

Day 86 - MONDAY: January 30th

Exodus 9

Exodus 9:1–35 NKJV

Then the LORD said to Moses, "Go in to Pharaoh and tell him, 'Thus says the LORD God of the Hebrews: "Let My people go, that they may serve Me. For if you refuse to let them go, and still hold them, behold, the hand of the LORD will be on your cattle in the field, on the horses, on the donkeys, on the camels, on the oxen, and on the sheep—a very severe pestilence. And the LORD will make a difference between the livestock of Israel and the livestock of Egypt. So nothing shall die of all that belongs to the children of Israel." ' " Then the LORD appointed a set time, saying, "Tomorrow the LORD will do this thing in the land." So the LORD did this thing on the next day, and all the livestock of Egypt died; but of the livestock of the children of Israel, not one died. Then Pharaoh sent, and indeed, not even one of the livestock of the Israelites was dead. But the heart of Pharaoh became hard, and he did not let the people go. So the LORD said to Moses and Aaron, "Take for yourselves handfuls of ashes from a furnace, and let Moses scatter it

toward the heavens in the sight of Pharaoh. And it will become fine dust in all the land of Egypt, and it will cause boils that break out in sores on man and beast throughout all the land of Egypt." Then they took ashes from the furnace and stood before Pharaoh, and Moses scattered them toward heaven. And they caused boils that break out in sores on man and beast. And the magicians could not stand before Moses because of the boils, for the boils were on the magicians and on all the Egyptians. But the LORD hardened the heart of Pharaoh; and he did not heed them, just as the LORD had spoken to Moses. Then the LORD said to Moses, "Rise early in the morning and stand before Pharaoh, and say to him, 'Thus says the LORD God of the Hebrews: "Let My people go, that they may serve Me, for at this time I will send all My plagues to your very heart, and on your servants and on your people, that you may know that there is none like Me in all the earth. 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. But indeed for this purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth. As yet you exalt yourself against My people in that you will not let them go. Behold,

tomorrow about this time I will cause very heavy hail to rain down, such as has not been in Egypt since its founding until now. Therefore send now and gather your livestock and all that you have in the field, for the hail shall come down on every man and every animal which is found in the field and is not brought home; and they shall die." ' " He who feared the word of the LORD among the servants of Pharaoh made his servants and his livestock flee to the houses. But he who did not regard the word of the LORD left his servants and his livestock in the field. Then the LORD said to Moses, "Stretch out your hand toward heaven, that there may be hail in all the land of Egypt—on man, on beast, and on every herb of the field, throughout the land of Egypt." And Moses stretched out his rod toward heaven; and the LORD sent thunder and hail, and fire darted to the ground. And the LORD rained hail on the land of Egypt. So there was hail, and fire mingled with the hail, so very heavy that there was none like it in all the land of Egypt since it became a nation. And the hail struck throughout the whole land of Egypt, all that was in the field, both man and beast; and the hail struck every herb of the field and broke every tree of the field. Only in the land of Goshen, where the children of Israel were, there was no hail. And Pharaoh sent

and called for Moses and Aaron, and said to them, "I have sinned this time. The LORD is righteous, and my people and I are wicked. Entreat the LORD, that there may be no more mighty thundering and hail, for it is enough. I will let you go, and you shall stay no longer." So Moses said to him, "As soon as I have gone out of the city, I will spread out my hands to the LORD; the thunder will cease, and there will be no more hail, that you may know that the earth is the LORD's. But as for you and your servants, I know that you will not yet fear the LORD God." Now the flax and the barley were struck, for the barley was in the head and the flax was in bud. But the wheat and the spelt were not struck, for they are late crops. So Moses went out of the city from Pharaoh and spread out his hands to the LORD; then the thunder and the hail ceased, and the rain was not poured on the earth. And when Pharaoh saw that the rain, the hail, and the thunder had ceased, he sinned yet more; and he hardened his heart, he and his servants. So the heart of Pharaoh was hard; neither would he let the children of Israel go, as the LORD had spoken by Moses.

Daily Deep Dive:

5th Plague:

We will again look at the blow to the false gods of Egypt brought out in the UCG reading plan: “As in most pagan societies, oxen had strong attachments to various deities in Egypt. Apis, the bull god, was the living personification of the creation god Ptah. The creator sun gods Atum and Re, later syncretized into a single deity, were represented by the black bull Mnevis of Heliopolis. Nut and Neith were both depicted as the great celestial cow who gave birth to the cosmos and other deities. Mehet-Weret, another goddess associated with creation, was depicted as a cow. The mother goddesses Hathor and Nekbet were both pictured with the form of a cow. Hesat, the goddess of birth, was depicted as a cow. And the foster mother of Horus, the cow goddess Sekhet-Hor, was even invoked to safeguard cattle—a prayer that now availed nothing in the face of the true God's power. It should also be noted here that the Egyptians did possess some sheep (Exodus 9:3), though apparently not for food or sacrifice (compare Exodus 8:26). And ram gods figure prominently in the Egyptian pantheon—Ba, Banebdjedet, the primeval Heryshaf, and the Nile god Khnum. Even the supreme god Amun was symbolized by a ram with curved horns. The statement that "all the livestock

of Egypt died" (Exodus 9:6) must actually mean that the vast majority of their animals died, as livestock are still alive in Exodus 9:19–21 and horses in Exodus 14:7–9. Even so, we can imagine that this was a major blow to the economy and military strength of Egypt. Once again, God spares the Israelites, as Pharaoh discovers. But still he refuses to let God's people go." [END]

Verse 3 – God says He will strike a very severe pestilence/plague/disease upon the “miqneh” of the field. This “miqneh” is a general word for any purchasable domestic animal, but is most often translated “cattle”. It seems here that God means it here first in the more general sense (“purchasable domestic animals” that they owned) because he then names the specific animals that will be impacted: horses, male asses (pack animal), camels, oxen & flocks (sheep/goats). Regarding this very terrible disease that would impact these animals, Adam Clarke gives the following symptoms of this word: “the symptoms of which are a hanging down and swelling of the head, abundance of gum in the eyes, rattling in the throat, difficulty of breathing, palpitation of the heart, staggering, a hot breath,

and a shining tongue; which symptoms prove that a general inflammation has taken place. “ [END]

6th Plague:

The UCG reading plan brings out the following regarding this plague: “Once again, the false deities of Egypt are of no help, including Sakhmet, a guardian goddess against disease (besides her major role as war goddess), Imhotep, the god of medicine, and Isis, goddess of life and healing. Pharaoh's magicians are now too afflicted to be present; yet Pharaoh's heart is still hardened. Interestingly, the narrative for the first time states that God actually hardened Pharaoh's heart (Exodus 9:12)—an intent God had earlier stated (Exodus 4:21; Exodus 7:3). Yet before this, Pharaoh is seen as hardening his own heart (Exodus 8:15, Exodus 8:32). God, then, is now reinforcing Pharaoh's stubborn inclination—for the purpose described in verse 16 (see Romans 9:14–24).” [END]

Verse 8 – Regarding why ash from a furnace was used, the Adam Clarke’s commentary states: “As one part of the oppression of the Israelites consisted in their labor in the brick–kilns, some have observed a congruity between the

crime and the punishment. The furnaces, in the labor of which they oppressed the Hebrews, now yielded the instruments of their punishment; for every particle of those ashes, formed by unjust and oppressive labor, seemed to be a boil or a blain on the tyrannical king and his cruel and hard-hearted people.” [END]

Verse 9 – This word for “boil” is the same word used in Job 2:7 (boils from head to foot). Adam Clarke’s commentary [baah](#), to [בעה](#) states the following: “supposed to come from swell, bulge out; any inflammatory swelling, node, or pustule, in any part of the body...And it shalt be an ulcer with burning pustules. It seems to have been a disorder of an uncommon kind, and hence it is called by way of distinction, the botch of Egypt, [Deu_28:27](#), perhaps never known before in that or any other country. Orosius says that in the sixth plague “all the people were blistered, that the blisters burst with tormenting pain, and that worms issued out of them.” [END]

Verse 11 – States that the magicians could not “stand” before Moses. This word means “to stand, to take a stand, hold one’s ground, be in a standing attitude (and more)”

(BDB). The once defiant magicians can't stand before or against Moses or God's people anymore. One by one the Egyptians are being humbled.

7th Plague:

Here is what the UCG reading plan states on this plague: "This plague killed servants, animals and cattle if they were not under shelter. Plants and trees were also destroyed, including crops in the field. That this was an extremely severe thunderstorm of icy hail and that the "fire" darting to the ground was lightning is apparent from Psalm 78: "He destroyed their vines with hail, and their sycamore trees with frost. He also gave up their cattle to the hail, and their flocks to fiery lightning" (Psalms 78:47–48). These destructive elements, of course, had a devastating impact on the nation's food supply. And still the gods of Egypt were shown to be powerless: the sky goddesses Nut and Hathor; the sky god Horus; Shu, the god of air and bearer of heaven; Seth, the god of storms and protector of crops; Neper, the god of grain crops; Osiris, the ruler of life and vegetation; Isis, the goddess of life; and all the cow and ram deities mentioned above proved impotent before the true God. Pharaoh now relents—for the time being. Of

course, once the plague subsides, he again changes his mind.” [END]

Verse 14 – God now shifts into a new phase of plagues designed to finally impact Pharaoh’s stony heart that will climax with the 10th and final plague.

Verse 15 – The KJV of the bible refers to this verse in a future sense, but this isn’t correct. The Hebrew words used here are actually written in the past tense and should read like the NKJV “if I had”. God is basically telling Pharaoh that he has spared him and his people to this point and that had he not, they would all be dead by now.

Verse 16 – God is using Pharaoh as a tool in His great hand to bring Himself glory. God still has a great plan that is being rolled out day by day, one that will ultimately bring Him great glory over all nations and people of the earth. At that time, no one will doubt who is in control and rules over all things.

Verse 18 – 21: It’s interesting that God gives them time to know what is coming and to bring in their animals and servants from the field. Some listen, some don’t. Such is

true now and will continue in the future. We don't want to fall into that category. We hear sermons, we read God's Word, we are being warned and instructed on what we each need to be doing in our lives. Some will listen, some won't. Which will we be?

Verse 25 – How big must of this hail been to kill a person and to kill animals? Notice that this plague impacts the green plants and trees of the “field”. This word is for cultivated lands. These likely aren't just trees that naturally grow, these were likely their fruit/food producing trees. Josephus records: “This hail broke down their boughs laden with fruit. After this a tribe of locusts consumed the seed which was not hurt by the hail; so that to the Egyptians all hopes of the future fruits of the ground were entirely lost.”

Verse 27 – This is the first time we see Pharaoh begin to acknowledge his sin.

Verse 31 – 32: Consistent with what we understand about the early spring harvest (around Passover & ULB) and the late spring harvest (around Pentecost), the barley & flax are destroyed just as they should have been able to be harvested and used.

