

5/4/08

## Pharaoh's Heart Of Stone

**Ex. 9:1-35**

Four plagues have been poured out by God on Egypt to this point.

1. The Nile River was turned to blood.
  2. The land was filled with frogs.
  3. The land was filled with lice.
  4. The land was filled with flies.
- \* God even separated the Hebrews at the plague of flies, to not be affected. Ex. 8:23

Yet the heart of Pharaoh continued to fight against God, adding to his own hurt, therefore Yahweh continued to poured out His plague judgments on the gods of Egypt, revealing they were powerless.

Our focus will be on the next three plague Judgments, bringing us to the seventh of ten.

- I. The fifth plague of disease. vs. 1-7
- II. The sixth plague of boils. vs. 8-12
- III. The seventh plague of hail. vs. 13-35

### **I. The fifth plague of disease. vs. 1-7**

- A. The commission of Moses to go to Pharaoh. vs. 1-4
  1. Yahweh commanded Moses to deliver the message to Pharaoh. vs. 1

- a. The authority has not changed, “Then the LORD said to Moses, “Go in to Pharaoh and tell him, ‘Thus says the LORD God of the Hebrews.’” vs. 1a-c
  - \* This is the fourth times Yahweh identifies Himself as the God of the Hebrews. Ex. 3:18, 5:3, 7:16
- b. The message also has not changed, “Let My people go, that they may serve Me.” vs. 1d-e
  - 1) The proclamation is a command, not a plead.
  - 2) The purpose is clear, to serve Yahweh, rather than Pharaoh.
2. The warning about disobedience by Pharaoh, “For if you refuse to let them go, and still hold them.” vs. 2
  - a. This is the fourth ultimatum promising retaliation by Yahweh. Ex. 4:23, 8:2, 21, 9:2, 10:4
  - b. This is dependent on human choice.
3. The consequences was a plague of disease. vs. 3
  - a. The source would be Yahweh, “Behold, the hand of the LORD will be on your cattle in the field, on the horses, on the donkeys, on the camels, on the oxen, and on the sheep.” vs. 3a-f

- \* His “hand”, indicative of His strength and power, over 200 times in the Old Testament,
- b.** The method would be, “a very severe pestilence.” vs. 3g-h
  - 1) Pestilence “deber” means plague, murrain, a death on the cattle.
  - 2) Apis, or sacred bull Ptah; the calf god Ra; the cows of Hathor; the jackal-headed god Anubis; and the bull Bakis of the god Nentu.
- 4.** The Hebrew livestock would be exempt from the plague. vs. 4
  - a.** They would be protected, “And the LORD will make a difference between the livestock of Israel and the livestock of Egypt. vs. 4a-b
    - \* The word difference “palah” means to mark out or distinguish.
  - b.** So nothing shall die of all that belongs to the children of Israel.” vs. 4c
- B.** The execution of the plague by God. vs. 5-7
  - 1.** The exact time of the plague was stated. vs. 5
    - a.** The One in charge, “Then the LORD appointed a set time.” vs. 5a
    - b.** The deadline, “saying, “Tomorrow the LORD will do this thing in the land.” vs. 5b-c

- \* Once again, God in mercy gives one day for repentance!
- 2.** The summary statement. vs. 6
  - a.** The confirmation, “Lord Yahweh brought the plague forth Himself.” vs. 6a
  - b.** The separation, “Distinguishing Egyptian from Hebrew livestock,” vs. 6b
  - c.** The declaration, “So the LORD did this thing on the next day, and all the livestock of Egypt died; but of the livestock of the children of Israel, not one died.” vs. 6
    - \* The reference to “all” is all in the field died, not that all the Egyptian livestock died, for others will die in the 7th plague. vs. 3, 19, 25
- 3.** The Pharaoh sent Egyptians to verify the health of the Hebrew livestock. vs. 7
  - a.** The investigation of Pharaoh, “Then Pharaoh sent, and indeed, not even one of the livestock of the Israelites was dead.” vs. 7a-b
  - b.** The retaliation of Pharaoh, “But the heart of Pharaoh became hard, and he did not let the people go.” vs. 7c-d
    - \* Hard “kabad”, heavy, insensible, dull, all by his own will.

### Illustration

God sent one angel to destroy 185,000 Assyrian soldiers, in one night. 2Kings 19:35

### **Application**

- 1.** God has judged nations in past history and has gone out of His way to record them, so that we be warned and not pass them off as coincidence.
  - a.** The record is clear God judged the world in the days of Noah. Gen. 6-8
  - b.** God judge those built the Tower of Babel in rebellion to God. Gen. 11
  - c.** He judge Egypt, Assyria, Babylon, Medo-Persia, Greece and Rome. Dan. 2, 7
- 2.** What would make us believer that God is no longer judging nations in present history, as He did Pharaoh, what do we base such a belief on?
  - a.** We certainly can not know for sure that God is acting in judgment when there are natural disasters, at all times, but we certainly can not nor should we exclude it altogether.
  - b.** I need to examine the nation, it's religious beliefs, social practices, moral and ethical standards and the measure of light they have had in the gospel.
  - c.** The Bible is clear that God is acting in our present history in judgment for the rejection of God in view of conscience and creation.
    - \* "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because

what may be known of God is manifest in them, for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened." Rom. 1:18-21

- 3.** Jesus will also judge people and nations when He return to the earth.
  - a.** Paul says, "Since it is a righteous thing with God to repay with tribulation those who trouble you, and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed." 2Thess. 1:6-10
  - b.** Jesus said, "When the Son of Man comes in His glory, and all the holy angels with Him,

then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left. Then the King will say to those on His right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.’ Matt. 25:31-34  
 \* The context is regarding the treatment of the Jew during the Great-Tribulation!

*The fifth plague of disease did not cause the heart of Pharaoh to repent!*

## II. The sixth plague of boils. vs. 8-12

- A. The command by Yahweh to Moses and Aaron. vs. 8-9
1. The method was prescribed by Yahweh unannounced, due to Pharaoh’s disobedience, like the third plague of lice, completing the second cycle of threes. vs. 8
    - a. The instruction, “The LORD said to Moses and Aaron, “Take for yourselves handfuls of ashes from a furnace.” vs. 8a
    - b. The application, “And let Moses scatter it toward the heavens in the

sight of Pharaoh”, against the goddess of the air, Isis!

2. The outcome would be the plague. vs. 9
    - a. The power of God would be evident, “And it will become fine dust in all the land of Egypt.” vs. 9a
    - b. The judgment of God would for the first time endanger humans, “And it will cause boils that break out in sores on man and beast throughout all the land of Egypt.” vs. 9b
- B. The execution of the plague by Moses and Aaron. vs. 10-11
1. The miraculous judgment took place before the eyes of Pharaoh. vs. 10a-b
    - a. Moses and Aaron did as Yahweh commanded them, “Then they took ashes from the brick-making furnace and stood before Pharaoh. vs. 10a
    - b. Moses tossed the ashes into the air, “And Moses scattered them toward heaven.” vs. 10b
  2. The judgment fell immediate, it says, “And they caused boils that break out in sores on man and beast.” vs. 10c
    - a. The word boils “sh@chiyn” means inflamed spot or eruption with sores “afa’bu’ah” blisters.
    - b. The boils without doubt covered their entire body. Lev. 13:18-23, Job 2:7-8

3. The Egyptians alone were struck. vs. 11
  - a. The magicians were struck with great pain, “And the magicians could not stand before Moses because of the boils, for the boils were on the magicians.” vs. 11a-b
    - 1) The magicians as religious men of the temples were unclean unable to perform their temple duties.
    - 2) This is the fifth and final time they appear.
  - b. The boils were on all the Egyptians. vs. 11b
    - 1) Yahweh allowed the first three plagues affect the Egyptians and the Hebrews.
    - 2) Yahweh set apart the land of Goshen at the fourth plague, the plague of flies. Ex. 8:22a-c
    - 3) Yahweh gave the reason, “In order that you may know that I am the LORD in the midst of the land.” vs. 22d
4. The rebellious heart of Pharaoh was respected by God. vs. 12
  - a. The Lord Yahweh strengthened Pharaoh in his decision to not yield, “But the LORD hardened the heart of Pharaoh.” vs. 12a
    - 1) This is the first time, God hardened Pharaoh’s heart, affirming it, just

- as He had told Moses at his call and commission. Ex. 4:21
- 2) The word is “chazaq” to strengthen or make firm, honoring his choice.
  - b. The result was the same defiance, as always, “And he did not heed them, just as the LORD had spoken to Moses.” vs. 12b
    - 1) There are eight refusals by Pharaoh. Ex. 5:2; 7:13; 7:22-23; 8:15, 19; 8:32; 9:7, 12; 9:34-35; 10:11, 20, 27
    - 2) God knew it all along by His foreknowledge.
    - 3) Yet, God by His goodness and mercy, gave opportunity for repentance for the other Egyptians.

### **Illustration**

The scientist of our day are much like Pharaoh, rejecting the evidence of God and teaching the evolutionary hypothesis, interpreting the geological column and the fossil evidence as a process of billions and trillions of years of slow progressive development to our present form, rather than excepting the evidence that God judged a wicked world.

\* I am amazed at the evidence available for the existence of a Creator, yet it is rejected and subverted by incredibly intelligent men.

**Application**

**1.** One of the most inspiring and thrilling of recent disclosures of astronomers is that there is a great empty space in the north in the nebula of the constellation of Orion, a heavenly cavern so gigantic that the mind of man cannot comprehend it and so brilliantly beautiful that words cannot adequately describe it.

\* All astronomers agree there is a huge opening in Orion which is perhaps more than (16 trillion) 16,740,000,000,000 miles in diameter. The diameter of the earth's orbit is 186,000,000 miles, which in itself is incomprehensible to man, Yet the opening into this heavenly cavern of Orion is 90,000 times as wide. In other words, there could be 30,000 solar systems like ours with a sun in the middle of each, across the entrance of the opening in the north, and still have room to spare. **#2212**

**2.** The sun is so large that, if it were hollow, it could contain more than one million worlds the size of our earth. There are stars in space so large that they could easily hold 500 million suns the size of ours. There are about 100 billion stars in the average galaxy. And there are at least 100 million galaxies in the known universe. **#2204**

**3.** There are several trillion hard-working cells in every person. A cell is so small it takes 250 of them, placed side by side, to equal the diameter of a dot. Inside the membrane of each cell, swimming around in the cytoplasm are about 200 of these wiggling, squirming particles, each one a living

and active chemical laboratory, a food and energy factory. Inside of each of these cells are about 200 wiggling mitochondria. Each one of these would be about 1/50,000th the size of a globe as big as a dot! Inside of each 'mitochondrion are hundreds of small "spheres" scattered along stalks in the mitochondrion. Each sphere is about 1/1,000th the size of the mitochondrion! So, each sphere would be about one-five-millionth (1/5,000~000) the size of a dot! Each of these tiny spheres is a chemical factory with a "production line" that produces energy and food for the cell. This is such a marvel of smallness and intricate complexity that it stretches one's imagination even to think of it.

**#3282**

**4.** Dr. Gish in his book, Evolution, The Fossils Say No, states in the opening page of the origin of man, "Although the primates are supposed to have evolved from an insectivorous ancestor, there are no series of transitional forms connecting primates to insectivorous. There is no ancestral transitional forms anywhere in the fossil record". ( P.72)

- a. The fossil record in the sedimentary deposits is further evidence of rapid burial, for if they were gradual, through long periods of time, they would be destroyed by decay or scavengers.
- b. Dr. White, a British scientist, in his book A Little On Living Fish said, I have often thought how little I should like to prove organic evolution in a court of law."

- c. In the early 80's a professor at Berkley came up with the solution for transitional forms, he said, "That a snake laid an egg and a bird flew out of it.", not quit scientific proof!

**5.** Robe Jastrow, Director of the National Aeronautics and Space Administrations Goddard Institute, wrote in 1979 in dismay of the scientists who were brought by their own method back to a point beyond which they cannot go. "There is a kind of religion in science; it is the religion of a person who believes there is order and harmony in the Universe. Every event can be explained in a rational way as the product of some previous event... This religions faith of the scientist is violated by the discovery that the world had a beginning under conditions in which the known laws of physics are not valid, and as a product of forces or circumstances we cannot discover... At this moment it seems as though science will never be able to raise the curtain on the mystery of creation. For the scientist who has lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries." (God and the Astronomers:113, 14, 16, Montgomery Boice, Genesis: 14)

**6.** Ben Stein's Documentary "Expelled" opened in theatres, at the end of April, 2008, exposing the

bias and corruption in our Universities and world of academia, who are black-balling, firing and refusing to publish the research of scientist that are allowing the evidence to speak for itself.

- a. These scientist are not all Christians, nor are they attempting to promote Christianity, they are merely following the evidence and except the conclusion of the evidence is intelligent design!
- b. The problem is not hard evidence, but hard hearts!

***The sixth plague of boils did not cause the heart of Pharaoh to repent!***

### **III. The seventh plague of hail. vs. 13-35**

**A.** The commission of Moses to go to Pharaoh. vs. 13-14

- 1. The specified time was indicated, "Then the LORD said to Moses, "Rise early in the morning and stand before Pharaoh." vs. 13a-b

\* Just as the first and forth, that began the first two cycles. Ex. 7:15, 8:20

- 2. The authority and message to be communicated were the same, "And say to him, 'Thus says the LORD God of the Hebrews: "Let My people go, that they may serve Me," vs. 13c-e

3. The purpose of the message was to communicate that the Lord was going to pour out His remaining plagues. vs. 14
    - a. The plagues would intensify the severity of the judgments being full force, “For at this time I will send all My plagues.” vs. 14a
    - b. The plagues were due to Pharaoh’s hard heart and his people, “to your very heart, and on your servants and on your people.” vs. 14a-b
    - c. The purpose was clear, his gods were powerless, “That you may know that there is none like Me in all the earth.” vs. 14c
      - 1) The word know “yada”, means to perceive or recognize.
      - 2) From this point Pharaoh would experience 8 weeks of hell, till the exodus in April.
- B.** The mercy of God to Pharaoh. vs. 15-17
1. God judged them in a lesser manner than they deserved, “Now if I had stretched out My hand and struck you and your people with pestilence, then you would have been cut off from the earth.” vs. 15
    - a. Up to this point, no human life had been targeted for death, only animals.
    - b. The word for pestilence “deber” is the same word for the livestock disease.

2. God was being patient and methodical for two reasons. vs. 16
    - a. To make Pharaoh a historical example, “But indeed for this purpose I have raised you up, that I may show My power in you.” vs. 16a
    - b. To make this historical event known to the world, “And that My name may be declared in all the earth.” vs. 16b
      - \* Paul quotes this passage, it does not mean God made Pharaoh rebellious but that by His foreknowledge He soveriegenly chose to used Pharaoh as an example for all generations of resisting God to one’s own hurt. Rom. 9:17-18
  3. The present condition of Pharaoh’s heart despite the evidence and patience of Yahweh is stated. vs. 17
    - a. Pharaoh was proud, “As yet you exalt yourself against My people.”
    - b. Pharaoh was rebellious, “in that you will not let them go.” vs. 17
- C.** The warning of God to Pharaoh and his people. vs. 18-21
1. God warned Pharaoh of the coming hail. vs. 18



- a. The time is stated, “Behold, tomorrow about this time I will cause very heavy hail to rain down.” vs. 18a
- b. The intensity is described, “Such as has not been in Egypt since its founding until now.” vs. 18b
  - \* The Delta had a ten inch average of rain but Upper Egypt one to none.
- 2. God warned the Egyptians to shelter their animals. vs. 19
  - a. The provision was for protection, “Therefore send now and gather your livestock and all that you have in the field.” vs. 19a
  - b. The reason being, human life would now be targeted for the first time, “For the hail shall come down on every man and every animal which is found in the field and is not brought home; and they shall die.” vs. 19b
- 3. The summary statement in response to the warning. vs. 20-21
  - a. The ones who believed, “He who feared the word of the LORD among the servants of Pharaoh made his servants and his livestock flee to the houses.” vs. 20
  - b. The ones who did not believe, “But he who did not regard the word of the LORD left his servants and his livestock in the field.” vs. 21

- D. The execution of the plague of hail by Moses. vs. 22-26
  - 1. Yahweh gave Moses the command. vs. 22
    - a. The symbolic gesture indicated divine authority, “Then the LORD said to Moses, “Stretch out your hand toward heaven, that there may be hail in all the land of Egypt.” vs. 22ab
      - \* Moses now is the instrument not Aaron, in this third cycle!
    - b. The outcome was an all encompassing effect, “On man, on beast, and on every herb of the field, throughout the land of Egypt.” vs. 22c-d
  - 2. Yahweh brought the hail plague. vs. 23
    - a. The instrument was human, “And Moses stretched out his rod toward heaven.” vs. 23a
    - b. The source was divine, “And the LORD sent thunder and hail, and fire darted to the ground. And the LORD rained hail on the land of Egypt.” vs. 23b-c
  - 3. The uniqueness of the hail. vs. 24
    - a. The detailed description was given, “So there was hail, and fire mingled with the hail.” vs. 24a
    - b. The severe intensity was also given, “So very heavy that there was none

like it in all the land of Egypt since it became a nation.” vs. 24b

4. The extent of the hail devastation. vs. 25-26
  - a. On the Egyptians, “And the hail struck throughout the whole land of Egypt, all that was in the field, both man and beast; and the hail struck every herb of the field and broke every tree of the field.” vs. 25
    - \* The all is limited to the field, the locust affect all the land. Ex. 10:15
  - b. On the Hebrew, “Only in the land of Goshen, where the children of Israel were, there was no hail.” vs. 26

**E.** The summons of Moses and Aaron by Pharaoh. vs. 27-35

1. The confession of Pharaoh. vs. 27
  - a. Pharaoh sent and called for Moses and Aaron, and said to them, “I have sinned this time.” vs. 27a-c
    - 1) Again he is measuring his sin by the consequences on him.
    - 2) The expression, “I have sinned this time”, means he did not think he had sinned before.
  - b. Pharaoh was being false again, “The LORD is righteous, and my people and I are wicked.” vs. 27d-e

\* He has done this twice before. Ex. 8:8, 25-28

2. The posture of Pharaoh. vs. 28
  - a. He asks for intercession, “Entreat the LORD, that there may be no more mighty thundering and hail, for it is enough.” vs. 28a-c
  - b. He conceded to release them, “I will let you go, and you shall stay no longer.” vs. 28d-e
3. The response of Moses was assurance that the plague would cease. vs. 29
  - a. The time is stipulated, “So Moses said to him, “As soon as I have gone out of the city, I will spread out my hands to the LORD; the thunder will cease, and there will be no more hail.” vs. 29a-e
  - b. The purpose is crucial, “That you may know that the earth is the LORD’S.” vs. 29f
4. The warning by Moses reveals he was not taken in by Pharaoh’s lie, “But as for you and your servants, I know that you will not yet fear the LORD God.” vs. 30
5. The condition of the land of Egypt. vs. 31-32
  - a. The partial destruction, “Now the flax and the barley were struck, for the barley was in the head and the flax was in bud.” vs. 31

- 1) The flax means the blossom, in late January, early February .
- 2) Barley is the ear in March, used for food for horses and manufacturing of beer in Egyptian.
- 3) The poor made bread.
- b. The remaining destruction, “But the wheat and the spelt were not struck, for they are late crops” , in April. vs. 32
6. The stopping of the plague by Moses. vs. 33
  - a. The prayer, “So Moses went out of the city from Pharaoh and spread out his hands to the LORD.” vs. 33a
  - b. The answer, “Then the thunder and the hail ceased, and the rain was not poured on the earth.” vs. 33b
7. The relief again caused Pharaoh to renege on his word. vs. 34-35
  - a. The calm in Egypt, “And when Pharaoh saw that the rain, the hail, and the thunder had ceased, he sinned yet more.” vs. 34a-d
  - b. The storm in the Egyptians, “And he hardened his heart, he and his servants. vs. 34e-f
    - \* Hardened “kabad”, means heavy dull, insensible by his own doing.
  - c. The futile rebellion, “So the heart of Pharaoh was hard; neither would he

let the children of Israel go, as the LORD had spoken by Moses.” vs. 35  
 \* Hard “chazaq”, means to grow strong, firm and rigid by his will.

### Illustration

God named Cyrus 150 years before his birth and the methods he would conquer Babylon, “Thus says the LORD to His anointed, To Cyrus, whose right hand I have held--To subdue nations before him And loose the armor of kings, To open before him the double doors, So that the gates will not be shut: ‘I will go before you And make the crooked places straight; I will break in pieces the gates of bronze And cut the bars of iron.’ Is. 45:1-2

### Application

1. One of the attributes of God is mercy.
  - a. The attribute of God’s mercy is usually related to a person in misery or distress.
    - 1) Mercy speaks of God’s innate desire to pity and succor the needy.
    - 2) The book of Exodus depicts the attribute of mercy very vividly. Ex. 34:6-7
      - \* And the LORD passed before him and proclaimed, “The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means

clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation.”

- b.** Another way of looking at mercy is that it is the attribute that God imparts to us less than we deserve in terms of judgment or guilt.
  - 1)** Mercy was demonstrated by giving less than the forty stripes required by the law, minus one or thirty-nine. Deut. 25:3
  - 2)** And a relief by pity when in distress or misery and mercy is a branch of God’s goodness, less than a person deserves.
  - 3)** In the book of Numbers we get another reference to this attribute. Num. 14:18  
\* “The LORD is longsuffering and abundant in mercy, forgiving iniquity and transgression; but He by no means clears the guilty, visiting the iniquity of the fathers on the children to the third and fourth generation.”
- c.** Exodus and Numbers place an emphasis on, “By no means clearing the guilty”.
  - 1)** We must be careful not to think of God’s mercy as God being permissive or partaking with a person’s sin. Hab. 1:13
  - 2)** We must see mercy as God’s gracious goodness to pity the sinner in his or her misery in time of need. Heb. 4:14-16
- 2.** God provides enough evidence that He gives plenty of time and opportunity for repentance.

- a.** As we have noted before, He gave 120 years in the days of Noah, knowing none would repent, apart from Noah and his family.
- b.** God warned the nation of Israel over and over again through her prophet, Isaiah, Jeremiah, Ezekiel, etc, about going to captivity to Babylon.
- c.** God has been warning the world about His Second Coming in judgment but the world mocks it, is indifferent to it and ignores it!  
\* “knowing this first: that scoffers will come in the last days, walking according to their own lusts, and saying, “Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation.” For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, by which the world that then existed perished, being flooded with water. But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.” 2Pet. 3:3-7
- 3.** John gives us a detail look at the hard callous heart of man against God in the Tribulation.
  - a.** “And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid

themselves in the caves and in the **rocks** of the mountains, and said to the mountains and **rocks**, Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!” Rev. 6:15-16

- b. “But the rest of mankind, who were not killed by these plagues, did not **repent** of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk. And they did not **repent** of their murders or their sorceries or their sexual immorality or their thefts.”  
Rev. 9:20-21

*The seventh plague of hail did not cause the heart of Pharaoh to repent!*

### **Conclusion**

These are the next three plague Judgments, bringing us to the seventh of ten.

- I. The fifth plague of disease!
- II. The sixth plague of boils!
- III. The seventh plague of hail!