

**[Wednesday, April 27, 2016] Exodus Series, Exodus chapter 8, versus 1-15 –  
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In chapter 7 we saw the first two of 11 sign-judgments: changing the rod into a serpent, and the waters being turned into blood. Pharaoh's wise men and sorcerers mimicked the same. Whether or not we can explain what these wicked men actually did, the fact remains that to some extent they mimicked the works of God. But what they could not do was supplant the works of God. Aaron's rod *swallowed*, *עָלָה*, *bala*, *covered*, *enveloped* the rods of the sorcerers. (7.12; not *לָאָהַר*, *acal*, consumed or devoured like food; or, *הִלָּחַד*, *kalah*, consume, finish, like brought to an end) the rods of these wicked men. The works of God are unfrustrable. From this occasion, and a number of others as well, we are reminded that there is a God and a false god; the Christ and an Antichrist; a true gospel, and a false gospel; apostles of Christ and false apostles; a brotherhood in the faith and false brethren. The will of God, the Word of God, and the work of God cannot fail to accomplish its end. He is sovereign!

*Isa 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but **it shall accomplish that which I please**, and it shall prosper in the thing whereto I sent it.*

A false gospel cannot prevail against the true gospel of Christ to do its work in the people of God any more than a false Christ can stand in comparison to the Christ of God to the true children of God. There is no substitute for the genuine and the real.

In this eighth chapter, comes the 3<sup>rd</sup>, 4<sup>th</sup>, and 5<sup>th</sup>, sign-judgments. These are:

3. Plague of frogs from the river (duplicated; separation [cf.8.4])
4. Plague of lice from the dust (**THE FINGER OF GOD; 8.19**)
5. Plague of flies (noted separation from Goshen)

Today we consider the plague of frogs.

*1 ¶ And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus*

שְׁלַח אֶת־עַמִּי

saith the LORD, Let my people go, that they may serve me.  
Send away my people

לְשַׁלַּח

2 And if thou refuse to let them go, behold,  
to send [them]

refuse, מָאַן, masc., sing., adj. of מָאַן; Ex. 7.27; 8.2; 9.2; 10.4; Jer. 38.21; both the adjective and the verb forms of this word are always translated with the English word *refuse*.

	אֶת־כָּל־גְּבוּלֶיךָ	בַּצְפָּרְדִּים
<i>I will smite</i>	<i>all thy borders</i>	<i>with frogs:</i>
I am about to smite	coasts, limits	
J. P. Green Sr. Interlinear Bible	landmarks	

*will smite*, נָגַף, Wigram, Englishman’s Heb. Lex., Qal, part., Poel; Benjamin Davidson, Heb. Lex, Niphal (simple passive) participle, act., sing., masc. of נָגַף; KJV, *hurt, smite, plague, dash, beat, stumble*.

*borders*, לְגְבוּלֶיךָ אֶת, sign of direct object, כָּל, or כָּל, all; גְּבוּלֶיךָ, masc., sing., noun w/2ps masc suff of גְּבוּל, Wigram גְּבוּל; KJV, *border, coast; limit* (Ez.43.12); *landmark* (Pv.22.28; 23.10); Jer. 5.22 (bound); *space* (Ez.40.12).

*frogs*, עִים בַּצְפָּרְדִּים, of plural of צְפָרְדִּים, tsephardea; the prefix בַּ, *with*.

3 And the river shall bring forth frogs abundantly,

*And ... shall bring forth ... abundantly*, וְשָׂרַץ, root שָׂרַץ; KJV, *bring forth abundantly; that they may breed abundantly; Ex.8.17, shall bring forth ... abundantly; Ex.1.7, increased abundantly; Ez.47.9, moveth*.

*which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs:*

*into thine ovens, וּבִתְנוּרֶיךָ, root תָּנַר; KJV, furnace (4), oven (11); the word oven is found 11 times in the O.T., and twice in the N.T., for a total of 13.*

*kneadingtroughs, וּבִמְשָׁאֲרוֹתֶיךָ, fem noun w/2psm suffix, מְשָׁאֲרָה; Ex. 8.3; 12.34, kneadingtroughs (mar. dough); Deu. 28.5, 17 and thy store; seems to indicate the very means for preparing their sustenance is defiled.*

*4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.*

This makes no mention of the Hebrews suffering such an increase and inconvenience of frogs. Ex.7.4, *But Pharaoh shall not hearken unto you, that I **may lay my hand upon Egypt** ...*

*5 And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with also, Turn thine*

*stretch, נָטָה, Qal imperative, masc., sing. of נָטָה; KJV has this Qal imperative translated, stretch forth, stretch out (1), turn thee (1Sa.14.7), turn aside (2Sa.2.21); other forms of this verb are translated spread, extend, incline, pitch, outstretched, et. al.*

*עַל־הַנְּהָרוֹת      עַל־הַיְּאֵרוֹת      וְעַל־הַאֲגָמִים*  
*thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.*

*over the streams, עַל־הַנְּהָרוֹת, root נָהַר, 7.19, streams; Ex. 23.31, rivers; most often translated river; also flood.*

*over the rivers*, על־הַיַּאֲרִים, root יָאֵר; beginning in Ge.41.1, it refers to the river Egypt; most often translated *river/s*; but also *brooks*, and once *streams* (Is.33.21).

*over the ponds*, וְעַל־הַדְּאֵגָמִים, אָגַם; KJV, *ponds, a standing water, reeds*.

Exodus chapter eight presents in the Hebrew and in the English languages *frogs*, צִפְרֹדֵי עַ, tsephardea, **11 times**. 11 is the number associated with judgment. Then this creature is mentioned twice in Psalms (Ps.78.45; 105.30), which brings the number to 13. 13 is the number associated with rebellion. The mention of *frogs* in the O.T. Scriptures, is always with reference to the judgment of Egypt. (The *swarms of flies* are also only mentioned in reference to the judgment of Egypt. [v.21])

The Septuagint Greek O.T. Scriptures and the New Testament agree together so that there is no doubt that the Hebrew, צִפְרֹדֵי עַ, tsephardea, is the same creature, βάτραχος, batrachos, *frog*.

βάτραχος, batrachos, is found only once in the New Testament and that is in Re.16.13. Revelation 16.13 presents the unholy trinity of the *dragon*, the *beast*, and the *false prophet*. This N.T. reference does much to help us to understand the state of the world at all times without Christ. There is no doubt that the frogs in the Exodus account are literal, amphibious creatures with which we are familiar, but in a type we can see something more.

*Re 16:13 And I saw three unclean spirits like **frogs** come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.*

*14 For **they are the spirits of devils**, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.*

Consider the day in which we live, the saints that are watchful can certainly perceive that the world *lieth in wickedness*.

*1Jo 5:19 And we know that we are of God, and the whole world lieth in wickedness.*

*20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.*

And that,

*2Ti 3:13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.*

Though deceptions have their beginning in the fall of man we see here in this text of Exodus an undeniable and a grand, national scale of deception being worked by Satan in this nation, Egypt. In light of the text of Revelation the spiritual work of darkness by Satan is seen in Pharaoh, his wise men, his sorcerers, and all the Egyptians. And we do see the very same deceptions at work in our day, and more so now. We know that our God shall send forth a great delusion:

*2Th 2:11 And for this cause (διά, because of Antichrist's deceptions, against which, ἀνθ' ᾧ, they received not the truth that they might be saved) God shall send them strong delusion, that they should believe a lie:*

*12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*

There should be no doubt that Satan and his emissaries walk to and fro, up and down through the earth seeking to destroy the lives of men, women, boys, and girls because of sin-blinded hearts and minds. (Job 1.7; 2.2) But for grace that was all of us.

In Egypt, upon the king and his servants, and upon all the people came the frogs. (v.4) Into the king's house, his bedchamber, and upon his bed, into the house of his servants, upon the people, and into their kneadingtroughs came the frogs. (v.3) Everything of Egypt was defiled with these creatures, but for one exception: the people of God. The LORD had kept them for Himself a holy people.

Today, everything is defiled. If the impress of God was upon anything it has been effaced by man. Creationism by Darwinianism; the marriage of a man and a woman may now include homosexual unions; preachers of God's Word are not only God-ordained men, but also women and homosexuals; the gospel and truth of Jesus Christ is turned into a complex system of works and social programs; the certain destruction of this age is changed to a false hope in climate change; we live in an age where no one is accountable and everyone is victim; right is wrong and wrong is right; etc., etc., etc. Like the frogs which have defiled everything, there is nothing today that is not defiled. This is a demonic filthiness. Nothing is honorable or sacred. And while this paints the sad picture of a world without Christ, this filth is finding its way into the true churches of Jesus Christ. It is in the doctrine of theistic-evolution, Arminianism, amillennialism. That is correct; we have brought the doctrine of a world-religion into the churches. These things didn't come from the churches of Christ, or from the truth of God's Word. The very music we sing has become unsuspectingly affected by the world; and the way we adorn our bodies.

מִיָּמַי

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

overwhelmed, closed,  
concealed, hid, clad

*covered*, וַתִּכֶס, Piel (Intensive active) fut of root כָּסָה; Piel future is found in Ge.9.23, when Noah's son's went in to **cover** his nakedness; 38.14, when Tamar *covered* her face with a veil to deceive Judah, her father-in-law; Ex. 8.6, of the frogs which *covered* the land of Egypt; Ex. 10.15, of the locusts which *covered* the face of the ground; Ex. 14.28, of the waters that returned to *cover* the armies of Egypt in the Red Sea destruction; Ex.16.13, the quails *covered* the camp; Ex.24.15, the cloud *covered* the mount; Nu.16.33, the earth **closed** upon Korah and the rebels; 2Chron.5.8, of the cherubs which *covered* the mercy seat of Solomon's temple; Ps. 55.5, of being **overwhelmed** with horror; Job 33.17, hide *pride* from men; to **hide**, **conceal**, and **clad**.

וַיִּצְשׁוּ־כֶן

7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

*enchantments*, noun root, טָלַח, laṭ ; perhaps their *secrets* (cf. 1Sa.18.22, *secretly*; 24.4, *privily*; Ru.3.7, *softly*).

But again, these rebels cannot undo the works of the LORD. Theirs is a deceitful imitation of the real works of God. Notice, Pharaoh, in order for this outbreak of frogs to be removed, does not call upon his own magicians, but must call upon Moses and Aaron. The Scriptures tell us that ... *Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry ...* (1Sa.15.23)

Little distinctions in the sign -judgments:

Pharaoh \*pleads for the removal of four of the sign-judgments. (the frogs [8.8], flies [8.28], hail [9.27], and locusts [10.16, 17])

Four fall within a specific time period (water into blood [seven days; 7.25], murrain [tomorrow; 9.5, 6], darkness [3 days; 10.22], firstborn judgment [in the night; 12.29]);

Two come and do not have an end noted (lice, boils); And,

One, the very first one, the rod that changed into a serpent, ended as abruptly as it started: Aaron's rod swallowed up the rods of Pharaoh's magicians. (7.12)

There are certainly degrees to the level of darkness to which men can go, yet all are in darkness. Compare Pharaoh to Nebuchadnezzar.

*Da.2.9 But if ye will not make known unto me the dream, there is but one decree for you: for **ye have prepared lying and corrupt words to speak before me, till the time be changed**: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.*

10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

11 And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

12 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

13 And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

Yet after this, Nebuchadnezzar would raise a god in the plains of Dura. The depths of darkness to which men will descend, and the variety of darkness by which they work has one common denominator: they are all in darkness. Pharaoh had no interest in the true works of God any more than he was interested in releasing the people of God.

8 Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD,

*intreat*, הִעֲתִירוּ, Hiphil (causative active) masc., pl. imper. of עָתַר; the Hiphil imperative is found in Ex.8.8, 28; 9.28; 10.17; the verb itself is found a total of 8 times during these judgments. (add these, Ex. 8.9, 29, 30; 10.18; the verb is all but once translated with the English word *intreat*: Job 22.27, *make prayer*. ( in the O.T. a total of 20 times)

This marks the first of four times that Pharaoh asks for Moses to intreat the LORD in his behalf. (cf. 8.8, 31; 10.17; 14.25; 34.34) With the former sign-judgment, there was found a way around to find suitable drinking water. But this time, he must ask for relief.

*that he may take away*                      *the frogs from me, and from my people;*  
put away, call back,  
remove

*that he may take away*, וְיִסֶּר, Hiphil (causative active) fut., 3ps., masc of root סִּר; Ex.25.15, **they shall not be taken**; for Qal preterite cf.

vs. 4 below; Hiphil future, cf. 8.8, *that he may take away*; 31, *and he removed*; 10.17, *that he may take away*; 14.25, *And took off*; 34.34, *he took ... off*; KJV translates this verb as *remove, take away, withdraw, depart, turn aside, call back, laid by, put away*, and the 'be'd' in *beheaded him*.

- וְאֶשְׁלַחְהֶם אֶת־הָעָם -  
*and I will let the people go,*  
*and I will send the people,*

*I will let ... go, וְאֶשְׁלַחְהֶם, Piel (Intensive active) fut., 1ps of שָׁלַח, to send;* the Piel future is translated in the Exodus account as *let go, shall let go, will let go, let go, sendest forth, will send*; other places, *to send out, cast away, depart*.

*that they may do sacrifice unto the LORD.*

That God's chosen people will come forth to the LORD is not dependent upon the will of Pharaoh. In the appointed time of the Sovereign God Pharaoh will let them come forth out of Egypt.

*Ex.3.19 And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.*

*20 And I will stretch out my hand, and smite Egypt **with all my wonders** which I will do in the midst thereof: and **after that he will let you go.***

Pharaoh is like a broken spigot. The water will flow until someone comes and either fixes the thing or replaces it. Pharaoh's rebellion is allowed to continue for a time, and then the LORD will remove him. Pharaoh had no idea where his rebellion against the LORD would take him.

In our lives, sin is a lot like a broken spigot that we have opened the valve and find out we can't shut off as we had hoped. There we stand with the handle in our hands frantically trying to figure out how to shut the thing off that we should never have allowed to be opened. The children of God are

warned against the deceitfulness of sin again and again through the lives of saint's past examples and the commandments of God.

*1Co 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.*

*Heb 3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.*

We never know how much filth will flow through, or how much damage will be caused by the sin that we commit. By the very fact that we committed it shows that we have been deceived in some way, and that we have become hardened to Christ somehow. And that means that we might not have the wherewithal to come to repentance just when we think we should. But when God grants repentance then we are turned.

*2Ti.2.24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,  
25 In meekness instructing those that oppose themselves; **if God peradventure will give them repentance** to the acknowledging of the truth;  
26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*

Repentance comes after we have been *taught* a valuable lesson. That lesson will teach us to resist sin more.

*Teach* means to *give* knowledge.  
*Learn* means to *get* knowledge.

The LORD will teach His own. He will be the cause of our receiving good instruction.

*9 And Moses said unto Pharaoh, Glory over me:*

*glory*, הִתְפָּאֵר, Hithpael (reflexive) imper. sing., masc. of פָּאֵר, *to glorify, beautify, vaunt, and boast*; the KJV margin has have [this] honour over me, עָלַי; perhaps this is in the sense that we use the phrase 'Praise the Lord.'

Similar phrases are found in these Hithpael futures:

*Jud 7:2 And the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me* עָלַי פְּנֵי־יְהוָה הִתְפָּאֵר, *saying, Mine own hand hath saved me.*

*Isa 10:15 Shall the axe boast itself against* הִתְפָּאֵר הַגֵּרֶזֶן עַל *him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.*

Though the only other two places which are closely related to the phrase, *glory over me* are in a negative sense, perhaps this could be taken in a positive sense as well, as John Gill writes in his *Expositions of the Old and New Testaments*, vol. 1, p.350,

'[D]o me this honour, to believe me in the sight of the people, to declare before them that thou dost believe that upon my prayer for thee this plague shall be removed ...'

*when shall I intreat for thee, and for thy servants, and for thy people,*

*shall I intreat*, אֶעֱתִיר, Hiphil (causative active) fut., 1ps of root עָתַר, *intreat; once pray*; cf. Ex.8.8, 9, 28, 29, 30; 9.28; 10.17, 18; the verb is all but once translated with the English word *intreat*: Job 22.27, *make prayer*. (total times 20); **fuller definition, cf. Ex.8.8**

*to destroy the frogs from thee and thy houses,*  
*to cut off*

to destroy, כָּרַתְּהֶם, Hiphil (causative active) infin. of כָּרַת, karath, to cut off or down; to cut off the wicked, the prophets, posterity, nations, children, etc.; to chew or perish; **it means not to continue**; the root (Qal) idea is to cut (make) a covenant; it is used literally 1Sa.24.5, **he had cut off Saul's skirt**; 2Ki.18.4, **and cut down the groves**; Jer.10.3, **one cutteth a tree out of the forest**; Jer.34.18, **they cut the calf in twain**; **but most often it is used in the sense of the installation a covenant or discontinuance of something.**

*that they may remain in the river only?*

*they may remain* of שָׁאַר, to be stayed, remain, to be left; in its various forms is found in Ex.8.9, *they may remain*; **11**, *they shall remain*; 31, *there remained*; 10.5, *which remained*; 12, *hath left*; 19, *there remained*; 26, *there shall ... be left*; 14.28, *there remained*.

The gracious and gentle spirit of Moses' is to alleviate the sufferings of those who have afflicted them so cruelly. The principle of life is no different for an O.T. saint than it is for the New.

*Mt 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;*  
*45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*  
*46 For if ye love them which love you, what reward have ye? do not even the publicans the same?*  
*47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?*  
*48 Be ye therefore perfect, even as your Father which is in heaven is perfect.*

*10 And he said, To morrow. And he said, Be it according to thy word:*

Why not now? But Pharaoh's stubbornness shows in his response.



and cried, וַיִּצְעַק, Qal fut., 3ps., masc. of צָעַק to cry, In Qal and Piel it is translated cry; in Niphal and Hiphil it is to gather or call together.

בְּשֵׁם לְפָרְעָה  
because of the frogs which he had brought against Pharaoh.  
set or put to

he brought, שָׁם, Qal preterite, 3psm of שָׁם, to put, set, appoint, dispose, lay; vs.23.

שָׁם is used 8 times in the O.T.: Gen.28.18, he had put; Ex. 8.12, he had brought; Deu. 4.44, set; 1Sa. 15.2, he laid; 2Ki.17.34 whom he name (mar. he put) Israel; Ps.40.4, maketh; 46.8, he hath made; 78.43, he had wrought (mar. set)

### כָּדַבַּר

13 And the LORD did according to the word of Moses; and the frogs died as the word of

died, וַיָּמָתוּ, Qal fut. 3ppl, masc. of מָוַת, muth, to die.

מִן־הַבָּתִּים מִן־הַחֲצָרוֹת וּמִן־הַשָּׂדֵה  
out of the houses, out of the villages, and out of the fields.  
courts, towns

out of the villages, מִן־הַחֲצָרוֹת; out of מָוַת; the, הַ; plural noun of חֲצָר, chatser; KJV, towns, court, village.

### הָמַרְם הָמַרְם

14 And they gathered them together upon heaps:  
laid them up heaping heaps

And they gathered ... together, וַיִּצְבְּרוּ, Qal fut. 3ppl, masc of צָבַר, tsabar; this verb is only found in the Qal future; all the places where this verb is used are KJV, Ge.41.35, and lay up corn under the hand of; Ge.41.49, And Joseph gathered corn; Ex. 8.14, And they gathered them together; Job 27.16 Though he heap up silver as; Ps. 39.6, he

**heapeth up** riches; Hab. 1.10, **for they shall heap** dust; Zec.9.3, **and heaped up** silver as the dust.

upon heaps, הַמְרָם, masc. pl. noun of חֶמֶר, chomer; very diverse word, Ge.11.3, mortar; Lev.27.16, homer; Job 4.19, clay; Job 30.19, mire.

and the land stank.

stank, וַתִּבְאֵשׁ, Qal fut., 3ps., fem. of בָּאֵשׁ, to stink, be abhorred, abominable; 5.21, **ye have made our savour to be abhorred**; 7.18, **and the river shall stink**; 21, **and the river stank**; 8.14, **and the land stank**; 16.20, it bred worms, **and stank**; 16.24, and it **did** not stink.

As the stench of the dead frogs were to the Egyptians, so is the stench of the wicked to the LORD.

Pv.13.5, a wicked man *is loathsome*; 2Sa.16.21, thou (Absalom) *art abhorred*.

15 But when Pharaoh saw that there was respite,  
as if to say, room to breathe

respite, הַרְוָהָה, fem. sing., noun of רָוַח, Lam. 5.56, *at my breathing*; perhaps that *he could take breath*; the verb, רָוַח, 1Sa.16.23, *was refreshed*; Job 32.20, *that I may be refreshed*; and the idea of *space or spacious*, Job 22.14, *and large*; רָוַח, and space; Est. 4.14, *enlargement* (mar. *respiration*); רוּחַ, roo-ach, spirit, mind, wind.

וַתִּכְבֵּד  
he hardened his heart, and hearkened not unto them;  
made heavy, dense, thick

(Against the LORD.)

as the LORD had said.

Understood, 'That it would become. How? Through the operation of the LORD as He works upon the cold, dead, *spiritually lifeless* [unquickened] heart.