

Session 6: Exodus 1-18

- You reap what you sow (Gal 6:7). Therefore, just as the sons of Israel had sold their brother Joseph into slavery, so will their children become slaves to the Egyptians. Also, recall that God had prophesied to Abraham that his descendants would be slaves in a foreign land (Egypt) for 400 years, though afterwards God would liberate them, giving them a “path out” (exodus), as they take with them great possessions (Gn 15:3).
- God “remembered” his covenant with Abraham (Ex 6:4-5). **This wording sets the context of Exodus in a covenantal framework, as God will act to bring to pass His covenantal promises to Abraham through Moses.**
- Pharaoh obstinately refuses to liberate the Hebrews, and thus God sends plagues as punishment. **Each plague is a judgment against one or more of the so-called gods of Egypt, which were really demons, whom the Egyptians worshiped as gods (Wis 33:4b).** Though the Egyptians worshiped hundreds of demons as gods, **the Biblical number ten represents “fullness” or “completeness”, and thus the ten plagues represent total defeat of the demons, and thus the supremacy of the One True God, Who is the God of Abraham, Isaac, and Jacob, with the scoreboard: GOD 10 gods 0.**
 1. **Nile turns into blood** is a judgment against the demon **Hapi**, who was **god of the Nile**. Because the Nile turned into blood, Hapi was symbolically killed, just as the Egyptians had killed the Hebrew boys in the Nile.
 2. The **plague of frogs** is a judgment against the demon **Heqt**, who was the **frog-headed goddess**. Frogs were sacred to Egyptians, and killing a frog was punishable by death. However, with a plague of frogs, the only way to get rid of the frogs was to kill them, thus shaming Heqt.
 3. The **plague of gnats** was a judgment against the demon **Geb**, who was the **god of earth**. Because the gnats came out of the earth, Geb was blamed.
 4. The **plague of flies** was a judgment against the demon **Khephi**, who was **god of insects**. Because the insects were out of control, and Khephi cannot stop them, the Egyptians considered Khephi to have been defeated or even killed.
 5. The Egyptians worshiped many demons under the form of livestock, including **Apis the bull god** and **Hathor the cow goddess**. Thus, the death of the livestock represented the defeat of these demons.
 6. The **plague of boils** was a judgment against the demon **Toth**, who was the **god of medicine**. The Egyptians sacrificed humans to Toth by burning them alive on a high altar, and then scattering their ashes into the air. The Egyptians believed that, with every scattered ash, a blessing would descend upon the people. In mockery of this diabolical practice, Moses took ashes from the furnace, and scattered them into the air, but anyone the ashes touched broke out in boils.
 7. The **plague of hail** is a judgment against both the demon **Nut**, who was the **sky goddess**, and also the demon **Seth**, who was the **protector of crops**. In this plague, the hail attacked the fields during the time of harvest, destroying all the crops. Therefore, Nut was blamed, and Seth could not protect the crops as he ought.

8. The **plague of locusts** was a judgment against both the demon **Anubis**, who was **god of the fields**, and against the demon **Isis**, who was **protector against locusts**. By this plague, whatever was not destroyed in the fields by the hail was eventually destroyed by the locusts. Thus, Anubis was overcome, and Isis was shamed.
9. The **plague of darkness** was a judgment against the demon **Re**, who was the **sun god**. With such intense darkness such that the sun seemed to no longer exist, Re was considered dead.
10. The **death of the firstborn** was a judgment against **Pharaoh himself, who was regarded by the Egyptians as an incarnate god-king**. It was also a judgment against the worship of **firstborn persons and firstborn animals, who sometimes were worshiped by the Egyptians**. It also was a judgment against the demon **Osiris, who was god of life and patron of Pharaoh**.

Other interesting aspects of the first half of Exodus...

- God revealed His Name to Moses as **“I AM”**, translated as **“Yahweh”** (Ex 3:14). **Importantly, in His public ministry recorded in the Gospel of John, Christ identifies Himself as the incarnation of “I AM”, as the incarnation of Yahweh** (Jn 6:20; Jn 21:24,28; Jn 8:58; Jn13:19; Jn 18:5).
- **Liberation for the Hebrews, and also for Christians, comes by means of liturgical worship. Specifically, the Passover is a type/foreshadowing of the New Passover, which is the Eucharistic Liturgy of the New Covenant. The true Passover Lamb is Christ Himself, the Lamb of God, Whom we must eat (Ex 12:8) in order to fully participate in the memorial sacrificial meal (Ex 12:14), but only after having first been baptized (Ex 12:44, 48b), as circumcision is a type/foreshadowing of Baptism (Col 2:11-13).**
- The **pillar of cloud by day and the pillar of fire by night represent the Holy Spirit**, as both cloud and fire are symbols of the Holy Spirit.
- The crossing of the Red Sea is a type/foreshadowing of Baptism. **Just as the Hebrew was liberated from slavery to Pharaoh through water, so too is the Christian liberated from slavery to Satan through water.**
- **The manna from heaven is a type/foreshadowing of the true manna from heaven, of which Christ speaks in His Bread of Life Discourse on the Eucharistic Sacrament (Jn 6:48-70).** Note that the **dewfall precedes the descent of the manna (Ex 16:14)**, as is **typologically expressed with the true manna of the Eucharistic Sacrament**. For example, in Eucharistic Prayer II, the priest prays to the Eternal Father, saying, “Make holy, therefore, these gifts, we pray, by sending down your Spirit upon them **like the dewfall**, so that they may become for us the **Body and Blood of our Lord Jesus Christ (+).**”
- God gives them miraculous flesh (quail) from heaven and also miraculous bread (manna) from heaven (Ex 16:11-12), both of which together are a type/foreshadowing of the **Eucharistic Sacrament, which is heavenly and supernatural Bread, which is substantially the Flesh of Christ.**
- The word **“manna” means “What is it?”** (Ex 16:15) This foreshadows the Bread of Life Discourse, in which the Jews, like many Christians today, question and even doubt the Real Presence of Christ in the Eucharistic Sacrament, essentially saying, “What is it?” (Jn 6:52,60).