

The Plagues and the Gods of Egypt

Khnum was the guardian of the Nile; **Hapi** was the spirit of the Nile; for **Osiris**, the god of the underworld, the Egyptians believed the Nile was his bloodstream; **Tauret** was the hippopotamus god of the river; and **Nu** was the god of life in the Nile.

The second plague, frogs, was a judgment on the goddess **Heqt**. She was the wife of the creator of the world and the goddess of birth. **Heqt** was always shown with the head and the body of a frog.

The third plague, lice (the word “lice” is translated as “sand flies” or “fleas” in some translations), was a judgment against **Geb**, the great god of the earth.

The fourth plague, swarms (the phrase “of flies” was added by the translators), was a judgment against the one or more Egyptians gods that had the appearance of insects. **Amon-Ra**, the creator and king of the gods, had the head of a beetle. The Egyptians pictured **Ra** as a scarab pushing the sun across the sky.

The fifth plague, livestock diseased, was a judgment against domestic animals in Egypt.

The god **Apis** was represented as a bull, and had been worshiped in Egypt since around 3,000 B.C. The **Apis** bull was the living image of the god **Ptah**.

Hathor was the cow-headed goddess of the desert. The original form under which **Hathor** was worshiped was that of a cow. She was the symbolic mother of Pharaoh, and the king of Egypt was referred to as “the son of **Hathor**.”

Khnum was the ram-god.

This plague would have also affected **Bast**, the cat-goddess of love.

The sixth plague, boils, was a judgment against several Egyptian gods relating to health.

Serapis was the deity in charge of healing; **Imhotep** was the god of medicine; and **Thoth** was the ibis-headed god of intelligence and medical learning.

The seventh plague, hail, was a judgment against several Egyptian gods related to weather and agriculture.

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Nut was the sky-goddess (**Nut** was the mother of five gods: **Osiris**, **Hathor**, **Set**, **Isis** and **Nephthys**); **Shu** was the wind-god; **Horus** was the hawk-headed sky-god of upper Egypt; and **Isis** and **Seth** protected the crops (burned fields testified of their impotence).

The eighth plague, locusts, was a judgment against the Egyptian gods of fertility and agriculture.

Nepri was the god of grain; **Ermutedet** was the goddess of childbirth and crops; **Isis** protected the crops; **Thermuthis** was the goddess of fertility and the harvest; and **Seth** was the god of crops.

The ninth plague, three days and three nights of darkness was a judgment against the gods of the sun and the moon.

The sun-god, **Amon-Ra**, was considered one of the greatest blessings in all the land of Egypt. **Ra** was a sun-god whose cult was at Heliopolis. The moon was a god, perhaps the oldest of all that were worshiped in Egypt; but in the official theology, the greatest of the gods was the sun. In Egyptian mythology, **Horus** was the god of light who personified the life-giving power of the sun. **Ptah** was the god who created the moon, the sun, and the earth. **Atum** was the sun-god and creator who was also worshiped at Heliopolis, the major center of sun-worship. **Tem** was the god of the sunset and **Shuwas** the god of sunlight and air.

The tenth plague, the death of the first-born, **was a judgment against all the gods of Egypt** because it showed the total inability of the gods of Egypt to protect them.

Meskhenet was the goddess who presided at the birth of children; Hathor was one of the seven deities who attended the birth of children; **Min** was the god of procreation; Isis was the goddess of fertility; **Selket** was the guardian of life; **Renenutet** was the cobra-goddess and the guardian of Pharaoh (she was the living embodiment of motherhood and her name suggests the idea of “nursing” or “raising” a child).

Source: “Against All the Gods of Egypt” by David Padfield