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Day 12 Exodus to Sinai

Exodus 11-19

Begin Lived Religion Assignment

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Overview of the Plagues

1. Water Turned to Blood (7:14–25)	Nile deified as Hapi Red color of Hapi's enemy	by both	Magicians imitate
2. Frogs (8:1–15)	Heqat	by Aaron	Magicians imitate
3. Gnats / Lice (8:16–19)	Kheprer, flying beetle	by Aaron	Magicians fail
4. Flies (8:20–32)	Kheprer, flying beetle	by the Lord	Goshen spared
5. Livestock Diseased (9:1–7)	Re & Ptah	by the Lord	Those who "regard" are spared
6. Boils (9:8–12)	Sekhmet & Amon-Re	by Moses	Magicians fail
7. Thunder and Hail (9:13–35)	Nut, Shu, Tefnut	by Moses	Looks to Sinai revelation
8. Locusts (10:1–20)	Senehem	by Moses	Looks forward to #9
9. Darkness (10:21–29)	Amen-Re, sun-god	by Moses	Three days (10:22)
10. Death of Firstborn (11:1–12:33)	Directly challenges Pharaoh, who claims to give life to the people of Egypt	by angel of death	Makes a distinction between nations (11:7)

The twofold purpose of the plagues is to show the Egyptians Yahweh's power and to boost the Israelites faith in their God. Blows 1-9 emphatically display Yahweh's absolute rule over creation and expose the semi-divine Pharaoh as both powerless and foolish. The plagues may be collectively understood as judgment against the whole pantheon of Egyptian gods. Some try to understand the plagues as a sequence of natural cause-effect phenomena associated with the regular flood cycle of the Nile River.

Israel's Deliverance Assured (6:2-9)

6:2-9 And God spake unto Moses, and said unto him, I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord.

9 And Moses spake so unto the children of Israel: **but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.**

Passover Instituted

The Final Plague (11:1-12:33)

- Warning of the Final Plague (11:1-10)
 - 11:5 And all the firstborn in the land of Egypt shall die, from the first born 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.
- **The First Passover Instituted (12:1-28)**
 - “And thus shall ye eat it; *with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord’s passover.* For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: *I am the Lord.*” (12:11-12)
 - *The Passover serves two functions here: the immediate one warding of the plague (vv. 7, 13, 22-23) & the perennial one of commemorating the exodus redemption (vv. 14, 24-27)*
 - **Pesach** = Passover took place in Spring, which was the religious calendar’s new year
 - 10th day choose **lamb without broken bones** – kill on 14th day – **blood on door and eat meat**
 - Symbolism with Lamb of God
 - Door frames made of wood – blood on wood; John 19 blood of Christ on cross
 - roast to remove all the blood - all the mortality (Noah covenant) then eat it
 - [bread of life imagery]

Will the people follow the Lord’s counsel via Moses? Israel has not expressly heard from Moses and Aaron since the plagues began . . .

5:21 And they said unto them, The Lord look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

6:12 And Moses spake before the Lord, saying, Behold, the children of Israel have not hearkened unto me.

The plagues have been as much for them as it has been for the Pharaoh. Have they become convinced of the Lord’s power? Will they follow his counsel?

Moses tells them what Passover will look like in the future

12:14-17 And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

12:24-27 And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.



**The Passover serves two functions here:
the immediate one warding of the
plague & the perennial one of
commemorating the exodus
redemption.**

Passover

1. Unleavened Bread

2. Bitter herbs

3. Leaven removed from Israelite homes

4. Lamb

a. Without blemish

b. Male of the first year

c. No broken bones

d. Blood on doors saved Israelites

Symbolism

1. Haste leaving Egypt (no time for bread to rise)

2. Slavery in Egypt

(Christ's "bitter cup," D&C 19:18)

3. Sin removed from disciples' lives

4. Jesus Christ

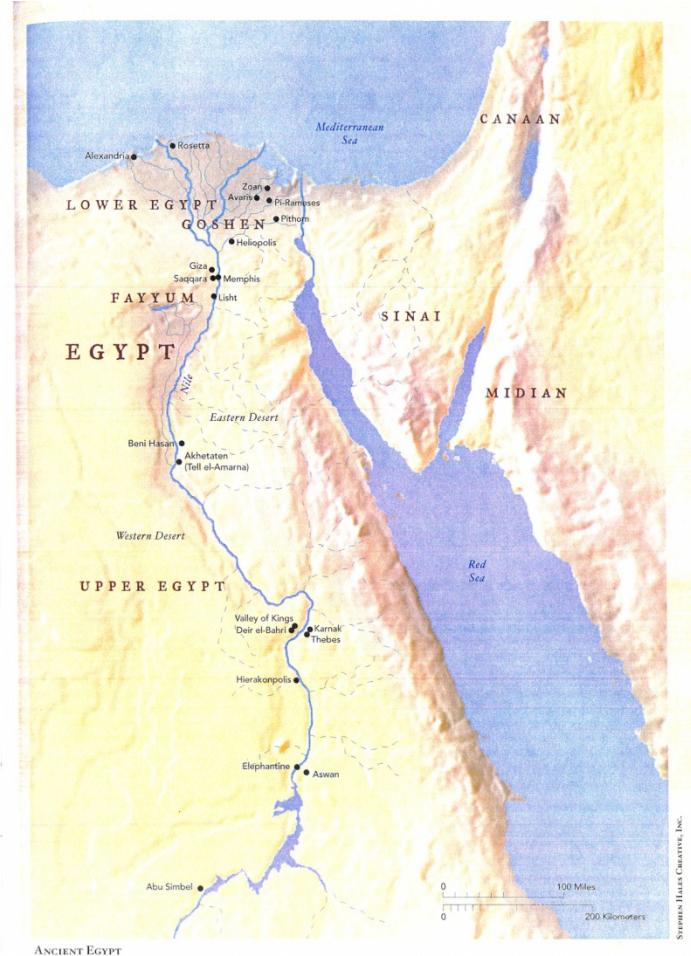
a. Without sin

b. Firstborn of the Father

c. Legs not broken

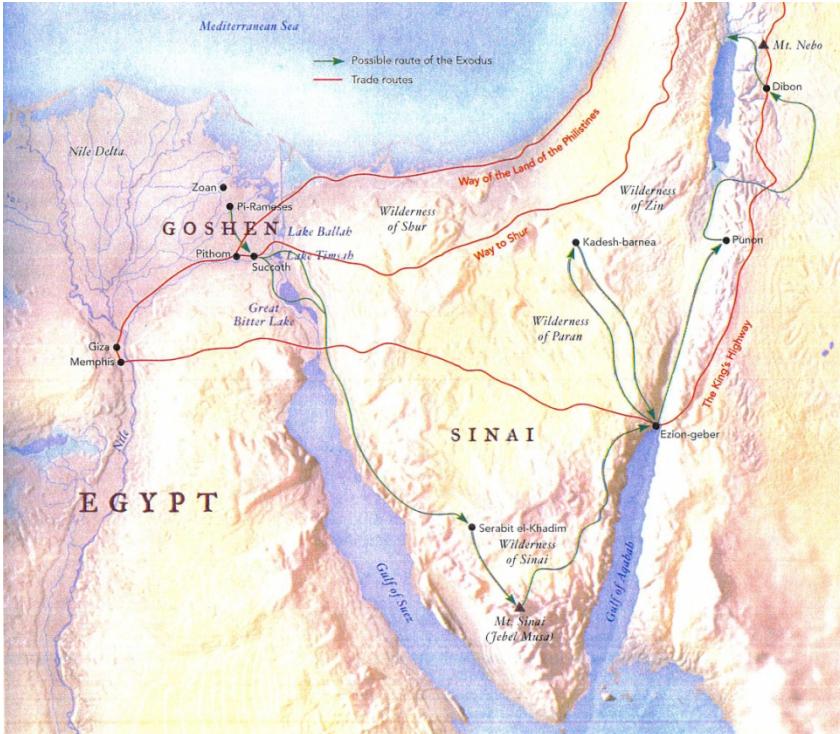
d. Blood saves us from sin

Flight from Egypt (12:33–15:21)



- The Exodus: From Ramses to Succoth (12:33–42)
 - 12:40–41 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.
- Directions for the Passover (12:43–13:2)
- The Festival of the Unleavened Bread (13:3–10)
- The Consecration of the First Born (13:11–16)
- The Pillars of Cloud and Fire (13:17–22)
- Crossing the Red Sea (14:1–25)
- The Pursuers Drowned (14:26–31)
- The Song of Moses (15:1–19)
- The Song of Miriam (15:20–21)

The Exodus: From Ramses to Succoth (12:33-41)

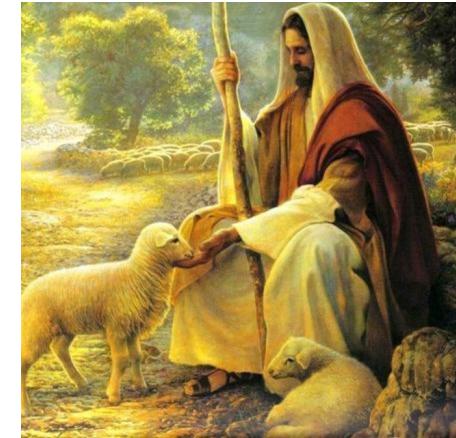


- “And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.” (12:33)
 - Egyptians suffer because of their king, many even listen to Moses
- “And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required.*” 12:35-36
 - *Borrowed* here actually means asked, while *lent* means gave
 - CF Num 33:4
- Remember the community of aid, cross-culture help

Passover, Festival of Unleavened Bread, Sanctifying the Firstborn: They are all established to help Israel Remember & to point them to Christ

- “And the Lord spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine...That thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the Lord’s.” (13:1-2, 12)
 - Parallelism – every firstborn should be dead but the living first-born are now his because they were bought with blood from the Angel of Death
 - Jehovah and typology involved
 - 13:16 – frontlets – phylactery – Deut 6:6-9

Helaman 5:9 O remember, remember, my sons, the words which king Benjamin spake unto his people; yea, remember that there is no other way nor means whereby man can be saved, only through the atoning blood of Jesus Christ, who shall come; yea, remember that he cometh to redeem the world.



What do you do to help yourself remember?

The Exodus: From Succoth to the Red Sea

- **13:17** When Pharaoh let the people go, God did not lead them by way of the land of the Philistines, although that was nearer; for God thought, “If the people face war, they may change their minds and return to Egypt.” **18** So God led the people by the roundabout way of the wilderness toward the Red Sea. The Israelites went up out of the land of Egypt prepared for battle. **19** And Moses took with him the bones of Joseph who had required a solemn oath of the Israelites, saying, “God will surely take notice of you, and then you must carry my bones with you from here.” **20** They set out from Succoth, and camped at Etham, on the edge of the wilderness.



Escape From Pharaoh (13:17-14:31)

- 13: 17-22 how the Lord brings them out
- Physical sign of accompaniment
 - Shadow by day, Pillar by night
 - Actually, a continuous pillar but it appears darker in the day
 - Indicates a being – the angel of the lord
 - Veiling the presence of God which is too great for mortals to see?
- “And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was **a cloud and darkness to them, but it gave light by night to these**: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by **a strong east wind all that night**, and made the sea dry *land*, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry *ground*: and the waters were a wall unto them on their right hand, and on their left.”

14:19-22

- Darkness and fear to one, light to others
- God stood behind them



Yahweh's guiding presence 24/7



Crossing the Red Sea (14:1–25)

- “And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and **troubled the host of the Egyptians**” 14: 24
 - Lord = YHWH
 - The Egyptians see him? The cloud, acting as a veil, parts.
 - Scares them and aids the Israelites
- Drowned the Egyptians
 - Cf Pharaoh drowning babies of Hebrews – Egyptian babies and now warrior aged men
- The people feared and worshipped the Lord “Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.” (14:30)



Red Sea vs Reed Sea?



Where did Israel cross? The answer is unknown

Huge debate between Red and Reed Sea: *Yam Suph*

Wind blows all night to separate the water...
Still miraculous, but not likely an instantaneous
Hollywood type image

14:22 “And the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left.”

28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

Don't need to rationalize or sensationalize – just visualize through the text

Songs of Moses (15:1-19): a powerful hymn celebrating God the “divine warrior.”

How do they see God?

I will sing unto the Lord, **for he hath triumphed gloriously:**

the horse and his rider hath he thrown into the sea

The Lord is my strength and song,
and he is become my salvation:

He is my God, and I will prepare him an habitation;
my father's God, and I will exalt him.

The Lord is a man of war:
the Lord is his name.

Pharaoh's chariots and his host hath he cast into the sea:
his chosen captains also are drowned in the Red sea.

The depths have covered them:
they sank into the bottom as a stone.

Thy right hand, O Lord, is become glorious in power:
thy right hand, O Lord, hath dashed in pieces the enemy.

And in the greatness of thine excellency
thou hast overthrown them that rose up against thee:
thou sentest forth thy wrath, which consumed them as stubble.

And with the blast of thy nostrils the waters were gathered together,
the floods stood upright as an heap,
and the depths were congealed in the heart of the sea.

The enemy said, I will pursue, I will overtake,
I will divide the spoil; my lust shall be satisfied upon them;
I will draw my sword, my hand shall destroy them.
Thou didst blow with thy wind, the sea covered them:
they sank as lead in the mighty waters.

Who is like unto thee, O Lord, among the gods?

**who is like thee, glorious in holiness,
fearful in praises, doing wonders?**

**Thou stretchedst out thy right hand,
the earth swallowed them.**

Thou in thy mercy hast led forth the people
which thou hast redeemed:

Thou hast guided them in thy strength
unto thy holy habitation.

The people shall hear, and be afraid:

sorrow shall take hold on the inhabitants of Palestina.

Then the dukes of Edom shall be amazed;
the mighty men of Moab, trembling shall take hold upon them;
all the inhabitants of Canaan shall melt away.

Fear and dread shall fall upon them;
by the greatness of thine arm they shall be as still as a stone;

till thy people pass over, O Lord,
till the people pass over, which thou hast purchased.

Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established.

The Lord shall reign for ever and ever.

For the Lord God giveth light unto the understanding; for he speaketh unto men according to their language, unto their understanding”
2 Nephi 31:3

these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding.

D&C 1:24

Miriam

“Then Miriam the prophet,
the sister of Aaron, took timbrel in her hand.
And all the women went out after her, with
timbrels and dances. And Miriam answered
them: ‘Sing to the Lord most glorious deity!
Horse and rider God has hurled into the sea!’
” (Exodus 15:21)



Miriam's title of prophet

As the first woman to be called “the prophet,” Miriam represents a class of females in Israel about whom we know little. From Exodus beyond Exile, their erratic and infrequent presence hints at a lost history. In the 12th century B.C. Deborah arises to judge Israel, lead in battle and sing a song of triumph (Judges 4–5). In the eighth, the unnamed woman of Isaiah gives birth to a prophetic oracle (Isaiah 8:3). In the seventh, Huldah validates the book of the law to initiate a canon of Scripture (2 Kings 22:14–20). And in the fifth, Noadiah opposes Nehemiah during the restoration (Nehemiah 6:14). Each of these prophets witnesses to a heritage rooted in Miriam. . . . As applied to Miriam, the title [prophet] remains undefined and its meaning open. (Dr. Phyllis Trible 11)



Miriam was often viewed in rabbinic literature as enjoying equality with her two brothers and being counted as one of Israel’s three redeemers. She is often treated identically with her brothers.

- This indicate that ancient Israelites were also familiar with other forms of female authority that did not survive into later periods.
- This is possible because this is a liminal time.

From Egypt to Sinai 15:22-18:27

- We do not know where Sinai was
 - This map indicates scholars' best conjecture, but there is much debate.
- The Dissatisfaction of the People (15:22–17:7)
 - Bitter Water Made Sweet (15:22–27)
 - Bread from Heaven (16:1–36)
 - Water from the Rock (17:1–7)
- Amalek Attacks Israel and Is Defeated (17:8–16)
- Jethro's Advice (18:1–27)



Wilderness experiences point them to Christ

Bitter Water Made Sweet (15:22–27)

- From Mara to Sinai—Another Murmuring
- So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and **they went three days in the wilderness, and found no water**. And when they came to Marah, **they could not drink of the waters of Marah, for they were bitter**: therefore the name of it was called Marah. And the people **murmured** against Moses, saying, What shall we drink?" 15:22-24
 - Compare to Laman and Lemuel - Lehi's story is a recreation of the Exodus, so they have a part to play
- Purifies water with tree – **Tree of life symbolism**
 - Filthy waters made pure by the tree of life
 - Prepare to receive higher laws by purifying the water
- "There he made for them a statute and an ordinance, and there he proved them. And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." (15:25-26)
 - "Diseases" is referring to the plagues of Egypt

Twin themes: Israelites' incessant grumblings against Moses and Aaron and the hardship of desert life and Moses's mediation with Yahweh that averts disaster.



Bread from Heaven (16:1–36)

• Wilderness of Sin—Another Murmuring

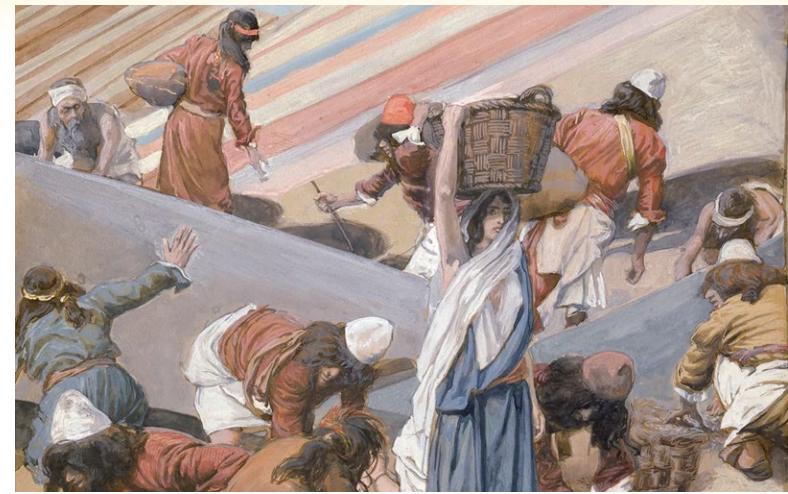
- “And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.” (16:3)
 - “Flesh pots” – we don’t know exactly what that means, this is a literal translation
- “Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.” (16:4)
 - “I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever.” (John 6:48 - 51)

Twin themes: Israelites’ incessant grumblings against Moses and Aaron and the hardship of desert life and Moses’s mediation with Yahweh that averts disaster.



Manna—takeaways from this miracle?

- Bread and meat
 - Bread in the morning and meat at night
 - Migratory pattern of birds may explain the quails
 - But explain the *Manna*!
 - *Manna* literally means “what is that?”
 - Another example from Exodus where we do not need to explain this scientifically
- Process of Gathering Everyday
 - “There is not one great and grand thing we can do to arm ourselves spiritually. True spiritual power lies in numerous smaller acts woven together in a fabric of spiritual fortification that protects and shields from all evil” President Russell M. Ballard
 - “In our lives the oil of preparedness is accumulated drop by drop in righteous living.” President Spencer W. Kimball
- Utter reliance on the Lord
- Sabbath precursor
 - Gather extra only on the day before the Sabbath
- “As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept.” (16:34)
 - Testimony here is the Ark of the Covenant
 - Anachronism – the Ark of the Covenant does not exist yet! Keep in mind and watch for other anachronisms – signs of later editors



The divine provision of the manna teaches Israel the need to receive from God day by day. Faith is a daily walk with God and not a one-time event.



Water from the Rock (17:1–7)

- And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink. . . . And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me. (17:1–4)

- **Another Murmuring**

- Rock and water – both symbols of Christ
 - Water is the source of Physical life – spiritual life by Christ
 - “Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.” (17:6)
 - Cf. Numbers 20:10
 - Massah, and Meribah,
 - “Testing” and “strife”
 - “Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” (John 4:13–14)

Twin themes: Israelites' incessant grumblings against Moses and Aaron and the hardship of desert life and Moses's mediation with Yahweh that averts disaster.



Amalek Attacks Israel and Is Defeated (17:8–16)

Why did the Amalekites come up to fight?

- Issue of water – attack because Israel knows where the water is
- concerned about taking old water but maybe want control of new spring
- Hands of Moses--Hands up- win, hands down – lose
 - Aaron and Hur eventually help Moses hold up hands
- Why sticks and snakes, why staffs, why hands up, etc.?
 - Liahona, Urim and Thummim, etc.
 - **Symbolism – shows the role of God – not man doing it**
 - Preparation and tools used to prepare prophets
 - Learn to receive revelation
 - Learn to follow directions on faith
 - Moses prepared at burning bush
 - **Here it is teaching the people of Israel**
 - **Look to the prophet to receive revelation**
 - **We need to sustain the prophet**
 - We have a chance to support and sustain prophet
 - Lord could do it by himself or through the prophet but we are all given a role to fulfill



Jethro (18:1–27)

- “When Jethro, the priest of Midian, Moses’ father in law, heard of all that God had done for Moses, and for Israel his people, *and that the Lord had brought Israel out of Egypt. . . .* Jethro, [brought] Moses’ sons and wife to him” (18:1)
 - Zipporah had taken her sons to live with her father while Moses was leading the Exodus
- “And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of *their welfare*; and they came into the tent.” (18:7)
 - Father-in-law as an elder
 - Cf. Nephi and the broken bow
 - Respect for one’s elders was essential in the patriarchal culture
- “And Jethro said, Blessed *be* the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them. **And Jethro, Moses' father in law, took a burnt offering and sacrifices for God:** and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.” (18:10–12)
 - Reminds us that this is Jethro’s God as well; He too is of the covenant; Jethro’s priesthood and authority
 - Moses received his priesthood from Jethro

Jethro's Advice (18:13-27)

- 18:13-27 Moses worn out as judge
 - Moses needs to learn that he needs help
 - “And Moses' father in law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God shall be with thee:” (18:17-19)
 - **Basic Counsel: Choose judges to help him govern the people**
 - **Application of Counsel: don't micromanage; let others help; trust others to do their part and you do yours**
 - Other takeaways—Monson & Hinckley
 - “And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.” (18:25)



Jethro Departs: “And Moses let his father in law depart; and he went his way into his own land.” (18:27)

- A different path for Jethro—possible takeaways?

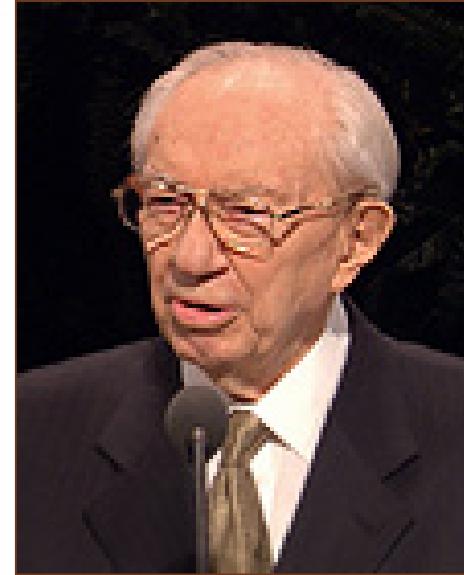
“Time passes. Circumstances change. Conditions vary. Unaltered is the divine command to succor the weak and lift up the hands which hang down and strengthen the feeble knees. Each of us has the charge to be not a doubter but a doer; not a leaner but a lifter.”



Thomas S. Monson
Apostle: 1963-present
Prophet: 2008-2018

Thomas S. Monson, “With Hand and Heart,” Ensign, Jan. 1995, 4.

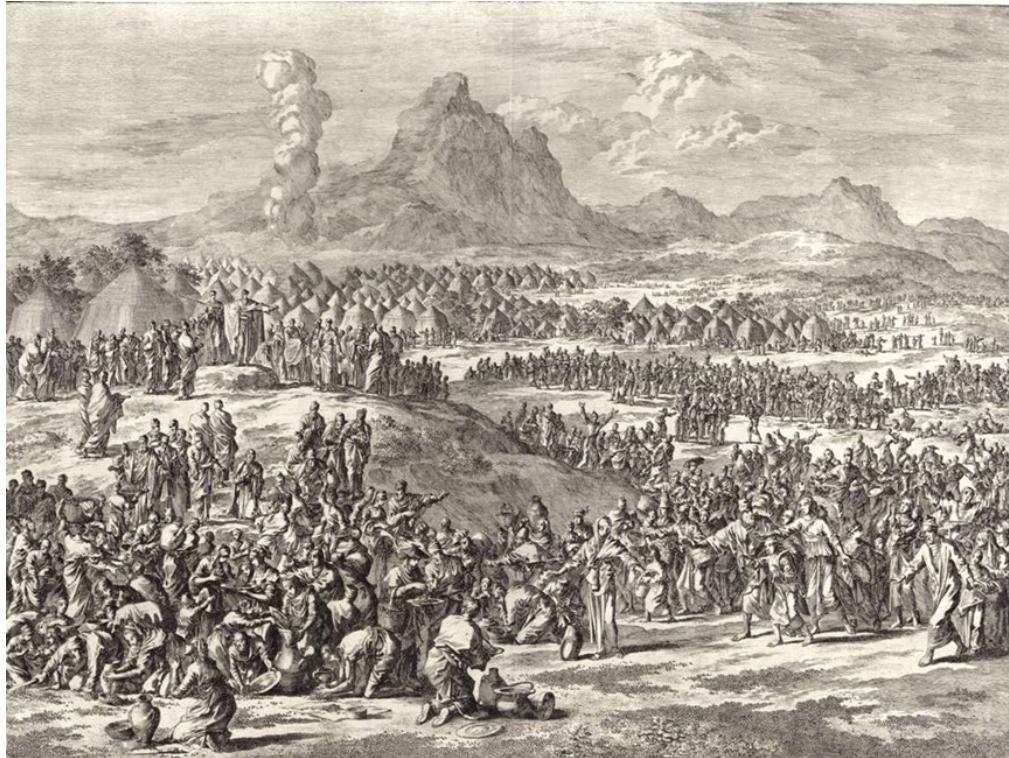
“Your obligation is as serious in your sphere of responsibility as is my obligation in my sphere. No calling in this church is small or of little consequence. All of us in the pursuit of our duty touch the lives of others. To each of us in our respective responsibilities the Lord has said: ‘Wherefore, be faithful; stand in the office which I have appointed unto you; succor the weak, lift up the hands which hang down, and strengthen the feeble knees’ (D&C 81:5).”



Gordon B. Hinckley
Apostle: 1961-2008
Prophet: 1995-2008

Gordon B. Hinckley,
“This Is the Work of the
Master,” *Ensign* (May
1995), 71.

Arrival at Mount Sinai (Exodus 19)



The name Horeb and Sinai are used interchangeably in the Bible: Horeb occurs occasionally in Exodus (Exodus 17:6; 33:6) and more commonly in Deuteronomy, while the name Sinai is well attested in Exodus, Leviticus and Numbers.

- 19:1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.
- 19:3-6 And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.