

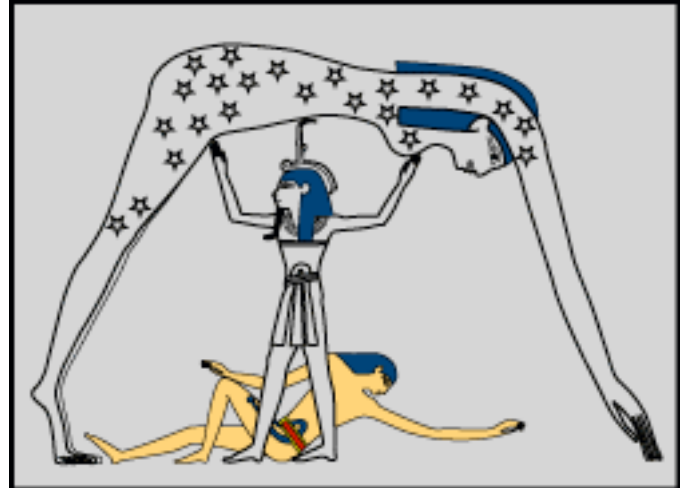


Man with a pot belly, shown with water plants

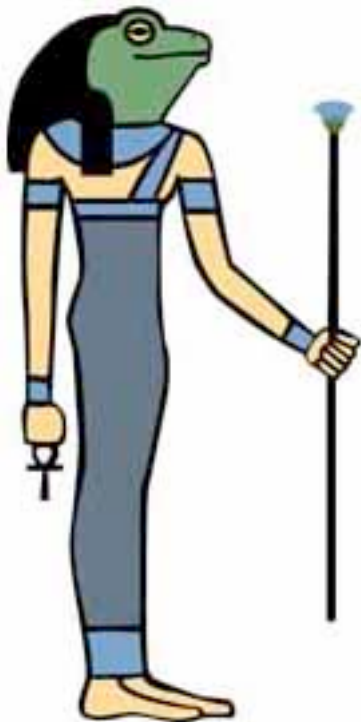
Hapy was the god of the innundation.

Hapy was especially important to the ancient Egyptians because he brought the flood every year.

The flood deposited rich silt on the banks of the Nile, allowing the Egyptians to grow crops.



Geb was a god of the earth (and the dust of the earth). His grandfather was Atum (the self-created creator god), his father was Shu (the god of air) and his mother was Tefnut (the goddess of moisture). Osiris, Isis, Seth and Nephthys were the children of Geb and his sister-wife Nut (the goddess of the sky). Geb was the third divine pharaoh, reigning after his father, Shu, and before Osiris. He also supported Horus' right to the throne following the death of Osiris. As the Egyptians believed that the pharaoh was the living image of Horus, the pharaoh was sometimes known as the "Heir of Geb".



Heqet (Heket) was a goddess of childbirth and fertility in Ancient Egypt. She was depicted as a frog, or a woman with the head of a frog. The meaning of her name is not certain, but possibly derived from the word "heqa" meaning "ruler" or "sceptre". Frogs symbolised fruitfulness and new life, and it is thought that the her priestesses were trained midwives.



Khepri (Kheper, Khepera, Chepri, Khephir) was associated with the scarab or dung beetle, making him one of the most famous insect gods. The Egyptians watched the scarab beetle rolling dung into a ball and pushing it along the ground to its burrow. The Egyptians made a connection between the movement of the sun across the sky and the movement of the ball of dung pushed by the beetle. The solar connection was enhanced by the fact that the scarab has antenna on its head and when the scarab pushed a ball of dung along the ground, the ball would sit between the antenna in a way that was reminiscent of the solar disc flanked by a pair of horns which was worn by many deities.



- Woman with the ears of a cow

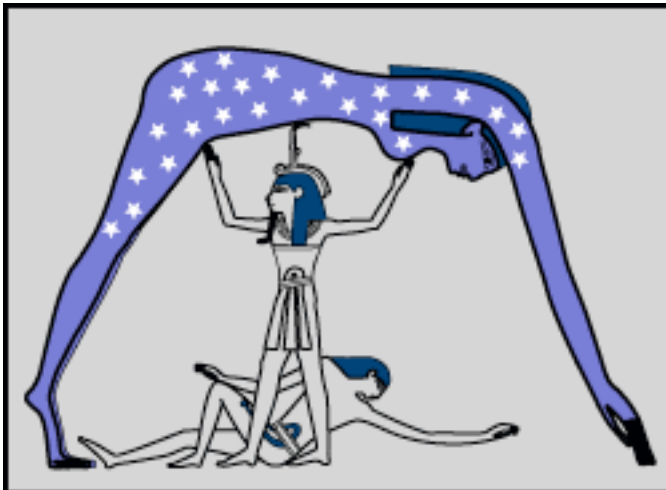
Hathor was known as "the Great One of Many Names" and her titles and attributes are so numerous that she was important in every area of the life and death of the ancient Egyptians. However, some scholars suggest that the cow-headed goddess depicted on the palette is in fact Bat (an ancient cow goddess who was largely absorbed by Hathor). She was originally a personification of the Milky Way, which was considered to be the milk that flowed from the udders of a heavenly cow (linking her with Nut, Bat and



Isis

Isis was a protective goddess. She used powerful magic spells to help people in need. Goddess of medicine and peace

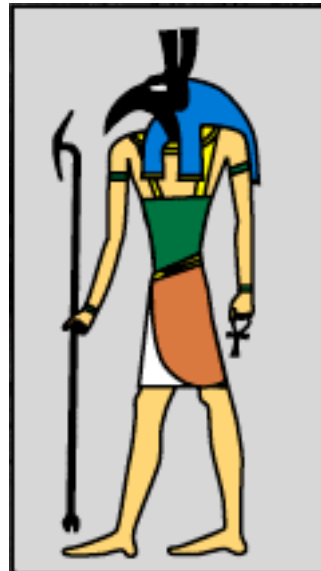
Perhaps the most important Egyptian goddess



Nut

- Woman whose body arches across the sky, wearing a dress decorated with stars.

**Nut was the sky-goddess, whose body created a vault or canopy over the earth.**



Seth

- Man with the head of a 'Seth animal' (unidentifiable)

**Seth was the god of chaos.**

Seth represented everything that threatened harmony in Egypt. He was a storm god associated with strange and frightening events such as eclipses, thunderstorms and earthquakes. He also represented the desert and, by extension, the foreign lands beyond the desert.



#### Ra 'Sun'

- Man with hawk head and headdress with a sun disk

#### **Ra was the sun god. He was the most important god of the ancient Egyptians.**

The ancient Egyptians believed that Ra was swallowed every night by the sky goddess Nut, and was reborn every morning. He was often considered to be the King of the Gods and thus the patron of the pharaoh and one of the central gods of the Egyptian pantheon. He was also described as the creator of everything.



The Pharaoh in ancient Egypt was the political and religious leader of the people and held the titles 'Lord of the Two Lands' and 'High Priest of Every Temple'. The word 'pharaoh' is the Greek form of the Egyptian 'pero' or 'per-a-a', which was the designation for the royal residence. The name of the residence became associated with the ruler and, in time, was used exclusively for the leader of the people

## **Water Turned to Blood**

### **Exodus 7:14-24**

The first plague that was given to the Egyptians from God was that of turning the water to blood. As Aaron, the spokesman for Moses, touched the "rod" of the Lord to the Nile River it immediately turned to blood, all the fish died, and the river stank. Partially able to duplicate this miracle, the magicians of Pharaoh also turn water into blood, leaving Pharaoh unimpressed with this great wonder from God.

## **Frogs coming from the Nile River** **Exodus 7:25-8:15**

The second plague that was extended upon Egypt, from the "rod" by Aaron, was that of frogs. The frogs came up from the river and were in their houses, in their food, in their clothing, in every place possible. From the greatest to the least, no one in Egypt escaped the plague of frogs. Pharaoh's magicians were able to bring more frogs in their attempt to imitate the power of God, but only Moses was able to make the frogs go away.

## **Lice (Gnats) from the dust of the earth** [Exodus 8:16-19](#)

At the command of the Lord to Moses, Aaron was told to stretch forth his rod and smite the dust of the earth. When he did the dust became lice throughout all the land, on both people and beasts. The very dust that was referred to in the creation process of man is now used to plague men, as a reminder of his mortality and sin which both lead to death.

Finally, the magicians of Pharaoh are humiliated, being unable to compete with this power that was so much greater than themselves and the powers that they had from their Egyptian gods and goddesses, and they profess, "this is the finger of God." This was the last plague that required Aaron's involvement, as the next set of three plagues are issued by the word of Moses himself.

## **Swarms of Flies**

[Exodus 8:20-32](#)

With the fourth Egyptian plague, which consisted of flies, begins the great miracle of separation or differentiation. This time only the Egyptians are affected by the judgement, or plague, and the children of Israel remain unscathed. This wonder also moves the Egyptian plagues to a different level, adding destruction as well as discomfort to the consequence of their decisions.

Plagued by flies, Pharaoh tried a new tactic and begins bargaining with the Lord, showing his desire to maintain power and authority over God.. As soon as the request is granted by the Lord, Pharaoh reneges on his promise and will not let them go, and continues to worship his Egyptian Gods.

## **Death of Cattle and Livestock**

[Exodus 9:1-7](#)

This plague was given with an advanced warning, allowing a period of repentance to occur, which goes unheeded.

"Tomorrow" the hand of the Lord would be felt upon all the cattle and livestock, of only the Egyptians, as "grievous murrain." This means that disease and pestilence would fall upon their livestock with so severe a consequence as to cause them to die. This plague affected the Egyptian by creating a huge economic disaster, in areas of food, transportation, military supplies, farming, and economic goods that were produced by these livestock. Still Pharaoh's heart remained hard and he would not listen to the Lord but remained faith to the Egyptian gods and goddesses.

## **Ashes turned to Boils and Sores** [Exodus 9:8-12](#)

Being instructed by the Lord, Moses took ashes from the furnace of affliction, and threw them into the air. As the dust from the ashes blew all over Egypt, it settled on man and beast alike in the form of boils and sores.

Cleanliness being paramount in the Egyptian society, this plague pronounces the people "unclean." The magicians who have been seen throughout the previous plagues are unable to perform ceremonially rituals to their Egyptian Gods and Goddesses in this unclean state, not allowing them to even stand before Pharaoh; they are seen in the scriptural account no more. It is great to notice the contrast shown as Moses and Aaron are the only ones left standing in front of Pharaoh.



## **Hail rained down in the form of fire** [Exodus 9:13-35](#)

Hail of unspeakable size and ability to destroy, would rain down from the sky and turn to fire as it hit the ground. The Lord, in showing Pharaoh that "there is none like Him in the Earth", allows those who are willing to hear His word, and do as He commands, to be saved.

A division is now felt between the Egyptians in the form of those "converted" to the Lord, as shown by their obedience and willingness to escape to the protection of their "houses." The crops that were destroyed by the hail consisted of flax and barley, which were ripening in the fields. These two particular crops were used more for their clothing and libations than for food. This destruction would make their life uncomfortable, but as far as affecting their food supply, the wheat still survived.

## **Locusts sent from the sky**

[Exodus 10:1-20](#)

The eighth plague is the second wave of destruction to follow the hail, and whatever crops were left in tact after that display, were now completely consumed by the swarms of locusts that were unleashed from the sky. This wonder definitely affected their life source. By hitting them in their food supply, the Lord displayed the possibility of eminent death if a change of heart did not occur. Yet still, Pharaoh would not listen.

## **Three Days of Complete Darkness** [Exodus 10:21-29](#)

Darkness now fell upon Egypt, unannounced, as a prelude to the future fate to be felt by the Egyptian empire when the message of the Lord was not heeded, and they still turned to their own Egyptian gods and goddesses. Three days of palpable darkness, that was so immense it could be physically felt, covered the land of Egypt.

The sun, the most worshipped God in Egypt other than Pharaoh himself, gave no light. The Lord showed that he had control over the sun as a witness that the God of Israel had ultimate power over life and death. Darkness was a representation of death, judgment and hopelessness. Darkness was a complete absence of light.

## **Death of the Firstborn**

[Exodus 11:1-10 and 12:21-36](#)

After the plague of darkness felt throughout the land was lifted, Pharaoh resumed his position of "bargaining with the Lord" and offered Moses another "deal." Since virtually all of the Egyptian animals had been consumed by the judgments of the Lord, Pharaoh now consented to the request made, to let the people go, but they must leave their animals behind.

This was a totally unacceptable offer, as the animals were to be used as the actual sacrifice to the Lord. The Lord is uncompromising when He has set the terms.