

Handout #1: Exodus Lesson 6

The Trumpet and Chalice Judgments in the Book of Revelation can be compared to the Egyptian Plagues. The Chalice Judgments in Revelation chapter 16 are repeats, with variation, of the Trumpet Judgments in chapters 8-9. Since the Trumpet Judgments were essentially warnings they took only a third of the Land; with the Chalices, however, the destruction is total. The similarities between the Chalice and Trumpet Judgments and the Egyptian plagues should make us ask “Why is the vision (or the plague) repeated; what is the connection between the visions in Revelation and the Egyptian Plague Judgments?” See the study on the Book of Revelation chapter 8.

<b>TRUMPET Judgments in Revelation</b>	<b>CHALICE Judgments in Revelation</b>	<b>PLAGUES ON EGYPT in the Book of Exodus</b>
1. On the Land; 1/3 earth, trees, grass burned (8:7)	1. On the Land, becoming sores (16:2)	Boils (6 <sup>th</sup> plague: Ex. 9:8-12)
2. On the sea; 1/3 sea becomes blood, 1/3 sea creatures die, 1/3 ships destroyed (8:8-9)	2. On the sea, becoming blood (16:3)	Nile waters became blood (1 <sup>st</sup> plague: Ex 7:17-21)
3. On rivers and springs; 1/3 waters become wormwood (8:10-11)	3. On rivers and springs, becoming blood (16:8-9)	Nile waters became blood (1 <sup>st</sup> plague; Ex 7:17-21)
4. 1/3 of sun, moon, & stars darkened (8:12)	4. On the sun, causing it to scorch (16:8-9)	Darkness (9 <sup>th</sup> plague: Ex. 10:21-23)
5. Demonic locusts tormenting men (9:13-21)	5. On the throne of the Beast, causing darkness (16:10-11)	Locusts (8 <sup>th</sup> plague: Ex. 10: 4-20); darkness (9 <sup>th</sup> plague: Ex 10:21-23)
6. Army from Euphrates kills 1/3 of mankind (9:13-21)	6. On the Euphrates River, drying it up to make way for the kings of the east; invasion of frog-demons = Armageddon (16:12-16)	Invasion of frogs from the Nile River (2 <sup>nd</sup> plague: Ex. 8:2-4)
7. Voices, storm, earthquake, hail (11:15-19)	7. On the air, causing storm, earthquake, hail & the Great City splits into 3 parts (16:17-21)	Hail, thunder*, and lightning (7 <sup>th</sup> plague: Ex. 9:18-26)
* the word “thunder” in the 7 <sup>th</sup> plague is in Hebrew the word for “voices.”		
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**Handout 2: Exodus Lesson 6—Patterns in the Cycle of Egyptian Plagues**

<b>Scripture Passage</b>	<b>The Plague and the Redemption</b>	<b>Warning/ no warning</b>	<b>Principal Agent</b>
Ex 7:14-35	<b>1. Water of the Nile turns to blood (after seven days: 7:25 )*</b>	<b>Pharaoh warned <u>in the morning</u> (7:15)</b>	<b>Aaron (Ex 7:16)</b>
Ex 7:26-8:10 (8:1- 14)	<b>2. The plague of frogs (next day: 8:6/10)</b>	<b>Pharaoh warned (7:26/8:1)</b>	<b>Aaron (8:1/8:5)</b>
Ex 8:12-15 (8:16-19)	<b>3. The plague of mosquitoes/gnats (?)</b>	<b>No warning</b>	<b>Aaron (8:12/16)</b>
Ex 8:16-28 (8:20-32)	4. The plague of the mixture + (next day: 8:25/29)	Pharaoh warned <u>in the morning</u> ; plague the next day (8:16/20)	“Yahweh did this” (8:20/24)
Ex 9:1-7	5. The plague of the death of the Egyptians’ livestock + (next day: 9:5-6)	Pharaoh warned; plague next day (9:1)	“Yahweh did this” (9:6)
Ex 9:8-12	6. The plague of the boils (?)	No warning	Moses (9:10)
Ex 9:13-32	<b>7. The plague of the hail + (same day: 9:29)</b>	<b>Pharaoh warned <u>in the morning</u>, plague the next day (9:13, 18)</b>	<b>Moses (9:22)</b>
Ex 10:12-20	<b>8. The plague of the locusts (same day: 10:18)</b>	<b>Pharaoh warned; plague next day (10:1)</b>	<b>Moses (10:12)</b>
Ex 10:21-23	<b>9. The plague of darkness + (after three days: 10:23)</b>	<b>No warning (10:21)</b>	<b>Moses (10:21)</b>
Ex 11:1-8; 12:29-34	10. The plague of the death of the firstborn + (occurred at midnight: 12:29)	Advanced warning Pharaoh and to Israel; plague at midnight (11:1-8)	Moses (12:21)
+ plagues not experienced in Goshen * or seven days between 1 <sup>st</sup> and 2 <sup>nd</sup> plagues			
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- The plagues are paired according to origin: plagues 1-2 come from the Nile, plagues 3-4 are insects, plagues 5-6 were caused by disease, plagues 7-8 came from the sky, and plagues 9-10 concern darkness and the ultimate “darkness” which was death.
- In the 4<sup>th</sup> & 5<sup>th</sup> and in the 7<sup>th</sup> & 8<sup>th</sup> plagues the plague didn’t begin until the next day.
- The 1<sup>st</sup> & 9<sup>th</sup> plagues = a specific length of duration; the others only lasted 12-24 hrs.
- There is a tripartite pattern to the 9 plagues.
- The third plague in each of the three-part series arrived without prior warning.
- The first warning in each of the three sections is delivered to Pharaoh “in the morning” (1<sup>st</sup>, 4<sup>th</sup>, and 7<sup>th</sup> plagues).
- The first two plagues in each of the three parts have a forewarning delivered by Moses and Aaron to the Pharaoh.
- The last plague in each of the three parts (3<sup>rd</sup>, 6<sup>th</sup>, and 9<sup>th</sup> plagues) comes suddenly with no warning.
- In the first tirade it is Aaron who is the effective agent of God while in the third tirade it is Moses who is the chief agent.

### Handout 3: Exodus Lesson 6

How are we to interpret the Exodus narrative and the record of the ten plagues? There are three views presented by scholars:

1. The plague narrative is a myth to explain the origin of Israel and there is no historical foundation to the story.
2. There was nothing miraculous about the plagues; they were simply natural disasters that were used by Moses as propaganda to convince the superstitious Egyptians to release the Israelites from bondage.
3. The ten Egyptian plagues were separate supernatural events, divinely orchestrated in the origin and in the conclusion to each plague event.

The first interpretation can be rejected on the basis that it shows no appreciation for the historical relevancy of the biblical text. The historical relevancy of the Exodus is a theme repeated throughout the remaining Bible books and the Exodus experience of Israel presented in the narrative is the theological pattern for every New Covenant believer's journey to redemption and salvation. As for the second interpretation, there is evidence within the narrative and in the observation of natural disasters in the region which supports the conclusion that these occurrences were not "natural" but were instead "supernatural" disasters:

1. The plagues all started on the command of God's agents.
2. The plagues all ended on the command of God's agents.
3. The progression of the plagues had a divine plan and pattern.
4. The more the Pharaoh resisted, the more the plagues increased in intensity and the plagues which were known to occur naturally in Egypt were in the biblical narrative described as being intensified beyond the usual natural disaster.
5. Seven of the plagues were predicted in advance.
6. The duration of each plague was relatively short, the phenomena ending the "next day," within the same day, or the tenth plague that struck at midnight. The exceptions were the first plague that may have lasted a week (or there was a week between the first and second plagues\*) and the ninth plague that lasted three days.
7. The short elapse time between the seventh, eighth, ninth, and tenth plagues also points to the divine origin of the plagues.
8. Five of the plagues were limited to Egypt and not experienced in Goshen.
9. Each of the plagues had a moral purpose.

\*Jewish Tanach interprets the 7 days as the length of time between the 1<sup>st</sup> and 2<sup>nd</sup> plagues.

In the spring of 30 AD: *Six days before the Passover Jesus went to Bethany ... They gave a dinner for him there. [...] The next day...* (Jn 12:1-2, 12) Jesus rode into Jerusalem on what we celebrate as Palm Sunday. Passover was to be kept on the 14<sup>th</sup> of Aviv/Nisan.

1. Jesus had dinner at Bethany on the day before Palm Sunday on the 9<sup>th</sup> of Aviv, six days before the Passover sacrifice on the 14<sup>th</sup>.
2. Jesus rode into Jerusalem on the 10<sup>th</sup> of Aviv/Nisan (see Ex 12:3).
3. The Passover sacrifice that year was on a Thursday. Jesus had dinner with His friends on Saturday, the Sabbath: day #1, He rode into Jerusalem on Sunday: day #2, the next day was day #3: Monday, the day after was day #4: Tuesday, the next day was day #5: Wednesday, and Thursday was the 6<sup>th</sup> day after the dinner at Bethany, the day of the Passover sacrifice. The 7<sup>th</sup> day was the Feast of Unleavened Bread that began at sundown on the day of the Passover sacrifice.

Handout 4: Exodus Lesson 6

Israel's Liturgical and Civil Calendar Year

Month	Liturgical year order	Civil year order	Modern equivalent	Feast days & agricultural season (+ = God ordained feast; * = national feasts)
Abib (Nisan)	1	7	March/April	+Passover 14 <sup>th</sup> , +Unleavened Bread 15-21 <sup>st</sup> (sacred assembly on 15 <sup>th</sup> and 21 <sup>st</sup> ), +Firstfruits on Sunday of Unleavened Bread holy week. Spring equinox 15 <sup>th</sup> . The "Latter rains" & flood season, beginning of barley and flax harvest
Ziv (Iyyar)	2	8	April/May	Dry season, apricots ripen
Sivan	3	9	May/June	+Weeks (Pentecost) 50 days from Firstfruits as ancients counted; wheat harvest, dry winds, early fig harvest, grapes ripen
Tammuz	4	10	June/July	Hot, dry season: grape harvest
Ab	5	11	July/Aug.	Hot, olive harvest
Elul	6	12	Aug./Sept.	Dates and summer figs
Ethanim (Tishri)	7	1	Sept./Oct.	+Trumpets = 1 <sup>st</sup> , +Day of Atonement = 10 <sup>th</sup> +Booths (Tabernacles) = 15-21 <sup>st</sup> & 22 <sup>nd</sup> sacred assembly; Fall equinox 15 <sup>th</sup> ; "Former (early) rains," plowing & seed time
Bul (Heshvan)	8	2	Oct./Nov.	Rains, winger figs, wheat and barley sown
Chislev	9	3	Nov./Dec.	*Hanukkah (feast of dedication); winter begins
Tebeth	10	4	Dec./Jan.	Coldest month, rains and snow in mountains
Sebat	11	5	Jan./Feb.	Growing warmer, almond trees in bloom
Adar	12	6	Feb./March	*Purim; spring: "Latter rains" begin, citrus fruit harvest
+ Seven annual feasts are God ordained feasts (Ex 12:1-28; 43-51; 13:1-10; Lev 23:5-44; Num 28:16-39); *Hanukkah and Purim are national feasts proclaimed by the people and are not God ordained (1 Mac 4:36-61; 2 Mac 10:1-8; Esther 9:20-32). The Feasts of Unleavened Bread and Tabernacles fell respectively on the spring and fall equinoxes.				
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