were*, was there no hail.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD *is* righteous, and I and my people *are* wicked.

28 Intreat the LORD (for *it is* enough) that there be no *more* mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will ^aspread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the ^bearth *is* the ^cLORD's.

30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.

31 And the flax and the barley was smitten: for the barley *was* in the ear, and the flax *was* ^abolled. (or in bud)

32 But the ^awheat and the ^brie (Heb spelt (a type of wheat)) were not smitten: for they *were* not grown up.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses. (Only one day for thought and repentance was granted to Pharaoh (9:18) before the seventh stroke descended. It consisted of such hail as had never been seen in Egypt, mingled with thunder and fiery lightning. The cattle in Egypt are left out to graze from January to April, and such of the Egyptians as gave heed to the warning of Moses withdrew their cattle, and servants into shelter, and so escaped the consequences; the rest suffered loss of men and beasts. That some "among the servants of Pharaoh" "feared the word of Jehovah" (9:20) affords evidence of the spiritual effect of these "strokes." Indeed Pharaoh himself now owned, "I have sinned this time" (ver. 27). But this very limitation, and the

hardening of his heart when the calamity ceased, show that his was only the fear of consequences, and, as Moses had said, "that ye will not yet fear Jehovah Elohim" (ver. 30). Edersheim.)

CHAPTER 10

The Lord sends plague of locusts—This is followed by thick darkness in all Egypt for three days—Moses cast out from presence of Pharaoh.

1 AND the LORD said unto Moses, Go in unto Pharaoh: ^afor I have (he hath) hardened his heart(s), and the heart of his servants, ~~that I might shew~~ (therefore I will show) these my signs before him:

2 And that thou mayest ^atell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to ^ahumble thyself before me? let my people go, that they may serve me.

4 Else, if thou refuse to let my people go, behold, to morrow will I bring the ^alocusts into thy coast:

5 And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the ^aresidue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 And Pharaoh's servants said unto him, How long shall this man be a ^asnare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is ^bdestroyed? (or ruined)

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but who are they that shall go?*

9 And Moses said, We will go with our young and with our ^aold, with our sons and with our daughters, with our flocks and with our herds will we go; for we *must hold* a ^bfeast unto the LORD.

10 And he said unto them, Let the LORD be so with you, ^aas (or if) I will let you go, and your little ones: look to it; for ^bevil is before you. (Heb idiom meaning "you are bent on mischief.")

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts.

14 And the ^alocusts went up over all the land of Egypt, and rested ^bin all the coasts of Egypt (within the whole border): very grievous *were they*; before them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.

17 Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only.

18 And he went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the ^aRed sea (or Red Sea); there remained not one locust in all the coasts of Egypt. (A very decided advance

is to be marked in connection with the eighth stroke. For Moses and Aaron, on the ground of Pharaoh's former confession of sin, brought this message from God to him: "How long wilt thou refuse to humble thyself before Me?" (Exodus 10:3) Similarly, "Pharaoh's servants," warned by previous judgments, now expostulated with the king (10:7), and he himself seemed willing to let the male Israelites go for a short season, provided they left their families and flocks behind. On the other hand, the hardening of Pharaoh's heart had also so far advanced, that, on Moses' refusal to submit to conditions, the king burst into such daring taunts as (vers. 10, 11):* "So be it! Jehovah be with you as I will let go you and your little ones. Look! for evil is before your faces" (i.e. your intentions are evil; or, perhaps, it may be rendered. See to it! for beware, danger is before you). "Not so! Go then, ye men, for that ye are seeking" (the language evidently ironical). And they were driven out from Pharaoh's presence. * We give the literal translations. And thus it came, that when "Moses stretched forth his rod over the land of Egypt, Jehovah brought an east wind upon the land all that day, and all that night; and when it was morning the east wind brought* the locusts." Once more they were natural means which the Lord used. For the plague of locusts was common in Egypt; yet even the heathen used to regard this as a special visitation of God. In Scripture it serves as the emblem of the last judgments coming upon our earth. (Revelation 9:3-10) This "plague," so much dreaded at all times, came now slowly, from far-off Arabia,** upon the doomed land, more grievous than such visitation had ever been known, and to the utter destruction of every green thing still left in Egypt - Goshen alone being again excepted. Pharaoh felt it, and for the first time not only confessed his sin, but asked forgiveness, and entreated that "this death" might be taken away (10:16, 17). Not for want of knowledge, then, did Pharaoh harden himself after that. Yet now also it was not repentance, but desire for removal of "this death," that had influenced Pharaoh. No sooner had his request been granted, than his rebellion returned. * Or "carried." The storm literally carries the swarm of locusts. ** Generally, it is not the east but the south wind that brings the locusts, from Ethiopia or Libya. It was purposely from a long distance that they were sent, to show that Jehovah reigned everywhere. Edersheim.)

20 ^aBut ~~the LORD~~ (Pharaoh) hardened Pharaoh's (his) heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be ^adarkness over the land of Egypt, even darkness *which* may be ^bfelt.

22 And Moses stretched forth his hand toward heaven; and there was a thick ^adarkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

24 ¶ And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds ^abe stayed (or remain behind): let your little ones also go with you.

25 And Moses said, Thou must ^agive us (Heb leave in our possession) also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.

26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

27 ¶ ^aBut ~~the LORD~~ (Pharaoh) hardened Pharaoh's (his) heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die.

29 And Moses said, ^aThou hast spoken well (Heb as you have spoken), I will see thy face again no more. (Once more unannounced came the ninth stroke, more terrible than any that had preceded. A thick darkness covered the whole land, except Goshen. There was this peculiar phenomenon about it, that, not only were the people unable to see each other, but "neither rose any from his place for three days." It was literally, as Scripture has it, a "darkness which might be felt" - the darkness of a great sand-storm, such as the Chamsin or south-west wind sometimes brings in early spring, only far more severe, intense, and long. Let us try to realize the scene. Suddenly and without warning would the Chamsin rise, The air,

charged with electricity, draws up the fine dust and the coarser particles of sand till the light of the sun is hid, the heavens are covered as with a thick veil, and darkness deepens into such night that even artificial light is of no avail. And the floating dust and sand enter every apartment, pervade every pore, find their way even through closed windows and doors. Men and beasts make for any kind of shelter, seek refuge in cellars and out-of-the-way places from the terrible plague. And so, in utter darkness and suffering, three weary nights and long days pass, no one venturing to stir from his hiding. Once more, Pharaoh now summoned Moses. This time he would let all the people go, if only they would leave their flocks behind as pledge of their return. And when Moses refused the condition, the king "said unto him, Get thee from me, take heed to thyself; see my face no more; for in that day thou seest my face thou shalt die" (10:28). It was a challenge which sounded not strange in Moses' ears, for before this interview God had informed him what would happen,* and directed that Israel should prepare to leave. And Moses now took up the king's challenge, and foretold how after those terrible three days darkness "at midnight," Jehovah Himself would "go out into the midst of Egypt," and smite every firstborn of man and beast. Then would rise through the night a great lamentation over the land, from the chamber of the palace, where Pharaoh's only son** lay a-dying, to that of the hut where the lowliest maidservant watched the ebbing tide of her child's life. * The three first verses of Exodus 11 must have been spoken to Moses before his last interview with Pharaoh. Verse 1 should be rendered: "And Jehovah had said unto Moses," etc. They are inserted after 10:29, because they account for and explain the confident reply with which Moses met the challenge of Pharaoh. Evidently, 11:4, and what follows, form part of that reply of Moses to Pharaoh which begins in 10:29. ** If, as we have argued in this volume, the monarch under whom the Exodus took place was Thothmes II., it is remarkable that he left no son, but was succeeded by his widow; so that in that night Pharaoh's only son was slain with the firstborn of Egypt. But in Goshen all these three days was light and festive joy. For while thick darkness lay upon Egypt, the children of Israel, as directed by God, had already on the tenth of the month - four days before the great night of woe - selected their Paschal lambs, and were in waiting for their deliverance. And alike the darkness and the light were of Jehovah - the one symbolical of His judgments, the other of His favor. Edersheim.)

CHAPTER 11

Departing Israel authorized to ask for jewels and gold from their neighbours—The Lord promises to slay the firstborn in every Egyptian home—He puts a difference between the Egyptians and Israel.

1 AND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely ^athrust you out hence altogether.

2 Speak now in the ears of the people, and let every man ^aborrow (Heb ask) of his neighbour, and every woman of her neighbour, ^bjewels (or jewelry) of silver, and jewels of gold. (The second difficulty about the supposed direction to Israel to "borrow jewels of silver, and jewels of gold, and raiment," and so to "spoil the Egyptians," (Exodus 3:22) rests upon a simple misunderstanding of the text. Common sense even would indicate that, under the circumstances in which the children of Israel, at the last, left the land, no Egyptian could have contemplated a temporary loan of jewels, soon to be repaid. But, in truth, the word rendered in our Authorized Version by "borrowing," does not mean a loan and is not used in that sense in a single passage in which it occurs throughout the Old Testament. It always and only means "to ask" or "to request." This "request," or "demand" - as, considering the justice of the case, we should call it - was readily granted by the Egyptians. The terror of Israel had fallen on them, and instead of leaving Egypt as fugitives, they marched out like a triumphant host, carrying with them "the spoil" of their Divinely conquered enemies. Alfred Edersheim, Bible History Old Testament, The Exodus, Chapter 4. Adam Clarke, a Bible scholar, commented on the translation of the Hebrew word *sha'al* as "borrow." "This is certainly not a very correct translation: the original word . . . *shaal* signifies simply to

ask, request, demand, require, inquire, &c.; but it does not signify to *borrow* in the proper sense of that word, though in a very few places of Scripture it is thus used. In this and the parallel place, chap. xii. 35, the word signifies to *ask* or *demand*, and not to *borrow*, which is a *gross mistake*. . . . God commanded the Israelites to *ask* or *demand* a certain recompense for their past services, and he inclined the hearts of the Egyptians to *give* liberally; and this, far from a matter of *oppression, wrong*, or even *charity*, was no more than a very *partial recompense* for the long and painful services which we may say *six hundred thousand* Israelites had rendered to Egypt, during a considerable number of years. And there can be no doubt that while their heaviest oppression lasted, they were permitted to accumulate no kind of property, as all their gains went to their oppressors.” (*Bible Commentary*, 1:307.) The Egyptians, who seem to have been less hard-hearted than their pharaoh and more impressed with the powers of Moses, responded to this commandment, and the Israelites seem to have taken great wealth with them (see Exodus 12:35–36). Probably some of these spoils were later used in the construction of the golden calf (see Exodus 32:1–4) and in the building of the tabernacle (see Exodus 35:22–24). The wealth of the Egyptians also fulfilled the promise given to Abraham that the children of Israel would “come out with great substance” (Genesis 15:14). Institute Manual, 118)

3 And the LORD gave the people ^afavour in the sight of the Egyptians. Moreover the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh’s servants, and in the sight of the people.

4 And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:

5 And all the ^afirstborn in the land of Egypt shall die, from the ^bfirstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that *is* behind the mill; and all the firstborn of beasts.

6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a ^adifference between the Egyptians and Israel.

8 And all these ~~thy~~ (the) servants (of Pharaoh) shall come down unto me, and bow ~~down~~ themselves (down) unto me, saying, Get thee out, and all the people that follow thee(;) and after that I will go out. ~~And he went out from Pharaoh in a great anger.~~

9 And the LORD said unto Moses, Pharaoh shall (will) not hearken unto you; ~~that~~ (therefore) my wonders ~~may~~ (shall) be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh(, and they went out from Pharaoh, and he was in great anger.): ^aAnd the LORD (pharaoh) hardened Pharaoh’s (his) heart, so that he would not let the children of Israel go out of his land. (Elder Gerald N. Lund of the Seventy: “Individual agency is so sacred that Heavenly Father will never force the human heart, even with all His infinite power. Man may try to do so, but God does not. To put it another way, God allows us to be the guardians, or the gatekeepers, of our own hearts. We must, of our own free will, open our hearts to the Spirit, for He will not force Himself upon us” (“Opening Our Hearts,” Ensign or Liahona, May 2008, 33).)

Why did God give the Egyptians nine plagues? To allow them time to repent.

1. Water to blood (see Exodus 7:17–25)	Hapi (or Hopi)— controlled the waters of the Nile, which was itself considered sacred	See Revelation 8:8; 16:3–6
2. Frogs (see Exodus 8:2–6)	Heqt (or Heket)— goddess with a frog’s head	See Revelation 16:12–14
3. Lice, or gnats (see Exodus 8:16–17)	Seth—god of the earth; the earth was turned into lice, or gnats	
4. Flies (see Exodus 8:21–24)	Possibly Uachit— represented by a fly	See Doctrine and Covenants 29:18–20

5. Cattle dying (see Exodus 9:2–7)	Apis and Mnevis— bull gods; Hathor— goddess with a cow head; Khnum— a ram god	
6. Boils and blains (see Exodus 9:8–11)	Sekhmet—a goddess with power over disease; Sunu—the pestilence god; Isis— a goddess of healing	
7. Hail and fire (see Exodus 9:22–26)	Nut—the sky goddess; Osiris—the god of crops and fertility	See Revelation 8:7
8. Locusts (see Exodus 10:12–15)	Osiris—god of crops and fertility	See Revelation 9:3
9. Darkness (see Exodus 10:21–23)	Khepri, Re (or Ra) and Amun—sun gods	See Revelation 6:12; Doctrine and Covenants 45:42; Joseph Smith— Matthew 1:33
10. Death of the firstborn (see Exodus 12:12–30)	Pharaoh—considered a god, but had no power to save his own son from death; Isis— goddess who protected children	

CHAPTER 12

The Lord institutes the Passover, and the feast of unleavened bread—Lambs slain are without blemish—Israel saved by their blood—Firstborn of all Egyptians slain—Israel thrust out of Egypt after 430 years—No bones of paschal lambs shall be broken. (How long was Israel in bondage? 430 years.)

1 AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 This ^amonth shall be unto you the ^bbeginning of months: it shall be the first month of the year to you. (So significant was the event about to take place that the Lord commanded Israel to use this event as the beginning of their calendar. Thus the sacred calendar of Israelite feasts and festivals begins with the month of Abib (later called Nisan), which corresponds to late March and early April. The so-called “Jewish New Year,” which may come either in September or October, began while the Jews were captive in Babylon. Institute Manual, 118)

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house(;)÷(When is Passover? The first full moon after the first day of Spring, the first day is a high day and is treated as a Sabbath. What are some other significant events that happened in history on Passover? The birth of Christ. April 6, 1830 was Passover that year. April 3, 1836 was Passover that year. This is the date Elijah returned, as the Jews expected.)

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his ^aeating (ie capacity to eat) shall make your count for the lamb.

5 Your ^alamb shall be without blemish, a male ^bof the first year (Heb a year old): ye shall take *it* out from the sheep, or from the goats: (In similitude of the Lamb of God.)

6 And ye shall keep it up until the ^afourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. (By 3pm, like the Lamb that would be killed at 3pm at Golgotha, the last sacrifice)

7 And they shall take of the blood (In similitude of the atoning blood of Christ), and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and ^aunleavened bread; and with bitter herbs

they shall eat it. (The bitter herbs served to remind Israel of the bitter and severe bondage they had endured in Egypt.)

9 Eat not of it raw, nor ^asodden (Heb boiled...in) (or stewed) at all with water, but roast *with* fire; his head with his legs, and with the ^bpurtenance (ie edible parts) (internal organs) thereof. (Bones were not to be broken)

10 And ye shall let nothing of it ^aremain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; *with* your loins ^agirded, your shoes on your feet, and your staff in your hand; and ye shall eat it in ^bhaste: it is the LORD's passover.

12 For I will pass through the land of Egypt this night, and will smite all the ^afirstborn in the land of Egypt, both man and beast; and against all the ^bgods of Egypt I will execute ^cjudgment: I am the LORD.

13 And the blood shall be to you for a ^atoken (Heb sign) upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

14 And this ^aday shall be unto you for a ^bmemorial; and ye shall keep it a ^cfeast to the LORD throughout your generations; ye shall keep it a ^dfeast by an ordinance ^efor ever. (“The Feast of the Passover was fulfilled in that form in the crucifixion of Jesus Christ. The Passover was a law given to Israel which was to continue until Christ, and was to remind the children of Israel of the coming of Christ who would become the sacrificial Lamb. After he was crucified the law was changed by the Savior himself, and from that time forth the law of the sacrament was instituted. We now observe the law of the sacrament instead of the Passover because the Passover was consummated in full by the death of Jesus Christ. It was a custom looking forward to the coming of Christ and his crucifixion and the lamb symbolized his death. . . . “The word forever used in the Old Testament does not necessarily mean to the end of time but to the end of a period.” (Smith, *Answers to Gospel Questions*, 5:153–54.) In this simple but impressive manner the Savior instituted the ordinance now known as the sacrament of the Lord’s supper. With the suffering of Gethsemane, the sacrifice of Calvary, and the resurrection from a garden tomb, Jesus fulfilled the ancient law and ushered in a new dispensation based on a higher, holier understanding of the law of sacrifice. No more would men be required to offer the firstborn lamb from their flock, because the Firstborn of God had come to offer himself as an infinite and eternal sacrifice. Just as the Passover was a covenant of protection for ancient Israel, the sacrament is a new covenant of safety for us. Howard W. Hunter, CR, Apr 1985, p. 22-24. Jeffrey R. Holland: Do we see [the sacrament] as our Passover, remembrance of our safety and deliverance and redemption? With so very much at stake, this ordinance commemorating our escape from the angel of darkness should be taken more seriously than it sometimes is. It should be a powerful, reverent, reflective moment. It should encourage spiritual feelings and impressions. CR, Oct 1995, p. 89. The night before he was sacrificed, he, the great Paschal Lamb, after partaking of the ancient feast with his disciples, instituted in its stead the Lord’s Supper, commanding them to observe it thenceforth. The Supper and the Passover were both designed to commemorate the Savior’s atonement; but in the Passover the pointing was forward, to an event yet to come, while in the Supper the indication is backward, to an event that has already taken place. It was about the same hour of the day when the paschal lamb was offered in the temple at Jerusalem, that Christ died on Calvary, the substance and the shadow thus corresponding. Orson F. Whitney, *Gospel Themes*, p. 113-114.)

15 Seven days shall ye eat ^aunleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be ^bcut off from Israel.

16 And in the first day *there shall be an* holy ^aconvocation, (or assembly) and in the ^bseventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

17 And ye shall observe *the* ^afeast of ^bunleavened bread; for in this selfsame day have I brought your

^carmies (or hosts) out of the land of Egypt: therefore shall ye observe this day in your generations ^dby (or as a permanent law) an ordinance for ever.

18 ¶ In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a ^astranger, (or sojourner) or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread. (Leaven, or yeast, was seen anciently as a symbol of corruption because it so easily spoiled and turned moldy. Jesus used this imagery when He warned the disciples of the “leaven of the Pharisees” (Matthew 16:6), meaning their corrupt doctrine (see Matthew 16:6–12). In the law of Moses no leaven could be offered with the trespass offering (see Leviticus 6:17), suggesting that the offering must be without any corruption. For the Israelites, eating the unleavened bread symbolized that they were partaking of the bread which had no corruption or impurity, namely, the Bread of Life, who is Jesus Christ (see John 6:35). The careful purging of the household of all leaven (see Exodus 12:19) was a beautiful symbol of putting away all uncleanness from the family. Paul drew on this imagery of the unleavened bread when he called upon the Corinthian Saints to put away sin from their lives (see 1 Corinthians 5:7–8). (Note: Christ’s comparison of the kingdom of heaven to leaven does not refer to yeast’s tendency to spoil but to the fact it causes dough to rise or swell [see Matthew 13:33].))

21 ¶ Then Moses called for all the elders of Israel, and said unto them, ^aDraw (or select) out and take you a ^blamb according to your ^cfamilies, and kill the ^dpassover. (ie Passover lamb.)

22 And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side posts with the ^ablood that *is* in the bason; and none of you shall go out at the door of his house until the morning.

23 For the LORD will ^apass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will ^bpass over the door, and will not ^csuffer (or allow) the ^ddestroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your ^achildren shall say unto you, What mean ye by this service?

27 That ye shall say, It *is* the ^asacrifice of the LORD’s ^bpassover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and ^cdelivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the LORD had ^acommanded Moses and Aaron, so did they. (Similarities between the Passover and the atonement of Jesus Christ: 1. First born male lamb without blemish. The Savior is the firstborn Son of God, the Lamb of God without spot or blemish. 2. The children of Israel were to sprinkle the blood of the lamb on their doorposts to save their firstborn from death. The Savior’s blood which he shed in Gethsemane and on the cross, cleanses the faithful and saves them from spiritual death. 3. The children of Israel were to eat unleavened bread. Leaven or yeast was seen anciently as a symbol of corruption because it so easily spoiled and turned moldy. For the Israelites, eating the unleavened bread symbolized that they were partaking of the bread which had no corruption or impurity, namely the Bread of Life, who is Jesus Christ. The removal of leaven from their homes also suggested repentance or the removal of sin from a person’s life. 4. The children of Israel were to eat the Passover meal in haste. Like the Israelites, we need to respond eagerly and immediately to the deliverance that the Savior offers us. Additionally, Elder Bruce R. McConkie noted the similarities between the smiting of disobedient and hard-hearted Egypt and the spiritual death of those who refuse to hearken to the Firstborn of God. There is however, one additional comparison that could be made. In the typology of the Passover, the children of God (Israel) are in bondage to an evil power

(Egypt). Similarly, all of God's children come into a world of sin and may find themselves in bondage to Satan and the powers of sin. (Slavery) Thus the Pharaoh could be thought of as a type or symbol of Satan. In light of this truth, it should be noted that what finally released the children of Israel from the bondage of the pharaoh (the symbol of Satan) was the death of the firstborn of Egypt. In like manner, the atoning sacrifice of the Firstborn Son of God freed the children of God from death, a bondage to Satan. How do we escape from the bondage of Satan today? Through Faith in Christ, repentance, baptism and the gift of the Holy Ghost. At the last supper, the Savior instituted the Sacrament in place of the Passover. As the Passover was a covenant of protection for ancient Israel, the sacrament is a new covenant of safety for us. Today the Jews still teach their children about the Passover. We should be teaching our own children about the significance of the Sacrament. "This sacred memorial, a reminder to God's people of what he had done, and would yet do, was observed in Israel, by divine appointment, until the coming of Christ. The night before he was sacrificed, he, the great Paschal Lamb, after partaking of the ancient feast with his disciples, instituted in its stead the Lord's Supper, commanding them to observe it thenceforth. The Supper and the Passover were both designed to commemorate the Savior's atonement; but in the Passover the pointing was forward, to an event yet to come, while in the Supper the indication is backward, to an event that has already taken place. It was about the same hour of the day when the paschal lamb was offered in the temple at Jerusalem, that Christ died on Calvary, the substance and the shadow thus corresponding." (Orson F. Whitney, *Gospel Themes*, p. 113-114)

29 ¶ And it came to pass, that at midnight the LORD ^asmote all the ^bfirstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for *there was* not a house where *there was* not one ^adead.

31 ¶ And he called for Moses and Aaron by night, and said, Rise up, *and* get you ^aforth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

33 And the Egyptians were ^aurgent upon the people, that they might send them out of the land in haste; for they said, ~~We be all dead men.~~ (We have found our first-born all dead; therefore get ye out of the land lest we die also.)

34 And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they ^aborrowed (or asked) of the Egyptians jewels of ^bsilver, and jewels of gold, and ^craiment: (or clothing)

36 And the LORD gave the people ^afavour in the sight of the Egyptians, so that they ^blent (or let them have) unto them *such things as they required*. And they ^cspoiled (or despoiled) the Egyptians.

37 ¶ And the children of Israel ^ajourneyed from ^bRameses to Succoth, about ^csix hundred thousand (men) on foot ~~that were men,~~ ^bbeside (besides women and) children. (How many people comprised Israel's family after these 430 years? Exodus 12: 37-38 about 600,000 men. The figure given here of six hundred thousand men agrees approximately with the official census of the Israelites given in Numbers 1: 45-46. Men means only the males twenty years and older who were capable of going to war. This fact means that the total company could easily have been over 2,000,000 people.)

38 And ^aa mixed multitude (Heb a blending of many; ie of other peoples) went up also with them; and flocks, and herds, *even* very much cattle.

39 And they baked ^aunleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were ^bthrust out of Egypt, and could not tarry, neither had they prepared for themselves any ^cvictual. (Heb provisions)

40 ¶ Now the ^asojourning of the children of Israel, who dwelt in Egypt, **was four hundred and thirty years.**

41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to

pass, that all the hosts of the LORD went out from the land of Egypt.

42 It is a night ^ato be much ^bobserved (Heb the Lord watched to bring them out) unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of ^cIsrael in their generations. (Elder Richard G. Scott of the Quorum of the Twelve Apostles, “Repentance and obedience are absolutely essential for the Atonement to work its complete miracle in your life. . . . “The Atonement was a selfless act of infinite, eternal consequence. . . . Through it the Savior broke the bonds of death. . . . It opens the gates to exaltation for all who qualify for forgiveness through repentance and obedience” (“The Atonement Can Secure Your Peace and Happiness,” Ensign or Liahona, Nov. 2006, 42).)

43 ¶ And the LORD said unto Moses and Aaron, This is the ordinance of the ^apassover: There shall no ^bstranger eat thereof:

44 But every man’s servant that is ^abought for money, when thou hast circumcised him, then shall he eat thereof.

45 A foreigner and a hired servant shall not eat thereof. (Non-members were not to eat the Passover.)

46 In one house shall it be eaten; thou shalt not carry forth ^aought (or any) of the flesh ^babroad out of the house (or outside); neither shall ye ^cbreak a ^dbone thereof. (The Savior shall not have one of his bones broken.)

47 All the congregation of Israel shall keep it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be ^acircumcised, and then let him come near and keep it; and he shall be as one that is ^bborn in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the ^aLORD commanded Moses and Aaron, so did they.

51 And it came to pass the selfsame day, that the LORD did ^abring the children of Israel out of the land of Egypt by their armies.

CHAPTER 13

Firstborn of man and of beasts to be sanctified unto the Lord—Feast of unleavened bread to be kept in land of Canaan—Moses takes Joseph’s bones out of Egypt—The Lord attends Israel in a pillar of a cloud by day and a pillar of fire by night.

1 AND the LORD spake unto Moses, saying,

2 ^aSanctify (or consecrate) unto me all the ^bfirstborn, whatsoever ^copeneth the ^dwomb among the children of Israel, both of man and of beast: it is mine.

3 ¶ And Moses said unto the people, Remember this day, in which ye came out from ^aEgypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten.

4 This day ^acame ye out (Heb you are to come out) in ^bthe month ^cAbib. (ie the first month of spring)

5 ¶ And it shall be when the LORD shall ^abring thee into the land of the ^bCanaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he ^csware unto thy fathers to give thee, a land ^dflowing with milk and honey, that thou shalt keep this service in this month.

6 Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD.

7 Unleavened bread shall be eaten seven days; and there shall no ^aleavened bread be seen with thee, neither shall there be ^bleaven seen with thee ^cin all thy quarters (or within all your borders).

8 ¶ And thou shalt ^ashew (Heb tell) thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt.

9 And it shall be for a ^asign unto thee upon thine hand, and for a ^bmemorial between thine eyes, that the LORD’s law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance ^ain his season (Heb at the appointed time) from year to year.

11 ¶ And it shall be when the LORD shall bring thee into the land of the ^aCanaanites, as he ^bswore unto thee and to thy fathers, and shall give it thee,

12 That thou shalt set apart unto the LORD ^aall that openeth the matrix (ie all the firstborn), and every ^bfirstling that cometh of a beast which thou hast; the males shall be the LORD's.

13 And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the ^afirstborn of man among thy children shalt thou redeem.

14 ¶ And it shall be when thy ^ason ^basketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD ^cbrought us out from Egypt, from the house of ^dbondage:

15 And it came to pass, when Pharaoh would hardly let us go, that the LORD ^aslew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.

16 And it shall be for a token upon thine hand, and for ^afrontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest ^aperadventure (or perhaps) the people ^brepent when they see war, and they ^creturn to Egypt:

18 But God ^aled the people about, through the way of the wilderness of the Red sea: (Some believe that the translation should read "Reed Sea," but the Book of Mormon and Doctrine and Covenants both call it the "Red Sea.") and the children of ^bIsrael went up ^charnessed (or equipped for battle) out of the land of Egypt. ("The route Israel was to go was indicated by a pillar of fire signifying the presence of the Lord going before them. They would have had a short journey had they been ready and capable of following the coastal route through Philistine lands to Canaan" (Rasmussen, *Introduction to the Old Testament*, 1:80). Their faith, however, was not yet sufficient for such a task. God does not require a trial too great for one's faith. (See 1 Corinthians 10:13.) The phrase they "went up harnessed" (Exodus 13:18) seems to imply organization and orderliness and probably preparation for possible attack. Although the logistics of taking up to two million people into the wilderness is absolutely staggering, this verse suggests that it was not a disorganized flight but rather an orderly exodus. Institute Manual, 120)

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my ^abones away hence with you.

20 ¶ And they took their journey from ^aSuccoth, and encamped in Etham, in the edge of the wilderness.

21 And the ^aLORD went before them by day in a pillar of a ^bcloud, to ^clead them the way; and by night in a ^dpillar of fire, to give them light; to go by day and night:

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

Exodus Plan of Redemption

Israel in the Promised Land	Premortality with Father
Dissension	War in Heaven
Joseph and Israel into Egypt	Sent to Earth to Be Proven
Pharaoh Who Knew Not Joseph	Satan Seeks Our Misery
Israel in Bondage in Egypt	Captive of the Devil
Moses Called to Help Deliver Us	Christ Is Our Redeemer
Israel is liberated through the death of the firstborn	Jesus Christ, the Firstborn of the Father, liberates mankind through the atonement
Crossing of the Red Sea	Baptism and Other Ordinances
Burying the Pharaoh's Forces	Begin Putting Off the World
Cloud and Pillar of Fire	Guided by the Holy Ghost

Manna from Heaven	Sustained by the Word of God
Mount Sinai and the Tabernacle	Temple Worship
Covenants, Ordinances and Law of Moses	Covenants, Ordinances, higher law of Christ
Forty Years of Wilderness	Trials and Tests of Life
Old Generation Dies Off	Process Continues of Putting Off the World and Becoming a New Creature in Christ
Joshua Leads Israelites into Canaan	Jesus Leads Us Home

Thy People Shall Be My People and Thy God My God: The 22d Annual Sidney B. Sperry Symposium, Thomas R. Valletta)

The Passover was symbolic of the Atonement of Jesus Christ:

- a. The Passover, which the children of Israel were to remember always, marked the beginning of new life. The Atonement, which we must always remember, gives us new spiritual life (see Exodus 12:1–2, 14; see also Alma 11:45; Moroni 4:3).
- b. The lamb represented Jesus Christ, the “Lamb of God” (see Exodus 12:3; see also John 1:29–36).
- c. The lamb was male and “without blemish” (without imperfection) and symbolized Christ’s perfection (see Exodus 12:5; see also Hebrews 4:15).
- d. The lamb was killed. Its blood symbolized the blood of Jesus Christ (see Exodus 12:6–7, 13; see also Alma 21:9).
- e. Egypt’s false gods were judged and smitten, symbolizing Christ’s Atonement overcoming evil (see Exodus 12:12).
- f. The killing of the firstborn in Egypt led to the release of the children of Israel. The death of Christ, the Firstborn of God, frees us spiritually (see Exodus 12:12; 13:14–15; see also Colossians 1:13–18; D&C 93:21).
- g. The “destroyer” passed over the children of Israel. The Atonement saves us from the power of Satan (see Exodus 12:21–23, 26–27).
- h. The Passover began the Israelites’ journey to the promised land. Christ brings us into the celestial kingdom (see Exodus 12:25; see also Alma 37:45).
- i. No bone of the lamb could be broken, just as Jesus would suffer no broken bones (see Exodus 12:46; see also Psalm 34:20; John 19:31–36).