

Exodus The 10 Plagues Against Egypt

Exodus 12: 12B "... against all the gods of Egypt I will execute judgment: I [am] the LORD."

Exodus 5:1 And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

Exodus 7:10 And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

Exodus 7:13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

Plague 1 Waters Nile turned to blood, Egyptians worshipped Anuket goddess of the Nile, this name means giver life, lady life ... also Hapi – was an Egyptian God of the Nile he was a water bearer.

Exodus 7:20-21 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that [were] in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that [were] in the river were turned to blood (Hebrew dam). 21 And the fish that [was] in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

Exodus 7:22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said

Plague 2 Plague of Frogs, Egyptians worshiped Heqet, (Heket) goddess fertility, depicted as naked woman with frogs head.

Exodus 8:1 And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me. 2 And if thou refuse to let [them] go, behold, I will smite all thy borders with frogs:

Exodus 8:8-9 Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD. 9 And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, [that] they may remain in the river only?

"... destroy the frogs" Pharaoh walks right into a trap, dead frogs ...

Plague 3 Lice Egyptians worshiped Geb their god over dust of earth.

Exodus 8:16-19 And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. 19 Then the magicians said unto Pharaoh, This [is] the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

Plague 4 Swarms of Flies: The Egyptians worshiped Khepri who had the head of a fly. He was their god of creation, the movement of the sun, and rebirth. Represented by the scarab beetle who lays its eggs in a ball of dung.

Exodus 8:20-21 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me. 21- Else, if thou wilt not let my people go, behold, I will send swarms [of flies] upon thee, and upon thy servants, and upon thy

people, and into thy houses: and the houses of the Egyptians shall be full of swarms [of flies], and also the ground whereon they [are].

Plague 5 Cattle Egyptians worshiped Hathor (HAW-thor) - Egyptian Goddess of Love and Protection Plague- Death of Cattle and Livestock with a pestilence. This Egyptian Goddess was depicted with the head of a cow represented as a cow, nursing the king with divine nourishment, was also exposed as fakes. They also worshiped the Apis: the divine bull a manifestation of the god Ptah (TUH). The Apis (A-pis) is the calf of a cow which is never again able to have another. The Egyptian myth is that a flash of light descends upon the cow from heaven, and this causes her to conceive Apis.

Exodus 9:1-7 Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. 2 For if thou refuse to let [them] go, and wilt hold them still, 3 Behold, the hand of the LORD is upon thy cattle which [is] in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: [there shall be] a very grievous murrain (MER-in).

Plague 6 Plague of Boils, Ashes turned to Boils and Sores with pus (blains). Egyptians worshiped Isis, goddess of medicine and peace - This plague also brought shame and dishonor to the goddess Hathor, but also reflected most unfavorably upon the Nile itself which was personified and deified, the waters of which were believed to assure health.

Exodus 9:8-12 And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. 9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth [with] blains upon man, and upon beast, throughout all the land of Egypt. 10 And they took ashes of the furnace, and stood before Pharaoh; and Moses

sprinkled it up toward heaven; and it became a boil breaking forth with blains.

Plague 7 Hail & Fire Egyptians worshiped Nut - Egyptian Goddess of the Sky this Plague - Hail rained down in the form of fire showed she had no ability to bless or protect the people. She was pictured as a lanky, nude female arching across the sky, touching the horizons with her toes and fingertips. Again warning is given before the plague takes place.

Exodus 9:13-15 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. 14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that [there is] none like me in all the earth. 15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

Exodus 9:16 And in very deed for this [cause] have I raised thee up, for to shew [in] thee my power; and that my name may be declared throughout all the earth.

The question was directed to his conscience to bring repentance.

Exodus 9:18-20 Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. 19 Send therefore now, [and] gather thy cattle, and all that thou hast in the field; [for upon] every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. 20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

Hail of great size and ability to destroy, will rain down from the sky. The Lord allows those who are willing to hear His word, to be spared.

A division is now felt between the Egyptians in the form of those believed the word of the Lord shown by their obedience and willingness to escape to the protection of their "houses."

Exodus 9:22-26 And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. 23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. 24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. 25 And the hail smote throughout all the land of Egypt all that [was] in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. 26 Only in the land of Goshen, where the children of Israel [were], was there no hail.

"Fire mingled with hail ..." This is usually interpreted as the type of lightning seen in severe electrical storms, in which fire sometimes runs along on the ground. It might actually have been something beyond this. Hailstorms are among the most destructive and violent events in nature. In the last storm we had here in Dallas it took Bryan 50 bundles of shingles and 50 five gallon buckets of tar just to keep the water out of my house until roofers could put on a new roof.

Unbelievers who comment about "all of the cattle" having already been destroyed (9:6) are based solely upon careless and inaccurate reading of Exodus 9:1-7, where "the cattle" that were affected were strictly limited to "those in the field" (Exodus 9:3).

"And brake every tree ..." No tree of any age or size can escape very severe damage by the kind of hailstorm presented in these verses.

Exodus 9:27 And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD [is] righteous, and I and my people [are] wicked.

"I have sinned this time ..." He would have been more truthful if he had said, I have sinned these seven times! Pharaoh confessed to nothing at all ... the people and the magicians were convinced long before Pharaoh they said: "This is the finger of God?"

Many sinners have admitted wickedness when confronted with God's judgment, but lip repentance is no substitute for the real thing ... "Godly sorrow worketh repentance" but it must be from the heart.

"The LORD is righteous ..." in some ways Pharaoh was making progress. His first response had been, "Who is The LORD?"

Exodus 9:28-29 Intreat the LORD (for [it is] enough) that there be no [more] mighty thunderings and hail; and I will let you go, and ye shall stay no longer. 29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; [and] the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth [is] the LORD'S.

Here, he promised: "I will let you go, and ye shall stay no longer"

Why had Pharaoh become willing to make the concessions seen here? He seems to have been extorted by the terrible nature of the plague, which, instead of moving on, like most storms, this one continued."

This plague, like all the others, was a judgment against the pagan gods of Egypt. Their gods of crops, atmosphere and others were here demonstrated to have no control whatever of such things.

Exodus 9:30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.

Pharaoh's, stubborn will cause him to welch on the deal as soon as the thundering and the hail had ceased.

Exodus 9:31-32 And the flax and the barley was smitten: for the barley [was] in the ear, and the flax [was] bolled (BALD) (blossoming). 32 But the wheat and the rie were not smitten: for they [were] not grown up.

"I know that ye will not yet fear the LORD God." Contrary to all reason and intelligence, Pharaoh stubbornly held to his course of self-destruction. Why? God had hardened Pharaoh's heart.

It was Pharaoh himself who hardened his heart initially, but, as in all similar cases, there is a point of no return.

Jesus commanded Judas, "What thou doest, do quickly".

In God's hardening of a human heart, there is a fundamental loss of intelligence, as if God the Heavenly Surgeon had plucked the vital thinking center out of his brain. This fact explains how that some of the world's intellectual giants cannot comprehend the revelation of God! Despite the glory of their earthly attainments, they are nevertheless intellectual dwarfs. They have long ago made the moral decision "there is no God", so their ability to think straight concerning Him has been wasted, hardened, and removed.

"And the flax and the barley was smitten ..." Both of these were important vital crops to the Egyptians. Linen made from flax provided the garments for the priesthood and all wealthy classes.

The barley was used both for men and for animals as food.

By these crops being "in the ear" and "in bloom" the time of this plague can be fixed in late January, or in early February.

This destruction would make their life uncomfortable, but as far as affecting their food supply, the wheat still survived.

Giving the Egyptians another chance to turn to "the One True God"

Exodus 9:33-35 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth. 34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. 35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

"the wheat and the rye were not smitten: for they [were] not grown up" Another plague would take care of them later. "Spelt," is correct "rye" is a mistranslation in the KJV. This is a grain somewhat similar to wheat, and it provided the principal food supply of the common people of ancient Egypt. More than any other, this grain appears frequently on the sculptures and monuments.

It appears that these ten plagues were scattered over one full year.

The mention of "rain" in Exodus 9:33 is a point of interest,

"the rain was not poured upon the earth ..." rain had not been before mentioned, as it was not part of the plague, for it did no damage.

Moses, writing about the cessation of rain shows he was an eye-witness. Moses records that it was mingled with the hail, and at his prayer, the thunder, the hail, and the rain all ceased.

At least eighty Egyptian deities were exposed and discredited by this wonder:

The desperate Egyptians were in sorrow and fright.

Their sky-goddess Nut could not protect them from hail from the sky. Nut was often pictured as a lanky nude female arching from horizon to horizon across the sky, touching the ground with fingertips and toes. Isis and Seth were also thought to have care over agricultural production, but the pagan gods were silent and helpless

**Plague 8 Locusts sent from the sky - the Egyptians worshiped Seth-
the Egyptian god of Storms and Disorder so God sent a storm of
Locust from the sky. These also, coming out the sky, were a
contradiction of everything Nut the Sky god was supposed to be.
The insect kingdom provided several pagan deities in Egypt!**

**Exodus 10:1-2 And the LORD said unto Moses, Go in unto Pharaoh: for
I have hardened his heart, and the heart of his servants, that I might
shew these my signs before him: 2 And that thou mayest tell in the
ears of thy son, and of thy son's son, what things I have wrought in
Egypt, and my signs which I have done among them; that ye may
know how that I [am] the LORD.**

**"In the ears of thy son, and thy son's son ..." "Moses was not the only
one who was to tell all these wonders ... We ourselves still study and
warn every man to repent that that they might know the great "I [am]
the LORD". Psalms 78 and Psalms 105 speak of those wonders, and
they have been celebrated in song and story throughout all time.**

**These plagues influenced the Egyptians because in a few generations
Akhenaten spoke about a great cover-up and scandal that led him to
make a Semite Aperel (servant of El God) as his visor. Akhenaten is
noted for abandoning traditional Egyptian polytheism and introducing
worship centered on one god which is sometimes described as
monotheistic or even quasi-monotheistic but was still pagan.**

**Exodus 10:3-6 And Moses and Aaron came in unto Pharaoh, and said
unto him, Thus saith the LORD God of the Hebrews, How long wilt
thou refuse to humble thyself before me? let my people go, that they
may serve me. 4 Else, if thou refuse to let my people go, behold,
tomorrow will I bring the locusts into thy coast: 5 And they shall cover
the face of the earth, that one cannot be able to see the earth: and
they shall eat the residue of that which is escaped, which remaineth
unto you from the hail, and shall eat every tree which groweth for you**

out of the field: 6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

"How long wilt thou refuse to humble thyself before me ...?"

This question shows that Pharaoh was responsible for hardening of his own heart. There was always a time when he might have repented. It was because he hardened his heart at such times, that God is said to have harden him. It is as if God said: "So be it."

Moses and Aaron approached Pharaoh with the same demand from the LORD, "let my people go, that they may serve me", and they then pronounced the judgment of locusts if he refuses.

Exodus 10:7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?

"How long shall this man be a snare to us ...?" "The intercession of Pharaoh's servants was to change the monarch's mind and to let the people go is a breakthrough, and shows that a great many people in Egypt were opposed to the Pharaoh's refusal of God's demand that he "let my people go."

"Knowest thou not yet that Egypt is destroyed ...?"

It is a marvel that Pharaoh was either ignorant of the ruin of his entire nation, or he was insensitive to it.

Exodus 10:8-10 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: [but] who [are] they that shall go? 9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we [must hold] a feast

unto the LORD. 10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look [to it]; for evil [is] before you.

“who [are] they that shall go? Moses' full and dramatic answer ring with Churchillian defiance : After Dunkirk Churchill said: “We shall go on to the end, We shall fight in France, we shall fight on the seas and oceans, we shall fight with growing confidence and growing strength in the air, we shall defend our Island, whatever the cost may be, we shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills; we shall never surrender.”

Moses knows that the Pharaoh presents no threat.

We need such bold defiance and confidence in our God against Satan.

Moses' triumphant declaration that the whole nation, young, old, men, women, flocks, herds, cattle, everything would leave Egypt, infuriated Pharaoh. He said:

“Let the LORD be so with you” His words are a little ambiguous but what he meant: “May the Lord be with you if I ever let you go. Pharaoh hoped that their divine protection on their leaving would be as nonexistent as his permission to go.

Pharaoh's reply is full of scorn and anger, as if he would say, When was ever so extravagant and outrageous a demand made? How can it be supposed that I would listen to it?

“ look [to it]; for evil [is] before you....” This means, “Watch out, for you are contemplating evil.” Or “Your intentions are evil,”

Exodus 10:11 Not so: go now ye [that are] men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

Moses' flat and dogmatic declaration that ALL Israel, with all their property would leave completely frustrated Pharaoh's intention of retaining the women and children in ransom that his nation of slaves would all return to their labors.

"go now ye [that are] men, and serve the LORD"

This is another of the great compromises proposed by Pharaoh.

One of the great preachers of another era delivered a great sermon in Philadelphia, entitled, "Ye that are men now serve Him!" (Taking the text out of context); but that preacher during that meeting visited a newly-invented threshing machine, lost his arm in the cylinder, and died at the scene. His last words were, "Ye that are men now serve Him! Stand up! Stand up for Jesus!" The well known hymn "Stand Up, Stand Up for Jesus" has these lines recalling the event:

**Stand up, Stand up for Jesus;
Stand in his strength alone;
The arm of flesh will fail you;
Ye dare not trust your own.
Ye that are men now serve Him;
Against unnumbered foes;
Let courage rise with danger;
And strength to strength oppose."**

Exodus 10:12-15 And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, [even] all that the hail hath left. 13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all [that] night; [and] when it was morning, the east wind brought the locusts. 14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous [were they]; before them there were no such locusts as they, neither after them

shall be such. 15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

"Stretch out thine hand ... Moses stretched forth his rod ..." "face of the whole earth" which is merely a metaphor or hyperbole for Egypt. The extent of the devastation given in the final clause, "land of Egypt". Goshen the of Hebrews was spared.

"And the LORD brought an east wind..." Locusts do not normally appear in Egypt, the climatic conditions are unfavorable for them, and thus it was necessary for God to bring them into Egypt from a great distance. If the east wind was at 25 m.p.h., a distance of some 600 miles would have been traversed in the 24-hour period. Two things of great significance are visible here. The wind began at once with the stretching out of Moses' rod, indicating the certainty of the developing plague, and the vast distance from which the locusts came showed that the LORD's power reached over the whole world.

One may only wonder how Pharaoh could have been so blind?

The ability of vast locust swarms to travel long distances on the wind is why in the Middle East, they are called "The Teeth of the Wind!"

Exodus 10:16 -18 Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you. 17 Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only. 18 And he went out from Pharaoh, and intreated the LORD. 19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.

"In haste ..." Pharaoh had called for Moses and Aaron previously, but never before with the haste indicated here. This could have been due to the fact that Pharaoh considered this plague worse than any that had preceded it, which is another indication of the progression in the story, as further proved by Pharaoh's actually asking to be forgiven.

"This death ..." was a reference by Pharaoh to the locust plague which had brought the death of every green thing in Egypt.

"Therefore forgive" Pharaoh was making real progress at this point, but, his stubborn will would remain supreme until he is destroyed

This is the second wave of destruction to follow the hail, and whatever crops were left intact after that display, were now completely consumed by the swarms of locusts that were unleashed from the sky. 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.

Exodus 10:20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

**Plague 9 Three Days of thick darkness - the Egyptians worshiped Ra-
the Sun God**

Exodus 10:21-23 And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness [*which*] may be felt. 22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: 23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

This ninth wonder, like the third wonder and the sixth wonder, fell without warning. The curiosity here is the statement that it was a darkness that could be "felt." This may have a double meaning:

It would be taken to heart by the Egyptians, as God promised to send his plagues "upon the heart" of Pharaoh cf: Exodus 9:12;

It may mean that the darkness would be caused by something discernible in the sense of touch. The latter is probably most likely. The fact of the land of Goshen was spared, almost force the conclusion that an extremely dense dust storm was the source of this darkness or it was something totally supernatural.

If a dust storm is what caused it, it would be exactly in keeping with most of the other plagues which were intensifications of ordinary, things directed & controlled by the word of The LORD through Moses.

Severe sandstorms occur in Egypt in the spring producing an immense sandstorm known as Kham'-sin.

The sun was 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. The psychological and religious impact would have had a great influence on the Egyptians at this point. Darkness was a representation of death, judgment and hopelessness. The storm blacked out the sun, but left light in the land of Goshen.

With Plague 9 of darkness The Sun, the earth, the sky, the atmosphere, and the waters of the Nile - all these were shown to be, not under the control of Pharaoh and his gods, but directly and solely under the control of the LORD the God of the Hebrews.

None of them, whether gods of crops, or gods or agriculture, or land or sea or sky were able to stand against the LORD.

Exodus 10:24 And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.

"Only let your flocks and your herds be stayed ..."

This was Pharaoh's final offer of compromises.

Moses immediately thundered God's answer:

Exodus 10:25-26 And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. 26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

The dramatic and triumphant answer of God through Moses to the proposal of Pharaoh that the flocks and herds remain in Egypt is a marvel of blunt, powerful demands:

Our cattle also shall go with us

there shall not an hoof be left behind

Thou must give us also sacrifices and burnt offerings,

Moses did not mean that all Pharaoh had to do was permit the Israelites to take with them their flocks and herds ...

but Pharaoh must also himself provide animals suitable for sacrifice.

Moses states that only upon arrival at the place of sacrifice will they know what is wanted by the LORD for sacrifice.

Exodus 10:27-29 But the LORD hardened Pharaoh's heart, and he would not let them go. 28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in [*that*] day thou seest my face thou shalt die. 29 And Moses said, Thou hast spoken well, I will see thy face again no more.

"Moses said, "I will see thy face no more ..." This seems to terminate the interview here, but it does not. The present interview does not terminate here, but is continued in the next chapter.

Exodus 11:1-3 should be read as being in a parenthesis.

Exodus 11:4-10 relates what immediately followed,

Both critical and conservative scholars alike accept this reading.

Moses does not leave the presence of Pharaoh until Exodus 11:8.

Exodus 11:1-3 may be considered as being in a parenthetical.

Moses did not flee from Pharaoh's presence because of the vicious threat of V:29. Moses accepted Pharaoh's words without fear, then calmly announced and told Pharaoh plainly:

"After just one more plague, Pharaoh's servants would come to him, bow down, and plead with the Israelites to leave." As it turned out, even Pharaoh himself will do this Exodus 12:30-31

Exodus 11:1-3 And the LORD (had) said unto Moses, Yet will I bring one plague [*more*] upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let [*you*] go, he shall surely thrust you out hence altogether. 2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. 3 And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses [*was*] very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

Plague 10 The death of the firstborn. Pharaoh himself, a pretending deity, was humbled and ultimately

Exodus 11:4 And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt: 5 And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that [*is*] behind the mill; and all the firstborn of beasts. 6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. 7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel. 8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger. 9 And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt. 10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

Sources KJV, - 10_Egyptian_gods_10_Plagues.doc, Ten Egyptian Plagues For Ten Egyptian Gods and Goddesses, Coffman Commentary