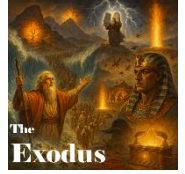




**The God Who Speaks
And the King Who Won't Listen
Exodus 7:1-8:1
(Lesson #7)**



7:1-2 *And the LORD said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron shall be your prophet. 2 You shall speak all that I command you, and your brother Aaron shall tell Pharaoh to let the people of Israel go out of his land."*

Moses, still **despondent and confused**, Yahweh still patient and kind, Yahweh speaks to Moses and says, something that may seem **untrue to the human eye**, but it reflects a deep spiritual reality and will be **proven true** in the coming chapters.

I have made you like God to Pharaoh...

The **verb tense is perfect tense**, just like the **"I Will" statements** that we saw last week. It is not done yet in time, but it is already settled in the mind of God. You will be like God to Pharaoh and Aaron will be like your prophet.

Pharaoh does not know ME, but he is going to get to know me through you.

He provides further clarity. You shall speak all that I command you and your brother Aaron shall tell Pharaoh to let the people of Israel go out of his land.

APPLICATION: This passage offers a compelling parallel for believers today, consider (II Cor 3:1-3).

Our lives are meant to be read and serve as living testimonies of Christ's presence in us.

John MacArthur - **"You are the only Bible some unbelievers will ever read."**

F.B. Meyers - **"Believers are the world's Bibles, by which studying men may come to know the Lord Himself."**

Dietrich Bonhoeffer - **"Your life as a Christian should make nonbelievers question their disbelief in God."**

Though we are imperfect and fallible, our lives should still reflect something of the glory of Jesus. If people look to us, may they see glimpses of Him.

Vs 3 *But I will harden Pharaoh's heart, and though I multiply my signs and wonders in the land of Egypt, 4 Pharaoh will not listen to you. Then I will lay my hand on Egypt and bring my hosts, my people the children of Israel, out of the land of Egypt by great acts of judgment.*

Here once again, Yahweh tells Moses that He will harden Pharaoh's heart. This is the second time that Yahweh has said this and echoes what we read earlier in (Ex 4:21-23).

Importantly, God's hardening of Pharaoh's heart is not a violation of Pharaoh's will, but a confirmation of it.

Pharaoh's resistance to God is already present; God simply strengthens him in the path he has chosen. If someone persistently rejects God, it should not be surprising if God eventually honors that rejection.

APPLICATION: This passage invites deep reflection. Are our hearts becoming more pliable under the teaching of Scripture, or more hardened? As the saying goes, “The same sun that melts wax hardens clay.” The question we must face is: how is our heart responding to God today?

Delaying the tugging of the Holy Spirit is dangerous. The longer we resist, the easier it becomes to ignore His voice. Pharaoh’s story is a **cautionary tale** of what happens when the heart grows **calloused toward divine truth**.

Again, God continues to be very clear with Moses, I am going to multiple signs and wonders upon Pharaoh, **but he will not listen to you**. Moses should clearly understand what is coming.

Vs 4b - Yahweh continues and says I will ***“lay my hand on Egypt.”***

This phrase signals divine **intervention and judgment**. God will bring out His people—His “hosts,” the children of Israel—through great acts of judgment. Moses should understand that what’s coming will involve:

- Miraculous signs
- Astonishing wonders
- Severe judgments upon Egypt

Despite Pharaoh’s hardened heart, God will give him breathtaking reasons to believe—if only he would choose to.

APPLICATION: Isn’t this how God works with us too? He continually gives us reasons to believe. Whether through creation, Scripture, or personal experience, He is always revealing Himself.

Vs 5 The Egyptians shall know that I am the LORD, when I stretch out my hand against Egypt and bring out the people of Israel from among them.”

One of the central goals of the Exodus narrative is revealed in verse 5: ***“The Egyptians shall know that I am the LORD.”***

God declares that He will stretch out His hand against Egypt, perform signs and wonders, and deliver His people. This is not merely about freeing Israel—it’s about revealing Himself to a pagan nation steeped in polytheism. Yahweh’s actions are designed to confront and dismantle Egypt’s pantheon of false gods, demonstrating that He alone is sovereign.

God’s method of deliverance is intentional. By executing judgment through miraculous acts, He ensures that even Egypt cannot ignore His power. And it appears that some Egyptians were indeed impacted. Exodus 12:37–38 notes that a ***“mixed multitude”*** left Egypt with the Israelites—suggesting that some Egyptians may have come to believe in Yahweh and chose to follow His people.

Even in judgment, God extends mercy. The plagues and signs were not only acts of justice but also opportunities for revelation and repentance.

People who might never have encountered the true and living God were given a chance to see and hear. Yahweh’s justice is never arbitrary—it’s purposeful, redemptive, and often invitational.

Vs 6 Moses and Aaron did so; they did just as the LORD commanded them.

Verse 6 states simply: **“Moses and Aaron did so; they did just as the LORD commanded them.”** This brief line carries weight.

This verse marks a turning point where Moses and Aaron move from **hesitation to obedience, fear to faith**. Despite Moses' earlier doubts and fears, he and Aaron now act in **full alignment** with **God's instructions**.

It seems verses 6 and 7 are inserted by Moses as a narrative aside—perhaps a moment of **reflection or clarification**. In verse 6, Moses records that he and Aaron followed Yahweh's command precisely.

It's almost as if Moses, writing with hindsight, is a bit ahead of the unfolding events, eager to affirm their obedience. This verse quietly but powerfully underscores a theme of trust: **even when the outcome is uncertain**, obedience to God's word is **the right response**.

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

Verse 7 offers a seemingly simple but meaningful detail: ***"Now Moses was eighty years old, and Aaron eighty-three years old, when they spoke to Pharaoh."*** It's as if Moses, writing the account, suddenly remembers to include this important biographical note. Though it may seem incidental, it adds depth to the narrative.

APPLICATION: This detail challenges modern assumptions about age and usefulness. At 80 and 83, Moses and Aaron were just **beginning the most significant chapter of their lives**. It's a reminder that God's calling is not bound by age, and His timing often defies human expectations.

Whether young or old, when God calls, He equips. Moses and Aaron's age underscores that **obedience and faithfulness** matter far more than **youth or vigor**.

Vs 8-9 Then the LORD said to Moses and Aaron, 9 "When Pharaoh says to you, 'Prove yourselves by working a miracle,' then you shall say to Aaron, 'Take your staff and cast it down before Pharaoh, that it may become a serpent.'"

God gives Moses and Aaron further instructions: when Pharaoh demands a miracle to validate their authority—"Prove yourselves by working a miracle"—Moses is to instruct Aaron to cast down his staff so that it becomes a serpent.

This miracle isn't new—it was first introduced in Exodus 4 as one of three signs given to Moses to convince the elders of Israel that God had sent him.

In that earlier moment, Moses doubted his credibility, and God responded by transforming his staff into a serpent. The scene was so startling that Moses ran from it. Now, that same sign is being repurposed for Pharaoh, but with a twist, remember (Ex 4:1-3).

In Exodus 4, the Hebrew word for serpent was נָחָשׁ (**nachash**), meaning snake. But here in Exodus 7, the word changes to תַּנִּינִי (**tanniyn**). This term is more ambiguous and is often translated in the King James Version as "dragon." Scholars debate its meaning—some suggest it refers to a crocodile, others to a cobra.

While the exact creature is uncertain, the shift in vocabulary is intentional and worth noting. Moses, as the author, chose a different word, and this same term will appear again in verses 10 and 12.

This moment is **rich with meaning**. God is not only preparing Moses and Aaron for **confrontation but also ensuring that every detail**—down to the **wording and timing**—is **purposeful**.

Vs 10 So Moses and Aaron went to Pharaoh and did just as the LORD commanded. Aaron cast down his staff before Pharaoh and his servants, and it became a serpent.

There's something refreshing and powerful in that simple statement—they went.

Despite any lingering confusion, doubts, or feelings of inadequacy, they obeyed. This marks a shift from hesitation to action. Moses and Aaron may not have felt ready, but they trusted God enough to move forward.

Not only did they go, but they did exactly what Yahweh had commanded. This obedience is encouraging—it shows growth in their trust and alignment with God's will.

We can imagine the scene: Moses and Aaron standing before Pharaoh, declaring Yahweh's demand to release His people. Pharaoh, skeptical and dismissive, likely responds with, **“Who is Yahweh? Never heard of Him. Prove He's with you.”**

As instructed, Moses tells Aaron to cast down his staff before Pharaoh and his officials. The staff becomes a **tanniyn**—a serpent or possibly a creature more fearsome.

Moses and Aaron didn't wait for perfect clarity—they acted on God's word. And in doing so, they became **instruments of divine power and revelation**.

Vs 11 Then Pharaoh summoned the wise men and the sorcerers, and they, the magicians of Egypt, also did the same by their secret arts.

In response to Moses and Aaron's miracle, Pharaoh summons his own spiritual and intellectual elite. He calls for:

- **Wise men**—learned, skilled, or shrewd individuals.
- **Sorcerers**—practitioners of witchcraft and the dark arts.
- **Magicians of Egypt**—a collective term for those involved in occult practices.

Pharaoh isn't concerned with the source of their power—he simply wants to match or discredit the miracle performed by Moses and Aaron. Whether through wisdom, skill, or sorcery, he seeks to prove that his own men can do the same.

The magicians of Egypt replicate the miracle **“by their secret arts.”** The Hebrew word used here is **להט (lahat)**, a rare term found only twice in the Hebrew Bible. The other instance is in (Genesis 3:24), describing the “flaming sword” guarding Eden—a supernatural image tied to divine power:

This suggests that the Egyptian magicians tapped into something beyond mere illusion. Scripture affirms that Satan can empower false signs and wonders:

- **Matthew 24:24** warns of false prophets performing great signs to deceive.
- **2 Thessalonians 2:9–10** describes the Antichrist operating with satanic power and deception.

APPLICATION: This passage reminds us that not all miracles are divine. Satan's strategy often involves imitation—creating counterfeits that resemble God's work but distort its purpose. Scripture warns of:

- **False gospels** (Galatians 1:6–9)
- **False ministers** (2 Corinthians 11:13–15)
- **False brethren** (2 Corinthians 11:25–26)

- **Spiritual imposters** (Matthew 13:37–39)

Satan’s greatest opposition to God’s work is not always direct—it’s often subtle, through imitation and deception.

APPLICATION: I say all of that to say this. Just because something appears miraculous does not mean it is from God.

- Does it align with Scripture?
- Does it reflect God’s character?
- Does it glorify Jesus?

True miracles point to truth, holiness, and redemption. Counterfeits may dazzle, but they ultimately deceive.

Vs 12 For each man cast down his staff, and they became serpents. But Aaron’s staff swallowed up their staffs.

Verse 12 reveals that Pharaoh’s magicians were able to replicate the sign: **“Each man cast down his staff, and they became serpents.”** Whether this was accomplished through satanic power or illusion, Scripture doesn’t specify. What is clear is that they succeeded in mimicking the miracle—at least on the surface.

This moment reinforces the idea that not all supernatural displays are divine. The magicians’ ability to duplicate the sign through “secret arts” (as mentioned in verse 11) shows that counterfeit power can imitate the real thing, but only to a point.

Then comes the divine rebuttal: Aaron’s staff—now a serpent—swallows up the others. This is more than a spectacle; it’s a **symbolic act**.

God’s power doesn’t just match Egypt’s—it **consumes it!** The swallowing of the other serpents is a **visual declaration** that **Yahweh’s authority is supreme and uncontested**.

Imagine the scene: Pharaoh’s court filled with tension and awe as Aaron’s serpent devours the rest. It’s a quiet but unmistakable sign that the **God of Israel is not one among many—He is above all!**

This moment reminds us that while deception and imitation may impress, they cannot stand against the true power of God.

Aaron’s staff swallowing the others is a foreshadowing of what’s to come: **Yahweh will not only confront Egypt’s gods—He will dismantle them!**

Vs 13 Still Pharaoh’s heart was hardened, and he would not listen to them, as the LORD had said.

Verse 13 marks a sobering moment! Here Moses records the actual hardening of Pharaoh’s heart, though he doesn’t specify whether it was God’s doing or Pharaoh’s own choice.

Regardless, the outcome aligns perfectly with what Yahweh had already told Moses multiple times—Pharaoh would resist.

Even in the presence of a clear miracle—Aaron’s staff swallowing the others—Pharaoh finds a reason to doubt.

Whether the Egyptian magicians' replication was empowered by Satan or achieved through illusion, it gave Pharaoh **just enough justification to dismiss what he had seen**. He seized on that doubt and hardened his heart.

This moment illustrates a spiritual truth: **when the heart is predisposed to resist God**, even the miraculous can be twisted into a reason for unbelief.

Pharaoh's response is a warning. When we allow doubt to override truth, we risk becoming spiritually calloused. God had spoken clearly, and His word was unfolding exactly as He said. Yet **Pharaoh chose resistance over repentance**.

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

Reading between the lines, it seems Moses and Aaron have left Pharaoh's presence after the serpent sign, and now Yahweh reaffirms what He had already warned—**Pharaoh's heart remains resistant**.

Though the verse ends before the next command, the phrase "**Now therefore...**" signals a shift.

Because Pharaoh's heart is hardened, **God is about to act**. The stage is set for the first plague. **This moment marks the transition from signs to judgments—from warning to confrontation**.

This verse reminds us of the reliability of God's word. What He says will happen, happens. Even when circumstances seem discouraging or unclear, **God is never surprised. His plans unfold with precision, and His foreknowledge is perfect**.

Vs 15-16 Go to Pharaoh in the morning, as he is going out to the water. Stand on the bank of the Nile to meet him, and take in your hand the staff that turned into a serpent. 16 And 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 so far, you have not obeyed.

God gives Moses and Aaron precise instructions: "**Go to Pharaoh in the morning, as he is going out to the water. Stand on the bank of the Nile to meet him.**" This isn't a random encounter—it's a **divinely orchestrated confrontation**.

I am guessing that Pharaoh is likely **performing a ritual** or inspection tied to **Egypt's religious reverence** for the Nile. Yahweh chooses this moment to challenge Pharaoh at the heart of his power and belief system.

Moses is to bring the staff—the one that turned into a serpent—and deliver a direct message from Yahweh.

Moses is to declare: "**The LORD, the God of the Hebrews, sent me to you, saying, 'Let my people go, that they may serve me in the wilderness.'**" This is not a **negotiation—it's a command from the covenant God of Israel**. And then comes the indictment: "**But so far, you have not obeyed.**"

Pharaoh's refusal is not just political—it's **spiritual rebellion**. He has ignored the voice of Yahweh, the God of the Hebrews.

DO NOT MISS THIS: This moment is a **bold act of obedience**. Moses and Aaron are sent to confront the most powerful man in the world—not in a palace, but at the Nile, **a symbol of Egypt’s strength**.

They come not with weapons, but with a message and a staff. And they speak on behalf of Yahweh, whose authority Pharaoh has refused to acknowledge.

Vs 17-18 Thus says the LORD, "By this you shall know that I am the LORD: behold, with the staff that is in my hand I will strike the water that is in the Nile, and it shall turn into blood. 18 The fish in the Nile shall die, and the Nile will stink, and the Egyptians will grow weary of drinking water from the Nile."

Yahweh continues speaking through Moses, delivering a solemn warning to Pharaoh. The message begins with authority: **"Thus says the LORD."** This is not a suggestion—it’s a proclamation from the covenant God of Israel.

Pharaoh has refused to obey, and now Yahweh will act in a way that leaves no room for doubt.

Four-Part Message to Pharaoh:

1. **Recognition of Yahweh’s Identity** “By this you shall know that I am the LORD.” The coming sign is **not just a punishment—it’s a revelation**. Yahweh is asserting His identity as the one true God, in contrast to Egypt’s pantheon of deities.
2. **The Staff of Judgment** “With the staff that is in my hand I will strike the water that is in the Nile, and it shall turn into blood.” The same staff that turned into a serpent will now be used to **strike Egypt’s lifeblood—the Nile**. This is a direct assault on one of **Egypt’s most revered natural and spiritual symbols**.
3. **Ecological Collapse** “The fish in the Nile shall die, and the Nile will stink.” The transformation of water into blood will **devastate the river’s ecosystem**. The death of the fish and the stench of decay will make the **Nile unbearable**.
4. **Human Suffering** “The Egyptians will grow weary of drinking water from the Nile.” The people will struggle to find drinkable water. **What was once a source of life will become a source of hardship**.

This plague is not just environmental—it’s **theological**. Yahweh is confronting Egypt’s gods, especially those associated with the Nile. By turning the river to blood, He declares His supremacy over nature, over Pharaoh, and over every false deity.

Pharaoh will know—whether he believes or not—that Yahweh is the living, all-powerful God.

Vs 19 And the LORD said to Moses, "Say to Aaron, ‘Take your staff and stretch out your hand over the waters of Egypt, over their rivers, their canals, and their ponds, and all their pools of water, so that they may become blood, and there shall be blood throughout all the land of Egypt, even in vessels of wood and in vessels of stone.’"

Yahweh continues His detailed guidance, shifting from Pharaoh to Aaron. Moses is now to instruct Aaron directly:

1. **Take your staff and stretch out your hand** Aaron is to extend the rod of the Lord over every body of water in Egypt—rivers, canals, ponds, and pools. Picture the solemn moment: Aaron standing at the edge of the Nile, arm outstretched, **staff raised over the lifeblood of Egypt**.
2. **A Supernatural Transformation** As Aaron obeys, **Yahweh will perform a miracle—turning all the water into blood**. This is not **symbolic** or **metaphorical**. It’s a **supernatural act that defies natural explanation**. The transformation will be **total and undeniable**.

3. **Even Household Water Will Be Affected** The miracle will reach into homes: water stored in wooden and stone vessels will also turn to blood. **No part of Egypt will be untouched.** The land will be saturated with blood—a **visible, visceral sign of divine judgment.**

This plague is not just ecological—it's theological and personal. Egypt's most sacred resource, the Nile, becomes a **conduit of judgment.** Even private reserves of water will be corrupted. Yahweh is making it clear: **no god of Egypt can protect them, and no boundary can contain His power.**

The land of Egypt will be filled with blood—not just as punishment, but as revelation. **Yahweh is declaring His supremacy in a way that no one can ignore.**

Vs 20 Moses and Aaron did as the LORD commanded. In the sight of Pharaoh and in the sight of his servants he lifted up the staff and struck the water in the Nile, and all the water in the Nile turned into blood.

“Moses and Aaron did as the LORD commanded.” What a beautiful phrase. After all the hesitation, questions, and doubts earlier in the narrative, we now see consistent obedience.

This moment is a spiritual milestone. It's not just about performing a miracle—it's about **trusting God enough to act**, even when the **stakes are high** and the **audience is intimidating.**

Moses and Aaron go down to the Nile, just as God instructed. **Pharaoh is there, surrounded by his servants.** In full view of Egypt's elite, Aaron lifts the staff—at Moses' direction—and strikes the water. The result is **immediate** and **unmistakable: all the water in the Nile turns to blood!**

This is not a **private sign.** It's a **public confrontation.** Yahweh is declaring His supremacy in the heart of Egypt's religious and economic life.

The Nile, revered as a god and relied upon for survival, is now a **symbol of divine judgment.** The transformation is total. The Nile becomes blood. Egypt is filled with blood. This is not just a miracle—it's a **message.**

Yahweh is not one among many gods. **He is the LORD.** And He is not asking Pharaoh to release His people—He is commanding it.

This verse reminds us that obedience builds spiritual strength. Moses and Aaron didn't start here—they grew into this moment. And so can we. The more we trust and obey, the more prepared we are for the next challenge, the next confrontation, the next call.

Vs 21 And the fish in the Nile died, and the Nile stank, so that the Egyptians could not drink water from the Nile. There was blood throughout all the land of Egypt.

Verse 21 describes the **devastating aftermath** of the first plague:

- **The fish in the Nile died** — Egypt's food supply and ecosystem were immediately disrupted.
- **The Nile stank** — the once-prized river now reeked of death and decay.
- **The Egyptians could not drink** — their primary source of water was rendered undrinkable.

- **Blood was throughout all the land of Egypt** — the plague was not localized; it was **national**. The imagery is vivid and total: *blood was everywhere*.

This wasn't just a nuisance—it was a **full-scale crisis**. The Nile, the heart of Egypt's economy, religion, and daily life, was turned into a **symbol of judgment**.

The Nile didn't **just change—it testified**. It bore witness to the power and holiness of God. Pharaoh's defiance had consequences, and the land itself groaned under the **weight of divine judgment**.

Vs 22 But the magicians of Egypt did the same by their secret arts. So Pharaoh's heart remained hardened, and he would not listen to them, as the LORD had said.

Pharaoh's magicians once again replicate the miracle **"by their secret arts."** We don't know exactly how they did it or what water they used—perhaps they dug a shallow well and found a small amount of fresh water and mimicked the transformation. But whatever they did, it was **small-scale, limited, and nothing like** the sweeping judgment Yahweh had unleashed across Egypt.

If Satan truly had the power to reverse Yahweh's act, he would have turned the blood back into water. But he couldn't. His power is **limited, permitted, and always under the sovereign hand of God**. Satan is a **created being**, not a rival deity.

This verse marks the **first time** Scripture explicitly says that **Pharaoh hardened his own heart**. He chose resistance. He seized on the counterfeit miracle as a reason to doubt, even in the face of an unmistakable act of God. Just as Yahweh had foretold, Pharaoh refused to listen.

The Hebrew word for plague conveys the idea of a **blow, or stroke**. These were not random acts—they were **divine strikes** meant to awaken Egypt to the reality of Yahweh's power. (Ex 9:13).

As you **compare the plagues, a number** of things will jump out. The first **nine plagues** fall into **three triads**:

- Set 1: Distressful
- Set 2: Discomforting and Draining
- Set 3: Destructive and Dangerous

The **tenth plague** stands alone—it is **devastating** beyond words and it fulfilled Yahweh's early warning (Ex 4:22-23).

Third, These were not random punishments—they were **targeted judgments** against Egypt's **false gods** (Ex 12:12; Ex 18:10-12; Num 33:3-4).

The plagues targeted the false gods of Egypt. So that Yahweh could show Pharaoh, Egypt, and Israel. That Yahweh is the ONE TRUE GOD!

Each plague directly challenged and undermined a revered Egyptian deity. Beyond showing the **impotence of the Egyptian gods**, the plagues served as a divine response to **Pharaoh's defiant question** (Ex 5:2).

Through these acts, the LORD demonstrated His supremacy over all the gods of Egypt.

Fourth and finally – The specifics of the River to Blood Plague.

The plagues that God brought upon Egypt were not random acts of judgment; they followed a deliberate strategy and served a clear purpose and targeted specific false gods.

The Nile was virtually **worshipped** in Egypt. By turning it to blood, Yahweh directly confronted:

- **Khnum** — guardian of the Nile
- **Hapi** — spirit/god of the Nile

These gods were **humiliated** and shown to be powerless. The plague was a **divine blow** against Egypt's **spiritual pride** and dependence on false deities.

Vs 23 Pharaoh turned and went into his house, and he did not take even this to heart.

This verse is haunting in its simplicity. After witnessing a supernatural act—Pharaoh simply walks away. He returns to his palace **unmoved, untouched, unchanged**.

God had given Pharaoh **every reason to believe**. The miracle was **public, undeniable, and devastating**.

Yet Pharaoh **remained hardened in his sin**. He chose to **reject the evidence and dishonor the LORD**.

This wasn't ignorance—it was **defiance**. Pharaoh had the opportunity to humble himself, to acknowledge Yahweh's power, to repent. Instead, he turned inward, shielding himself from conviction. His heart was not softened by judgment—it was further calloused.

A Warning: The heart that refuses to listen eventually loses the ability to hear.

Vs 24 And all the Egyptians dug along the Nile for water to drink, for they could not drink the water of the Nile.

This is a picture of desperation. The people resorted to digging along the banks of the river, hoping to find water in the soil—perhaps groundwater that hadn't yet been affected. This plague wasn't just a spectacle—it disrupted daily survival.

Vs 25 Seven full days passed after the LORD had struck the Nile." 8:1 Then the LORD said to Moses, Go in to Pharaoh and say to him, Thus says the LORD, "Let my people go, that they may serve me."

This verse marks a pause—a moment of divine patience. Though the Nile had been turned to blood, it seems the natural flow eventually cleared the water, allowing the Egyptians to drink again. But this reprieve was not a sign of peace—it was a **pause before the next strike**.

Yahweh's command had not changed. Yahweh's demand is consistent, unwavering, and righteous. Pharaoh has resisted, but God continues to pursue justice for His people.

The first confrontation—Nile to blood—has ended. Pharaoh has hardened his heart. Now Yahweh sends Moses and Aaron back to warn him of the **second battle, the next plague**.

This pause reminds us that God is patient, but He is also persistent. He gives space for repentance, but He does not abandon His mission or His demands. The first battle has ended; Yahweh sends Moses and Aaron to warn Pharaoh of the second battle.