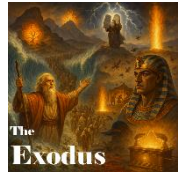




The Danger of a Hardened Heart Exodus 8:1-31 (Lesson #8)



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. 2 But if you refuse to let them go, behold, I will plague all your country with frogs.

After seven days of reprieve following the first plague, the Lord once again speaks to Moses. He instructs him: **"Go in to Pharaoh..."**

This phrase invites us to read between the lines. It suggests that Moses is to enter the palace, **seek an audience with Pharaoh**, and once granted, deliver a **two-part message**—each part carrying **divine weight**, with the second part including a warning.

Part One: **"Let my people go, that they may serve me."** This is now the third time Yahweh has issued this command (see Exodus 5:1, 7:16, and here). God's demands are **consistent and unwavering**. His call for Israel's freedom is **not negotiable**—it is a **divine imperative**.

Part Two: Here, Moses is to make the **consequences of disobedience** unmistakably clear.

The Hebrew word for "plague" used here is נָגַף (*nagaph*), meaning "to strike" or "to smite." Pharaoh is warned: if he refuses, Egypt will suffer a second blow, a second *nagaph*. This time, the strike will come in the form of frogs.

A Note on Frogs: At first glance, this may seem trivial or even amusing. But Yahweh will soon provide a vivid description of what this plague will entail—details that Moses is to relay to Pharaoh.

One More Insight: These plagues are not random acts of divine wrath. They serve a **dual purpose**: to glorify Yahweh—especially in contrast to Egypt's gods—and to offer Pharaoh repeated opportunities to repent. Each plague is a confrontation, not just with Pharaoh, but with the spiritual forces behind Egypt's power.

Vs 3-4 - The Nile shall swarm with frogs that shall come up into your house and into your bedroom and on your bed and into the houses of your servants and your people, and into your ovens and your kneading bowls. 4 The frogs shall come up on you and on your people and on all your servants."

THE EXPLANATION: The Nile will swarm with frogs. The Hebrew word used here is שָׂרָץ (*sharats*), meaning "to swarm" or "teem." This word first appears in Genesis 1:20.

Now, in Exodus, the Nile—source of Egypt's life and pride—will teem not with fish, **but with frogs**, by the command of Moses and the power of God. These frogs will not remain in the river. They will **invade every corner of Egyptian life**.

This is not a mild inconvenience. It is a **full-scale invasion**. The land will be blanketed with frogs—an **overwhelming, repulsive, and inescapable plague**.

Though the text doesn't explicitly say so, it's implied that Pharaoh once again rejects the message. His **heart remains hardened**, and he refuses to release the Israelites. His **defiance** sets the stage for what comes next.

Vs 5 - And the LORD said to Moses, "Say to Aaron, 'Stretch out your hand with your staff over the rivers, over the canals and over the pools, and make frogs come up on the land of Egypt!'"

As the confrontation unfolds, Moses has **delivered Yahweh's demand to Pharaoh**. But Pharaoh, hardened in his sin, defiantly refuses to listen. He dismisses Moses, rejects the authority of this “supposed” God, and refuses to let Israel go.

Then Yahweh speaks directly to Moses—perhaps not audibly, but into his spirit—and instructs him: **“Say to Aaron, ‘Stretch out your hand with your staff over the rivers, over the canals, and over the pools, and make frogs come up on the land of Egypt.’”**

Moses is to relay this command to Aaron: stretch out your hand, raise your staff, and **summon frogs** from every body of water—rivers, canals, pools. **The plague is about to be unleashed.**

Pharaoh is likely standing right there, witnessing this exchange. He hears Moses speak with **boldness and clarity**. And this is significant. Moses stands firm, declaring God's word with confidence. His transformation is unfolding in real time—**obedience replacing hesitation, boldness replacing fear**.

Vs 6 - So Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt.

In obedience to Moses' command, Aaron lifts his staff and stretches out his hand over Egypt's waters.

Whether they are still standing in Pharaoh's palace or have stepped outside, we can imagine the moment vividly: the Nile begins to churn, teeming with frogs. Within moments, frogs pour out of the river, spreading across the land, infiltrating homes, kitchens, and bedrooms—just as Yahweh had warned.

This plague appears to be an attack on the goddess Heqet (or Heket), often depicted with the head of a frog, she was revered as a symbol of fertility and life. Frogs were sacred in Egyptian culture—untouchable and associated with divine power.

This progression reveals divine intentionality. Each plague strikes a different domain—**systematically dismantling Egypt's confidence in its gods and its natural order**.

Vs 7 - But the magicians did the same by their secret arts and made frogs come up on the land of Egypt.

In verse 7, we learn that Egypt's magicians—the elite minds and spiritual advisors of Pharaoh—were able to replicate the plague through their “secret arts.” This phrase points to something hidden, mysterious, and likely rooted in occult practices.

But notice what they couldn't do—they couldn't stop the plague. They couldn't remove the frogs. All they could do was make more of them, worsening the problem rather than solving it.

Despite the limited nature of their power, it was enough to **reinforce Pharaoh's stubbornness**. He seized upon their imitation as **justification to harden his heart once again**.

We touched on this last week, Satan has a **measure of power—to deceive, to mimic, and to mislead**.

If their power had been truly divine, **they would have reversed the plague**. But they couldn't. Their frogs were indistinguishable from Yahweh's frogs, and their efforts only added to the chaos. This moment underscores a key truth: **imitation is not deliverance**. Pharaoh's trust in counterfeit power only deepened his rebellion.

Vs 8 - Then Pharaoh called Moses and Aaron and said, "Plead with the LORD to take away the frogs from me and from my people, and I will let the people go to sacrifice to the LORD."

We're not told exactly how much time passed—perhaps a few days, maybe a week or more—but one thing is clear: the plague did not resolve on its own. The frogs remained, overwhelming the land, and **Pharaoh finally relented enough to summon Moses and Aaron.**

Moses and Aaron are ushered into his presence, and Pharaoh provides **a request and a promise.**

THE REQUEST: *"Plead with Yahweh to take away the frogs from me and my people."* Notice the significance here—Pharaoh uses **God's covenant name, Yahweh.** This is not a generic appeal to a deity; it's a direct acknowledgment of Israel's God.

Embedded in this request is a quiet admission: Egypt's magicians have failed. Pharaoh has likely sought their help repeatedly, but the frogs remain.

Now, he turns to Moses and Aaron, **asking them to intercede with their God—Yahweh—to end the crisis.**

The Promise: *"I will let the people go to sacrifice to Yahweh."*

Again, Pharaoh doesn't just say "God." **He names Yahweh.** Further, he promises to release the Israelites so they can worship and offer sacrifices to Him.

This is a remarkable moment! Pharaoh, who has **resisted and mocked**, now speaks the name of the covenant God and **offers what seems to be a concession.**

Can you imagine what must have gone through Moses and Aaron's minds? But as we'll soon see, **Pharaoh's words are not yet matched by lasting obedience.**

Vs 9 - Moses said to Pharaoh, "Be pleased to command me when I am to plead for you and for your servants and for your people, that the frogs be cut off from you and your houses and be left only in the Nile."

Moses responds to Pharaoh with a respectful but **strategic offer:** *"You take the honor..."* This is a **calculated move.** By allowing Pharaoh to **choose the timing**, Moses ensures that when the frogs disappear, it **cannot be dismissed as coincidence.** The timing will be **precise—aligned exactly with Moses' prayer** to Yahweh, as Pharaoh himself requested.

The Hebrew word translated **"cut off"** is **כָּרַת (karath)**. It carries a very **strong meaning:** to **cut off, cut down, destroy, or kill.** These frogs won't simply retreat quietly to the river. **They will be karath—struck down, removed by divine intervention.** This moment reinforces the **power of Yahweh** and the **intentionality of His acts.**

It's not nature at work—it's **God responding to prayer**, on His terms, with **unmistakable authority.**

Vs 10 - And he said, "Tomorrow." Moses said, "Be it as you say, so that you may know that there is no one like the LORD our God."

Pharaoh responds with a single word: **"Tomorrow."** We can imagine it comes with **urgency behind it.** The frogs have turned Egypt into a **crisis zone**—invading homes, disrupting daily life, and humiliating the throne. **Pharaoh wants relief, and he wants it fast.**

Moses replies, *“Let it be as you say.”* But this isn’t just compliance—it’s **strategic**. The frogs won’t disappear randomly or gradually. **Their removal will be precise, aligned with Moses’ prayer** to Yahweh, and timed exactly as Pharaoh requested.

Why? “So that you may know that there is no one like Yahweh our Elohiym.”

God is delivering His people from bondage. But He is also **revealing Himself to Egypt**, starting with Pharaoh. The goal is **not just liberation, but revelation**. God knows Pharaoh will harden his heart. **Yet He still gives him reason after reason to believe—opportunity after opportunity** to repent.

As we said last week: God’s judgments are just, but they are also **redemptive**. They are **invitations to recognize His power, His mercy, and His uniqueness**. Even in wrath, **Yahweh is reaching out**.

Vs 11 - The frogs shall go away from you and your houses and your servants and your people. They shall be left only in the Nile.”

Moses continues his response to Pharaoh with a **clear and confident declaration**: The frogs will be removed—from you, your homes, your servants, and your people. The infestation that has overwhelmed **Egypt will be cut down**. The only frogs that remain will be those naturally dwelling in the Nile.

This isn’t a **partial relief** or a **gradual retreat**. It’s a **decisive act of divine intervention**. By specifying that the frogs will remain only in the Nile, **Moses reinforces the precision of the miracle**. Nature will be restored, but only by the hand of Israel’s God.

Vs 12 - So Moses and Aaron went out from Pharaoh, and Moses cried to the LORD about the frogs, as he had agreed with Pharaoh.

Moses and Aaron departed from Pharaoh’s presence—they left the palace, the confrontation behind them. The next morning, at the exact time Pharaoh had requested, **Moses cried out to Yahweh**.

Picture it: this 80-year-old servant of God, standing in faith, lifting his voice to heaven. He pleads with Yahweh—not just about the frogs, but about the promise he made to Pharaoh. **Moses is interceding, trusting that God will act just as he said He would**.

This is not a casual prayer. It’s a cry of **covenant faithfulness**. **Moses is calling on Yahweh to vindicate His name, to demonstrate His power, and to fulfill His word**.

Vs 13-14 - And the LORD did according to the word of Moses. The frogs died out in the houses, the courtyards, and the fields. 14 And they gathered them together in heaps, and the land stank.

Yahweh responded exactly as Moses had asked. **At Moses’ intercession**, the frogs died—just as promised. In the homes, in the courtyards, in the fields—everywhere frogs had invaded, they now lay lifeless.

What a **powerful picture of divine responsiveness**. Moses prayed, and Yahweh acted. This moment foreshadows the intercessory role of Christ Himself—our greater Moses—who pleads on our behalf and moves the heart of God (Joh 11:42).

Just as Jesus prayed aloud so others might believe, Moses’ prayer was answered publicly so Pharaoh—and all Egypt—would know that Yahweh alone is God.

But the aftermath was grim. The people gathered the dead frogs into piles—heaps upon heaps. Imagine hundreds of frogs in every home, every kitchen, every bed. The land was filled with the stench of death.

Don't miss the irony: Earlier, the Israelite leaders had accused Moses: *"The LORD look on you and judge, because you have made us stink in the sight of Pharaoh..."* (Exodus 5:21)

But now, it is Pharaoh who has made the land stink. This is not the stench of rebellion from Moses—it is the **stench of judgment upon Pharaoh**. The **stench of a hardened heart**. The **stench of rejecting the Word of the Lord**. The land reeked—not just of dead frogs, but of **spiritual defiance**.

Vs 15 - But when Pharaoh saw that there was a respite, he hardened his heart and would not listen to them, as the LORD had said.

But then—**Pharaoh saw relief**. The frogs were gone. The crisis had passed. And just as Yahweh had foretold, Pharaoh hardened his heart. **He reneged on his promise. He recanted.**

This moment is tragically predictable. Moses, years later, would recount how Yahweh confronted Egypt and its pantheon of gods—and how it unfolded exactly as God said it would.

APPLICATION: God's Word will be fulfilled—completely, entirely, exactly as He says. You and I can bank on that.

His promises are **not subject to circumstance**. His judgments are not **delayed by human resistance**. What He **declares**, He will do.

Final Outcome: Despite his promise, Pharaoh hardened his heart again. Just like the first plague, he refused to let the people go. **The second blow to Egypt has landed—and Pharaoh remains defiant.**

Vs 16 - Then the LORD said to Moses, "Say to Aaron, 'Stretch out your staff and strike the dust of the earth, so that it may become gnats in all the land of Egypt.'"

Yahweh speaks again to Moses: "Tell Aaron to stretch out his staff and strike the dust of the earth, so that it may become gnats throughout the land of Egypt."

We're not told where Moses and Aaron are when this command is given. Perhaps they are outside, away from Pharaoh's court. What's clear is that this **plague comes without ceremony—no audience with Pharaoh, no formal announcement, no warning**.

This is the third plague—the final one in the first triad—and it **arrives unannounced**. There is no opportunity for Pharaoh to repent beforehand. **No negotiation. No plea. The plague simply falls.**

This shift is significant. It marks a turning point in the rhythm of judgment. Yahweh is no longer waiting for Pharaoh's response. The dust of Egypt will become gnats, and the **land will feel the sting of divine justice**.

Vs 17 - And they did so. Aaron stretched out his hand with his staff and struck the dust of the earth, and there were gnats on man and beast. All the dust of the earth became gnats in all the land of Egypt.

Yahweh spoke to Moses. Moses, in turn, **gave the command to Aaron**. And **Aaron obeyed—immediately and without hesitation**. The instant obedience is striking. **No delay. No debate**. Just trust and action.

Aaron stretched out his hand, staff in hand, and struck the dust of the earth. And then—just as Yahweh had said—the **dust transformed**. It **became gnats**. Not just a few, but **swarms**. Gnats covered man and beast alike. The land was **crawling with them**.

This plague is similar to the frogs in its totality—gnats were everywhere. But it differs in intensity. **Frogs were disruptive; gnats were invasive**. They **filled the air, clung to skin, irritated the eyes**, and tormented animals. The sheer volume was overwhelming.

What were these gnats? The Hebrew word used here is **כִּנִּים (kinim)**, which can refer to gnats, lice, or biting insects. Scholars debate the exact species, but the point is clear: these were **tiny, relentless pests** that invaded every part of Egyptian life.

This **plague was personal**. It touched every Egyptian, every servant, every animal. It was a direct strike against **comfort, cleanliness, and control**.

Vs 18 - The magicians tried by their secret arts to produce gnats, but they could not. So there were gnats on man and beast.

Though Pharaoh had received no warning this time, **he knew exactly where the plague** had come from. He recognized the source—it was **Moses**, and it was **Yahweh**.

So, as he had done with the previous plagues, Pharaoh summoned his spiritual elite: the wise men, the sorcerers, the magicians—the best and brightest **practitioners of Egypt's dark arts**. He asked them to replicate the miracle, to summon gnats from the dust.

But **this time**, they **failed**. These magicians had previously used occult powers to turn staffs into serpents, water into blood, and summon frogs. But now, their power met its limit. They could not produce gnats. **Their imitation ended here**.

This **moment is profound**. It reveals that while Satan's **power is real**, it is **also restricted**—and it **reaches its boundary early**. The magicians **could mimic**, but they **could not create**. They could **replicate**, but they **could not rival Yahweh's sovereignty**.

We've reached a **turning point**. The **magicians are powerless**.

Imagine the misery: sand gnats swarming day and night, indoors and out. There is no relief. No escape. The air is thick with them. Existence itself becomes unbearable. This is not just a plague—it's a **divine humiliation of Egypt's spiritual pride**.

Vs 19 - Then the magicians said to Pharaoh, "This is the finger of God." But Pharaoh's heart was hardened, and he would not listen to them, as the LORD had said.

Now the magicians—Egypt's spiritual elite—**speak directly to Pharaoh**. **Covered in gnats**, unable to replicate the miracle, they turn to him and say: **"This is the finger of God!"**

These pagan magicians, once confident in their occult powers, now admit defeat. They recognize what Moses has been declaring all along: **this is no trick, no illusion—this is divine intervention. This is the hand of Yahweh at work**. Their words echo the promises God made earlier (Ex 3:20; 6:1; 7:5).

Now, even Egypt’s magicians are beginning to see it. They don’t say it outright, but their **message is clear: Pharaoh, stop. Let Israel go. God’s finger is pressing down on us.**

But then we read the chilling conclusion: **“Pharaoh’s heart was hardened, and he would not listen to them, as the LORD had said.”**

Pharaoh rejects the obvious. He **clings to his unbelief**. He won’t listen to Moses—and now, he **won’t even listen to his own advisors**, who are suffering under the weight of his rebellion.

APPLICATION: Our choices to disobey God don’t just affect us—they ripple outward. Have you considered that your spouse is watching? Your children are learning? Your grandchildren are taking note of how you respond to God’s Word?

Pharaoh’s hardened heart brought suffering to his people. And Moses reminds us: this is exactly what the Lord said would happen—**foretold in advance, repeated multiple times.**

Plague #3 Summary and Comparison.

Conclusion: The **third blow** against Pharaoh and Egypt is complete. And once again, Pharaoh remains hardened in his sin.

Vs 20-21 - Then the LORD said to Moses, "Rise up early in the morning and present yourself to Pharaoh, as he goes out to the water, and say to him, ‘Thus says the LORD, "Let my people go, that they may serve me. 21 Or else, if you will not let my people go, behold, I will send swarms of flies on you and your servants and your people, and into your houses. And the houses of the Egyptians shall be filled with swarms of flies, and also the ground on which they stand.

Yahweh speaks to Moses again, giving him a clear and urgent command: **“Rise early in the morning and present yourself to Pharaoh as he goes out to the water.”** Just as in earlier confrontations, Moses is to meet Pharaoh by the Nile.

We’re not told exactly what Pharaoh is doing—perhaps performing a ritual, perhaps bathing—but as he **wades into the river**, Moses is to deliver a **two-part message** from Yahweh, with a **warning attached** to the second part.

Part One: **“Let my people go, that they may serve me.”** God’s demand remains unchanged. He may be patient, but He is **unrelenting**.

His will is fixed, and one of two forces will eventually break—**Pharaoh’s resistance or God’s judgment.**

Part Two: **“If you refuse...”** If Pharaoh does not obey, Yahweh will send swarms of flies—on Pharaoh, his servants, his people, and into their homes. The infestation will be total. Flies will fill the houses of Egypt and cover the very ground they walk on. This is not a vague threat. It’s a precise warning.

Yahweh is once again telling Pharaoh in advance exactly what will happen. The opportunity to **repent is still open**—but the **consequences of refusal** are growing **more severe**.

Vs 22 - But on that day I will set apart the land of Goshen, where my people dwell, so that no swarms of flies shall be there, that you may know that I am the LORD in the midst of the earth.

Yahweh continues speaking to Moses, adding a **powerful distinction**: On the day the flies descend upon Egypt, **Goshen will be spared**. The plague will ravage the land—but **not where God’s people live**.

This is **more than mercy—it’s a declaration**. Yahweh is making it clear to Pharaoh: **Israel does not belong to you**. They are not your people, they are mine. They are Yahweh’s people, **set apart, protected, and preserved**.

No swarms of flies will touch Goshen. While Egypt groans under the weight of judgment, **Goshen will remain untouched**—a living testimony to God’s sovereignty.

Why is God doing this? Once again the answer echoes back: *“So that you may know that I am Yahweh.”* This is not just about pest control—it’s about revelation.

Yahweh is showing Pharaoh, and all of Egypt, that He is the **true, living, and all-powerful God**. Not distant. Not abstract. But **present—in the midst of the earth**.

This is a divine signature. A miracle with a message: *I am God, and I am here.*

Vs 23 - Thus I will put a division between my people and your people. Tomorrow this sign shall happen.””

Yahweh declares: **“I will draw a line between your people and mine.”** This is not just a **physical separation**—it’s a **spiritual distinction**. God is making it unmistakably clear: Israel belongs to Him. They are not Pharaoh’s slaves—they are Yahweh’s chosen people.

And then comes the promise: **“Tomorrow this sign will happen.”** No delay. No ambiguity. God **sets the schedule**, and the miracle will unfold precisely as He says.

Now watch this! This is a moment of **divine precision**. Yahweh is not only sending judgment—He’s sending a message. His people are protected. His word is exact. And His **authority is undeniable**.

Vs 24 - And the LORD did so. There came great swarms of flies into the house of Pharaoh and into his servants’ houses. Throughout all the land of Egypt the land was ruined by the swarms of flies.

And Yahweh did **exactly as He said**. No Moses. No Aaron. No staff. Just the **sovereign hand of God**.

Suddenly, swarms of flies descended—into Pharaoh’s palace, into the homes of his servants, and across the entire land of Egypt. Flies, flies, everywhere. The **infestation was overwhelming**.

Scripture says the land was **ruined** by the swarms. The Hebrew word used here is שָׁחַת (shachath), means **“to destroy,” “to corrupt,” or “to devastate.”**

This wasn’t a nuisance—it was a **collapse of normal life**. Homes were **defiled**. Food was **contaminated**. Peace was **shattered**. The land itself was corrupted by the plague.

This was no natural disaster. It was **divine judgment**—precise, powerful, and unmistakable.

Vs 25 - Then Pharaoh called Moses and Aaron and said, "Go, sacrifice to your God within the land."

With flies **swarming everywhere**, imagine how unbearable the scene must have been.

Desperate and overwhelmed, Pharaoh called for Moses and Aaron and said, *"Fine—go, but stay in Egypt!"*

Vs 26 - But Moses said, "It would not be right to do so, for the offerings we shall sacrifice to the LORD our God are an abomination to the Egyptians. If we sacrifice offerings abominable to the Egyptians before their eyes, will they not stone us?"

Rams and sheep were revered in Egyptian culture, particularly because of their association with gods like **Khnum**, a ram-headed deity we looked at last week.

Sacrificing these animals would have been seen as **sacrilegious** and deeply offensive to Egyptians, akin to desecrating a religious symbol.

This wasn't just a cultural difference—it was a **religious confrontation**. The Hebrews' worship of Yahweh directly challenged the legitimacy of Egyptian gods.

APPLICATION: This moment underscores a broader spiritual truth: **God's people are called to worship without compromise**, even when it offends the surrounding culture.

Moses refused to dilute the worship of Yahweh to appease Egyptian sensibilities—a powerful reminder that faithfulness often requires separation.

Vs 27 - We must go three days' journey into the wilderness and sacrifice to the LORD our God as he tells us."

Moses insists: We have no other option. We must go three days into the wilderness—out of Egypt—and there, in that sacred space, offer sacrifices to Yahweh our Elohim exactly as He has instructed."

Vs 28 - So Pharaoh said, "I will let you go to sacrifice to the LORD your God in the wilderness; only you must not go very far away. Plead for me."

Pharaoh responds: *"Fine, go and sacrifice to Yahweh your Elohim."* (Notice—he's **still using God's covenant name**.) But then he adds a condition: *"Just don't go too far."*

Moses had been clear—they must journey **three days into the wilderness**. Yet here, Pharaoh tries to negotiate, attempting to meet Moses halfway. He's not fully surrendering; he's offering a compromise.

APPLICATION: God does not negotiate. His commands are not open to revision or partial obedience.

Then look at Pharaoh's final words: *"Plead for me."* This reveals something profound—Pharaoh knew exactly where the plagues were coming from.

He knew who held the power. He knew Yahweh was in control. And yet, the tragedy is this: **Pharaoh is his own worst enemy**. His **stubbornness**, **pride**, and **resistance** to God are the very source of his suffering. Still, he turns to Moses, asking him to intercede with Yahweh on his behalf.

Vs 29 - Then Moses said, "Behold, I am going out from you and I will plead with the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, tomorrow. Only let not Pharaoh cheat again by not letting the people go to sacrifice to the LORD."

Moses responds to Pharaoh: *"Very well. I will leave your presence and plead with Yahweh that the swarms of flies be removed from you, your officials, and your people—by tomorrow."*

He sets a specific time so there would be no confusion about who was **truly in control of the plague's removal**. But then comes the warning: *"Only do not cheat us again."* The Hebrew word here carries weight—it means to **mock**, **deceive**, or **lie**. Moses is essentially saying: *"Don't do what you've already done twice—promise to let us go, then break your word."*

God is not interested in negotiations or half-measures. He demands full surrender. Pharaoh knew Yahweh was the source of the plagues. He knew who held the power. Yet his own pride made him the **architect of his suffering**.

Vs 30-31 - So Moses went out from Pharaoh and prayed to the LORD. 31 And the LORD did as Moses asked, and removed the swarms of flies from Pharaoh, from his servants, and from his people; not one remained.

Moses walked out from Pharaoh's court and interceded before Yahweh. And Yahweh, in His **mercy**, responded to Moses' prayer. He lifted the plague—not just from Pharaoh, but from his servants and all of Egypt. **Not a single fly remained.**

Pharaoh had **broken his word to God**. Yet God, in His patience and kindness, relented once again. Yahweh answered Moses' request, which was, in truth, the very plea Pharaoh had made.

This was an act of divine mercy—a **moment where the goodness of God was meant to lead Pharaoh to repentance**.

News Flash: Despite God's kindness, Pharaoh continued to harden his heart. This is a sobering picture of how deeply and dangerously a heart can become hardened over time. **Repeated resistance to God's grace doesn't just delay obedience—it can calcify the soul.** And then we read:

Vs 32 - But Pharaoh hardened his heart this time also, and did not let the people go."

Pharaoh hardened his heart against God and refused to let the people go. Despite God's patience and mercy, his heart grew increasingly calloused.

If you're like me, it's becoming difficult to comprehend the depth of his rebellion. Yet here we are—**witnessing it unfold**.

APPLICATION: We've all seen this pattern. In times of crisis, many turn to God, desperate for help. But once the storm passes and life returns to normal, their hearts quickly drift back into indifference—even defiance.

Compare and contrast to the first plague.