

Scriptural Truths

E-Mail Meditations

The Lord Will Come . . . Perhaps Today . . . Behold, I Come Quickly . . . Rev. 22:7

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The Plague of Frogs - Exodus 8

Introduction

In ancient times Egypt was the foremost empire of the world having been in existence for approximately 1700 years before Moses came to Pharaoh with his request. However, the Egyptians apparently had 2000 gods and Pharaoh was viewed as a god. Therefore, when Moses first went to Pharaoh with the command of the Lord, "Let my people go" (Ex. 5:1) his retort was, "Who is the LORD, that I should obey his voice?" (Ex. 5:2). To Pharaoh, the God of Moses and the Israelites was just another parochial god who was not only not recognized by the Egyptians, but also one who had no rights in getting involved with the government of their land. To Pharaoh this God was an intruder and the response from Pharaoh was one of contempt. The response of God was to let Pharaoh learn who the God of Israel was, not only showing Himself superior to all the gods of Egypt (Ex. 12:12), but in using them against the Egyptians (Ex. 4:9-12:29) and even to Pharaoh himself.



In this picture Heqet is sitting on the left hand side and her male counterpart is on the right.

If an individual had spoken to an ancient Egyptian about the god Heqet, he would have understood the subject of the conversation was the frog-god. On the other hand, had he been speaking about that which happened yearly when frogs came out of the river, it would be understood that he was referring to the little amphibians. To those ancient peoples the "frog" god, Heqet, was one of the chief gods of Egypt. It was their belief that Heqet was the god of fertility and abundance having the likeness of a woman with a frog's head. However, the amphibian frog which lived in the Nile was beneficial for two things:

- a) They were a blessing for agriculture and business, for they ate the bugs which would have destroyed the crops.
- b) They were also good for eating, i.e frogs legs, so they were part of the national diet.

Having seen the plague by Moses, the Egyptians enchanters also produced frogs. They could not make things better but worse. This resulted in a bigger problem for now there were the frogs from God as a plague and those of the enchanters belittling the judgment of God. In time Pharaoh had had enough and sent for Moses, asking him to pray to the LORD for deliverance from the frogs. The man thus recognized the judgment came from the God of Moses (Ex. 8:8-9).

The Relationship Between Moses and Pharaoh

When Moses went to Pharaoh he said, “Glory over me: when shall I intreat for thee?” (Ex. 8:9). In other words, “I will do your bidding, when do you want the frogs removed?” One would have thought Pharaoh would have said, “Right now” but he did not say that, his answer was “tomorrow” (Ex. 8:10).

- a) Pharaoh was in a difficult situation in decision making. The frog was a god and so was her male counterpart, could he risk offending the two gods? His possible thinking would have been, “If I offend the gods what will be the result?” Believing as they did that Heqet was the god of fertility and abundance of crops, if they offended her there could be no crops and that would be devastating to the health and economy of Egypt. On the other hand, to have the frogs increasingly flourish throughout the entire country would be devastating? It was a major decision, something perhaps he would have to think about. He wanted to be free from the plague, but not just yet.

The Lessons

Disobedience to God always brings judgment. Whither the individual is not aware that the action, word or attitude is wrong, the individual is still guilty, and no amount of “good” deeds can eradicate the wrongs done. Illustration: If I am driving in a 50 kilometre zone at 70 kilometres an hour and stopped by the police, I acknowledge I was driving at 70 but I did not know the law. Am I innocent? Or if I said, “I was only doing 30 a few kilometres back, does that balance out my doing 70? Guilt is guilt and God says, “Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God” (Rom. 3:19).

1) The repentance of Pharaoh was superficial.

- a) There have been those who, in a bad situation, have told God that if He got them out of it they would do what is right, but as soon as the darkness was past they ignored the promise and stayed in their old ways. In other words, it was just a “get me out of jail free”. God does not deal with superficiality for the next judgment becomes worse. Many an individual has known the need of salvation, they would love to be free from the habit of lies, the curse of drink, the consuming passion for sports or sex. However, like Pharaoh, “Tomorrow” they will get saved. At the minute, just one more drink, one more game, etc., “free me, but not yet”! There are those who know all the religious devotions and professions, kind works and offerings to charity never give peace to the heart. God will not accept superficial repentance.

2) Pharaoh wanted God to compromise

- a) God is not in the compromising business, neither is He in the bartering business. His business is unchanging moral perfection. With the intensity of divine holiness as the standard, can any individual say, “I have done enough to please God, eradicate my sins and give myself a place before God?” or “I have done enough to gain a perfect righteousness before God?” Then I appeal to you to read the following carefully for this is God’s diagnosis of each individual on the face of the earth. “As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. . . . There is no fear of God before their eyes” (Rom. 3:10-18).
- b) There are untold thousands who want God to compromise the way of salvation. It goes somewhat like this:
 - i) “If I do the best I can and have Christ, would that not be good enough?”
 - ii) “I am a religious person, a good neighbour, and I believe in God and Jesus, is that not enough?”
 - iii) “I say my prayers and go to church, provide food and goods for people who have little and believe in God, is that not enough?”
 - iv) The answer of God is No! No! No! There is only one way of freedom and salvation, and it is uncompromising, no additional works of the individual. Jesus is the only way of salvation. How foolish it would have been of Pharaoh to tell Moses, “I will give free corn to the people and believe in your god”. Would that have stopped the plague? Pharaoh had only one decision, look to God to give deliverance or continue under divine judgment. It was an “either or” situation. The same with deliverance from the plague of sin. Nothing anyone can do can assist in salvation. The Holy Spirit had Paul write, “Therefore by the deeds of the law there shall no flesh be justified in his sight” (Rom. 3:20). Again, in Ephesians it stands written, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast” (Eph. 2:8-9). If that is not plain enough that salvation is without our works, it is again written, “Who hath saved us, and called

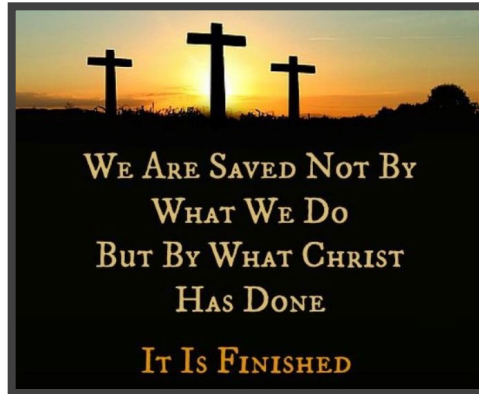
us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began” (2 Tim. 1:9). To indicate that anyone can be free from the disgusting plague of sin by their own works is to call God a liar.

[When is the ideal time to get rid of this plague of sin?](#)

With the uncertainty of death, especially in the ravaging of COVID, is it wise to be like Pharaoh and say “Tomorrow?” The wise person will stretch out with all seriousness to grasp the gift of freedom, of eternal life, of salvation from hell, from the dominating plague of sin. Salvation is not the acceptance of a creed, but the acceptance of a person. Just as one accepted their spouse as wife or husband, so one accepts Christ as their Saviour.

When is the best time? The Holy Spirit exhorts, “I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, **now** is the accepted time; behold, **now** is the day of salvation” (2 Cor. 6:2).

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