

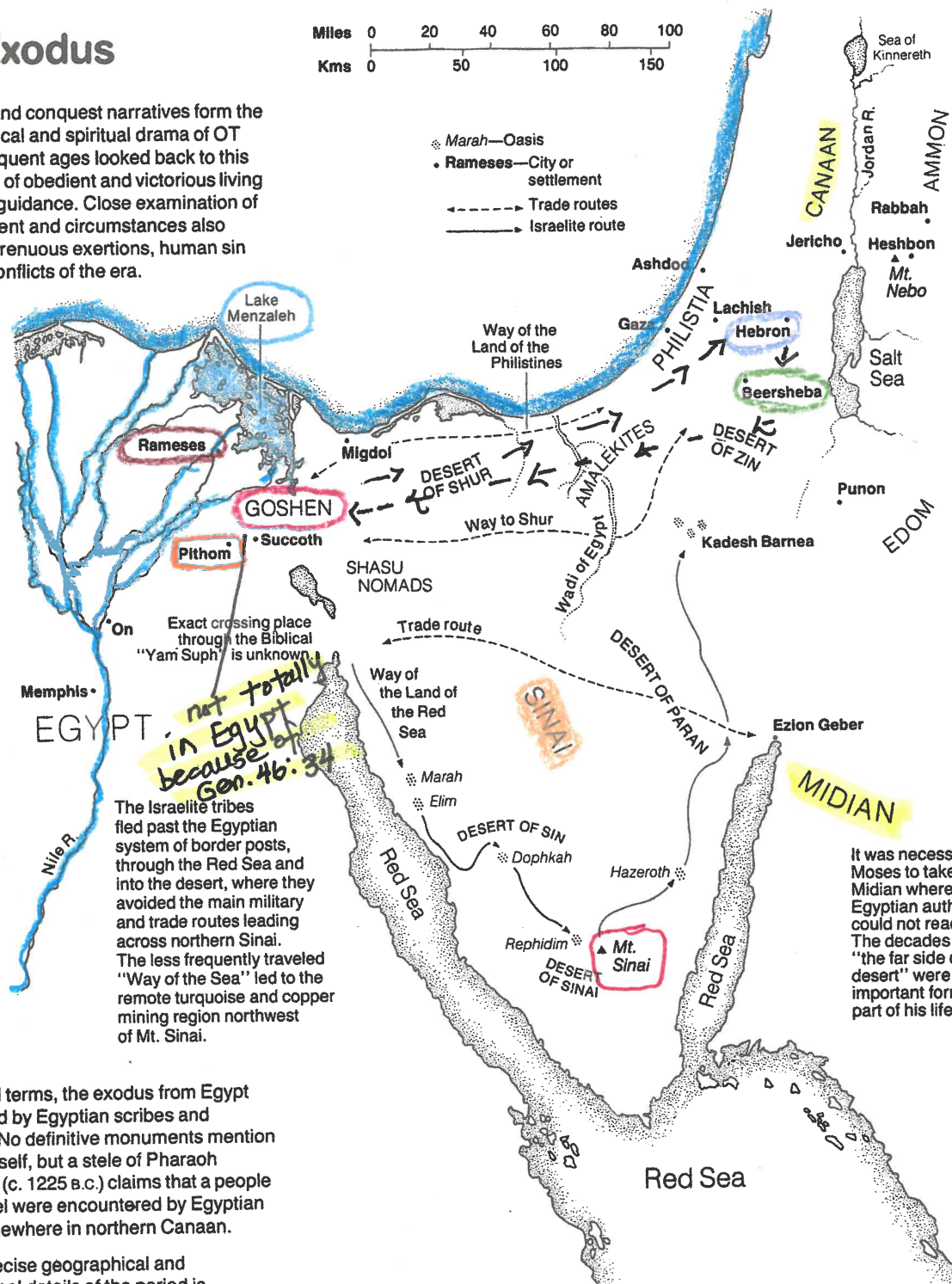
8. THE TEN PLAGUES

Psalm 105:26-45 tells about the Ten Plagues sent to the Egyptians and also about the loving care God gave His children while they journeyed in the wilderness. ~~Fill in the missing words below and then find these objects hidden in the picture on the next page.~~

He sent Moses his servant; and Aaron whom he had chosen. They shewed signs among them, and wonders in the land of Ham. He sent darkness, and made it dark; and they rebelled not against his word. He turned their waters into blood, and slew their _____. Their land brought forth _____ in abundance, in the chambers of their kings. He spake, and there came divers sorts of _____, and _____ in all their coasts. He gave them _____ for rain, and flaming fire in their land. He smote their _____ also and their _____; and brake the trees of their coasts. He spake, and the _____ came, and _____, and that without number, And did eat up all the _____ in their land, and devoured the fruit of their ground. He smote also all the firstborn in their land, and the chief of all their strength. He brought them forth also with silver and gold: and there was not one feeble person among their tribes. Egypt was glad, when they departed; for the fear of them fell upon them. He spread a _____ for a covering; and _____ to give light in the night. The people asked, and he brought _____, and satisfied them with the bread of heaven. He opened the _____, and the waters gushed out; they ran in the dry places like a _____. For he remembered his holy promise . . . Praise ye the Lord.

The Exodus

The exodus and conquest narratives form the classic historical and spiritual drama of OT times. Subsequent ages looked back to this period as one of obedient and victorious living under divine guidance. Close examination of the environment and circumstances also reveals the strenuous exertions, human sin and bloody conflicts of the era.



not totally in Egypt because of Gen. 46:34

The Israelite tribes fled past the Egyptian system of border posts, through the Red Sea and into the desert, where they avoided the main military and trade routes leading across northern Sinai. The less frequently traveled "Way of the Sea" led to the remote turquoise and copper mining region northwest of Mt. Sinai.

It was necessary for Moses to take refuge in Midian where the Egyptian authorities could not reach him. The decades spent on "the far side of the desert" were an important formative part of his life.

In historical terms, the exodus from Egypt was ignored by Egyptian scribes and recorders. No definitive monuments mention the event itself, but a stele of Pharaoh Merneptah (c. 1225 B.C.) claims that a people called Israel were encountered by Egyptian troops somewhere in northern Canaan.

Finding precise geographical and chronological details of the period is problematic, but new information has emerged from vast amounts of fragmentary archaeological and inscriptional evidence. Hittite cuneiform documents parallel the ancient covenant formula governing Israel's "national contract" with God at Mount Sinai.

The Late Bronze Age (c. 1550-1200 B.C.) was a time of major social migrations. Egyptian control over the Semites in the eastern Nile delta was harsh, with a system of brickmaking quotas imposed on the labor force, often the landless, low-class "Apiru." Numerous

Canaanite towns were violently destroyed. New populations, including the "Sea Peoples," made their presence felt in Anatolia, Egypt, Palestine, Transjordan, and elsewhere in the eastern Mediterranean.

Correspondence from Canaanite town rulers to the Egyptian court in the time of Akhenaten (c. 1375 B.C.) reveals a weak structure of alliances, with an intermittent Egyptian military presence and an ominous fear of people called "Habiru" ("Apiru").

Exodus 12:31—Deuteronomy 34:12 (Summary: Numbers 33:1-48)