

The Frogs Shall Come Up on You

Exodus 8:1-15, "And the Lord spoke to Moses, "Go to Pharaoh and say to him, 'Thus says the Lord: "Let My people go, that they may serve Me. But if you refuse to let them go, behold, I will smite all your territory with frogs. So the river shall bring forth frogs abundantly, which shall go up and come into your house, into your bedroom, on your bed, into the houses of your servants, on your people, into your ovens, and into your kneading bowls. And the frogs shall come up on you, on your people, and on all your servants." ' ' " Then the Lord spoke to Moses, "Say to Aaron, 'Stretch out your hand with your rod over the streams, over the rivers, and over the ponds, and cause frogs to come up on the land of Egypt.' " So Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt. And the magicians did so with their enchantments, and brought up frogs on the land of Egypt. Then Pharaoh called for Moses and Aaron, and said, "Entreat the Lord that He may take away the frogs from me and from my people; and I will let the people go, that they may sacrifice to the Lord." And Moses said to Pharaoh, "Accept the honor of saying when I shall intercede for you, for your servants, and for your people, to destroy the frogs from you and your houses, that they may remain in the river only." So he said, "Tomorrow." And he said, "Let it be according to your word, that you may know that there is no one like the Lord our God. And the frogs shall depart from you, from your houses, from your servants, and from your people. They shall remain in the river only." Then Moses and Aaron went out from Pharaoh. And Moses cried out to the Lord concerning the frogs which He had brought against Pharaoh. So the Lord did according to the word of Moses. And the frogs died out of the houses, out of the courtyards, and out of the fields. They gathered them together in heaps, and the land stank. But when Pharaoh saw that there was relief, he hardened his heart and did not heed them, as the Lord had said."

Heavenly Father, You speak to us today and You show us Your might, You show us Your power. We pray that in the day of the Lord, in the day of judgement that we would not harden our heart, that we would not be beyond reproof, that You would reprove us from this text, that You would show us Yourself and show us ourselves that we might be conformed more into the image of Jesus. In His name we pray, amen.

So as we consider the second plague that God sends upon Egypt where He demonstrates His sovereignty, even His sovereignty over Pharaoh's heart because He softens and hardens Pharaoh's heart and He does all these things saying that this is what He is going to do. As we consider the second plague that demonstrates the destructiveness of pride because Pharaoh wanted to keep up a facade that he had a mightier hand than God's hand and would rather have everything destroyed than to submit to God. As we consider how we should be warned by this example of Pharaoh as we go through these plagues, we shouldn't harden our hearts about the things of God. Before we deal with the text, I want us to consider one question first, which is, why frogs? Why judge them with frogs? I have a few thoughts on that. The first is, frogs are pretty benign. They aren't like this horrible thing right? We hear frogs that are croaking outside

and we don't go, 'Oh no, the frogs are going to attack us.' They actually kill lots of insects so they are actually pretty beneficial. If you don't have frogs in ponds you get a lot more mosquitos and those are actually very damaging. One thing here as we consider why send frogs, we should consider that frogs aren't like the serpent. When the rod gets turned into a serpent Moses flees before it because he sees death in that serpent. We all know what it would be like if our water turned to blood, we wouldn't have anything to drink, you have to deal with that situation right away. All the fish immediately die. We hopefully don't know what it's like to be covered with lice, but we can guess what it would be like to be covered by lice and it would not be something we would want. It would not be something that we would choose. You have the flying insects come upon them, the hail, all of these have real destructive aspects to them, in their nature they have a destructive aspect. Then there are the frogs and in their nature there is nothing destructive about the frogs. So God takes something that's benign, even beneficial in many ways, and He makes it something that's very destructive. God can take the things that seem to be very much a blessing and a blessing becomes a curse when there is too much of it. We need to recognize that's true, and that's what's happening here with the frogs. Another thing about frogs is that they were the sign of spring. When the spring floods came upon the Nile, the frogs that were in the marshy areas as the flood came up, they would go into land so the frogs were a sign of springtime to the Egyptians. Just like in America, our signs of springtime are rabbits. And yes, the Easter bunny has nothing to do with the resurrection, it has to do with the picture of the springtime and fertility. When we think of the Easter bunny, this is how the Egyptians would think of frogs. It's the sign of the fertility of the springtime, it's why we have Easter rabbits and Easter eggs. Again, nothing to do with the resurrection, they have to do with Esther who was a British god of fertility, so that's why we have these signs that when we have Easter egg hunts and the Easter bunny, it's the sign that refers back to this pagan god that was the god of fertility. So, where our sign of fertility is the rabbit, their sign of fertility was the frog, that's what they saw as associated with springtime. Just like there was Oster, who was one of the Egyptian goddesses of fertility, was this person who had a frog head. So they didn't just think of the frog as this sign of fertility, they thought of the frog as this half frog, half person as being the one that was sovereign over fertility. So as we consider why a frog, understand that God's showing a judgement on the Egyptians, He's showing a judgement that goes to the river that they consider to be where their life came from. That's why when the flood comes, they see it as the life coming from the river, they see this as the life force of Osiris as being the Nile. So this is also a judgement of the Nile because it's from the Nile which was the main source of the frogs. This is also God judging their gods. As we consider this plague though, I think the most important thing when we think 'why frogs?', is that God can take something that is good and make it very bad.

Verses 1-4, "And the Lord spoke to Moses, "Go to Pharaoh and say to him, 'Thus says the Lord: "Let My people go, that they may serve Me. But if you refuse to let them go, behold, I will smite all your territory with frogs. So the river shall bring forth frogs abundantly, which shall go up and come into your house, into your bedroom, on your bed, into the houses of your servants, on your people, into your ovens, and into your kneading bowls. And the frogs shall come up on you, on your people, and of all your servants." ' ' " So God speaks to Moses, just like with the

previous plague God tells Moses exactly what he is supposed to do, exactly what he is supposed to say to Pharaoh. His relationship with Moses is the picture of Moses' relationship with Aaron, Moses says it to Aaron and Aaron says it to Pharaoh. It's the picture between God that Father and God the Son. As Jesus Christ said in John 12:49-50, "For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak. And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I speak." This is what Moses did as a deliverer and what Christ did as the Deliverer. God that Father says to say these words, that's what He says to Moses and that's what He says to Christ. So we see the picture of Christ and Moses. "And the Lord spoke to Moses, "Go to Pharaoh and say to him." He's giving Moses very specific words to say and he's supposed to start with, "Thus says the Lord." Just like in the previous plague last week, you go through the Bible and see where it says, 'Thus says the Lord' and the majority of the times when God says that, it's the precursor that He is going to curse, He's going to promise destruction on the people, it's God giving a verdict. So he says, "Let My people go, that they may serve Me." God is saying He is going to judge, let My people go. "But if you refuse to let them go." There will be consequences if you do not. He repeats the same command, Pharaoh knows this is what he was supposed to do, he knows that this is what is required to stop the destruction of Egypt. Step by step as the nation is destroyed, Pharaoh never has to wonder what to do, he always knows exactly what he is supposed to do. It's his unwillingness to do it that's the problem, it's not that he doesn't know what to do, "Let My people go, that they may serve Me." Or, "behold, I will smite all your territory with frogs." Just like I said before, when we think of smiting Egypt with frogs, Pharaoh probably didn't think it was that horrible of a thing. So what if some frogs are here, it's just frogs. It's not like He is going to smite your nation with lions you know? Something that would be destructive. Instead He says He is going to smite your nation with frogs. We need to make sure we understand that God can take something that's minor and make it disastrous. Think of a wave versus a tsunami. There was a tsunami, probably twenty years ago now, that wiped out like 200,000 people in twelve hours. A wave is pretty benign, but God can take that and make it significant. Or consider money, this is one that we should really consider. You go and win the lottery and people say it's wonderful, the suicide rate of people that win significant amounts of money in the lottery is really high. The bankruptcy rate of people that win the lottery after a year is incredible. God does this, God can take where someone has their heart set on something and loves something that is good and He can judge them with it and destroy them with something that is good. The Egyptians liked their frogs, it was a sign of spring. Just like we, as a nation, like our Easter bunny, but God can take that and make that a real picture of judgement. It would be a serious judgement on Egypt when this happens. It's an escalation from their river turning to blood and that's important to recognize that all these are escalations. None of these plagues are less than the previous plague, every one of them is worse because every one of them is God hardening Pharaoh's heart so it gets harder and harder to the point where he won't even repent when his firstborn son is going to die. So the frog plague is worse than the plague of water turning to blood even though I suspect Pharaoh didn't think that it sounded that bad. "So the river shall bring forth frogs abundantly." The frogs were to come from the normal source of frogs, which is where there is water. That word 'frog' really means 'leaping marsh dweller', they're coming from swamps, coming from marshes. That's even what the name is, when we think of toads being in the water and frogs being on

land, that's not what this word means. This word means it's coming from swampy areas, so when it says that these frogs will come up from the water, these frogs/toads dwell in swampy areas and are going to come out. Just like I said before, when the floods come the frogs would come out and this would be a sign of the blessing, a sign that they would eat for the following year because their fields would be flooded and this is why Egypt was the breadbasket of the world until the 2nd or 3rd century A.D. They didn't say it was terrible the frogs came out, it was a sign of prosperity for them, but He's going to bring them forth abundantly. That word 'abundantly' means 'to move or creep'. It's like you see something and the whole thing is moving. It's like a word for swarm, where it looks like a black cloud, but inside that the pieces are moving around. That's what the word comes from so it's not like they will come out, there will be a swarm of frogs that swarm out of the Nile. It's interesting, I was looking at frog swarms yesterday on the internet, and I don't usually recommend people to go look on the internet, but if you look for frog swarms it's pretty amazing. When you read words like, that the earth was covered, you can see pictures where there are places where, because of rains, where literally the earth is covered with frogs. You can see videos of that, frogs swarm, that happens. I remember in England there was a place where there was a frog swarm and there was a major pile up because when the people hit the frogs it got bloody and wet and everyone slipped and it was like a fifty car pile up like thirty years ago or something. Frogs swarm, only this isn't a swarm in one small area like you can see on the internet, this is that the nation was covered with frogs. They were going to be so abundant that they would think they were seeing the ground, but it would be moving because of the frogs. This is not a natural production of frogs, this isn't just the flood comes and the frogs come out, this is an abundance of frogs. "Which shall go up and come into your house, into your bedroom, on your bed." The frogs would be this swarm that would cover the ground and because there are so many of them, they are territorial and that's why they croak, to chase off other frogs. Just like why a lion roars, they are roaring to say this is my territory, this is my area. All of a sudden you have these frogs piled one on top of another, they're not a herd animal. Cows are fine being close together because they like to move in a herd, that's not frogs. As soon as a door opens they would leap in through the door because they don't want to be that close to other frogs, they want their own territory so you have all this croaking and frogs going wherever they can so they would go in the house and you couldn't prevent them from coming into your house because there were so many. Remember, the frog is the sign of fertility so that's probably why it says in your bed and bedroom, this is going to disrupt things, it's going to disrupt your sleep. It's easy to think of frogs as being benign and not that bad of a creature, but all of a sudden your bedroom floor has these croaking things on it all the time and they are leaping on your bed. This isn't going to be conducive to sleep, the nation is going to be pretty grumpy for not getting sleep for a while. You have this plague of frogs and it's not that it would be possible to control them, they will overwhelm your ability to control them. They will get into the most inner sanctuary of the home, the most private parts of the home. If you remember the plague of blood was out at the rivers and the ponds, it was in the buckets, but it wasn't in the most private parts of the home. This curse reaches into the most private parts of the home and not just the private parts of the home of Pharaoh, it will be "into the houses of your servants, on your people, into your ovens, and into your kneading bowls." It will get into the most innermost parts of every home in Egypt. The Israelites will not avoid this, they are the servants. That word 'servants' there in the Old Testament almost always means

slaves. It's unusual for someone to be a servant and not a slave, there was such a thing as a hired servant, but this is God telling Moses to tell Pharaoh that this is going to affect all his slaves and not just his slaves, but also on his people. The word translated 'people' is the family of Pharaoh, the people that are considered the leaders of Egypt. If we remember back from when Joseph buys everyone, he doesn't buy the priests, so everyone that's enslaved is everyone except Pharaoh and the priests. They are still in unity so it affects all of them, no one in the country would be spared. So the bedrooms and beds, everyone's house and into your ovens and kneading bowls. Moses mentioned bedrooms and beds, but it was going to affect their sleep and their ability to eat. They couldn't keep them out of their cooking either. There would be so many frogs that when you open an oven, the frogs are going to leap in. This is how many frogs there are. Again, they are territorial animals, they want to spread out so whenever they see an opening to spread out they are going to be working to spread out and croaking to get away from each other. Even in the ovens they would jump in because that's how disturbed the frogs would be. Even as they would go to work and try to provide for themselves and to make bread, there would be frogs jumping in, they're not going to avoid it, it's going to affect how they eat, it's going to affect how they sleep, it's going to directly affect all their lives. "And the frogs shall come up on you, on your people, and of all your servants." "They will come up on you, they will come out of the river. These things that will seem to be good will produce suffering to everyone. Pharaoh won't escape the frogs, his slaves won't escape the frogs, the free people, the priests won't escape the frogs, nobody will escape the frogs.

Verses 5-7, "Then the Lord spoke to Moses, "Say to Aaron, 'Stretch out your hand with your rod over the streams, over the rivers, and over the ponds, and cause frogs to come up on the land of Egypt.' " So Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt. And the magicians did so with their enchantments, and brought up frogs on the land of Egypt." So again, the Lord speaks to Moses and He had told Moses exactly what was supposed to be said to Pharaoh and now He tells him exactly what he is supposed to do, exactly how the frogs are supposed to come up. "Say to Aaron." Just as God commanded Moses, Moses was to command Aaron. He was to demonstrate how to be a prophet, this is what it means to be a prophet, you speak the words of God and speak what God has said to you. Remember that Moses was going to be like God to Pharaoh and Aaron was his prophet so we see this picture of what a prophet does. So he is to say to Aaron, "Stretch out your hand with your rod." Remember that Pharaoh said there was no one that had a mighty hand that could force him to let the Israelites go and Aaron, this eighty-three year old man, is going to stretch out his hand and show that with God's power, he has a far mightier hand than Pharaoh. So he keeps giving the picture of Pharaoh, of this mighty hand being stretched out. It happens over and over again in the plagues because God is judging Pharaoh for saying how mighty his hand was and God is going to show his hand is nothing compared to the mighty hand of God. The idea of the rod in there, remember the rod is the sign of authority. Pharaoh is saying he has authority over Egypt and God is saying through Aaron when Aaron stretched out his rod, is that no, God has authority over Egypt, God is the One who rules. So he's supposed to stretch his hand with the rod "over the streams, over the rivers, and over the ponds." Obviously Aaron wasn't physically stretching his hand over all the waters, but symbolically he is

stretching them like he did when the water turned to blood. There would be no doubt that it happened because Aaron stretched out his hand with the rod and everyone understood when those frogs came out it was because Aaron was stretching out his hand with the rod “and cause frogs to come up on the land of Egypt.” That land might mean the nation or it can actually refer to the ground. It seems to me because the contrast is with the waters of Egypt, that the idea is the frogs were in the water and now they are everywhere on the ground, wherever there is dry ground there is going to be frogs, the frogs come out of the waters and end up covering the ground. That word ‘land’ literally comes from the idea of firmament, firm things versus swampy things. “So Aaron stretched out his hand over the waters of Egypt.” He does exactly what God commands him to do through Moses. “And the frogs came up and covered the land of Egypt.” They come up out of the water, the ponds, streams, the Nile, they come out of all these natural bodies of water. Not because there is a flood all of a sudden, but because God has caused them to come up. They come out of their natural habitat and they cover the land of Egypt. When we think of frogs covering the land, you probably think of a frog here and a frog there, but again, if you look at when frogs swarm, that’s not what it’s like, they are literally covering the land and I think that’s what the word here means. You can’t see the land because there are so many frogs and there are going to be frogs everywhere. You can’t see the ground, it’s just going to look like this live thing because it looks like it’s one thing, but it’s actually just filled with a swarm of frogs. “And the magicians did so with their enchantments.” Aaron showed the power and authority of God by stretching out his hand with Moses’ rod and after declaring what God was going to do. Then the magicians go and whisper their enchantments and they demonstrate their power, not demonstrating their power by testifying to their authority, not demonstrating their power by stretching out their hand right after saying this was going to happen. They demonstrated their power by whispering things, by doing these enchantments, by pleading to these demons. Enchantments are the idea you can control the spiritual being with your words. They are able to bring up frogs and they were able to bring up additional frogs. As it says, “and brought up frogs on the land of Egypt.” I don’t think they just brought up a few frogs, they probably brought up a lot more frogs and if you think of the land being covered with frogs, all of a sudden they do the enchantments and more frogs come up. You’ve gotta figure Pharaoh didn’t start with saying, ‘We want more frogs’, you’ve gotta figure he started out with, ‘Get rid of the frogs’, but all they could do was bring up more frogs. People were already having trouble eating and sleeping. We see what appears to be more of a passage with time here, the water turning to blood happens before Pharaoh returns back to his house. Here we know he has to call Moses and Aaron so some time has passed than what passed with the water turning to blood, but he probably called his magicians and I would think the first request would be to get rid of the frogs, but all they can do is bring forth more frogs. Again, because the whole land is crawling with frogs, it would take a lot more frogs for you to say the magicians brought forth more frogs. The scope seems to be similar, it says that Aaron brought forth frogs over the land of Egypt and it says that the magicians did the same, they brought forth frogs on the land of Egypt. Why would Pharaoh ask them to bring forth more frogs? It’s pretty clear that Pharaoh wanted to deny the mighty hand of God even if it meant the destruction of his people, even if it meant the destruction of his nation. Because of his pride, because he wanted to say, ‘Look how powerful and mighty I am that I don’t have to answer to God’, he was willing to cause additional destruction on himself and on all his people. He wanted to give them an excuse to not listen to Moses and Aaron. We should

be warned by this because we do the same thing, we will look for an excuse to say, 'Well, that didn't happen because of God's sovereignty or God's judgement, this just happens to everybody, it happens all the time'. We need to be willing to look at things that happen and ask if God is judging you for your sin and not just looking and saying, 'These other people got sick too, so the sickness on me must not mean anything' instead of saying that God is judging. He may not be judging us individually, it's definitely not true that He always is, but don't just look at bad things and come up with a reason not to see it as the mighty hand of God. That's what Pharaoh does, he doesn't want to see it as the mighty hand of God so he says if his magicians can do the same thing, then he doesn't need to submit to God. Make sure we're not doing the same thing. Coming up with excuses, why you can say this isn't from God instead of saying everything is from God, which is what the Scripture teaches. God always does His own good pleasure. It may have comforted Pharaoh that his magicians could do the same thing God does but all they did was increase the cursing on Egypt. This was not a blessing, except Pharaoh's pride, that was the only thing strengthened by the magicians bringing forth more frogs. Don't do things that are damaging to yourself so you can say how great you are, that's what Pharaoh does and that's what we do when we look for some thread to excuse God's sovereignty and acting.

Verses 8-11, "Then Pharaoh called for Moses and Aaron, and said, "Entreat the Lord that He may take away the frogs from me and from my people; and I will let the people go, that they may sacrifice to the Lord." And Moses said to Pharaoh, "Accept the honor of saying when I shall intercede for you, for your servants, and for your people, to destroy the frogs from you and your houses, that they may remain in the river only." So he said, "Tomorrow." And he said, "Let it be according to your word, that you may know that there is no one like the Lord our God. And the frogs shall depart from you, from your houses, from your servants, and from your people. They shall remain in the river only." Here "Pharaoh called for Moses and Aaron." They aren't just staying there waiting for these things to happen. The frogs come up right away, but it takes a while for Pharaoh to move, long enough that Pharaoh goes back into his house and then has to call for Moses and Aaron. So the frogs remained for some length of time, we don't know how long it was, but it can't be too long because a year of Moses' life doesn't pass. He's eighty when he goes back to Egypt and he's forty years in the desert and he's a hundred and twenty years when he dies so these plagues have to be pretty compressed in time. Still they are long enough that the frogs are starting to affect things and I can imagine that Pharaoh talked to his magicians about removing the frogs and then finally he comes to grips with the fact that he's going to have to ask Moses and Aaron to remove the frogs which means that God's hands are mightier than his. He had said no one with a mighty hand could cause him to let the people go. "And said, "Entreat the Lord." Pharaoh acknowledged that God was more powerful than he is. It's important to acknowledge that he said that with the second plague. There are eight more plagues that were going to destroy Egypt, but he already knew God was sovereign. Knowing God is sovereign is not enough to be saved. It's not just knowledge, we have to repent, we have to change. Pharaoh knew. Remember that Pharaoh is a type of Satan and Satan knows that God is going to judge him and God is going to win, but that doesn't stop Satan from rebelling against God and it doesn't stop Pharaoh from doing this over and over again. This is what Satan does,

this is what unbelievers do. It's not just knowledge that's required, it's faith, it's trusting in the redemptive work of Jesus Christ that's required for salvation. Not just knowing that there is a God who rules, but that you've sought that God for mercy and for forgiveness and that someone else died in your place. That's what is required. Pharaoh acknowledges that God is the One who sent the frogs, that God is sovereign and can control all things, but that doesn't mean he will have a heart that submits to God. Pharaoh will only submit when there is no other choice. It's also clear that Moses is not pointing to himself. Pharaoh isn't going, 'Moses, you remove these frogs.' He is saying to entreat the Lord on his behalf, he recognizes Moses is a prophet of God and Moses was God's ambassador. A more powerful nation was attacking his nation and he goes to the ambassador and says to entreat the head of your nation to stop, that's the picture here. "That He may take away the frogs from me and from my people." Notice he wants to strike a deal with God. He's saying, 'You do this and I will do this.' A lot of time you can look and say, should we make deals with God? Is this a righteous thing to do? God's word talks a lot about vows and it doesn't talk about them in a negative light. This is not wrong what Pharaoh does here where he says the deal he is proposing, 'You take the frogs away and I will let the Israelites go.' God warns us in His word through in Deuteronomy 23:21-23, "When you make a vow to the Lord your God, you shall not delay to pay it; for the Lord your God will surely require it of you, and it would be sin to you. But if you abstain from vowing, it shall not be sin to you. That which has gone from your lips you shall keep and perform, for you voluntarily vowed to the Lord your God what you have promised with your mouth." That is what Pharaoh is doing, he is promising with his mouth that he will let the people go if God removes the frogs. God removes the frogs but Pharaoh doesn't let the people go. God says He judges for broken vows. As we see the rest of these plagues we should recognize that Pharaoh does this over and over and over again and these judgments are deserved by Pharaoh because God judges for breaking vows. God's part was if He took the frogs away from Pharaoh and his people, and Pharaoh's part was that he would let the people go. God did His part and Pharaoh did not do his so God judged and continued to judge them. "And I will let the people go, that they may sacrifice to the Lord." Pharaoh remembered why they were told to go, so they could sacrifice to the Lord. When Moses came before he asked to let them go sacrifice to the Lord in the wilderness less God strike them with pestilence. Now Pharaoh has been struck with these destructive curses that have come upon him. So this is not out of line at all with what Moses said, Moses was saying for the Israelites, but Moses was faithful. Pharaoh is being judged, but he knows that the point was that they could sacrifice to the Lord. This is no longer Pharaoh saying like he said in Exodus 5:17, "But he said, "You are idle! Idle! Therefore you say, 'Let us go and sacrifice to the Lord.'" Now he recognizes you don't sacrifice to the Lord and there is judgement. "And Moses said to Pharaoh." Moses seems to know what his response should be so he says, "Accept the honor." The KJV says, 'glory over me' and the phrase in Hebrews seems hard to translate, but I think the idea is that Pharaoh is giving Moses authority that he doesn't have. Pharaoh is saying no one can stop him and Moses is saying, 'I will let you make this decision, I will give you authority to make this decision.' He gives him the ability to say when the frogs will go away. Moses is giving that ability while he's making it clear that even though Moses is standing in Pharaoh's country, Pharaoh does not have that authority. It is Moses out of kindness, or proving his point, that is giving Pharaoh the authority "of saying when I shall intercede for you." He gives Pharaoh the ability to say when the frogs will be removed and God is establishing Moses' authority. It's

Moses' petition to God that causes the frogs to go and we see later when Passover comes and everyone throughout the whole land sees Moses as this mighty and powerful figure. This is why, because he can intercede with God and God has given him that ability to intercede with God so that the frogs are destroyed when Moses calls upon God. He does say he will intercede not just for Pharaoh, but also "for your servants, and for your people." Again, Moses lists the slaves first. He's saying he will intercede not just for your, but also your slaves and the free people of Egypt. The intercession was not just for the sake of Pharaoh, but also for the sake of the slaves and those who were being punished with the judgement even though they didn't make the decision to receive the judgement. "He's saying he will intercede to destroy the frogs from you and your houses." That word 'destroyed', when I was looking at it and I didn't look through all the references, it means 'to cut' and most of the time it's used, it is used in the idea of making a covenant, like cutting a deal. It says 'destroyed', but there are covenant implications here. Pharaoh said, 'You remove the frogs, I will let your people go to sacrifice in the wilderness', and Moses says, 'I will cut that deal.' He uses that kind of language and there is other language that could have been used, but he's using that covenantal language to say he will accept the vow he made, I did my part so now it's time to do your part. I will destroy the frogs from you and your houses "that they may remain in the river only." Not that all the frogs would disappear because they will still be in the water, but that the frogs would go back to where they normally would be. "So he said, "Tomorrow." Moses says to Pharaoh, 'Tell me when you want this to happen' and Pharaoh's response is 'Tomorrow'. Why would you answer tomorrow? It means another night where nobody sleeps in your country. It means another night where you have trouble eating because you have frogs in your kneading bowl. I think there is only one explanation, it's pride. That's the only reason why people want to keep the punishment coming. That's what Pharaoh is saying, keep the punishment coming for another day. He wants to be saying it's not that bad. He just went and said to beg God to remove the frogs and when Moses says ok, the logical answer would be to say 'now'. Instead, he wanted to wait a day and I think it's because Pharaoh is trying to say Moses doesn't actually have that much power over him, it's not actually that bad. It seems to me that it has to be pride as the reason that Pharaoh says that because the frogs are in his bedroom, in his bed, in his ovens. Moses agrees "And he said, "Let it be according to your word." Pharaoh is saying it wasn't by the hand of God, it happens when he asked for it to happen. Then it says, "that you may know". Pharaoh knows that it's the hand of God. Pharaoh knows that he can't stop God, Pharaoh understands that he is powerless compared to God but none of that stops his pride, none of that stops him from rebelling against God over and over again. Lack of knowledge is not what is causing him to rebel, it's pride that's causing him to rebel. That's why we rebel against God, it's because of our pride. We should never blame it on our lack of knowledge, it's pride that is the problem. Pharaoh knows "that there is no one like the Lord our God." Pharaoh was not a mighty hand compared to the mighty hand of God. He knew that nobody else could destroy the frogs, but it indicates that he asked his magicians to do so and the frogs were still there. Moses is saying you will know. It's not something that you will doubt, you will know that there is no one like God. "And the frogs shall depart from you." The frogs departing is not what Pharaoh was expecting, he was probably expecting them to head back to the river, but literally the word means 'to turn off' which has a wide breadth of meaning. It can mean leaving, it can mean turning, but in a sense God turned off all the frogs. "From your

houses, from your servants, and from your people.” It happened to all of them at the same time and “they shall remain in the river only.”” They go back to the natural order of creation.

Verses 12-15, “Then Moses and Aaron went out from Pharaoh. And Moses cried out to the Lord concerning the frogs which He had brought against Pharaoh. So the Lord did according to the word of Moses. And the frogs died out of the houses, out of the courtyards, and out of the fields. They gathered them together in heaps, and the land stank. But when Pharaoh saw that there was relief, he hardened his heart and did not heed them, as the Lord had said.” So “Moses and Aaron went out from Pharaoh.” They get called and go out and they’re not going to wait around until the next day. They leave, they’re not even in Pharaoh’s presence when the plague is stopped. “And Moses cried out to the Lord.” Moses still cries out to the Lord. God had obviously given Moses the authority, he knew he could go to Pharaoh and show him that God’s hand was sovereign over the world, but still Moses has to go to the Lord in prayer. He asked Pharaoh to name the time when the frogs would depart, but still Moses had to go to God and ask. We need to remember this, God didn’t have to have Moses cry out to Him. Moses said this is when the frogs are going to depart, but still Moses had to cry out to Him. Not because God needed this information, God already knew what Moses had promised, what Moses had already said. It’s not to inform God, it’s for Moses to remember his dependency on God. This is why we pray. It’s not that God needs to know our needs before we voice them, we pray so that we remember that we’re dependent upon God. God has Moses cry out to the Lord so that Moses remembers that it’s God, even though Moses has the right to go to Pharaoh and tell him to name the time, it’s still God’s authority and Moses is still completely dependent upon God. So Moses cried out “concerning the frogs which He had brought against Pharaoh.” His prayers were also specific. We are to make specific requests known and that’s what Moses does. “So the Lord did according to the word of Moses.” The Lord did what Moses asked, the Lord did what Moses told Pharaoh that he could do and that God would remove the frogs. The way He removes the frogs is that the frogs died. “And the frogs died out of the houses, out of the courtyards, and out of the fields.” The whole land was moving because of all these frogs and now they are all dead. Think about that, they were covering the ground and now they are all dead. Where you walk, you’re walking on dead frogs. This is what the land was like. They would have been dead in the ovens, they would have been dead in the beds, they would have been dead in the bedroom, there were dead frogs everywhere. “They gathered them together in heaps.” This isn’t just like one heap here and one heap there. You have a layer of frogs covering the ground and you get a lot of heaps of frogs after you gather them up. You have big stacks of frogs everywhere and it would have been a lot of work to do. God didn’t just say He would take away the curse and it’s effects. God says He will stop cursing them with frogs and it doesn’t mean they didn’t have to clean up after it, they did have to clean up after the frogs. I think a lot of the time when we receive the judgement of God we think we don’t have to clean up after we repent, that’s not true. We still have to usually clean up and it’s a mess when we clean up. How many people have had something in their lives and they repent and maybe they come to true saving faith through it, but when they come to true saving faith through it, in the end they still have to clean up the mess, they still have the stinking frogs there. This is what sin is like. Just because God removes the curse, it doesn’t mean that we still don’t have to deal with the effects of the curse. The frogs are

still there and the frogs are still stinking and we still have to do the work to gather the frogs up and to move them out of the way and to make the place liveable again. This is the picture of what salvation looks like. It's not just that the sin just goes away, the effects of the sins remain. So they gathered them into heaps "and the land stank." Again, the Scripture points out that the land stunk. It smelled horrible after you had all the dead fish from the water turning to blood and now again the whole land stinks because you have these stacks of dead frogs everywhere, these heaps of frogs. God uses a picture of scent to show us what is pleasing and displeasing in His sight. God talks about when they make the sacrifices to God that they are a pleasing aroma to Him. Even though Pharaoh submits to God, he says if You remove the frogs I will let Your people go so they can go sacrifice to You in the wilderness, the land still stinks. God knows that Pharaoh isn't going to do that, it's still not pleasing to Him. Even if God forced him it still wouldn't be pleasing to Him. The land still stinks, it still has an obnoxious odor. His acquiescence when we are forced to do something for God, it shouldn't be to say, 'God is pleased with me now.' How often when we don't have any choice but to do what God would have us to do because the law constrains us or our parents constrain us and we say we are pleasing to God now. You shouldn't think that way, it's only if you are voluntarily doing God's will that it's pleasing. If you have to be forced, it still stinks, it's still not a pleasing aroma to God. "But when Pharaoh saw that there was relief." When He saw that there was no true repentance, there was only a man responding to the pressure that he couldn't withstand, as soon as the pressure is released he goes back to the same position he was in before. We should understand there's so many Evangelical outreaches, there are so many techniques used, techniques taught by Finney, and Billy Graham, where they put so much pressure on people to feel like they need to repent and that they have to return from their sin, but as soon as they don't have someone saying they are going to be judged, they forget and go back. We need to recognize that our evangelistic techniques can do the same thing, where they just feel the pressure and you don't say like Jesus Christ did, 'If you go to build the tower, you count the cost before you start.' When we evangelize we need to make sure we're not doing this, that we're putting so much pressure on people that they say they believe because they will walk away when the pressure is off. That's not how we are supposed to preach the gospel and it doesn't mean that you don't preach that they are under the judgement of God, of course you preach that they are under the judgement of God, but if all you're doing is manipulating their emotions, if all you are doing is making them feel so weighed down that they will just say they repent and believe, it doesn't mean that as soon as they don't have that emotional appeal that they won't turn back. They do, just like Pharaoh turns back. We can't just try to pressure someone into heaven. They have to believe; it's an intellectual decision as well as it is a change of heart. It's God working in them but they do that by actually agreeing with true things that they have to believe. You can't just be putting pressure on someone so they say they believe because as soon as the pressure is removed. This is a real reason why we should be suspicious of deathbed confessions. Remember what a deathbed confession is, they are faced with the fear of God, it's right there, they are under the greatest pressure so for them to say 'yes I believe in God' is not strange, it's normal. It doesn't mean they have saving faith because the pressure is never removed when they die. There's plenty of people who think they are making deathbed professions and then they recover and they go back to the same lifestyle that they had before. It doesn't mean that there aren't any deathbed confessions that are real, but God does say that you are a new creature in Christ

Jesus prepared for good works for you to walk in that He prepared beforehand. God doesn't say He is saving you so you will be in heaven. Even the thief on the cross, repenting at the point of death, but he did a good work. He has a testimony that we still talk about today, so we should be very suspicious of deathbed confessions because how many people, if that death was removed, would turn right back to their old ways? It's just that they feel the pressure of the judgement to come so they claim something that isn't real. "He hardened his heart and did not heed them." We know what happened to Pharaoh, as soon as the pressure was removed, even though he knows who God is, still his testimony disappears, his belief that he has to fulfill the vow to God disappears because there are no immediate negative consequences he thinks he can ignore everything he said. Then God ends this section with, "As the Lord had said." This was God's plan all along, this is what God is doing. Just as God was going to make him know, God was also hardening his heart as Pharaoh hardened his heart because God had a plan that was bigger than Pharaoh.

Applications

1. God can take good things and use the excess of it to become a curse. He does that when the Israelites are crying out for meat, they are crying out asking for meat and Moses asks, 'How am I going to find flesh for all these people? Should I kill every animal we have? That will still not be enough for all the people.' Numbers 11:31-33, "Now a wind went out from the Lord, and it brought quail from the sea and left them fluttering near the camp, about a day's journey on this side and about a day's journey on the other side, all around the camp, and about two cubits above the surface of the ground. And the people stayed up all that day, all night, and all the next day, and gathered the quail (he who gathered least gathered ten homers); and they spread them out for themselves all around the camp. But while the meat was still between their teeth, before it was chewed, the wrath of the Lord was aroused against the people, and the Lord struck the people with a very great plague." Think about this, two cubits are three feet deep. A day's journey is maybe thirty miles. Their camp is thirty miles this direction and thirty miles that direction and the quail was three feet deep. The quail were a blessing, but God can take that blessing and make it a great curse. That's what He does with quail and that's what He does with frogs, don't think God can't do that with you. This thing that you think is so important, God can give you plenty of it. How about money? This is a common one. You say if only you had money, think of all the great works you could do and out of judgement God gives you money and all of a sudden instead of great works of God, it becomes look at how great I am, look at all the money I have. And then you will say you need more money to do great works for God. Throughout this book I keep going back to the parable of the sower, the seed that's sown among the thorns is that, it's what the cares of the world has choked out. Money is a good thing, but God frequently judges by giving people a lot of money. Deuteronomy 32, how does He judge Israel? They go into this land where there are wells that they did not dig, there are houses they did not build, there are olive trees and vineyards that they did not plant and they go in and they get filled and what do they do? They forget the Lord. Make sure that you're not asking for things and going to God saying, 'If I just had these things it would be better for You'

and when God gives them you say, 'Look at how God is working in my life!' Maybe not, maybe, or it could just be that God is judging you by giving you all that. Be very careful to ask for good things because when you ask for good things sometimes God judges by giving you plenty of those good things, just like the quail around the camp. It doesn't necessarily mean a sign of blessing, it can be a sign of cursing.

2. Don't think that God is constrained by His creation. There's many people who, if you go on the internet, there are all kinds of explanations. The water turning to blood was because there was a red algae bloom and somehow the frogs eat the red algae bloom and they multiply greatly because of all the protein so you get all these frogs and then all the frogs die so then you have these lice that come out and you don't have frogs eating them and then all the insects. They come up with all these 'logical' explanations of how these come one after the other. That's not what's happening at all. God is defying creation, He is not constrained by creation. There is no way that you can have enough frogs in the river and in the ponds of Egypt to cover the land of Egypt, it's just not possible. The river is not that big, the Nile is big, but it's not nearly big enough to contain that many frogs. They would have to be stacked up in the Nile, there wouldn't be enough room for water. No, God is showing He is not constrained by nature. There is no natural explanation, even though the wind changed direction, that doesn't give you a circle of sixty miles in diameter and three feet of quail. That's because God is not constrained by creation, creation is constrained by God. God didn't bring forth frogs the normal way, eggs to tadpoles to frogs, after all, all the tadpoles would have died seven days before. Seven days before everything that was swimming died in the river of blood so the tadpoles would have all died because tadpoles take 6-9 weeks. There's not a chance that the natural processes produced the frogs. God orders things and God causes patterns to happen in the world that we can examine and see, but God is not constrained by those patterns, that's His mercy to us that we can take dominion of the earth.
3. Don't think Satan and the demons are constrained by the creation either, they're not. The demons are bringing forth the frogs, they're not constrained by the creation. They're constrained by the Creator because God allows them to do it, but they are able to do it so it's not that they are unconstrained, but don't think they are constrained by creation. I think too often we think this. In homeschooling circles there are frequently these fads that go through that have zero scientific basis, you do any research on them at all, you prove they have no basis and fact, they cannot be reproduced, they don't work. Homeopathy was popular for a while in homeschool circles. The UK government built a hospital because Prince Charles was so zealous about homeopathy so they built a hospital with 400 beds and they closed after I think four years because they healed how many people? Zero. It doesn't work, it's not real, but yet how many people say they see it work? God doesn't say that we can then use things because we see it work He says to obey Him. When we see things that seem supernatural, don't just say it must be from God because the demons could produce frogs as well and that's important for us to remember. God doesn't say that you can't cut open an ox and read it's entrails and know what you should do. He says you can do that and you can see what you should do, but He says it's not given to you, it's not given to those who trust in the Lord God, they are

supposed to go to God not to the entrails of animals. They are supposed to go to God and not read tea leaves, they are supposed to go to God and not water which is what homeopathy is. That's what they are supposed to do. We have been commanded what we are supposed to do and it doesn't mean when people have taken dominion, when people have proven medicines work that you can't take that medicine. I'm not saying that, but I am saying don't think just because something works that it means that it's from God. Demons aren't constrained by creation, they are constrained by the Creator.

4. It's not wrong to take a vow. It can seem unseemly right? Here you have Pharaoh saying if you get rid of the frogs then I promise to let the Israelites go. You think, 'I would never make a deal like that with God.' God doesn't say you shouldn't make a deal like that, He says it's not a sin if you don't make a deal like that if someone abstains from taking a vow, that is not a sin. Throughout Scripture there is vow after vow after vow, throughout Scripture there's Jacob vowing, 'You bring me back to the land of Ur and I will give you a tenth of everything that I have' and this is testifying to Jacob's faith. It is valid to make a deal with God. Vows have a purpose. Psalm 76:11, "Make vows to the Lord your God, and pay them; Let all who are around Him bring presents to Him who ought to be feared." Making vows and paying them is a way that we fear God, it is a valiant thing to say if God does something for you, then you will do this. If you make a vow, make sure you pay it because the point is for you to fear God. It's not a lack of belief that causes someone to say, 'If you relieve Egypt from these frogs, I will let Israel go into the wilderness to worship.' The lack of belief was Pharaoh thinking he could get away with not letting the Israelites go. The sin was not in the vow that he made, the sin was making a vow and not paying it. There's no problem with making a vow, but if you make a vow make sure you pay it.
5. We should follow Moses' example of dealing with unrighteous magistrates. Our authority comes from God, we are the ambassadors of God, we are representing a nation that has far more power than any other nation on this earth. Revelation 1 says we are kings and priests, we really have power, just like Moses did, but that doesn't mean we can ignore the authorities that God has put in place. Moses shows honor to Pharaoh and we show honor to those who are in authority that God has placed in authority, not because our citizenship is not in heaven, but even with our citizenship being in heaven we have a duty to honor the authority that God has placed in position on earth. Moses shows honor to Pharaoh here, he doesn't go to the poorest slave and say to name when they wanted the frogs to leave. The poorest slave would probably say 'now', but he goes to Pharaoh because Pharaoh has real authority so he shows honor to Pharaoh.
6. A basic application, don't think you're right with God just because you know that He is sovereign. Pharaoh knew, God showed Pharaoh that God is the Lord and in control of all things. We have to repent of our sin. Even the demons believed in God and they trembled, that's not enough. We actually have to repent, we have to believe in a Savior that died for our sins. This is how we are saved, don't think we are saved just by believing that there is a sovereign God. Pharaoh believed that and he is a picture of Satan.

Let me pray. Oh Lord God, we do thank You for Your word. We thank You for this passage where You have us. We pray that we take from it the things that we should learn from it. Change us through Your word Lord. We thank You that You wash Your church with the water of Your word. Pray that You convict us of our sin through this passage, that You let us see ourselves where we're disobedient to Your word, see ourselves when we are acting like Pharaoh and instead Lord, let us walk in righteousness and faith. In Jesus Christ's name we pray, amen.