



Date: 4-14-2024

Scripture: Exodus 8

Sermon Title: One More Night With Frogs

The Plague of Frogs

Exodus 8.1-15 (LSB)

1 Then Yahweh said to Moses, "Come to Pharaoh and say to him, 'Thus says Yahweh, "Let My people go, that they may serve Me. 2 "But if you refuse to let [them] go, behold, I will smite your whole territory with frogs. 3 "And the Nile will swarm with frogs, and they will go up and come into your house and into your bedroom and on your bed and into the houses of your servants and on your people and into your ovens and into your kneading bowls. 4 "So the frogs will come up on you and on your people and on all your servants.'"" 5 Then Yahweh said to Moses, "Say to Aaron, 'Stretch out your hand with your staff over the rivers, over the streams and over the pools, and cause the frogs to come up on the land of Egypt.'" 6 So 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 the same with their secret arts; they caused the frogs to come up on the land of Egypt. 8 Then Pharaoh called for Moses and Aaron and said, "Entreat Yahweh that He may cause the frogs to depart from me and from my people; and I will let the people go, that they may sacrifice to Yahweh." 9 And Moses said to Pharaoh, "May the honor be yours to tell me: when shall I entreat for you and for your servants and for your people, that the frogs be cut off from you

and your houses, [that] they may remain only in the Nile?" 10 Then he said, "Tomorrow." So he said, "[May it be] according to your word, that you may know that there is no one like Yahweh our God. 11 "And the frogs will depart from you and your houses and your servants and your people; they will remain only in the Nile." 12 Then Moses and Aaron went out from Pharaoh, and Moses cried out to Yahweh concerning the frogs which He had set upon Pharaoh. 13 So Yahweh did according to the word of Moses, and the frogs died out of the houses, the courts, and the fields. 14 So they piled them in heaps, and the land became foul. 15 Then Pharaoh saw that there was relief, and he hardened his heart with firmness and did not listen to them, as Yahweh had spoken.

8.1-4(LSB)

A. God starts with a warning.

8. 5-7 (LSB)

B. Deceptive Power

8.8-11(LSB)

C. The Illusion of Control.

8.12-15(LSB)

D. The Power of Obedience.

1. _____ is the first step in a relationship with the Lord.

The Plague of Gnats

Exodus 8.16-19 (LSB)

16 Then Yahweh said to Moses, "Say to Aaron, 'Stretch out your staff and strike the dust of the earth, that it may become gnats through all the land of Egypt.'" 17 And they did so; and 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 through all the land of Egypt. 18 Then the magicians did the same with their secret arts in order to bring forth gnats, but they could not; so there were gnats on man and beast. 19 And the magicians said to Pharaoh, "This is the finger of God." But Pharaoh's heart was hardened with strength, and he did not listen to them, as Yahweh had spoken.

8.16-17 (LSB)

A. No more warnings.

8.18-19 (LSB)

B. The limitations of the Illusion of Control.

2. _____ is required to have a relationship with the Lord.

The Plague of Flies

Exodus 8.20-32 (LSB)

20 And Yahweh said to Moses, "Rise early in the morning and stand before Pharaoh as he comes out to the water, and you shall say to him, 'Thus

says Yahweh, "Let My people go, that they may serve Me. 21 "For if you do not let My people go, behold, I will send swarms of flies on you and on your servants and on your people and into your houses; and the houses of the Egyptians will be full of swarms of flies, and also the ground on which they [stand]. 22 "But on that day I will make a distinction for the land of Goshen, where My people are living, so that no swarms of flies will be there, that you may know that I, Yahweh, am in the midst of the land. 23 "And I will put a division between My people and your people. Tomorrow this sign will happen."" 24 Then Yahweh did so. And there came heavy swarms of flies into the house of Pharaoh and the houses of his servants, and the land was laid waste because of the swarms of flies in all the land of Egypt. 25 And Pharaoh called for Moses and Aaron and said, "Go, sacrifice to your God within the land." 26 But Moses said, "It is not right to do so, for we will sacrifice to Yahweh our God what is an abomination to the Egyptians. If we sacrifice what is an abomination to the Egyptians before their eyes, will they not then stone us? 27 "We must go a three days' journey into the wilderness and sacrifice to Yahweh our God as He says to us." 28 And Pharaoh said, "I will let you go, that you may sacrifice to Yahweh your God in the wilderness; only you shall not go very far away. Entreat for me." 29 Then Moses said, "Behold, I am going out from you, and I shall entreat Yahweh that the swarms of flies may depart from Pharaoh, from his servants, and from his people tomorrow; only may Pharaoh not deal deceitfully again in not letting the people go to sacrifice to Yahweh." 30 So Moses went out from Pharaoh and entreated Yahweh. 31 And Yahweh did according to the word of Moses and caused the swarms of flies to depart from Pharaoh, from his servants, and from his people; not one remained. 32 Then Pharaoh hardened his heart with firmness this time also, and he did not let the people go.

8.20-22 (LSB)

A. The Warning

8.23-24 (LSB)

B. God draws a distinction.

8.25-27 (LSB)

C. The Negotiation with God.

8.28-32 (LSB)

D. The Promises Made in Pain.

3. Surrendered People are _____ People.

According to Christian teachers, the essential vice, the utmost evil, is Pride. Unchastity, anger, greed, drunkenness, and all that, are mere flea bites in comparison: it was through Pride that the devil became the devil: Pride leads to every other vice: it is the complete anti-God state of mind..... it is Pride which has been the chief cause of misery in every nation and every family since the world began.

- C.S. Lewis

7 Symptoms of Pride

1. Fault – Finding
2. A Harsh Spirit
3. Superficiality
4. Defensiveness
5. Presumption Before God
6. Attention Seeking
7. Neglecting Others

Proverbs 11:2 (NKJV)

2 When pride comes, then comes shame; But with the humble [is] wisdom.

Life Group Questions:

1. What is a time you were sure that you were right and defended yourself strongly only to be wrong?

Read Exodus Chapter 8 (prior to life group): When you read through the scripture take note of anything interesting, unique, or questions that come to mind when reading. Take some time and dig in deeper in the following areas.

2. Look up other scriptures on Pride. How does the Bible describe pride and its impact on us? Look up scripture on Humility. How does the Bible describe humility and its impact on us?
3. What are the blind spots in life where pride can sneak in? What can we do to help ourselves see our own blind spots? How can we help others?

Pride

Pride refers to an unwarranted attitude of confidence. While pride can have a positive connotation of self-worth or boasting, it is often used

in Scripture to refer to an unhealthy elevated view of one's self, abilities, or possessions.

Concept Summary

In Hebrew, the concept of pride is most often expressed metaphorically with words that literally denote height. The word most frequently used in this way is the noun *גָּוֹן* (*gā'ôn*, "height"); in the majority of cases it refers pejoratively to pride (e.g., Lev 26:19; Isa 11:13), but in some cases it refers to God's "majesty" (e.g., Exod 15:7; Job 37:4; Isa 2:19) and in others to literal height (e.g., Job 38:11; Jer 12:5; Zech 11:3). As this noun shows, pride is often mentioned negatively but can be good when it is rightly directed.

The Septuagint often uses *ὑπερηφάνια* (*hyperēphania*, "arrogance") to render *gā'ôn*. Accordingly, the nt authors sometimes use the same noun or the related adjective *ὑπερήφανος* (*hyperēphanos*, "arrogant") when speaking of pride in a negative sense (e.g., Mark 7:22; Luke 1:51) but use the noun *καύχησις* (*kauchēsis*) when referring to something in a positive or neutral light (Rom 3:27; 2 Cor 7:4; 1 Thess 2:19).

Theological Overview

Many characters throughout Scripture display an attitude of pride. When the prophets speak of Satan's fall (Ezek 28:14–15; Isa 14:12–15), the attitude of pride is involved even though no words for pride are used. King Solomon, who is credited with much of Proverbs, often addresses the dangers of pride and the consequences of destruction (Prov 11:2 [זִדְוֹן, *zādōn*, "presumptuousness"]; Prov 16:18 [גָּוֹן, *gā'ôn*, "pride"]; Prov 18:12 [גָּבַחַ, *gābah*, "to be haughty"]).

In the nt, as in the ot, the concept of pride is often easier to recognize through context than by searching for any one word. During his ministry, Jesus often confronted the pride of the religious leaders of the day (e.g., Luke 14:7–11; 18:9–14), not because they were religious, but because they took solace in their religiosity rather than in God. Paul and other nt writers reinforce the concept by speaking against pride while admonishing believers to live in humility because of the gracious salvation of Christ (1 Cor 1:26–31; 1 John 2:15–17).

While not completely synonymous, other concepts that bear similarities to pride include arrogance, pomp, presumption, conceit, self-satisfaction, boasting, high-mindedness, and haughtiness.

Pr 3:34

Though He scoffs at the scoffers, Yet He gives grace to the humble.

Pr 16:18–19

Pride goes before destruction, And a haughty spirit before stumbling. It is better to be humble in spirit with the lowly Than to divide the spoil with the proud.

Je 9:23–24

Thus says Yahweh, “Let not a wise man boast in his wisdom, and let not the mighty man boast in his might; let not a rich man boast in his riches, but let him who boasts boast in this, that he understands and knows Me, that I am Yahweh who shows lovingkindness, justice, and...

Mt 23:12

“And whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted.

Lk 18:9–14

And He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt: “Two men went up into the temple to pray, one a Pharisee and the other a tax collector. “The Pharisee stood and was praying these things to himself:...

Ro 12:16

by being of the same mind toward one another, not being haughty in mind, but associating with the humble. Do not be wise in your own mind.

Humility

Humility can refer to a state of being—generally lowness in status rank or economic means. In this sense, humility is the opposite of importance or wealth. It can also refer to a virtue that involves a modest self-perception. In this sense, it is the opposite of pride and arrogance.

Concept Summary

In the OT, Hebrew ענה (*‘nh*) carries the basic sense of “to crouch” or “to bend low to the ground”—either to express submissiveness or to metaphorically describe one’s impoverished condition. Some forms of the verb עָנָה (*‘ānâ*) signify being made low or humble by outside forces, while other forms signify humiliating other people. The nouns עָנָו (*‘ānāw*, “bowed, afflicted, humble”) and עֲנָוָה (*‘ānāwâ*, “humility”) refer to humble or meek conditions. There is

also a related adjective אָנִי (*ānî*, “poor, afflicted, humble”), which has a wide range of applications—spiritual, physical, and mental.

Several words in the Greek nt convey the idea of humility or modesty of character. There is a key family of related words: the adjectives ταπεινός (*tapeinos*; “lowly, humble”) and ταπεινόφρων (*tapeinophrōn*; “humble”), the verb ταπεινῶ (*tapeinoō*; “to humble, lower”), and the nouns ταπεινοφροσύνη (*tapeinophrosynē*; “humility”) and ταπείνωσις (*tapeinōsis*, “humiliation”). Most of these terms may carry spiritual or physical connotations. Additionally, when the Greek word μικρός (*micros*, “small, little”) is used in a spiritual sense, it refers to a state of humility.

Theological Overview

In both the ot and nt, humility is important for establishing a proper relationship with God, with others, and with oneself (e.g., Prov 22:4; Jas 4:10). The act of bowing low to the ground expresses submissiveness and thus is associated with the virtue of humility. Humility is often listed with righteousness to portray a more complete image of the essential virtues (e.g., Psa 45:4). Humility before God can be expressed through fasting (Lev 23:29).

The prophet Zechariah presents the coming Messiah King as humble (Zech 9:9; Matt 21:4–5). In the great invitation, Jesus characterizes himself as gentle and humble (*tapeinos*) in order to encourage others to come to him (Matt 11:27–29). Jesus demonstrates his humility by submitting to the Father’s will, especially in the garden of Gethsemane, where he prayed that the Father’s will be done (e.g., Luke 22:40–46). The ultimate act of humility is Christ’s submission to the crucifixion (Phil 2:6–8); his humility serves as an example for every Christian to emulate (Phil 2:1–5).

Humility as a state of being appears in a variety of ways. Individuals or nations may be humbled or afflicted by God as a punishment for sin (e.g., Deut 8:2; 1 Kgs 8:35) or as an encouragement for spiritual development (Psa 119:71). Humility may involve unfavorable conditions characterized by afflictions (Psa 119:107), poverty (Jas 1:9), or even imprisonment (Judg 16:5–19). Humility therefore has both positive and negative connotations. On one hand, a humble spirit produced by divine action, by one’s initiative, or by another’s action may be a profitable and enriching condition, but on the other hand, consequences that one may experience by oppressive powers, by the sinful actions of others, or by difficult social conditions may be more humiliating than helpful.

Ps 131:1

O Yahweh, my heart is not exalted, and my eyes are not raised high; And I do not involve myself in great matters, Or in matters too marvelous for me.

Is 53:7–8

He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth. By oppression and judgment He was taken away; And as for His generation, who considered...

Is 57:15

For thus says the One high and lifted up Who dwells forever, whose name is Holy, "I dwell *on* a high and holy place, And *also* with the crushed and lowly of spirit In order to revive the spirit of the lowly And to revive the heart of the crushed.

Mic 6:8

He has told you, O man, what is good; And what does Yahweh require of you But to do justice, to love lovingkindness, And to walk humbly with your God?

Mt 11:29

"Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls.

Php 2:3–11

doing nothing from selfish ambition or vain glory, but with humility of mind regarding one another as more important than yourselves, not *merely* looking out for your own personal interests, but also for the interests of others. Have this *way of thinking* in yourselves...

Jas 4:10

Humble yourselves in the presence of the Lord, and He will exalt you.