

## Exodus 9:1-7 (God's Word)

### Terrible (Severe) = kated (Heb)

1. heavy, great
  1. heavy
  2. massive, abundant, numerous
  3. heavy, dull
  4. hard, difficult, burdensome
  5. very oppressive, numerous, rich

### plague = deber (Heb)

from (H1696) (in the sense of destroying)

- 1) pestilence, plague
- 2) murrain, cattle disease, cattle-plague

Matthew 24:3-14 (God's Word)

Pestilence means **a deadly and overwhelming disease that affects an entire community.**

#### a. Livestock

While this plague cut deep at countless Egyptian animal gods, its attack was most pointedly against cattle deities—the most significant animals in the Egyptian pantheon. Particularly important was the cow-goddess Hathor, daughter-consort of Ra and “mother of the pharaoh” (who himself was stylized as a bull). Egyptian wall art commonly depicts pharaohs suckling from the udder of Hathor.

Another famous deity is the Apis bull, a “son of Hathor” and manifestation of the pharaoh. Only one such physical bull could exist at a time, and once the bull died, it was mourned almost as if Pharaoh himself had died, including being mummified and interred in a massive sarcophagus weighing up to 60 tons.

#### b. Horses

In Ancient Egypt, horses were never used for labour, but were a symbol of royal power and heroic actions in scenes of chaos. In the Kadesh Inscription of Rameses II, his two horses are named ‘Victory in Thebes’ and ‘Mut is content’. The fact that these animals were given theophoric names by the king indicates the prestige that they held with royalty. It also shows how even though horses were not a part of religion, they could be used to indicate how the gods were always beside the king.

#### c. Donkey

The donkey (*Equus asinus*) was the most important load carrier in Ancient Egypt, attested already in the Maadi Period. It was also used for ploughing the seed into the ground. Donkeys were also used to carry people. An Old Kingdom tomb-chapel relief shows an official sitting on a wooden box which was

hung between two donkeys. A biography of the Sixth Dynasty reports that 300 donkeys were used as carrier through the desert.

Donkeys and mules do not play an important part in Egyptian religious iconography, and they are not symbols of high status, and therefore not so often depicted in art.

#### **d. Camels**

The modern dromedary probably evolved in the hotter, arid regions of western Asia from the Bactrian camel, which in turn was closely related to the earliest Old World camels.<sup>[26]</sup> This hypothesis is supported by the fact that the dromedary foetus has two humps, while in the adult male an anterior vestigial hump is present.<sup>[17]</sup> A jawbone of a dromedary that dated from 8,200 BC was found in Saudi Arabia on the southern coast of the Red Sea.<sup>[9][28]</sup>

In 1975, Richard Bulliet of Columbia University wrote that the dromedary exists in large numbers in areas from which the Bactrian camel has disappeared; the converse is also true to a great extent. He said this substitution could have taken place because of the heavy dependence on the milk, meat and wool of the dromedary by Syrian and Arabian nomads, while the Asiatic people domesticated the Bactrian camel but did not have to depend upon its products.<sup>[29]</sup>

#### **e. Ox = Plowing=Farming**

#### **f. Sheep/Ram**

Egyptian mythology confirms this. The god Khnum was one of the principal gods of Egypt, and one of the oldest. Khnum's temple was located on the island of Elephantine, today known as Aswan. He was said to be responsible for the level of the Nile and the silt that was deposited from the river's flooding. He was also portrayed as the creator of mankind. His image is of that of a man with a ram's head. Remains of mummified rams have been found in Khnum's temple.

#### **g. Goat**

Among the various goat/ram Egyptian gods besides Pan and Amon/Amen, there occurs Khem/Khnum, Banebdjedet, Mendes, Bacchus, Set, Min, Horus, Ra, Osiris, that parallel goat presentations. Predominantly, these particular gods intertwine their relationship together due to their sexual standings.

Due to Pan's sexual perversions, predictably Egypt had claims of different places being "the only place of goat worship;" nevertheless, there are conspicuously numerous locations. Mendes (Djedet) became one of the main areas; yet, clearly there are numerous others.

In the wide development of goat gods, the god Min excels as one of the oldest ever found in Egypt. Min's powerful dominating presence overtook the land maximizing the worship of sex. Concurrently, in Koptos, there are three gigantic figures of Min broken into various pieces. Min became a god shown all over Egypt sometimes in male human form, and assuredly occurs directly equated with Pan. Indeed, the enigmatic Min persists as being always shown naked within the temples and in the sanctuaries; which typically contained elaborate shires for him.