

## **Exodus Plagues 1 Thru 3**

**Exodus 3:2-6** And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush [was] not consumed. **3** And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. **4** And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here [am] I. **5** And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest [is] holy ground. **6** Moreover he said, I [am] the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

**Jesus Christ himself made the great argument for the resurrection of the dead & the immortality of the soul to rest upon this single verse.**

**Matthew 22:32** I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

**Not only upon this single verse but indeed upon a single verb in the verse, and not just that but upon even the tense of that verb being present tense! "I" subject, "AM" verb present tense.**

**Exodus 3:13-15** And Moses said unto God, Behold, [when] I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What [is] his name? what shall I say unto them? **14** And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. **15** And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this [is] my name for ever, and this [is] my memorial unto all generations.

**The mighty God of the universe simply calls Himself “I AM” planning to manifest Himself in the flesh in Jesus Christ the coming Messiah.**

**Romans 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope (expectation).**

**I Corinthians 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition (warning), upon whom the ends of the world (Messianic age) are come (to arrive at).**

**The mighty God of the universe in the Old Testament called Himself “I AM” with the plan of manifesting Himself in the flesh as Jesus Christ.**

**7 times in the Gospel of John Jesus takes the name “I AM.” Upon Himself knowing full well every Jew that heard Him would remember “the burning bush” and understand full well exactly Who Jesus was claiming to be ... I AM in the flesh**

**First Jesus said:**

**John 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.**

**Second, Jesus said:**

**John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.**

**Third, Jesus said:**

**John 10:9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.**

**Fourth, Jesus said:**

**John 10: 11 I am the good shepherd: the good shepherd giveth his life for the sheep.**

**12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.**

**Fifth, Jesus said:**

**John 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:**

**Sixth, Jesus said:**

**John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.**

**Seventh, Jesus said,**

**John 15:1 I am the true vine, and my Father is the husbandman.**

**2 Every branch in me that beareth not fruit he taketh away: and every [branch] that beareth fruit, he purgeth it, that it may bring forth more fruit.**

**Exo. 12:12 "against all the gods of Egypt I will execute judgment:"**

**Exodus 4:1-7 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee. 2 And the LORD said unto him, What [is] that in thine hand? And he said, A rod. 3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. 4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: 5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. 6 And the**

**LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand [was] leprous as snow. 7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his [other] flesh.**

**Exodus 4:19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.**

**Exodus 4:22-26 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel [is] my son, [even] my firstborn: 23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, [even] thy firstborn. 24 And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. 25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast [it] at his feet, and said, Surely a bloody husband [art] thou to me. 26 So he let him go: then she said, A bloody husband [thou art], because of the circumcision.**

**It is quite obvious that the whole bloody business of circumcision was repugnant to Zipporah, and it seems reasonable that it was because of her objections to the rite that Moses had neglected it bringing his 2<sup>nd</sup> son into the Israeli covenant relationship with God. Seeing that it would cost her the life of Moses unless it was done, she did it herself, therefore calling Moses a "bloody husband," or a "bridegroom in blood." Moses' respect for his wife's objections, however, was sinful.**

**Exodus 4:29-31 And Moses and Aaron went and gathered together all the elders of the children of Israel: 30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people. 31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.**

**Chapter 5 gives the account of the first episode in the long confrontation between God and Pharaoh over the demand that he, "Let my people go!" The chapter reveals that the Hebrews were not yet ready for deliverance, but that they should suffer hardship before their liberty could be achieved. "The Hebrew slaves must learn that they too must suffer loss. They will have to pay the price of their freedom or liberty-to-be. It is not just a gift from God.**

**Exodus 5:1 And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.**

**No difficulty at all seems to have been encountered here by Moses and Aaron in their having ready access to Pharaoh.**

**The freedom Moses enjoyed is probably to be attributed to his having been adopted by Pharaoh's daughter making Moses his uncle.**

**"Let my people go, that they may hold a feast unto me in the wilderness ..." There was nothing in that request that could be the basis of any legitimate objection on Pharaoh's part. Work-journals belonging to overseers of employees in the times of the Pharaoh's listed, among allowable reasons for absenteeism, "the offering of sacrifices by workmen to their gods. This first demand which God made of Pharaoh was merciful ... mercy is mightiest in the mightiest ... By asking something that was legitimate had Pharaoh's heart been right, he would have granted it. "Pharaoh could not have refused this request, if there had been a trace of the fear of God in his heart.**

**Exodus 5:2 And Pharaoh said, Who [is] the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.**

**This was the first in a series of responses by Pharaoh, and, as the series unfolds, there is visible a progressive erosion of his stubborn**

**insolence. It is more probable that he merely pretended ignorance for there are Egyptian inscriptions of YHWH of Midian & Mari Tablets.**

**Exodus 5:3-4 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword. 4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.**

**"In the wilderness ... and sacrifice ..." It would have been impossible for the Hebrews to sacrifice to the LORD in Egypt, because the Israelis sacrificed the very animals that the Egyptians worshipped!**

**"Lest he fall upon us with the pestilence, or with the sword ..." If God had indeed visited his people with pestilence, or sword, the Egyptians themselves would have been affected. Think, for example, how a fatal plague or disease breaking out among the Israelites would also have quickly spread to the Egyptians, or how, in case of a war, Egypt herself would alone have been required to repel the invader. This was the original fear in the 18<sup>th</sup> dynasty about Israel in the first place used to justify the genocide of killing the Hebrew male babies Exodus 1:10**

**"Wherefore do ye, Moses and Aaron, let the people from their works? Pharaoh looked upon Moses and Aaron as mere rabble-rousers, labor leaders looking to improve working conditions.**

**Exodus 5:5-9 And Pharaoh said, Behold, the people of the land now [are] many, and ye make them rest from their burdens. 6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, 7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. 8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish [ought] thereof: for they [be] idle;**

**therefore they cry, saying, Let us go [and] sacrifice to our God. 9 Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words**

**Exodus 5:15 Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?**

**The Hebrew officers who were the Egyptian overseers decided they would go to Pharaoh themselves and handle their grievances without regard to Moses and Aaron! Cringing in a servile manner these Hebrew officers and overseers had hoped to negotiate a milder work with their attempt to "go around" Moses and Aaron but it ended in disaster ... the Hebrew "officers" stooges were beaten and made responsible for the failure. It did not work out any better for them than those Jews who met with the SS representing the Warsaw ghetto Jews. The Germans made an internal administration of big shots called elite Judenrat Council, led by an "Ältester" the Eldest. Elder Adam Czerniaków, chose a policy of collaboration with Nazis in the "hope of saving lives" the Nazi just gave them a little more food and gassed them last ... using "Jewish Police officers" in roundups to put half a million Jews on boxcars to the Treblinka gas chambers.**

**Exodus 5:19-21 And the officers of the children of Israel did see [that] they [were] in evil [case], after it was said, Ye shall not minish [ought] from your bricks of your daily task. 20 And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: 21 And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.**

**This won't be the last time Moses will have trouble with the big wigs.**

**Near-panic that fell upon the Hebrews, this was primarily due to their deliverance not having come suddenly and dramatically as they no**

**doubt had expected. Instead had been rebuffed and loaded with heavier burdens than ever by Pharaoh, were greatly distressed and vented their disappointment by angry remarks to Moses. Pharaoh hardening his heart this was not a failure of God's purpose.**

**We should not be too hard in our judgment of them however, for many Christians of our own day are guilty of the same shortsightedness. "One of the misunderstanding of the Gospel is salvation as an instantaneous thing, which speaks of the 'saved,' instead of those who 'are being saved' Acts 2.47.**

**Exodus 6:1 Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.**

**"Now shalt thou see ..." The achievement of God's purpose.**

**Genesis 6:2-3 And God spake unto Moses, and said unto him, I [am] the LORD: 3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by [the name of] God Almighty, but by my name JEHOVAH (YHWH Yahweh) was I not known to them.**

**The words here rendered, "was I not known unto them," are a mistranslation. The principal Hebrew word in the clause means, "I-made-myself-known." There is also a negative, but it occurs afterward, and the placement of it is optional. Tyndale rendered it thus: "Was I not known unto them?" Remember that punctuation of Biblical texts is purely a human, and therefore, a very fallible thing. We have chosen the Tyndale rendition because it more exactly conforms to the order of the Hebrew words, and if we punctuate it properly, we have this: "BY MY NAME YHWH (Yahweh) WAS I NOT MADE KNOWN UNTO THEM?"**

**Exodus 6:6 Wherefore say unto the children of Israel, I [am] the LORD, and I will bring you out from under the burdens of the**



**Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:**

**"and with great judgments ..."** These had previously been hinted at but had not previously been called judgments? The mighty plagues visited upon Egypt were not merely "wonders." They were judgements inflicted upon a proud, pagan, idolatrous and cruel nation by a Judge!

**Exodus 7:1-2 And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. 2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.**

**There is no way to get rid of miracles. The student of God's Word is confronted with the miraculous and the supernatural on every page. To explain away or excise one miracle will not solve the problem. The Bible is filled with them ... the removal of one requires the removal of all!"** The three customary ways of trying to get rid of miracles are: 1. outright denial of the supernatural, leaving man himself as the highest thing in the universe. 2. finding "natural explanations" that actually do not deny the existence of God, but at the same time remove Him from the scene, as for example, when Jesus' walking on the water is ascribed to an optical illusion caused by his walking NEAR the water! 3. And they are interpreted as purely psychological. An example of this is the explanation of Feeding the Five Thousand as being due to mass psychology that resulted from the little boy's willingness to share his lunch of 5 loaves and 2 little fishes. He brought it to Jesus, and the vast throng were so shamed by his sweet example that everyone brought out his own hidden lunch bucket, and they all had a big picnic feast on the grass!

**All explanations of Biblical miracles that follow such patterns are absolutely worthless, pitiful devices of sinful unbelief led by some or**

**another Professor Smart who wrote a thesis for a book to get his Twiddle DD, and should be rejected.**

**Many have observed the strange fact that practically all of the wonders described in Exodus involve purely natural phenomena. Frogs, lice, locusts, hail, and others are in no sense miraculous. Nevertheless, Bible believers account all the Ten Plagues to God.**

**Here are some of the ways in which these wonders were miraculous:**

**In each case they were accurately foretold, as to the time and place before the occurrence.**

**The intensity of such things as the frogs and lice was beyond all possibility of what could have been expected as naturally occurring.**

**Both their occurrence and their cessation were demonstrated to be under the control and subject to the Word of God through Moses.**

**There was discrimination, some of the plagues afflicting the Egyptians and yet at the same time sparing the Israelites.**

**There was orderliness in their appearance, each event more severe than the one that preceded it, culminating at last in the most devastating of all, the death of the firstborn.**

**Also, there was progression in relation to the reaction of Pharaoh's servants. At first, they imitated anything that Moses did, but at last admitted their failure and affirmed that, "This is the finger of God!"**

**Exodus 7:7 And Moses [was] fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.**

**Exodus 7:10 And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.**

**"And it became a serpent ..." Exodus 7:10. Oddly enough, the word here rendered "serpent" Hebrew tan'neen actually means crocodile, a different word from that found as serpent in Exodus 4:3 Hebrew naw'khawsh. Evidently, God who knows the future had anticipated the action of Pharaoh's servants as spellbinders & snake charmers, and so the rod this time became a much larger sea animal sufficiently large to swallow all the serpents their rods would produce.**

**Exodus 7:11-12 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. 12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.**

**"Then Pharaoh called for the wise men and the sorcerers ..." Along with groups called "astrologers," and "soothsayers," those servants of Pharaoh mentioned here were the principal support system for the ancient monarchy of Pharaoh ... was the Idolatrous priesthood. Thus, the confrontation here is between the religions of Israel and Egypt. Aaron, the high priest (to be) of Israel and the priests of Egypt's nature gods are face-to-face in this encounter.**

**"They did in like manner ..." The Bible gives us no word on how these spellbinders performed such wonders. Snake charmers "by pressing the nape of the neck throw the snake into a state of paralysis, rendering them stiff and immovable, thus seeming to change them into rods. That Pharaoh's servants actually possessed supernatural powers is disputed. What they did, or appeared to do, is sleight-of-hand, deception, and illusion was the use of "lying wonders" the New Testament explains such illusions cf:**

**II Thessalonians 2:9 [Even him], whose coming is after the working of Satan with all power and signs and lying wonders,**

**Aaron's rod consuming Pharaoh's priests rods was a miracle sufficient to convince Pharaoh had he been open to conversion.**

**II Timothy 3:8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.**

**Exodus 7:13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.**

**Faith is always a moral decision, and, in keeping with that principle, God has provided a nail in every episode of the whole Bible where Satan may hang his hat. The evil heart of Pharaoh discounted the miracle worked by Moses and Aaron "as a two-bit stunt that was not about to make him relinquish his lofty views of his own divinity, power and omnipotence!"**

**Exodus 7:14-18 And the LORD said unto Moses, Pharaoh's heart [*is*] hardened, he refuseth to let the people go. 15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. 16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear. 17 Thus saith the LORD, In this thou shalt know that I [*am*] the LORD: behold, I will smite with the rod that [*is*] in mine hand upon the waters which [*are*] in the river, and they shall be turned to blood. 18 And the fish that [*is*] in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.**

**Both the plague and its results were here predicted, the onset of it being specifically tied to the rod in Moses' hand, and to his stretching it out over the waters. These facts absolutely forbid any conclusion**

**that the fouling of the great river was merely a natural occurrence. Any connection with the yearly rise of the Nile is quite impossible ... Rather we have here a unique divine miracle, wonder or sign.**

**"In the morning ..." Why was Pharaoh going to the Nile river in the morning? There are several possible reasons:**

**He customarily did so for the sake of taking a dip in its sacred waters. To Pharaoh, the Nile was his god. Dipping in its waters was supposed to provide all kinds of benefits.**

**The occasion could have been a public ceremonial honoring the river, a ceremony that would have required the king's presence.**

**He could have simply been taking a morning stroll.**

**"Let my people go ..." These words like an awesome refrain echo again and again through the book: Exodus 7:16; 8:1; 8:20; 9:1; 9:13; also in Exodus 10:7; 3:12; and Exodus 4:23.**

**"Behold I will smite with the rod that is in my hand ..." the true meaning being simply that God will do the miracle through Moses**

**Plague 1 Waters Nile turned to blood, Egyptians worshipped Anuket goddess of the Nile, this name means giver life, lady life ... also Hapi – was an Egyptian God of the Nile he was a water bearer.**

**Exodus 7:20-21 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that [were] in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that [were] in the river were turned to blood. 21 And the fish that [was] in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.**

**As Aaron, the spokesman for Moses, touched the "rod" of the Lord to the Nile River it immediately turned to blood, all the fish died, and the river stank.**

**Exodus 7:22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said**

**How could more bloody water help Pharaoh? If they could have healed the waters and restored life to the fish they might have had shown some demonic power. But by slight of hand the magicians pretended to be able to duplicate this miracle ... they had probably performed such stunts before thus leaving Pharaoh unimpressed with this great wonder from God. Seven days the water throughout all the land of Egypt remained in this state, unsuitable for drinking, the perfect length of time to demonstrate that the Lord was superior to all the other Gods of Egypt.**

**This was the first of the Ten Plagues. Water was changed to blood, suggesting first of all that the delivery of Israel would not be without blood. We are not told what effect this plague had upon the Israelites.**

**The repeated use of "all" in these verses is hyperbole for the sake of emphasis, a well-known, oft-recurring Biblical figure of speech.**

**The plagues were progressively more and more severe, the last three almost destroying the land (Exodus 10:7). Plague X is in a class by itself, not only because it was the culmination of judgment and the basis of Israel's redemption, but also because it was a direct visitation of God, and not a judgment through secondary causes.**

**"The waters of Egypt ..." This is a reference to the canals, channels, and streams into which the Nile breaks up before it enters the sea.**

**"Seven days were fulfilled ..." This apparently indicates that the disaster lasted only a week, which was merciful indeed ...T is mightiest in the mightiest; it becomes the throned monarch better than his crown."**

**Plague 2 Plague of Frogs, Egyptians worshiped Heqet, goddess fertility, depicted as naked woman with frogs head.**

**Exodus 8:1 And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.**

**The impression prevails that the Plagues occurred in quick succession. "With Pharaoh scorning the first demonstration, Moses and Aaron bring, in swift succession, a series of disasters upon Egypt. The contest in these overwhelming demonstrations was clearly a war between the true God, The LORD, and Pharaoh himself. A pagan deity**

**Exodus 8:2-7 And if thou refuse to let [*them*] go, behold, I will smite all thy borders with frogs: 3 And the river shall bring forth frogs abundantly, 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: 4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants. 5 And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. 6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. 7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.**

**"Frogs shall go up ... shall come up ... cause frogs to come up ... and brought up frogs ..." These expressions indicate that it was not the**

**mere existence of frogs which constituted the wonder here, but it was what the frogs did. Their numbers also exceeded anything that might have been referred to natural causes.**

**Also, this judgment followed immediately upon its being threatened and the stretching out of the rod of God.**

**"Let my people go ...!" This is the second occurrence in a sequence of these dramatic demands.**

**"Frogs ..." Why frogs? "Both the justice and mercy of God, to destroy or to save is shown by the most despicable and insignificant of instruments." God did not call forth lions, tigers, bears, or any of the creatures that men fear. He did not even need a Legion of soldiers! He did it with frogs, common, harmless, despicable frogs!**

**Furthermore, the frog was the symbol of the goddess of fertility in Egypt; "She was called Heqet, represented in statues as "a female deity with a frog's head," and supposed to symbolize, the renewal of life. That such a respected element of Egyptian paganism should suddenly become a curse instead of a blessing was evident in the basic design of this miracle. God showed Heqet could not even control the fertility of the frogs must lest the fertility of people. The popularity of the goddess Hekt must have dropped to near zero after this plague! Not only was the frog a symbol of the goddess, but, "The frog itself was often worshipped as a symbol of Heqet, a form of the goddess Hathor.**

**"And the Egyptians did in like manner ..." Of what earthly good was more frogs? The last thing they needed was more frogs! If those magicians had been able get rid of the frogs, that would have helped. Any enchantment to produce more frogs was a self-defeating act. It also raises a question of how they did it. One cannot resist the conclusion that their act was nothing but a pretense, for it certainly**



**would have been no miracle to produce a few frogs anywhere from the abundance of frogs everywhere!**

**The king would never have applied to Moses and Aaron for help if his charmers could have charmed the plague of frogs away.**

**Exodus 8:9 And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, [*that*] they may remain in the river only?**

**"... destroy the frogs ..." Pharaoh walks into a trap he might have felt that he had out maneuvered Moses and Aaron in the first confrontation, but all that was wiped out completely by Pharaoh's being outmaneuvered here. Moses said, in effect, "You have the honor of telling **WHEN** the frogs will be destroyed! Destroyed?"**

**Exodus 8:12-15 And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh. 13 And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. 14 And they gathered them together upon heaps: and the land stank. 15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.**

**Pharaoh might have thought that meant they would vanish. But NO, it meant they would all die! And is a dead frog any less a plague than a live one! Pharaoh soon found out the removal of the plague intensified it.**

**What a smell of death must have gone up from all Egypt! Heaps upon heaps of dead frogs everywhere, what a cleanup that must have been!**

**Now Pharaoh had specifically promised that he would let the people go; "But he was more impressed by his own relief than by the power of God, and he forgot his promise.**

**"But when Pharaoh saw that there was respite ..." This literally means "a taking of breath," or "a breathing place. As soon as he `got air' or "as soon as he could take a breath" "he hardened his heart ..."**

**Plague 3 Lice Egyptians worshiped Geb their god over dust of earth.**

**Exodus 8:16-19 And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. 17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.**

**This plague was preceded by no warning, and was therefore more easily related by Pharaoh to his welching on his promise to let the people go.**

**"All the dust of the earth ..." This expression, like many others in the Bible, is hyperbole for the sake of emphasis. No one who endured the plague could possibly have found any fault with this statement of the extent of it.**

**"And there were lice ..." The term rendered "lice" in our version is actually uncertain in meaning and has been rendered in various ways, as follows:**

**It is rendered as "gnats" "maggots" "mosquitoes" "fleas" in the Septuagint "Adam Clarke was certain that it means the tick, basing his conclusion on (1) their being said to be in man and beast as the tick buries its head in the victim, and the meaning of the root word here, which is to make firm, fix or establish.**

**Apparently, one may take his choice as to the meaning of the word here given as lice. Whatever they were, the plague they caused was devastating.**

**Exodus 8:18-19 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. 19 Then the magicians said unto Pharaoh, This [is] the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.**

**"The finger of God ..." This need not imply that the magicians recognized the LORD as the God who worked the marvel.**

**This is confirmed by the fact that they speak of (Elohiym), a god, not of the LORD the God of Israel. The magicians were merely admitting that the plague was supernatural and beyond their power of imitation. Finally, the magicians of Pharaoh are humiliated, being unable to compete with this power that was so much greater than themselves and the powers that they had from their Egyptian gods and goddesses, and they profess, "this is the finger of God."**

**Luke 11: 20-23 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. 21 When a strong man armed keepeth his palace, his goods are in peace: 22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. 23 He that is not with me is against me: and he that gathereth not with me scattereth.**

**Romans 6:16-20 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness. 19**

**I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. 20 For when ye were the servants of sin, ye were free from righteousness.**

**Sources KJV, - 10\_Egyptian\_gods\_10\_Plagues.doc, Ten Egyptian Plagues For Ten Egyptian Gods and Goddesses, Coffman Commentary**