

Come Follow Me

Exodus 7-13



Exodus 7.8-13



Since **the devil lives in a nonmortal existence**, he is able to perform signs and miracles. However, being limited to his own sphere and being unsaved himself, **he has power to deceive but not to save or redeem**. Thus the Lord warned us, “He that seeketh signs shall see signs, but not unto salvation” (D&C 63:7). (Robert J. Mathews, *Selected Writings of Robert J. Matthews*, [Salt Lake City: Deseret Book, 1999], p. 525-527.)

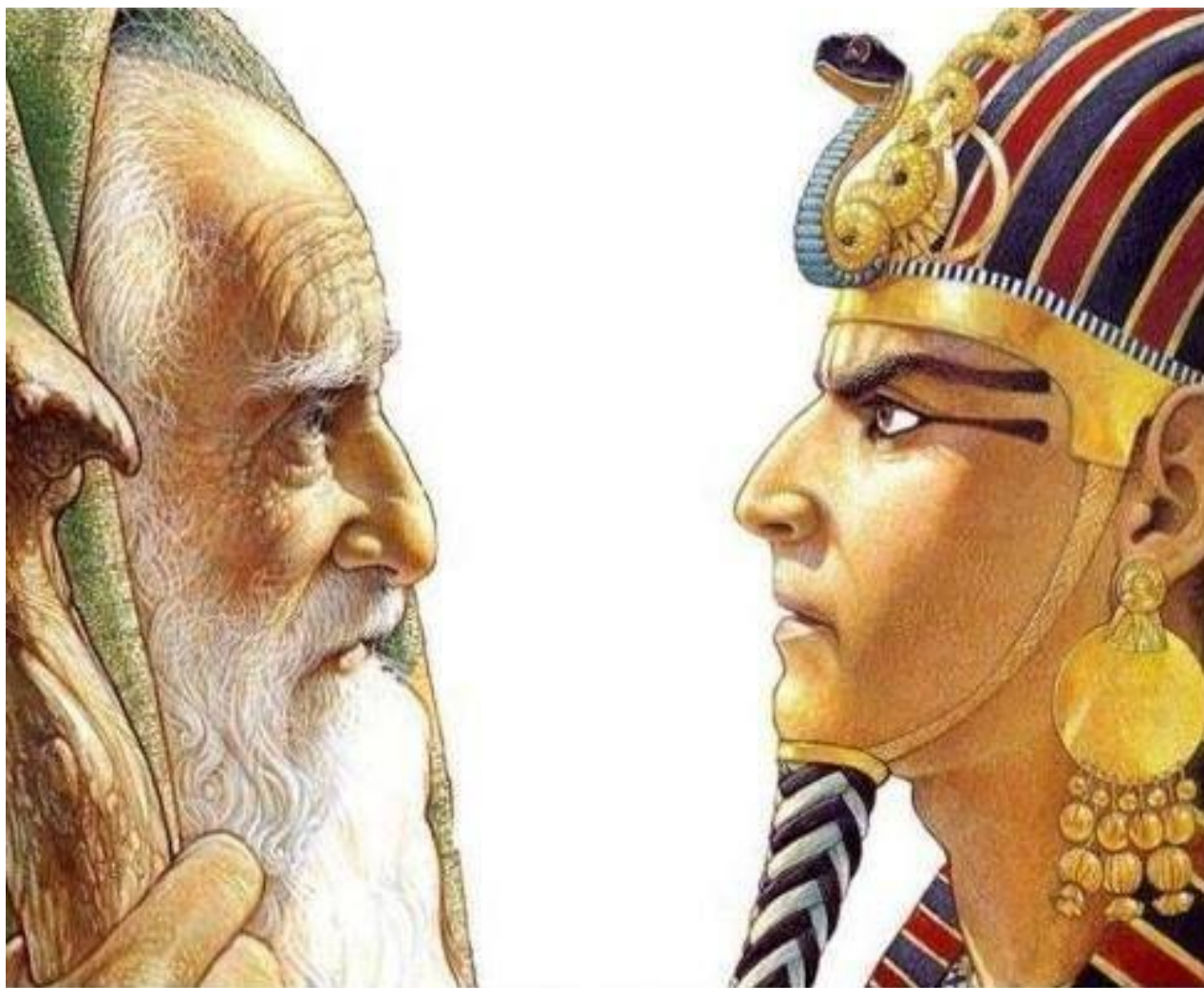


Replicating the miracles

Replicating the miracles

“... 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.” (Joseph Fielding Smith, *Answers to Gospel Questions*, 1:176, 178.)

A
Smackdown
of the Gods



God's power as compared to the Egyptian pantheon

The Plagues and the Gods and Goddesses of Egypt

Plagues	References	Possible Egyptian Gods and Goddesses of Egypt Attacked by the Plagues*
1. Nile turned to blood	Exodus 7:14-25	Hapi (also called Apis), the bull god, god of the Nile; Isis, goddess of the Nile; Khnum, ram god guardian of the Nile; and others
2. Frogs	8:1-15	Heqet, goddess of birth, with a frog head
3. Gnats	8:16-19	Set, god of the desert
4. Flies	8:20-32	Re, a sun god; or the god Uatchit, possibly represented by the fly
5. Death of livestock	9:1-7	Hathor, goddess with the cow head; Apis, the bull god, symbol of fertility
6. Boils	9:8-12	Sekhmet, goddess with power over disease; Sunu, the pestilence god, Isis, goddess of healing
7. Hail	9:13-35	Nut, the sky goddess; Osiris, god of crops and fertility; Set, god of storms
8. Locusts	10:1-20	Nut, the sky goddess; Osiris, god of crops and fertility
9. Darkness	10:21-29	Re, the sun god; Horus, a sun god; Nut, a sky goddess; Hathor, a sky goddess
10. Death of the firstborn	11:1-12:30	Min, god of reproduction; Heqet, goddess who attended women at childbirth; Isis, goddess who protected children; Pharaoh's firstborn son, a god

Exodus 7.14-11.10 The Plagues

The fact that the plagues were selective (that is, sent upon the Egyptians but not the Israelites) adds to their miraculous nature. God often works through natural means to bring about His purposes, but that fact does not lessen the miraculous nature of His work. In the plagues and eventual deliverance of Israel from the bondage of Egypt is a record of remarkable and miraculous intervention by God in behalf of His children. **How He actually intervened is not nearly so significant as that He did intervene.** (*O.T. Institute Manual*)



Plagues 1-3: Water into blood, frogs, lice – Ex.7.14-8.20



Flies: Plague #4 – Exodus 8.21-32

Pestilence: Plague #5 – Exodus 9.1-7

דֶּבֶר *deber* = pestilence, murrain, plague.

The Greek translation of Ex. 9.3 reads as follows:

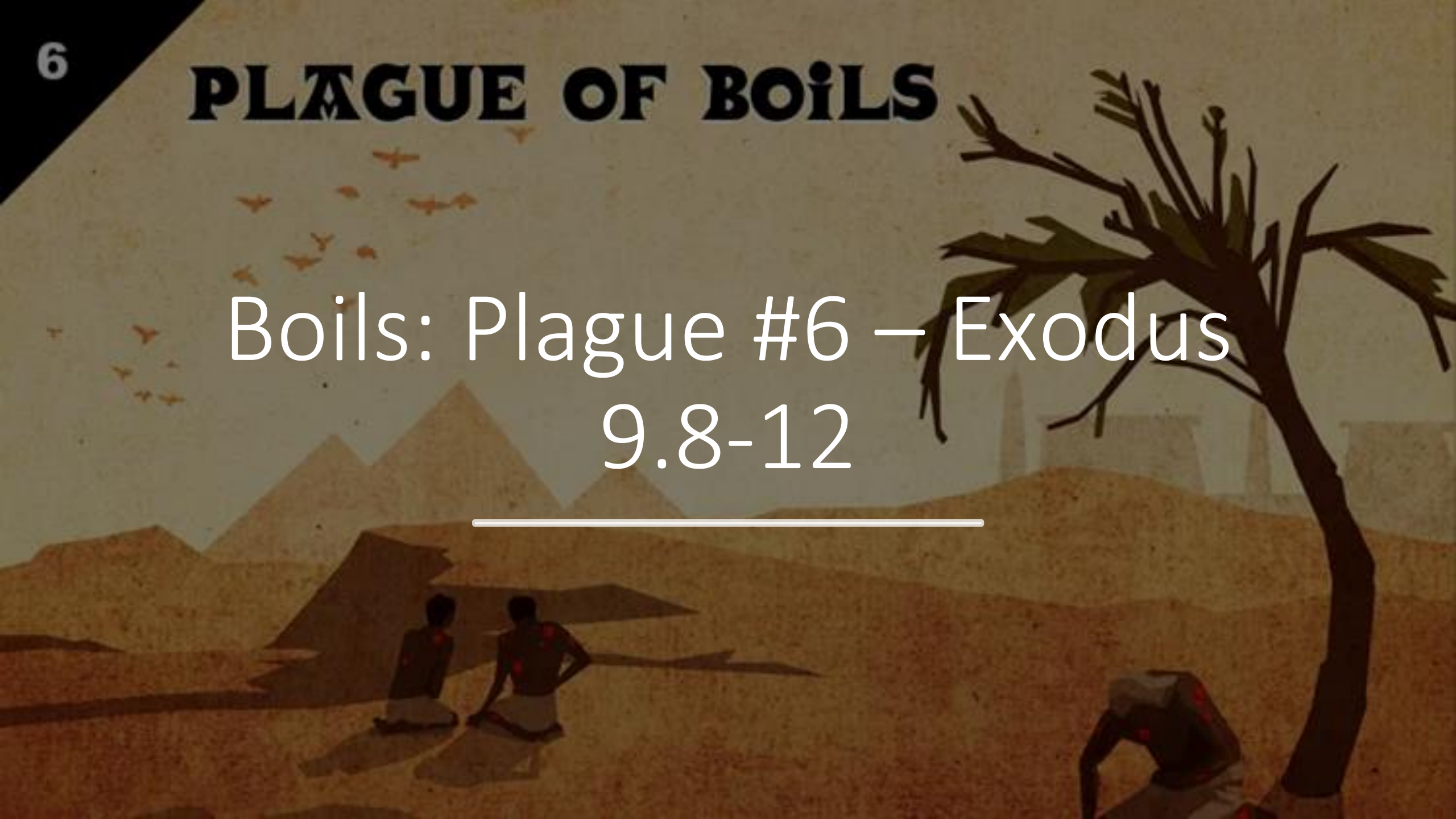
ἰδοὺ χεὶρ κυρίου ἐπέσται ἐν τοῖς **κτήνεσιν** σου τοῖς ἐν τοῖς πεδίοις ἐν τε τοῖς **ἵπποις** καὶ ἐν τοῖς **ὑποζυγίοις** καὶ ταῖς καμήλοις καὶ **βουσὶν** καὶ **προβάτοις** θάνατος μέγας σφόδρα.

My translation: Behold, the hand of the Lord is set against your **cattle** in the field and against the **horses** and **those under the yoke** and the camels and the **oxen** and the **sheep**, an exceedingly massive death (θάνατος μέγας σφόδρα).

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PLAGUE OF BOILS

Boils: Plague #6 — Exodus
9.8-12



Hail: Plague
#7 – Exodus
9.13-35





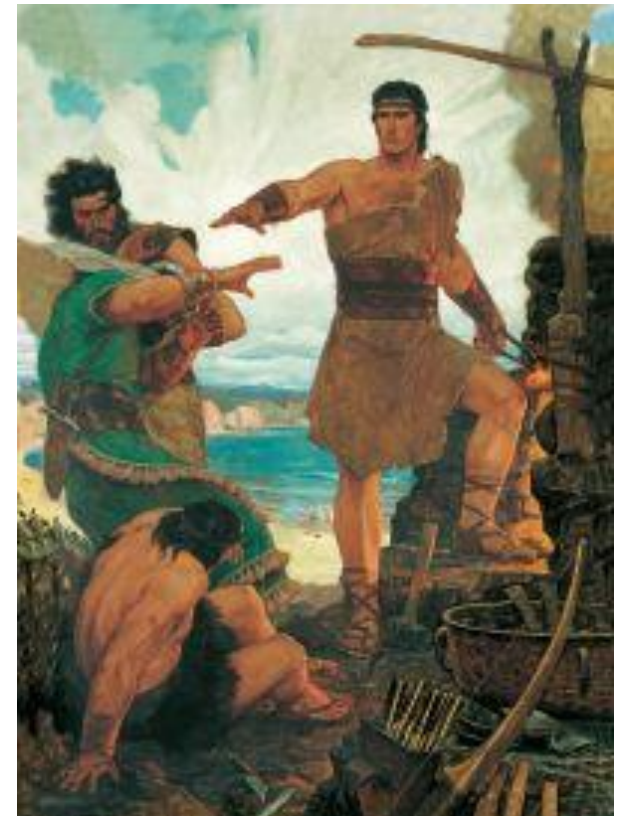
Locusts: Plague
#8 - Exodus
10.1-20

Darkness:
Plague #9
Exodus 10.21-
29



Putting it all together

What the plagues tell us regarding the nature of God. We see throughout this narrative a loving God who wants to inflict the least amount of punishment possible to get the greatest results. **The plagues start small, increasing in their intensity** as Pharoah's heart is "hardened."



Putting it all together

In the first recording of Laman and Lemuel's opposition to truth, we read that "with power, being filled with the Spirit," Lehi was able to cause their "**frames (to) shake**" (1 Ne. 2.14). This was the beginning of God working to reclaim these rebellious men. Later we see that Laman and Lemuel physically abuse Nephi and Sam (1 Ne. 3.28). With the **appearance of an angel**, they cease (1 Ne. 3.29-31). Later the brothers tie up Nephi with cords, seeking to abandon him in the wilderness to die of exposure ([1 Ne. 7.16](#)). After being loosed miraculously by God, their anger increases, and it is only **the pleading of the daughters of Ishmael** that softened their hearts ([1 Ne. 7.19-20](#)).

Putting it all together

The intensity of these messages increase in Nephi's narrative, as they are on the sea heading to the Americas. At this point in the story, not even the tears of women would work ([1 Ne. 18.19](#)), nor the words of an aging prophet Lehi (1 Ne. 18.17). **Nothing but “the power of God which threatened them with destruction”** caused Laman and Lemuel to free Nephi, as the power of **the mighty sea** forced their hand ([1 Ne. 18.20](#)).



Nephi and Moses' Exodus: Some Similarities



Both the story of Moses in Exodus and Nephi's exodus through the sea have an important woman who plays a role in the battle with chaos: Nephi's wife in the Book of Mormon account (1 Ne. 18.19), and Miriam in the "Song of the Sea" as found in Exodus 15.



Theme	Documentation	Similarities
Killing and fleeing	Ex. 2:11–15 1 Ne. 4:18, 38	Both Moses and Nephi fled into the wilderness after killing a repressive public figure; their flight prevented their being detected.
An exceedingly high mountain	Moses 1:1 1 Ne. 11:1	Both were caught up to a mountain where they received comprehensive revelation to ground and guide them as prophets.
Scattering and gathering	Deut. 4:26–31 1 Ne. 12:19–23; 13:30, 34–42	Both saw and prophesied a future scattering and destruction of their people because of wickedness as well as a latter-day restoration.
Speaking with God	Ex. 33:11; Num. 12:8; Moses 1:2, 31 1 Ne. 11:1, 12, 21; 2 Ne. 11:2; 31:4–15; 33:6	Both Moses and Nephi saw and spoke with the Lord.

An unexpected calling	Moses 1:6, 26; Ex. 3:1 1 Ne. 2:19–24	Neither Moses nor Nephi were of high birth, office, or other social or natural distinction at the time of their prophetic calling. Moses was a refugee from Egypt and a shepherd in Midian; Nephi was the fourth son of Lehi and a refugee from Jerusalem.
Vision of nations	Moses 1:8, 27–30 1 Ne. 11–14	Both were shown the future peoples of the world and the Lord’s purposes for them.
Leadership	Ex. 3:10; 12:51 1 Ne. 2; 17:43	Both were major figures in leading people out of wicked places.
Power over the elements	Ex. 14:13–22 1 Ne. 17–18	Moses parted the Red Sea by the power of God; Nephi calmed the storm and made the Liahona to function “according to [his] desires.”
Promised land	Num. 13; Deut. 1 1 Ne. 2:20	Both led their people safely to the promised land, though Moses was not permitted to enter his.

Travel through the wilderness	Ex. 14:12 1 Ne. 17:20	Both entailed years of difficult desert conditions, murmuring by the people, longing among the people for the lives they left behind.
Rebellion and plots	Ex. 17:4; Num. 14:5–10 1 Ne. 16:37; 17:48; 2 Ne. 5:3	Murmuring got to the point that there were attempts made on the lives of both Moses and Nephi.
Reconciliation	Ex. 17:1–7; Num. 14–16; 20:1–13; 21:5–9; 23 1 Ne. 3:28–31; 7:6–22; 17–18	Following divine manifestations of power, accounts of murmuring often ended in reconciliation between God and the murmurers.
Charges of usurpation	Ex. 2:13–14; Num. 16:3, 13 1 Ne. 16:38	Both Moses and Nephi were accused of usurping leadership and being driven by thoughts of self-promoted grandeur.

Divine guidance in the wilderness	Ex. 13:21–22 1 Ne. 16:10, 16, 28–31; 18:21–22	For ancient Israel there was a cloud by day and pillar of light by night; for Lehi's party it was the Liahona.
Threat of starvation	Ex. 16:2–16 1 Ne. 16:19, 30–31	Both accounts tell how starvation was averted when food was provided through divine intervention.
Filled with the power of God	Ex. 34:29–30 1 Ne. 17:48, 52–55	The people were afraid of Moses when he came down from Sinai; Nephi's brothers at one point were afraid to touch him "for the space of many days."
Founding texts	Genesis–Deuteronomy Large and small plates	These texts provided religious and prophetic guidance for centuries and established a record-keeping tradition.

Building sanctuaries	Ex. 25–27; 36–9 2 Ne. 5:16	Moses built the tabernacle, which was the pattern for Solomon’s temple, which was in turn the pattern for Nephi’s temple.
Consecrating priests	Ex. 28–29; Lev. 8; Num. 8 2 Ne. 5:26	Moses and Nephi consecrated priests with authority to administer religious matters; in both cases, they were brothers to the prophet.
Religious law	Ex. 20:2–17 2 Ne. 5:10; 11:4; 25:24–27	Moses gave the Ten Commandments, Nephi the doctrine of Christ (though the Nephites also kept the law of Moses until it was fulfilled).
Appointment of a successor	Deut. 34:9 Jacob 1:9, 18	Moses “laid his hands” on Joshua to be Israel’s leader; Nephi appointed a man to be king and ruler and his brothers Jacob and Joseph to carry on his spiritual role.

Source: Noel Reynolds, The Israelite Background of Moses Typology in the Book of Mormon, *BYU Studies*, 44:2.



Exodus 12

Without blemish – v. 5

Male – v. 5

The lamb is killed – v. 6

Lamb's blood saves Israel – v. 7, 13, 22-23

Not one bone shall be broken – v. 46 (see John 19:31-36)

He “smote the Egyptians” – v. 27



Types in Exodus



Variations of the Tradition

1. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. (Exodus 12:8-9 KJV)
2. And thou shalt roast and eat it in the place which the Lord thy God shall choose: and thou shalt turn in the morning, and go unto thy tents. (Deuteronomy 16:7 KJV)
3. And you shall boil it and eat it at the place which the Lord your God will choose; and in the morning you shall turn and go to your tents. (Deuteronomy 16:7 RSV)

Passover Problems

Both Exodus 12 and Deuteronomy 16 require all Israelite families to slaughter and consume an animal as a Passover ritual. But they differ on details: Exodus 12.5 stipulates that the offering must be a lamb or kid, while Deuteronomy 16.2 allows one to bring the offering from the flock of the heard—that is, in addition to sheep and goats, large cattle are permissible. Whereas Exodus 12.8 directs Israelites to roast the offering [and explicitly NOT to boil it or eat it raw], Deuteronomy 16.6-7 require that the offering be boiled. (Benjamin D. Sommer, *Revelation and Authority: Sinai in Jewish Scripture and Tradition*, p. 136)

It is noteworthy that Exodus presents the Passover as a family meal whereas Deuteronomy presents it as a pilgrimage meal held in only one place, namely the Temple in Jerusalem.



Passover Problems

To sum up:

Exodus 12: roast the lamb or kid (do not boil it) and eat it at home.

Deuteronomy 16: boil an animal from the herd and eat it in Jerusalem.

No matter what you do, you're going to disobey one of these laws.

Enter Chronicles!

And then along comes the book of Chronicles, which attempts (somewhat awkwardly but still ingeniously) to harmonize at least one aspect of the two laws: “They ***boiled*** the Passover offering ***in fire***, in accordance with the law,” the underlined phrase alerting us to the fact that this author feels some obligation to account for both laws in order to be “in accordance with the law.” (2 Chronicles 35:13)

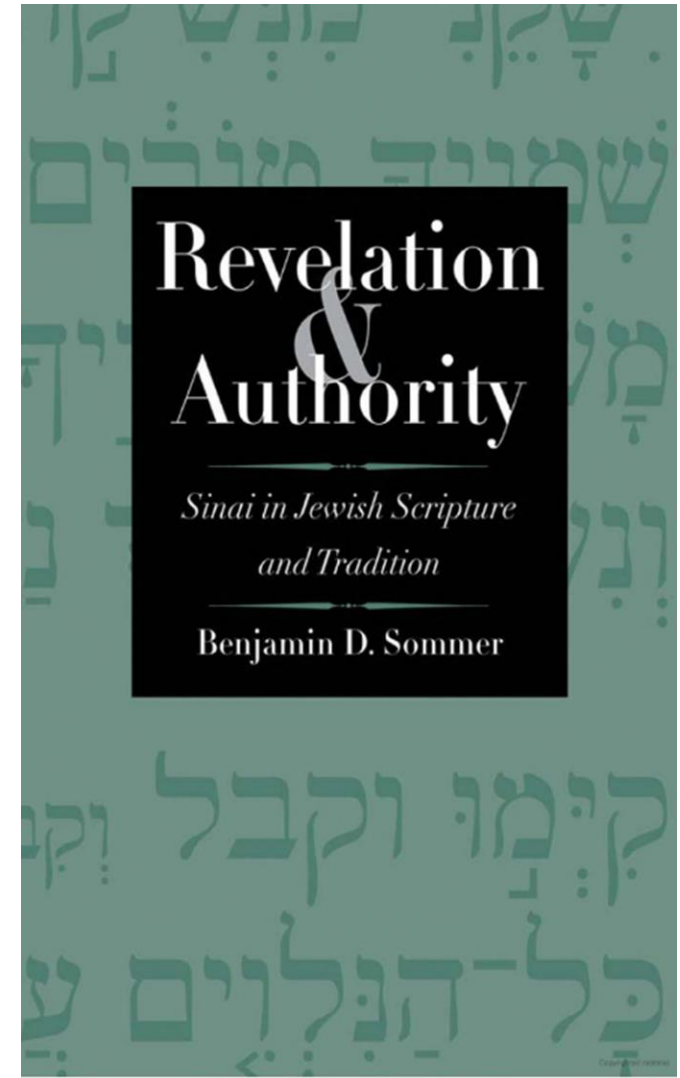
Sommer’s point is that biblical authors, though they believed that legal obligations were central, nevertheless adapted—interpreted—God’s revelation as they saw fit. But—and this is Sommer’s point—**we should not think of the later text of Deuteronomy messing with the original, authoritative Passover law in Exodus.**

(Peter Enns, Another Thought on Contradictions: The Biblical Writers Didn’t Record God’s Revelation—They Interpreted It. See: <https://peteenns.com/contradictions-biblical-writers-interpreted/>)

Authorship

A scribe who added a line, even rephrased a sentence, or combined two texts did not regard himself as the author, and no one person was the “real” author. As a desire to attribute texts to particular authors became more common over time in ancient Israel, scribes connected texts with specific figures, but putting their own names on texts they were transmitting would have been grossly inappropriate. In such a situation, attribution to a respected symbolic figure from the past was culturally sensible.

(Sommer, Benjamin D. *Revelation and Authority : Sinai in Jewish Scripture and Tradition*, Yale University Press, 2015, 140-141.)





The Lord smote all
the firstborn – Ex.
12.29

"There was a great cry in Egypt..." - Ex. 12.30.

Ex. 12.37 - 2.5 Million Israelites?

There is lots of flexibility here with the numbers. Putting this to a literal count of 2.5 million people, **taking אלף to literally mean 1,000 can make this difficult**. The Hebrew word *'elep*, translated as “thousand,” can mean other things. *Eleph* can mean 1,000 or it can mean a company, or a family, or leader. Kitchen writes, “It is plain that in other passages in the Hebrew Bible there are clear examples where *elep* makes no sense if translated “thousand” but good sense if rendered otherwise as “leader” or the like. Kitchen puts Israel’s numbers at around 20K.

See: Kitchen, *On the Reliability of the Old Testament*, p. 264.

A mixed
multitude
went up with
them... Ex.
12.37



Milk and Honey – Exodus 13.5

Milk and Honey: A recurrent symbol of the land's fertility. Milk and Honey are seen as two of nature's nurturing elements that require no agricultural knowledge. **Milk and Honey are also connected to the image of the tree, lady wisdom,** and images of holiness and creation (Proverbs 3.18). Honey and bees were also connected to **divine foresight**, because bees were able to predict weather, something that ancient writers observed them able to choose to stay close to their hives or venture beyond, depending upon the weather conditions.

Aristotle writes: “Bees can tell the approach of rough weather or of rain; and the proof is that they will not fly away, but even while it is as yet fine they go fluttering about within a restricted space, and the bee-keeper knows from this that they are expecting bad weather.”

([Aristotle, History of Animals 9.40](#); Pliny, Natural History 11.10. See also: Daryn Lehoux, Why does Aristotle think bees are divine? Proportion, triplicity and order in the natural world, [The British Journal for the History of Science](#) , Volume 52 , Issue 3 , September 2019 , pp. 383 – 403.)





Exodus 13.8-9

A pillar of a
cloud... a
pillar of fire
– Ex. 13.21

