Dig-a-bit Month 3 Episode 1
The God of More: The God of More Forbearance
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Power in the Forbearance: The Nile and Frogs

Good morning. I hope that you're enjoying the study as much as I am. This month we are in month three of our study of the God of more. I hope that you are digging and that you are learning about the forbearance of our God of more. As we are studying this, we get over to the second page of our study and we're talking about the plagues of Egypt, and specifically we're talking about Moses taking Pharaoh's requests for the plagues to stop and taking them to God over and over.

And God hearing those requests brought to him by the Pharaoh's intercessor, Moses, and the forbearance that God had with the nation of Egypt. And yet, when we look at the forbearance, we are also studying the power of our God of more over the gods of Egypt. You know, when I was a little girl, I studied these plagues for a long time, and we teach our children to sing the songs.

He turned water to blood, frogs and lice. Don't forget those dirty old flies, murrain of the cattle boils and hail Locust fill the land when the darkness fell and the Pharaoh announced the death of the firstborn. Listen to that. I can even get it down that deep in my throat this early in the morning. But we have taught those plagues to our children for a long time.

I think without really making an emphasis that our God of more here was showing not just his forbearance, but his great, great power over the idolatrous gods of Egypt. And I want to take just a little bit of time in our dig a bits this month to talk about how that those plagues were direct assaults and actually crushing death sentences on the idols that the Egyptians thought

indeed were so powerful. So the first plague was water to blood, and we usually just say water to blood, but we don't think about that it was the life sustenance the Nile that was the lifeblood, really, of the nation of Egypt that was being attacked by God when this water was turned to blood. I wrote something about this many years ago, and in fact, we actually studied each one of these plagues in 2013.

We studied each one of these plagues and how that each plague attacked a different idol a different or maybe not even idol, but a part of nature that was worshiped at least, and that is an idol. So we studied each one of these plagues and how that God assaulted an idolatrous form in each one of these plagues of Egypt in a different lady

In 2013, a different one of our diggers wrote about each one of these plagues, and we shared those in that PDF file can still be found with a simple search in the blog. And if you want to download that, you are welcome to do that. But we are going to cover some of those in our dig a bits this month because it is so relevant to this chapter.

And how that God, even in his forbearance, was also showing his power. And I want us to notice that in his forbearance with us today. He's also showing his power. So plague number one, water to blood. And I'm going to read some of a little bit of this treatise that was written in 2013 about water to blood, because I wrote it myself.

And so I don't feel bad about sharing it on the podcast here. In the language art that we call literature, personification makes a tree a giving entity. It can make a house a living worker, or it can make a pin and an informant. Maybe the Nile River is one of the most personified entities in all of ancient literature.

Herodotus called Egypt the gift of the Nile. Egypt was indeed quickened and sustained by the fertility that was provided by the Nile. We can best see this by flying over the region. Even today, the building and the bustle all happens within just a few miles from the shorelines on either side of the Nile, and it lies in deep contrast to the lifeless desert regions that seem to just go on forever, as the Nile's gift is usable and self perpetuating only in the immediate area of her banks.

It was the Nile that produced those seven years of plenty that Joseph predicted. And of course, it was that same Nile that made the famine. But it was God who was ultimately in charge of the flood or famine, and it was God who gave the word to Joseph, that word that exalted him as God's tool to the second seat of the throne.

And it is no wonder that the Nile is what God chose the color crimson, and to poison with blood. In the first blockbuster plague on the Pharaoh in Egypt. In the days of Let My People Go, that was a campaign of Moses at the very hand of Jehovah, the source of their food, their dates, their bread, their wine, their figs, their melons, their beer and water for beasts was suddenly and humanly, irrevocably turned to blood.

I wonder what DNA was in that blood. What disease, what smell, what stench? You know, I wonder what child was bathing in the water and whose cows were drinking it, and who was watching an irrigation ditch when it suddenly went crimson and thickened. I wonder who was on a boat rowing to ancient Roda when that rowing oar came up bloody?

I wonder who caught the first fish that was covered with blood. Imagine those screams and imagine the attempts to bathe those crying children to get rid of that stench on their small bodies. Imagine the thirst as stored water began to be consumed. Just imagine. The Egyptians measured their lives by the movement of the sun and the flow of the Nile.

Their god Ray symbolized the Nile's cycle, and that goddess was pictured as being transported across the sky in a boat and through the underworld in a bark. While Osiris was closely associated with the Nile, it's Hapi who is most associated today as having been the supreme god of the Nile is a fat god representing the abundance of the Nile.

His symbol is the papyrus plant, a hugely important plant in ancient times, having been used as a writing instrument and of course, as the material on which the written word was passed along. Do you think God had a plan in mind when he attacked the Nile? It was known as the life's blood of Egypt.

But God was making sure here that they knew it could, at his mere whim, through the rod of Moses, be the death's blood of Egypt. He is the God of imaginably more. And what Egyptian thought that that was going to happen to their god, the Nile River. Then plague number two was frogs. Deidra Miller wrote about that 12 years ago now as one of our diggers, and she's still digging along today.

And she told us that to be unable to bear a child goes to the core of being a woman. And we know that even in ancient times, from studying our Bibles. But apparently this issue was also among the Egyptian women, but not with the Israelites as they were dwelling in Goshen. Women who experienced infertility will try anything, and the Egyptian people went as far as to have a goddess of fertility.

Egyptian hieroglyphs of the tadpole– remember the tadpole is the developing frog, and that tadpole stood for the number. Now remember hieroglyphics was picture writing in Egypt, and the symbol that was the symbol of the number. The symbol for the number 100,000 was a tadpole. So when you saw a tadpole, you knew that was 100,000. So that amphibian, tadpole or frog also came to symbolize fruitfulness and abundance of coming life.

And Heqet was a female deity with the head of a frog, a goddess with the head of a frog showing her connection with water, and particularly with the later stages of labor. This goddess was often associated with midwives, but there were midwives. Exodus. Women, remember, who obey God were blessed and mentioned by name in the Bible. The Egyptians loved frogs.

There was a law against killing them, and frogs were sacred to them. So maybe the threat of a plague of frogs wasn't something that Pharaoh was all that concerned about. I like knowing that I have a frog living in my flower garden. Deidra says she likes hearing the spring frogs croaking by the streams, but none of us can imagine living even one hour with what the Egyptian people had to deal with, Deidra says.

Can you picture waking up in the morning and seeing frogs coming out of the river in abundance? Can you even imagine going to bake your morning bread and you find frogs in your kneading bowl and in your oven? These frogs kept coming up out of the river, and there surely had to be a bit of wildness hysteria among the people.

Exodus eight three and four– the river shall bring forth frogs abundantly, which are going to go up and come into your house, in your bedroom, on your kneading bowls, and the frogs are going to come up on you, on your people, and on your servants. These frogs were everywhere from the servants all the way up to the king's throne, the palace.

No where could anyone go to get away from them. The noise of the croaking would have to have been deafening. Imagine them trying to kill the frogs, but finding that with every frog that they even tried to kill, there were ten more. They were being overrun by this revered God that they had a symbol of fertility. The irony–they were praying to this frog, the god of fertility, and all of a sudden the frogs had been more fertile than they could ever, ever have dreamed.

And it was a terror to all of them. So Pharaoh's decision found in Exodus eight verses nine and ten, when he said, tomorrow, let's get rid of the frogs tomorrow. I really don't know what that was about. I do know that there have been lots of sermons about it in recent years, and I like to think about that parallel and analogy for the minds of people today who choose to get rid of their idols.

Well, at a later time, let me get rid of this awful thing that sin is doing to my life. But let me enjoy, living in idolatry for for one more day. Let me procrastinate. I don't know, I don't think that Pharaoh was procrastinating in pleasure, but at any rate, he did put off the riddance of the frogs for one more day.

But finally, when tomorrow came for those Egyptians and the frogs started to die from their houses in their fields, they also had to start the cleanup. Imagine that disgusting, stinking mess. God changed the frog, the sign of life and fertility into death and decay. For those people showing his power over the very gods they worshiped and showing that power specifically over each god with each plague.

Psalm 113, verse nine shows us that he is in truth, the God of fertility. He grants the barren woman at home like a joyful mother of children. Deidra Miller, I know, with the help of Apologetics Press and some other sources, wrote an excellent article. And again, I would encourage you to find these articles about the direct attack of God through the plague, showing his power, his more.

I would urge you to find those, by the way that I found them this morning was just by putting the ten plagues in a search bar on the Colley house, and you can find them easily. I will link you to those articles, but we will also be thinking about them together as we verbally do our dig a bits this month.

I hope you have a great month studying our God of More. Thank you for listening.