

Exodus 07 - Aaron Appointed; 1st Plague: Water/Nile Turned to Blood; Details on All 10 Plagues

I. Exodus from Egyptian bondage: Israel's redemption, liberation, and preservation (Ex 1:1—18:27)

(1) Redemption from Egypt (Ex 1:1—12:30)

(C) God's sovereignty over Pharaoh and the Egyptian pantheon (Ex 5:1—12:30)

(b) God reassures Moses (Ex 6:1—7:7)

(iii) Reassurance through promise and delegated authority (6:28—7:7)

(c) Second meeting with Pharaoh (7:8-13)

(i) The Lord's instructions (7:8-9)

(ii) Miracle through Aaron's staff (7:10)

(iii) Pharaoh's magicians duplicate miracle (7:11-12a)

(iv) God's power over magicians' power (7:12b)

(v) Pharaoh's self-hardening (7:13)

(d) 10 plagues (Ex 7:14—12:30)

(i) Nile becomes blood (7:14-25)

Exodus 7

(iii) Reassurance through promise and delegated authority (6:28—7:7)

(cont'd from Ex 6)

1 Then the LORD said to Moses, "See, **I have made you as God to Pharaoh**, and your brother **Aaron shall be your prophet**.

1 Then the LORD said to Moses, "See, I make you as God to Pharaoh, and your brother Aaron shall be your prophet.

1 The LORD told Moses, "Listen! I've positioned you as God to Pharaoh, and your brother Aaron will be your prophet.

1 And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

- "...I have made you as God to Pharaoh" - Moses was the person who revealed God's will and sovereignly gave Pharaoh orders

- "...Aaron shall be your prophet" - *nabhi*, prophets communicate revelations from God to people; in it's fullest significance, it means "to speak fervently for God"

— Aaron would be Moses' prophet because he stood between Moses and Pharaoh, and communicated Moses' (and God's) will to the king

2 As for you, you shall speak all that I command you, and your brother Aaron shall speak to Pharaoh that he let the sons of Israel go out of his land.

2 You shall speak all that I command you, and your brother Aaron shall speak to Pharaoh that he let the sons of Israel go out of his land.

2 You are to speak everything that I've commanded you, and then your brother Aaron will speak to Pharaoh, telling him to let the Israelis go out of his land.

2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

- Verses 1-2 repeat 4:10-17; repetition is a feature of Hebrew writing that strengthens emphasis

3 But **I will harden Pharaoh's heart**, so that I may multiply My signs and My wonders in the land of Egypt.

3 But I will harden Pharaoh's heart that I may multiply My signs and My wonders in the land of Egypt.

3 I'll harden Pharaoh's heart and I'll add more and more of my signs and wonders in the land of Egypt.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

- "...I will harden Pharaoh's heart" - another prediction by God of what He will do (beginning in 9:12, after the 5th plague); Cf. notes on 4:21.

4 When Pharaoh does not listen to you, I will lay My hand on Egypt and bring out My armies, My people the sons of Israel, from the land of Egypt by great judgments.

4 When Pharaoh does not listen to you, then I will lay My hand on Egypt and bring out My hosts, My people the sons of Israel, from the land of Egypt by great judgments.

4 When Pharaoh won't listen to you, I'll let loose my power upon Egypt. I'll bring out my tribal divisions—my people the Israelis from the land of Egypt with great acts of judgment.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.

5 Then **the Egyptians shall know that I am the LORD**, when I extend My hand over Egypt and bring out the sons of Israel from their midst."

5 The Egyptians shall know that I am the LORD, when I stretch out My hand on Egypt and bring out the sons of Israel from their midst."

5 The Egyptians will know that I am the LORD when I stretch out my hand over Egypt to bring the Israelis out from among them."

5 And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

- "...the Egyptians shall know that I am the LORD" - the ultimate purpose of God's actions was His own glory (the doxological purpose of God)

— The glory of God was at stake in the plagues. The Egyptians would acknowledge God's faithfulness and sovereign power in His delivering the Israelites from their bondage and fulfilling their holy calling

— God's original intent was to bless Egypt through Israel (Gen 12:3), but Pharaoh would make that impossible by his stubborn refusal to honor God

— However, in the final analysis, Egypt would acknowledge the sovereignty of *Yahweh*

6 So Moses and Aaron did *this*; as the LORD commanded them, so they did.

6 So Moses and Aaron did *it*; as the LORD commanded them, thus they did.

6 Moses and Aaron did what the LORD commanded them.

6 And Moses and Aaron did as the LORD commanded them, so did they.

7 And Moses was eighty years old and Aaron eighty-three, when they spoke to Pharaoh.

7 Moses was eighty years old and Aaron eighty-three, when they spoke to Pharaoh.

7 Moses was 80 years old and Aaron was 83 when they spoke to Pharaoh.

7 And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

- Moses spent 40 years in Pharaoh's court thinking he was somebody; 40 years in the desert learning he was nobody; and 40 years showing what God can do with somebody who found out he was nobody [Moody]

Summary

One thing to watch throughout the rest of this chapter is the change in Moses' style.

Remember that Moses was timid and frightened, but here we see him strong. This reminds us of the amazing transformation of Peter, where through the Gospels he is always sticking his foot in his mouth, speaking too quickly; but from Acts 2 on, Peter delivers remarkable sermons and is clearly empowered by the Holy Spirit.

In this conflict between God and Egypt, we will see the conflict between good and evil in far broader terms than simply the relief of an oppressive administration. There is far more at stake here than simply the issue of slavery and freedom. Here is a foreshadowing of the

fundamental conflict between good and evil; the model of the world is what Egypt really represents. Pharaoh represents Satan, whose heart is hardened (contrast with the origin of Lucifer, Is 14; Ezek 28; Rev 12).

We will see in this narrative the absolute triumph of God. Nothing conditional or marginal...we will see Him redeem His people and we will see the utter overthrow of the enemy.

(c) Second meeting with Pharaoh (7:8-13)

(i) The Lord's instructions (7:8-9)

8 Now the LORD spoke to Moses and Aaron, saying,

8 Now the LORD spoke to Moses and Aaron, saying,

8 Then the LORD told Moses and Aaron,

8 And the LORD spake unto Moses and unto Aaron, saying,

9 "When Pharaoh speaks to you, saying, 'Work a miracle,' then you shall say to Aaron, 'Take your staff and throw *it* down before Pharaoh, so *that* it may turn into a serpent.'"

9 "When Pharaoh speaks to you, saying, 'Work a miracle,' then you shall say to Aaron, 'Take your staff and throw *it* down before Pharaoh, *that* it may become a serpent.'"

9 "When Pharaoh says to you, 'Perform a miraculous sign,' then you are to say to Aaron, 'Take your staff and throw it in front of Pharaoh.' It will become a serpent."

9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

- In 4:1-9, God gave three signs to Moses to be used to authenticate himself before the Israelites: Moses' staff became a serpent, his hand became leprous and then normal, and water from the Nile turning to blood

(ii) Miracle through Aaron's staff (7:10)

10 So Moses and Aaron came to Pharaoh, and so they did, just as the LORD had commanded; and Aaron threw his staff down before Pharaoh and his servants, and it turned into a serpent.

10 So Moses and Aaron came to Pharaoh, and thus they did just as the LORD had commanded; and Aaron threw his staff down before Pharaoh and his servants, and it became a serpent.

10 So Moses and Aaron went in to Pharaoh and did what the LORD had commanded them. Aaron threw his staff in front of Pharaoh and his officials, and it became a serpent.

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.

(iii) Pharaoh's magicians duplicate miracle (7:11-12a)

11 Then Pharaoh also called for *the* wise men and *the* sorcerers, and they too, **thesoothsayer priests** of Egypt, did the same with their secret arts.

11 Then Pharaoh also called for *the* wise men and *the* sorcerers, and they also, the magicians of Egypt, did the same with their secret arts.

11 Then Pharaoh also called for the wise men and sorcerers, and they—along with the Egyptian magicians—did the same thing with their secret arts.

11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

- "...soothsayer priests" - identified as Jannes and Jambres in 2 Tim 3:8

— These were not sleight-of-hand artists, but "wise men" and "sorcerers" (or "magicians")

— The power of their demonic gods lay in their "secret arts" making them able to do certain miracles with the power of Satan (1 Cor 10:20; Cf. Matt 24:24; 2 Thess 2:9-10; Rev 13:13-14)

(iv) God's power over magicians' power (7:12b)

12 For each one threw down his staff, and they turned into serpents. But **Aaron's staff swallowed their staffs.**

12 For each one threw down his staff and they turned into serpents. But Aaron's staff swallowed up their staffs.

12 So each one threw down his staff and it became a serpent, but Aaron's staff swallowed up their staffs.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

- "...Aaron's staff swallowed their staffs" - the superiority of God is clearly shown in the superiority of Aaron's serpent over those of the Egyptian magicians

— "swallowed" - *balá*, used in Exodus only here and 15:12, where the sea swallows the Egyptian army. Thus the final demise of the Egyptians is already hinted at in this event.

(v) Pharaoh's self-hardening (7:13)

13 Yet **Pharaoh's heart was hardened**, and he did not listen to them, just as the LORD had said.

13 Yet Pharaoh's heart was hardened, and he did not listen to them, as the LORD had said.

13 Yet Pharaoh's heart was stubborn and he did not listen to them, just as the LORD had said would happen.

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

- "...Pharaoh's heart was hardened" - Aaron's miracle should have convinced Pharaoh of the sovereignty of Yahweh, but he chose to harden his heart in unbelief and disobedience. Consequently, God sent the plagues that follow.

The idea that Satan can do miracles bothers a lot of people, but this is something we should be aware of. To determine the source, we should always ask, "Of whose authority" and "Who gets the glory?" The issue is not the event of the supernatural, the issue should be is it of a form that gives glory to Jesus Christ; Satan can and does perform miracles. If the miracle is a form that gives glory to any other, shun it! Don't expect a minister of Satan to give glory to Satan, they can give it to anything other than Christ to achieve their goal. Satan's goal is counterfeit, imitation, deceit, not necessarily direct confrontation. Until now the dominant theme has been on preparing the deliverer (Moses) for the exodus. From here the account will focus on preparing Pharaoh for it. The theological emphasis for exposition of the entire series of plagues may be: The sovereign Lord is fully able to deliver His people from the oppression of the world so that they may worship and serve Him alone.

(d) 10 plagues (Ex 7:14—12:30)

(i) Nile becomes blood (7:14-25)

14 Then the LORD said to Moses, "**Pharaoh's heart is stubborn**; he refuses to let the people go.

14 Then the LORD said to Moses, "Pharaoh's heart is stubborn; he refuses to let the people go.

14 Then the LORD told Moses, "Pharaoh's heart is hard. He has refused to let the people go.

14 And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.

- "...Pharaoh's heart is stubborn" - confirms that the mention of Pharaoh's heart being hardened (v13) was done by Pharaoh himself

- Ps 78:43 places the scene of the plagues in northern Egypt, near Zoan

- Ezek 20:1-9 tells us that some of the Israelites had begun to worship the gods of Egypt

- Ps 106:7 says that they did not understand God's wonders in Egypt or remember His many mercies

Ps 78:43: When He performed His signs in Egypt And His marvels in the field of Zoan,

Ezek 20:5-9:

5 and say to them, 'This is what the Lord GOD says: "On the day when I chose Israel and swore to the descendants of the house of Jacob and made Myself known to them

in the land of Egypt, when I swore to them, saying, I am the LORD your God,
6 on that day I swore to them, to bring them out from the land of Egypt into a land that I had selected for them, flowing with milk and honey, which is the glory of all the lands.
7 And I said to them, 'Throw away, each of you, the detestable things of his eyes, and do not defile yourselves with the idols of Egypt; I am the LORD your God.'
8 But they rebelled against Me and were not willing to listen to Me; they did not throw away, each of them, the detestable things of their eyes, nor did they abandon the idols of Egypt. "Then I resolved to pour out My wrath on them, to use up My anger against them in the midst of the land of Egypt.
9 But I acted for the sake of My name, that it would not be defiled in the sight of the nations among whom they *lived*, in whose sight I made Myself known to them by bringing them out of the land of Egypt.

Ps 106:7: Our fathers in Egypt did not understand Your wonders; They did not remember Your abundant kindnesses, But rebelled by the sea, at the Red Sea.

15 Go to Pharaoh in the morning just as he is going out to the water, and **position yourself to meet him on the bank of the Nile**; and you shall take in your hand the staff that was turned into a serpent.

15 Go to Pharaoh in the morning as he is going out to the water, and station yourself to meet him on the bank of the Nile; and you shall take in your hand the staff that was turned into a serpent.

15 Go to Pharaoh in the morning as he's going down to the water. Stand on the bank of the Nile River and meet him. Be sure to take with you the staff that was turned into a snake.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

- "...position yourself to meet him on the bank of the Nile" - Pharaoh had his "morning quiet time" on the bank of the Nile

— Bathing in the Nile supposedly empowered Pharaoh, so God instructed Moses and Aaron to meet him there as he prepared to honor the gods of the river

16 And you shall say to him, 'The LORD, the God of the Hebrews, sent me to you, saying, "Let My people go, so that they may serve Me in the wilderness. But behold, you have not listened up to now."

16 You shall say to him, 'The LORD, the God of the Hebrews, sent me to you, saying, "Let My people go, that they may serve Me in the wilderness. But behold, you have not listened until now."

16 Then say to him, 'The LORD God of the Hebrews, has sent me to you. He says, "Let my people go so they may serve me in the desert, but until now you haven't obeyed."'

16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

17 This is what the LORD says: "By this you shall know that I am the LORD: behold, I am going to **strike the water** that is in the Nile with the staff that is in my hand, and it will be turned into **blood**.

17 Thus says the LORD, "By this you shall know that I am the LORD: behold, I will strike the water that is in the Nile with the staff that is in my hand, and it will be turned to blood.

17 "'This is what the LORD says: "This is how you'll know that I am the LORD: Right now I'm going to strike the water of the Nile River with the staff that's in my hand, and it will be turned to blood.

17 Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood.

- "...strike the water" - suggests dominion over creation and all the gods of Egyptian mythology

— The Egyptians linked many of their gods to the life-giving force of the Nile

- "...blood" - *dām*, blood; however, we could perhaps interpret this word in the same way we interpret Joel's prophecy that the moon will be turned to blood (Joel 2:31; Rev 6:12)

— Near the end of June each year, the waters of the Nile rise and are colored dark red by the silt carried down from the headwaters. This continues for about three months until the waters abate, but the water is still wholly drinkable.

— The miracle here involved three elements by which it differed from the normal pattern: the water was changed by the smiting of Moses' staff; the water became undrinkable; and the condition lasted just seven days (v25).

— This doesn't explain how the other rivers, streams or water storage facilities were also turned to blood, but it's possible if this suggestion is true that God turned them into blood separately.

18 Then the fish that are in the Nile will die, the Nile will stink, and the Egyptians will no longer be able to drink water from the Nile.'"

18 The fish that are in the Nile will die, and the Nile will become foul, and the Egyptians will find difficulty in drinking water from the Nile.'"

18 The fish in the Nile River will die and the river will stink. The Egyptians will be unable to drink water from the Nile River.'"

18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.

19 Then the LORD said to Moses, "Say to Aaron, 'Take your staff and extend your hand over the waters of Egypt, over their rivers, over their streams, over their pools, and over all their reservoirs of water, so that they may become blood; and there will be blood through all the land of Egypt, both in *containers of wood* and in *containers of stone*.'"

19 Then the LORD said to Moses, "Say to Aaron, 'Take your staff and stretch out your hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over all their reservoirs of water, that they may become blood; and there will be blood throughout all the land of Egypt, both in *vessels of wood* and in *vessels of stone*.'"

19 The LORD also told Moses, "Tell Aaron, 'Take your staff and stretch out your hand over the waters of Egypt, over their rivers, over their Nile River, over their ponds, and over their reservoirs, and they'll become blood. There will be blood throughout the land of Egypt, even in their wood and stone containers.'"

19 And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. - It wasn't just the Nile River that turned to blood...it was all the water in the pools and reservoirs served by the Nile, as well as the water in other rivers and streams in Egypt

20 So Moses and Aaron did just as the LORD had commanded. And he lifted up the staff and struck the water that was in the Nile in the sight of Pharaoh and in the sight of his servants; and all the water that was in the Nile was turned into blood.

20 So Moses and Aaron did even as the LORD had commanded. And he lifted up the staff and struck the water that was in the Nile, in the sight of Pharaoh and in the sight of his servants, and all the water that was in the Nile was turned to blood.

20 Moses and Aaron did just what the LORD had commanded. Aaron raised his staff and struck the water in the Nile River in front of Pharaoh and his officials, and all the water in the Nile River turned to blood.

20 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.

Some have concluded that the plagues were the result of purely natural occurrences. However, there is plenty of evidence that the plagues were not just natural phenomena of nature, devoid of any supernatural element:

1. Some were natural calamities that God supernaturally intensified (frogs, insects, murrain, hail, darkness)
2. Moses set the time for the arrival and departure of some of the plagues
3. All plagues afflicted the Egyptians, only some (#1-#3) afflicted the Israelites
4. The severity of the plagues consistently increased
5. The plagues also had a moral purpose (Cf. 9:27; 10:16; 12:12; 14:30)

The plagues were a combination of natural phenomena known to both the Egyptians and the Israelites alike (due to their long sojourn in Egypt) heightened by the addition of supernatural factors.

21 Then the fish that *were* in the Nile died, and the Nile stank, so that the Egyptians could not drink water from the Nile. And the blood was through all the land of Egypt.

21 The fish that *were* in the Nile died, and the Nile became foul, so that the Egyptians could not drink water from the Nile. And the blood was through all the land of Egypt.

21 The fish in the Nile River died and the river stank. The Egyptians were not able to drink water from the Nile River, and blood was throughout the land of Egypt.

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.

- It was appropriate that the first of the plagues should be directed against the Nile River itself, the very lifeline of Egypt and the center of many of its religious ideas.

— The Nile was considered sacred by the Egyptians. Many of their gods were associated either directly or indirectly with the river and its productivity

— One of the greatest gods revered in Egypt was the god Osiris who was the god of the underworld. The Egyptians believed that the river Nile was his bloodstream. In the light of this, it is appropriate indeed that the Lord should turn the Nile to blood!

- "...the Nile stank" - this statement is significant in the light of the expressions which occur in the 'Hymn to the Nile': 'The bringer of food, rich in provisions, creator of all good, lord of majesty, sweet of fragrance'.

— The pollution of the Nile would have certainly taken on religious implications for the average Egyptian. They would have serious second thoughts about the deity they revered who were associated with the Nile.

22 But the soothsayer priests of Egypt did the same with their secret arts; and **Pharaoh's heart was hardened**, and he did not listen to them, just as the LORD had said.

22 But the magicians of Egypt did the same with their secret arts; and Pharaoh's heart was hardened, and he did not listen to them, as the LORD had said.

22 But the Egyptian magicians did the same thing with their secret arts. Pharaoh's heart was stubborn, and he did not listen to them, just as the LORD had said.

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.

- There is not much elaboration here, but somehow the magicians accomplished the same thing under the power of Satan

— By replicating this miracle, the Egyptian magicians actually made a bad situation even worse for Pharaoh and the Egyptian people

- "...Pharaoh's heart was hardened" - see notes on 4:21

23 Then Pharaoh turned and went into his house with no concern even for this.

23 Then Pharaoh turned and went into his house with no concern even for this.

23 Then Pharaoh turned away, went to his palace, and paid no attention to any of this.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

24 So all the Egyptians dug around the Nile for water to drink, because they could not drink from the water of the Nile.

24 So all the Egyptians dug around the Nile for water to drink, for they could not drink of the water of the Nile.

24 All the Egyptians dug around the Nile River for water to drink because they could not drink from the water in the Nile River.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 Seven days passed after the LORD had struck the Nile.

25 Seven days passed after the LORD had struck the Nile.

25 Seven days after the LORD had struck the Nile River,

25 And seven days were fulfilled, after that the LORD had smitten the river.

Waters Turned to Blood

The first of the judgments was upon the waters of Egypt. The Nile was the highway of this ancient land, as it still is today. Not only was the Nile turned to blood, but the other waters of the land were as well, even the water that was drawn for use in the houses in wooden and stone jars. For seven days the whole land was in horror, with dead fish and a stench from the river (Ex 7:19-25.)

To better appreciate what was going on, we must examine the numerous gods of the river: Osiris, one of the chief gods of Egypt, was first of all the gods of the Nile. He, with his

companion, the mother god, Isis, and their child, Horus, were human-headed gods (in contrast to the many that had heads of birds, beasts, and reptiles).

There were other gods of the Nile, too: Hapimou in the north, and Tauret at Thebes, and the hippopotamus goddess of the river. There was also Nu, the god of life in the Nile. The supernatural pollution of the waters of the land were a humiliation to the gods the Egyptians worshiped.

Details on the 10 Plagues

- The plagues all took place in the morning
- The plagues appear in sets of three
- The account of the first plague in each set (1st, 4th, 7th) contain a purpose statement where God explained to Moses His reason and purpose for that set of plagues (Cf. 7:17; 8:22; 9:14)
- In the first set of plagues, Aaron's staff was the instrument; in the middle set, the staff is not mentioned; in the last set of plagues, Moses himself is the agency (not Aaron)
- The first three plagues involved the three sections of the ecosystem: water, land and air
- The last plague of each set (3rd, 6th, 9th) came upon Pharaoh without warning; all other plagues were announced beforehand
- The first set of plagues affected both Egyptians and Israelites; the others only affected the Egyptians
- The plagues became increasingly destructive...
- The first three plagues caused inconvenience; the second three attack their possessions, the third set result in death and destruction, and the final plague was devastating
- The Egyptian magicians were able to duplicate the first two plagues, but none of the remaining eight. In the 6th plague, the magicians were incapacitated and could not stand.
- The 1st, 2nd, and 4th plagues involved the Nile River, Egypt's lifeline
- Pharaoh granted Moses some permission after the 2nd, 4th, 6th, 7th, 8th, 9th, and 10th plagues, reflecting their growing severity
- Only the last and worst plague involved a divinely sent angel who executed God's will. God accomplished all the previous plagues through Moses and Aaron.