

Doctrine of Frogs

1. The Pharaoh of Egypt was warned of a plague of frogs if he did not let the children of Israel go and worship the Lord.
 - *Exodus 8:2 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 kneading troughs: 4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.*

2. As Moses had forewarned, the plague of frogs came upon Egypt.
 - *Exodus 8:5 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.*

3. Through their enchantments, the magicians of Egypt were able to imitate, but not duplicate the plague of frogs. The magicians could not remove the frogs which the Lord sent.
 - *Exodus 8:7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.*

4. The misery which the frogs brought was so great, Pharaoh promised to let the Israelites go and worship the Lord, if the frogs were removed.
 - *Exodus 8:8 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 do sacrifice unto the Lord.*

5. Moses asked Pharaoh what time he would like the frogs to be removed in order to bring greater glory to God, and avoid any thought of a chance removal.
 - *Exodus 8:9 And Moses said unto Pharaoh, Glory over me: when shall I entreat 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?*

6. Rather than say, “Immediately remove the plague of frogs”, Pharaoh told Moses to remove them “to morrow”, in order to avoid giving glory to God. Nevertheless, Moses agreed to the proposed time schedule.
 - *Exodus 8:10 And he [Pharaoh] said, To morrow. And he [Moses] said, Be it according to thy word: that thou mayest know that there is none like unto the Lord our God. 11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.*

Special Note.

“Moses, to show that his performances had no dependence upon the conjunctions, or oppositions of the planets, or the luckiness of any one hour more than another, bids Pharaoh name his time. No time fixed on by the king shall be objected to, v. 9. *Have thou this honour over me, tell me against when I shall entreat for thee.* This was designed for Pharaoh's conviction, that, if his eyes were not opened by the plague, they might be by the removal of it. So various are the methods God takes to bring men to repentance. Pharaoh sets the time for to-morrow, v. 10. And why not immediately? Was he so fond of his guests that he would have them stay another night with him? No, but probably he hoped that they would go away of themselves, and then he should get clear of the plague without being obliged either to God or Moses. However, Moses joins issue with him upon it: *“Be it according to thy word, it shall be done just when thou wouldst have it done, that thou mayest know that, whatever the magicians pretend to, there is none like unto the Lord our God. None has such a command as he has over all the creatures, nor is any one so ready to forgive those that humble themselves before him.”*

Special Note.

The great design both of judgments, and mercies, is to convince us that there is none like the Lord our God, none so wise, so mighty, so good, no enemy so formidable, no friend so desirable, so valuable” (Matthew Henry).

7. Going from the presence of the Pharaoh, Moses made his intercessory prayer unto the Lord.
 - *Exodus 8:12 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.*

Special Note.

“Moses, hereupon, applies to God, prays earnestly to him, to remove the frogs, v. 12.

Special Note.

We must pray for our enemies and persecutors, even the worst, as Christ did. In answer to the prayer of Moses, the frogs that came up one day, perished the next. They all died (v. 13), and, that it might appear that they were real frogs, their dead bodies were left to be raked together in heaps, so that the smell of them became offensive, v. 14.

Special Note.

The great Sovereign of the world makes what use he pleases of the lives and deaths of his creatures; and he that gives a being, to serve one purpose, may, without wrong to his justice, call for it again immediately, to serve another purpose” (Matthew Henry).

8. In the centuries to come the children of Israel never forgot the plague of frogs God sent to deliver them from the Land of Bondage.
- *Psalms 78:45 He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.*
 - *Psalms 105:30 Their land brought forth frogs in abundance, in the chambers of their kings.*
9. In the Revelation, the plague of frogs would be referenced by John in his vision on the isle of Patmos.
- *Revelation 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.*

Special Note.

“In the Greek there is a kind of play on words. The unclean spirits came out of the mouths of the evil forces. The mouth is the organ of speech and speech is one of the most influential forces in the world. Now the word for spirit is *pneuma* which is also the word for breath. To say, therefore, that an evil spirit came out of a man's mouth is the same as to say that an evil breath came out of his mouth. As H. B. Swete puts it, the dragon, the beast, and the false prophet "breathed forth evil influences."

It is said that the unclean spirits were like frogs.

Frogs are connected with plagues. One of the plagues in Egypt was a plague of frogs (Exodus 8:5-11). "He sent frogs...which destroyed them," says the Psalmist (Psalm 78:45). "Their land swarmed with frogs even in the chambers of their kings" (Psalm 105:30).

Frogs are unclean animals. Although not mentioned by name, they are included by definition in the list of unclean things in the water and the sea which begins in Leviticus 11:10. The frog stands for an unclean influence.

Frogs are famous for their empty and continuous croaking, as Aristophanes transliterated it. "The frog," said Augustine, "is the most loquacious of vanities (Homily on Psalms 77: 27). The sound the frog makes is the symbol of meaningless speech.

In Zoroastrianism, the Persian religion, frogs are the bringer of plagues and the agent of Ahriman, the power of darkness, in his struggle against Ormuzd, the power of light. It is fairly certain that John would know this bit of Persian lore.

So, then, to say that frogs came out of the mouth of the dragon, the beast, and the false prophet is to say that their words were like plagues, were unclean, were empty futilities, and were the allies of the power of the dark” (William Barclay).