

Shemot 7:17, Malbim ibid. – The first set of three plagues demonstrated the existence of God – in response to Pharaoh’s denial of God.

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| <p>[God told Moshe to say to Pharaoh:] “So says God, “Through this shall you know that I am God. Behold, with the staff that is in my hand I shall strike the waters that are in the River, and they shall change to blood.”</p> | <p>כֹּה אָמַר ה' בְּזֹאת תִּדְעֶה כִּי אֲנִי ה' הַנְּהַ אֲנֹכִי מִכָּה בַּמַּטֵּה אֲשֶׁר בְּיָדִי עַל הַמַּיִם אֲשֶׁר בַּיָּאֵר וְנִהְפְּכוּ לְדָם.</p> |
| <p>Malbim: The first set of three plagues [blood, frogs, and lice] was to demonstrate the reality and existence of God [alluded to in the verse: “Know that I am God”]. This was due to the fact that Pharaoh denied God’s existence when he said, “Who is God, that I should listen to His voice?” (Shemot 5:2)</p> | <p>מלבי"ם הסדר הראשון בא לברר מציות ה' שפרעה כחש בו ויאמר לא הוא כמ"ש מי ה' אשר אשמע בקולו...</p> |

Ibid. 8:18, with Malbim – The second set of plagues demonstrated God’s Providence and control of all the world’s details – in response to Pharaoh’s claim that even if God exists He has no authority over the world.

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| <p>And on that day I shall set apart the land of Goshen upon which My people stands, that there shall be no swarm [of wild animals] there. So that you shall know that I am God in the midst of the land.</p> | <p>וְהִפְלִיתִי בַיּוֹם הַהוּא אֶת אֶרֶץ גֹּשֶׁן אֲשֶׁר עָמִיד עִמָּד עָלֶיהָ לְבִלְתִּי הָיִת שֵׁם עָרַב לְמַעַן תִּדְעֶה כִּי אֲנִי ה' בְּקִרְבֵּי הָאָרֶץ.</p> |
| <p>Malbim: The second set of three plagues [wild animals, epidemic, and boils] demonstrated God’s Providence. Pharaoh did not believe that the Supreme God supervises each person and event individually – “in the midst of the land.” This demonstration of God’s Providence is alluded to in the verse, “So that you shall know that I am God in the midst of the land.”</p> | <p>מלבי"ם ובאשר סדר הזה השני של עד"ש בא לברר פנת ההשגחה, שפרעה לא האמין שה' העליון משגיח "בקרב הארץ" בהשגחה פרטית, וכמ"ש לְמַעַן תִּדְעֶה כִּי אֲנִי ה' בְּקִרְבֵּי הָאָרֶץ.</p> |

Ibid. 9:14, with Malbim– The third set of plagues demonstrated that God’s power is absolute and unparalleled – in response to Pharaoh’s claim that even if God has powers, other gods have equal powers.

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| <p>For this time I will send all My plagues against your heart, and upon your servants, and your people, so that you will know that there is none like Me in the entire world.</p> | <p>כִּי בַּפְּעַם הַזֹּאת אֲנִי שֹׁלַח אֶת כָּל מַגְפָּתֵי אֵל לְבָבְךָ וּבְעַבְדֶיךָ וּבְעַמֶּיךָ בְּעִבּוֹר תִּדְעֶה כִּי אֵין כָּמֹנִי בְּכָל הָאָרֶץ.</p> |
| <p>Malbim: Moshe was being instructed to tell Pharaoh that the purpose of the third set of plagues [hail, locusts, and darkness] was to demonstrate that God has absolute and unparalleled power and ability. Even though God’s existence and Providence were already demonstrated, Pharaoh still thought that there existed other gods and powers, who might sometimes overpower God ... This point is alluded to in the verse, “So that you will know that there is none like Me in all the world.”</p> | <p>מלבי"ם הודיע לו שזה הסדר השלישי של המכות שיביא עליו, תכליתו הוא לברר לו פנה השלישית שה' לו היכולת המוחלט מאין כמוהו, שהגם שכבר ברר מציות ה' ושה' משגיח בקרב הארץ, היה פרעה חושב שנמצאו עוד אלוהים זולתו השולטים בארץ ושלפעמים ינחצו אותו ... כדי לברר הפנה הזאת "בְּעִבּוֹר תִּדְעֶה כִּי אֵין כָּמֹנִי בְּכָל הָאָרֶץ".</p> |

The following table supplies further details about each plague and shows the deeper reasons as to why they occurred in this order:

| Plague | Attribute of God | Physical Location | God's Power over | Warning to Pharaoh |
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| 1. Blood (דם) | | | | |
| 2. Frogs (צפרדע) | | | | |
| 3. Lice (קנָם) | | | | |
| 4. Wild Animals (ערב) | | | | |
| 5. Epidemic (דבר) | | | | |
| 6. Boils (שחין) | | | | |
| 7. Hail (ברד) | | | | |
| 8. Locusts (ארבה) | | | | |
| 9. Darkness (חשך) | | | | |
| 10. Death of the firstborn (מכת בכורות) | | | | |

