

		Opening Prayer
		Read Exodus 8:1-4
01	Exodus 8:1-4	¹ Then the LORD said to Moses, “Go in to Pharaoh and say to him, ‘Thus says the LORD, “Let my people go, that they may serve me. ² But if you refuse to let them go, behold, I will plague all your country with frogs. ³ The Nile shall swarm with frogs that shall come up into your house and into your bedroom and on your bed and into the houses of your servants and your people, and into your ovens and your kneading bowls. ⁴ The frogs shall come up on you and on your people and on all your servants.’””
		Before we “jump” into this second of the ten plagues God brought upon Pharaoh and the people of Egypt, let’s step back and look at the larger narrative of the Book of Exodus.
		<p>We are witnessing a “birth” in the book of Exodus. It is the birth of a nation. The delivery room is Egypt. The people of God will be “birthed” from Egypt, into the wilderness, finally to a place called Canaan, a land of their own.</p> <p>Births are always exciting. Births are also messy and painful, full of labor pains, and that time called “transition”, then the mother starts to push. Finally, there is that wonderful, transcendent moment when all the pain goes away, and the joy of a new life fills room.</p> <p>We’re not there yet in Exodus. We are back in transition. Labor pains, and we get to push ten times. We pushed once last week. We push three more times this week.</p>
		<p>Refresher: The word “Exodus” means “the Outgoing”, or “the Exit.” The people of Israel are exiting the land of Egypt. They went into Egypt as Jacob’s family of about 75 people. They are emerging from Egypt as a nation of possibly over 2 million people.</p> <p>There are two major themes to the Book of Exodus:</p> <ol style="list-style-type: none"> 1. Redemption 2. Revelation <p>The Book starts Pre-Redemption - with God’ people in slavery in Egypt. That’s the part we are in now. It covers Chapters 1-12.</p> <p>Then God redeems his people. God saves his people. He delivers his people. It is the time of Liberation from Egypt. That happens in Chapters 13 - 18</p> <p>And then God reveals himself. In Chapters 19-40, we get the Law. God shows his people the covenant relationship he will have with them.</p>
		Now last week, in Exodus Chapter 7 we covered the first of the ten plagues. <i>And that plague was...</i> it’s quiz time!
		That’s right. It was when the Nile River was turned to blood. Why was that significant?

		Yes, the Nile River was the primary source of water and commerce for Egypt, but more significantly the people of Egypt worshipped the Nile River and all things associated with it. The first plague was the beginning of judgement on the worship system of Egypt and all of its false gods.
		Today, in Exodus Chapter 8, we will study three more plagues. Frogs, Gnats, and Flies (Oh my!) These will not be pleasant things to dwell upon, and would have been even more unpleasant if you had been an Egyptian in the time of Moses.
		Now these plagues, as you remember, are answering a question that Pharaoh asked. Pharaoh said, <i>"Who is the Lord, that I should obey him?"</i> After all, Moses and Aaron came before Pharaoh and declared, <i>"YHWH, the God of the Israelites commands you to let his people go."</i> And Pharaoh retorted <i>"Who is the Lord?"</i> And so God is very clearly going to answer his question. He is going to introduce himself through a series of unmistakable, attention-getting plagues. The first one we saw last week. The next three we see this morning. Plague #2. Frogs.
01	Exodus 8:1-4	¹ Then the LORD said to Moses, "Go in to Pharaoh and say to him, 'Thus says the LORD, "Let my people go, that they may serve me." Notice God said "My People" . Not "the people." Not "those people." He says MY PEOPLE. Notice how Go identifies Himself with his chosen people. "Let my people go!" ² But if you refuse to let them go, behold, I will plague all your country with frogs. ³ The Nile shall swarm with frogs (The KJV and some other translations read, <i>"the river shall bring forth frogs abundantly."</i> Jesus promises those that follow him abundant life. However, God promises those who follow the false gods of Egypt abundant frogs rather than abundant life.
01	Exodus 8:1-4	³ The Nile shall swarm with frogs that shall come up into your house and into your bedroom and on your bed and into the houses of your servants and your people, and into your ovens and your kneading bowls. ⁴ The frogs shall come up on you and on your people and on all your servants.'""
		You might say the LORD and Moses are having a "riveting" conversation. In Egypt, one of the most beautiful temples for worship was a temple given to the ugliest goddess in Egypt. That was the frog goddess "Heqet." Now she was depicted as having the body of a woman and the head of a frog. She was thought to be the wife of another god of the Nile we mentioned last week, "Khnum." Part of the Egyptian creation story goes like this: Khnum married Heqet, the frog goddess. According to Egyptian legend, It was Khnum who fashioned man out of the dust of the earth on his potter's wheel. He took dust, added water, made clay and fashioned man on a potter's wheel.

		<p>Then he gave that clay statue to Heqet, his wife. She breathed into the nostrils of that clay statue, and it came to life. And so life upon the earth came to be, so the story goes.</p> <p>Understanding these Egyptian mythologies helps us understand the specificity of God's plagues upon Egypt as specific judgements on the false gods and goddesses of Egypt.</p> <p>Heqet was the goddess of fertility and resurrection. So, when babies were born, she was thought, according to the Egyptians, to be present helping the women during childbirth.</p> <p>Also, did you know that it was an offense to kill a frog in ancient Egypt? There were certain animals that were considered so sacred, sort of like in India with cows. To kill certain animals in Egypt was punishable by death. If you killed a frog, even accidentally, it was a capital offense. You, yourself could be killed for such a transgression. This second plague is attacking that part of the Egyptian worship system which revered Heqet.</p>
02	Exodus 8:5-6	<p>⁵And the LORD said to Moses, "Say to Aaron, Stretch out your hand with your staff over the rivers, over the canals and over the pools, and make frogs come up on the land of Egypt!" ⁶So Aaron stretched out his hand over the waters of Egypt, (you might say "he hopped right to it!") and the frogs came up and covered the land of Egypt.</p>
		<p>As I see it, plague #1 and plague #2 are related. If you remember last week, I mentioned the god of the Nile named "Hapi." Do you remember that name? Hapi in many Egyptian Hieroglyphics was depicted as holding a frog. And out of the frog's mouth were issuing streams of abundance, streams of life. The Egyptians called them streams of nourishment.</p>
		<p>Hapi, the god of the Nile was considered to oversee the alluvial plains adjacent to the Nile. The sediment the Nile River leaves after flood season enriches the soil and makes it fertile. It's great for crops.</p> <p>So Hapi oversees the agricultural fields in the alluvial plains near the Nile while holding this frog. And out of the frog's mouth came nourishment.</p>
		<p>So here is the judgement: Instead of nourishment, the frogs are now a nuisance in the land of Egypt. They are not providing nourishment. They are simply a nuisance. They are everywhere.</p>
		<p>And something else: The Egyptians were superstitious. So if you were an Egyptian living thousands of years ago, walking along a path, and you would see an isolated frog...it was a "good omen." To actually have a frog around was a good thing. Some people today are superstitious and they see a certain bird, (My wife gets this way when a cardinal lands on our bird feeder) and say "That's a sign!" People are still somewhat superstitious.</p> <p>The Egyptians were back then when they saw a frog. But you can have too much of a good thing.</p>
		<p>Imagine coming home from work in your chariot, and there is a frog-fest around all the streets of Cairo. Everywhere you go, "squish, squish, squish." You can't avoid a frog because there are so many of them.</p>

		<p>You come home at night, open the fridge, and there's frogs in your yogurt. You reach for a loaf of bread and there are frogs sitting on the bread. Frogs in the cupboard. Frogs in the closet.</p> <p>You slip into your nice warm bed, because you are tired after a long day at work, and there are cold, slimey, slippery frogs between the sheets.</p> <p>It was a plague of too many frogs. Frog overload. Frogs everywhere.</p>
03	Exodus 8:7	<p>⁷But the magicians did the same by their secret arts and made frogs come up on the land of Egypt.</p>
		<p>It's Deja-Vu all over again. That's just great. What do we need most when there is an overabundance of frogs? More frogs!</p> <p>Remember last time, just like with the Nile River turned to blood, the magicians, using their enchantments, made more water turn to blood rather than make the water clean.</p> <p>So this time, Moses and Aaron start a frog fest in Egypt, and the only thing the magicians can do is imitate, replicate...not eradicate the plague of frogs. They cannot take it away,</p> <p>As we will see later, Pharaoh begs Moses to talk to God and stop this plague. With these magicians, we have an example of a counterfeit. Whenever there is a counterfeit, there is an important concept to consider. A counterfeit does not disprove the genuine. Instead, a counterfeit proves that something genuine exists.</p> <p>We have a counterfeit sign, miracle or wonder, by whatever means it was done. All this does is authenticates that there is, in fact, an original. A real miracle. An authentic miracle.</p>
03	Exodus 8:8-9	<p>⁸Then Pharaoh called Moses and Aaron and said, "Plead with the LORD to take away the frogs from me and from my people, and I will let the people go to sacrifice to the LORD." (Sounds like Pharaoh may have had enough, doesn't it? No. Not really) ⁹Moses said to Pharaoh, "Be pleased to command me when I am to plead for you and for your servants and for your people, that the frogs be cut off from you and your houses and be left only in the Nile."</p>
		<p>First of all, notice how polite Moses is. "<i>Be pleased to command me.</i>" Pharaoh, I'd like to give you the honor of making a key decision. Tell me when you want me to pray to remove the frogs.</p> <p>Even in judgement, Moses is polite. Now take a lesson from that, Christians, because sometimes, we can get a tad bit arrogant around unbelievers. We can "put on an attitude" when we are around those people who are under God's judgement. We drive them away because we are not polite.</p>
04	1 Peter 3:15	<p>but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect,</p>
		<p>That's the approach that Moses takes here.</p>

		<p>Notice that Moses is telling Pharoah to give him the time that he wants the frogs to go away.</p> <p>Why is he doing this? Simply to show Pharoah that the one true God, YHWH is superintending this miraculous event. "Look, Pharoah, you say 'when', and I will talk to God about it." Because YHWH is in charge of every part of his creation, including Egypt, which you think you are the sovereign ruler and deity in control. And you are wrong. You can't control this, your magicians can't control this. You say when you want this plague to stop, and God will make it so.</p> <p>Now, we have, arguably, the most amazing answer ever given in scripture. Now if you were Pharoah of Egypt, and you had this plague going on, some crazy thing like this happening in your land. And somebody said, "OK, when do you want this to stop?" The answer most people would give is "Now". "Immediately". "Get rid of these slimey, stupid frogs." "Do it now."</p> <p>But what does Pharoah say?</p>
05	Exodus 8:10	<p>¹⁰ And he said, "Tomorrow."</p>
		<p>Hello!? Tomorrow?</p> <p>These frogs had become troublesome. But obviously, it was nothing Pharoah couldn't live with. Let's spend one more night with the frogs.</p> <p>It's an interesting, amazing answer. <i>"When do you want this bad stuff to stop?" "Tomorrow."</i></p>
		<p>You know what. Sin is just like that. Sin is exactly like that.</p> <p><i>"So, when do you want to get rid of this mess?" "When do you want to get that bad stuff, that addiction, that anger, out of your life?" "When do you want to stop doing that destructive behavior, that bad, nasty, sinful habit?"</i></p> <p>"Tomorrow." Just go one more night.</p> <p>You know, no one wakes up in the morning and decides, <i>"I think I will become one of the 12.4 million American alcoholics today. I'm going to take this drink and hope it will lead to a lifetime of addiction to alcohol."</i> It never happens that way. They take a drink and have a pleasurable experience. It might lead to another drink. Might lead to yet another drink. Might lead to a habit, that leads to a lifestyle. It becomes something that is hard to break free from. It can enslave a person. Whether it is alcohol, or drugs, or pornography or anger, there are lots of things that can enslave a person.</p> <p>What we find is that many people caught in these habits will say, <i>"Oh, it's really not a problem. I can stop anytime I want."</i></p> <p><i>"In fact, I'm going to stop tomorrow."</i></p> <p>And then they wake up one day, and they discover their whole life is filled with frogs. They are in the closet, on the table, in the bed, everywhere. Their whole life is consumed, with their particular breed of frog. And it is controlling them. It is nothing they ever signed up for.</p>

		<p>So here's my question. There are over 6,000 species of frogs in the world. What is the species of frog in your life that God is saying you. That God is saying to each one of us, <i>"Get rid of it. Now!" "Leave it behind, Now!"</i></p> <p>Don't say <i>"OK, that's a good idea. I'll do it tomorrow."</i></p> <p>But God is saying, <i>"By my grace and strength, it can be this morning."</i></p> <p>In a few minutes, we are going to celebrate the Lord's supper, and we will remind ourselves that Jesus died on the cross for our sins. He shed his blood for us. To redeem us. To restore us. To make us whole.</p> <p>As you prepare your heart for the Lord's supper, remember what Paul wrote to the Corinthians:</p>
06	1 Corinthians 11:28	<p>Let a person examine himself, then, and so eat of the bread and drink of the cup.</p>
		<p>If you are living with frogs this morning, bring them to the cross as we remember the sacrifice Jesus made for us. Don't wait for tomorrow.</p>
		<p>There is more in Exodus 8, verse 10, but I wanted to camp on the word "tomorrow" just a bit before we went there. Let's go there now.</p>
07	Exodus 8:10-14	<p>¹⁰And he said, "Tomorrow." Moses said, "Be it as you say, so that you may know that there is no one like the LORD our God. ¹¹The frogs shall go away from you and your houses and your servants and your people. They shall be left only in the Nile." ¹²So Moses and Aaron went out from Pharaoh, and Moses cried to the LORD about the frogs, as he had agreed with Pharaoh. ¹³And the LORD did according to the word of Moses. The frogs died out in the houses, the courtyards, and the fields. ¹⁴And they gathered them together in heaps, and the land stank.</p>
		<p>To make matters worse, not only do they have frogs. They have dead frogs. It is hard to imagine what this was like. Think of a dead fish smell. We bought some rockfish at Basha's a few days ago, and the man at the meat counter wrapped it in a tissue paper, and put in a plastic bag and then wrapped it again in waxed paper that he sealed tight with tape, then wrapped the whole package in plastic wrap. He said that he knew the traffic on Cook's Hill was heavy and he didn't want the fish to stink up our car before we got home. Man, if fish goes bad, it is rank.</p> <p>Piles and piles of dead frogs. Heaps of dead gods "Heqet". It may be an understatement for scripture to say the land stank. It's everywhere. Stinking. Smelly. Putrefying.</p>
06	Exodus 8: 15	<p>¹⁵But when Pharaoh saw that there was a respite, he hardened his heart and would not listen to them, as the LORD had said.</p>
		<p>Well, doesn't that sound familiar?</p> <p>How many times have you seen someone under duress, or when you yourself have been under duress, and say <i>"Oh, if it will just go away! I will do anything."</i> And then when relief comes, it's like <i>"Did I say that? I don't remember saying that."</i> <i>"Whatever."</i></p>

		When relief comes, it is human nature to forget the vow, or the promise made. So that's the second plague. Now, let's look at the third plague.
07	Exodus 8:16-17	¹⁶ Then the LORD said to Moses, "Say to Aaron, 'Stretch out your staff and strike the dust of the earth, so that it may become gnats in all the land of Egypt.'" ¹⁷ And they did so. Aaron stretched out his hand with his staff and struck the dust of the earth, and there were gnats on man and beast. All the dust of the earth became gnats in all the land of Egypt.
		<p>One of the gods the Egyptians worshipped was the earth god. His name was "Geb" Geb, the earth god, according to Egyptian theology, reported to the god Osiris, who we mentioned last week.</p> <p>Among other things, Osiris was the keeper of the afterlife in Egypt. Geb reported the state of the earth for harvest to Osiris on a regular basis. Egyptians worshipped Geb the earth god.</p> <p>Now, here is a quote from a 19th Century travel journal of someone visiting Egypt not too long ago:</p> <p><i>"I noticed that the sand appeared to be in motion. Close inspection revealed that the surface of the ground was a moving mass of minute ticks. Thousands of which were crawling up my legs. I beat a hasty retreat, pondering the words of the scriptures, "the dust of the land became lice throughout all the land of Egypt."</i></p>
		Nasty plague. Was it lice? Or was it gnats? The King James Version says "lice" Most modern translations take the Hebrew word "Keneen", which is a general word for all sorts of little bugs and translate it "gnats".
		<p>This is a very important distinction: gnats vs. lice. Gnats were considered to be an impurity, a defiling of any Egyptian Temple. If they were overrun with gnats, it was an insult to the Egyptian gods and goddesses.</p> <p>And that's probably what it was, these gnats.</p>
		<p>Keil and Deilich, two German commentators write this:</p> <p><i>"There is a species of gnats so small as to be hardly visible to the human eye, but with a sting which according to Origin, (a Church father who lived in Egypt) causes a most painful irritation to the skin. They even creep into the eyes, and the nose. After the harvest they rise in great swarms from the inundated rice fields."</i></p> <p>So just try to picture it. Down your neck. Up your legs. In your nostrils. In your ears. "Twizzing" around and biting. What a plague this is.</p> <p>The bugs were all over the land.</p>
08	Exodus 8:18-19	¹⁸ The magicians tried by their secret arts to produce gnats, but they could not. (This is the first time this happens. Up to this point, the magicians could replicate, but not eradicate. Now they can't even replicate.) So there were gnats on man and beast. ¹⁹ Then the magicians said to Pharaoh, "This is the finger of God." But Pharaoh's heart was hardened, and he would not listen to them, as the LORD had said.

		<p>I would not want to hang around Egypt with these gnats.</p> <p>The Egyptian priests were known for their physical purity. The word for “priest” in ancient Egyptian was “Uab”. It meant “the pure ones”.</p> <ul style="list-style-type: none"> • The priests shaved their entire body, from head to toe. Every hair. • They bathed in water frequently during the day • They wore linen garments • Physical purity was of utmost importance for them. <p>This plague was something they could not control. To have this kind of a plague on the body of an Egyptian priest, of an “Uab”, a pure one – was an indication that the priest’s prayers had become ineffective to the pantheon of Egyptian gods. Isn’t that interesting? And so that’s why these magicians said, “This is the finger of God.” We can’t even replicate it.</p> <p>If I were Pharaoh, I would say, “<i>You, even tried to do that? Incredible.</i>”</p> <p>But none the less, they tried. They couldn’t do it, and so they said, “This is the finger of God.”</p> <p>There is a distinction. In the Hebrew, it says “this is the finger of Elohim”. Not the finger of YHWH. The magicians are not being specific. Remember Moses has always told Pharaoh that YHWH has said this. This is the one true God, YHWH, the God of the Hebrews. The magicians are saying this the finger of Elohim (Plural) “the Gods.” They are acknowledging this comes from a supernatural source above and beyond their knowledge, ability and worship system; but they are not acknowledging YHWH yet. A very important distinction.</p> <p>Another thing, this term, “The finger of God” appears at other times in the Bible. Either in story form or in exact verbiage.</p> <ul style="list-style-type: none"> • Let’s fast forward to the book of Daniel, in the court of Belteshazzar, because a man’s hand is writing on a wall...MENE, MENE, TEKEL and PARSIN “<i>You have been weighed in the balance and found wanting</i>”. It was the finger of God writing a message out to the King. • Or, how about Jesus when he wrote on the ground when the Jews were trying to stone the woman caught in adultery. The finger of God was writing on the ground. • And then Jesus even used this exact language, when he said in the New Testament, “<i>If I cast out demons with the finger of God, then the kingdom of God has come upon you.</i>” Luke 11:20 <p>The Finger of God in the Old Testament, and the Finger of God in the New Testament. This miracle was designed to “show up” the false gods of Egypt.</p> <p>And now, plague #4</p>
09	Exodus 8: 20-24	<p>²⁰ Then the LORD said to Moses, “Rise up early in the morning and present yourself to Pharaoh, as he goes out to the water, and say to him, ‘Thus says the LORD, “Let my people go, that they may serve me.</p>

		<p>²¹ Or else, if you will not let my people go, behold, I will send swarms of flies on you and your servants and your people, and into your houses. And the houses of the Egyptians shall be filled with swarms of flies, and also the ground on which they stand. ²² But on that day I will set apart the land of Goshen, where my people dwell, so that no swarms of flies shall be there, that you may know that I am the LORD in the midst of the earth. ²³ Thus I will put a division between my people and your people. Tomorrow this sign shall happen.””” ²⁴ And the LORD did so. There came great swarms of flies into the house of Pharaoh and into his servants’ houses. Throughout all the land of Egypt the land was ruined by the swarms of flies.</p>
		<p>Here is Pharaoh in his daily ritual again, worshipping at the Nile. Moses comes to Pharaoh, still on point, with “<i>Thus says the LORD, ‘Let my people go!’</i>” Then he adds an “<i>or else.</i>” Or else what, Moses? Or else flies. Lots of flies. Again, the original Hebrew word used here is somewhat non-specific. The Egyptians regarded the fly as the manifestation of a god named “Uatchit”.</p>
		<p>This god was known by other cultures in the region as “Belezebub,” the Lord of the Flies. Two ancient names for the same false deity. That’s one possibility. Other commentators believe the original Hebrew text more properly refers to the scarab beetle, that appears on tombs throughout Egypt and was a symbol in the Egyptian religion of eternal life. But that is not really the important part of this text.</p> <p>In this plague, God makes a clear distinction. This plague only applies to the Egyptians. The land of Goshen, where the Hebrews live is set apart. Note verse 23: “<i>Thus I will put a division between my people and your people.</i>” Here, God promises to make a distinction in judgement.</p> <p>In the future, there is a coming judgement upon the earth we studied not long ago in Revelation Chapters 16-19. Judgement after Judgement after Judgement comes upon the entire earth. And there is something you need to know about God’s final tribulation and judgement.</p> <p>Now the Bible does say, “In the world you will have tribulation”. We know that both believers and unbelievers have their share of hard times as well as good times. Diseases as well as health. Jesus said the sun and rain will fall on the just and unjust alike. We know that this is part of all mankind living in a sinful, fallen world.</p> <p>But, when it comes to final judgement from the Lord, mark verse 23, and know that the Lord makes a distinction between his people and the reprobate people who ultimately follow Pharaoh (a “type” of Satan). Last Monday evening in Men’s Bible Study, we also considered this verse:</p>
10	2 Peter 2:9	<p>the Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment,</p>
		<p>God knows how to keep his people from tribulation during judgement. He did it for the Jews in Egypt and he will do it for Christian believers in the future. Now with this 4th plague, God has Pharaoh’s attention.</p>

11	Exodus 8:25	²⁵ Then Pharaoh called Moses and Aaron and said, “Go, sacrifice to your God within the land.”
		Initially, it sounds like Pharaoh is relenting, but notice the qualifier “within the land”. Pharaoh says, “OK, Go worship God, but don’t cross the street. Don’t leave Egypt.” This is called “compromise.” Satan is great at negotiating compromise. It’s like Satan says to a new believer, “Go ahead and be a Christian, but keep some of those old habits. That’s just who you are.” He wants you to compromise.
10	Exodus 8:26-28	²⁵ Then Pharaoh called Moses and Aaron and said, “Go, sacrifice to your God within the land.” ²⁶ But Moses said, “It would not be right to do so, for the offerings we shall sacrifice to the LORD our God are an abomination to the Egyptians. If we sacrifice offerings abominable to the Egyptians before their eyes, will they not stone us? ²⁷ We must go three days’ journey into the wilderness and sacrifice to the LORD our God as he tells us.” ²⁸ So Pharaoh said, “I will let you go to sacrifice to the LORD your God in the wilderness; only you must not go very far away. Plead for me.”
		Moses’ response makes perfect sense. The Egyptians worshipped the animals the Hebrews would sacrifice in worship. There would be an uprising from the Egyptians if the Hebrews stayed in the land to worship as God required. Pharaoh gets that, and lets out the leash. But there is still a leash. “Don’t go too far.” ...and Moses, please ask God to get rid of the flies
11	Exodus 8:29-32	²⁹ Then Moses said, “Behold, I am going out from you and I will plead with the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, tomorrow. Only let not Pharaoh cheat again by not letting the people go to sacrifice to the LORD.” ³⁰ So Moses went out from Pharaoh and prayed to the LORD. ³¹ And the LORD did as Moses asked, and removed the swarms of flies from Pharaoh, from his servants, and from his people; not one remained. ³² But Pharaoh hardened his heart this time also, and did not let the people go.
		So, Moses prayed, and God sent the flies away. Every single fly. That is unmistakably an act of God. But Pharaoh’s heart remained hard.
		As we prepare our hearts for the Lord’s table, let’s make sure our hearts are not like Pharaoh’s. Let’s not spend one more night with the frogs.