

[Wednesday, August 17, 2016] Exodus Series, Exodus chapter 14, verses 1-12 – Craig Thurman

The LORD delivered the children of Israel from Egyptian bondage and death. Egypt lay in ruins. The fields are empty, the trees are bare and broken, much of the livestock died. But Egypt has a final destruction to endure and it will never rise to its previous glory again to threaten the people of God as they did before, though Egypt's presence continues along with Israel.

Like Israel, who was being delivered from the dominion of Pharaoh and the Egyptians based on the blood of the flock animal, we *are* delivered from the dominion of sin by the blood of Christ. As we shall see, Egypt continues as a viable entity subsequent to this time, but its previous glory is never attained so that they might subdue Israel again. And we, being delivered from the dominion of sin continue to this day with its presence, but we never under its dominion as before.

In our reading in the last lesson we saw that God's *led* (בָּרַב, sabab, circulated) his elect nation through the wilderness and they went up *harnessed* (חָמָשִׁים, chamu-shim, *armed*. [Ex.13.18]) And in what way were they armed? The LORD was their defense. As they went out they dwelt in booth at Succoth. These booths were temporary dwelling places usually for cattle, but perhaps now for them. They went onward and pitched in Etham (where all previous ties and relationships to Egypt had been severed; Etham means fatherless or orphans), in the *edge* or border of the wilderness. In a type this is the child of God who has come to Christ in the conversion experience and sees only Him. As the LORD *went* before them daily in the cloudy or fiery Pillar, He enlightens the child of God in the way that he should go. They are being led to the Red Sea, which by the Word of God is likened to believer's baptism. (1Co.10.2) There is no returning to the former manner of life.

Heb 10:32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions ...

Eph.4.22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts ...

that ... put off, ἀποθέσθαι, aor. infin. mid. of ἀποτίθημι, KJV, to lay down, cast off, put off, put away, lay aside, lay apart ... from yourselves.

2Pe 3:11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,
12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?
13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

They desired a better country.

Heb 11:15 And truly, if they had been mindful of that country **from whence they came out**, they might have had opportunity to have returned.
16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

In chapter 14 there is the first of twenty-one murmurings by Israel against the LORD (vss.11, 12), the crossing of the Red Sea, and the ultimate destruction of Pharaoh and his army. Now we shall consider verses 1-12.

Chapter 14.1-12

1 ¶ And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they turn and encamp
turn again pitch

that they turn, וַיָּשׁוּבוּ, Qal fut. 3ppl. masc. of שׁוּב; KJV, Ge.15.16, come again; Ge. 3.19; 8.3; 22.19, return, Lev.13.16, turn again; et al.

encamp, וַיִּחַנּוּ, 3ppl. masc. Qal fut. of חָנָה; KJV, pitch, encamp, dwell, abide.

לְפָנַי
before Pihahiroth,

This trek might appear to be *back*, and it provides a good example of conversion; a turning to the way of the LORD. There in the edge of the wilderness is Israel, between the old and the new manners of life. Egypt sees Israel as overcome, confused and hesitant in their journey, when in reality it is Egypt who is confused and unknowing about what it is that the LORD is doing. In the salvation of the people of God the LORD confounds His enemies and brings about their complete destruction. **Nu.33.7 (below), and turned again.**

Verse 3, Pharaoh will say, *They are entangled in the land, the wilderness hath shut them in.* (In reality, it is Pharaoh and his mighty army which is one *entangled* in the snare of the LORD.)

Pihahiroth, פִּי הַחֵירוֹת; there is nothing which helps us determine what this place-name is derived from. Perhaps this lack of information *is* information: mysterious; the unknown, unrevealed.

לְפָנָי

between Migdol and the sea, over against Baalzephon:

before

lit. to [its] face

Migdol, מִגְדֹּל, from גָּדַל, *to waxen great, magnify, promote, advance.*

Baal-Zephon, בַּעַל־צִפּוֹן, בַּעַל, *to have dominion, possess, lord;* צִפּוֹן, root צָפַן, *to conceal or hide [a treasure, place].*

בְּחָוֶה

before it shall ye encamp by the sea.

against it shall ye pitch by the sea

before it, בְּחָוֶה, adverb, בָּחַ, w/3ps. masc.; only twice, Ez.46.9, *over against it.*

encamped, וַיִּחַנוּ, Qal fut. 3ppl. masc. of חָנָה; Ex. 13.20; 14.2, 9; 15.27, 18.5, *encamp*; Ex.14.2; 17.1; 19.2, *pitch.*

Nu 33:7 *And they removed* (וַיִּסְעוּ, same as Ex.13.20) *from Etham, and turned again* (וַיִּשָּׁב, cf. Ex.14.2) *unto Pihahiroth, which is before Baalzephon: and they pitched before Migdol.*

8 *And they departed from before Pihahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.*

Etham appears to be on both sides of the Red Sea.

There is in all of this the mystery of the working of the LORD with His people, where they pitched before Pihahiroth (the unknown, unrevealed, mysterious place they've never been before); there they are caught between Migdol (the *great* conflict) and Baal-Zephon (the Lord is their treasure); there they camp *by the sea*, which is a type of the mass of humanity.

*Ex 11:7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: **that ye may know how that the LORD doth put a difference between the Egyptians and Israel.***

In one sense of the word, it is not like Israel is removed from the world in order for the LORD to save, but rather, while they are *in* it, though not it, He saves them *from* it.

3 For Pharaoh will say of the children of Israel, They are entangled in the land,
confused, by the land
perplexed

are entangled, נִבְכָּיִם, masc pl. Niphal (simple passive) part. of בִּוְךְ; found only thrice: Joel 1.18, Niphal preterite, *the herds of cattle are perplexed*; Est.3.15, Niphal part, *the city Shushan was perplexed*.

the wilderness hath shut *them in.*
closed or enclosed

has shut ... in, סָגַר, Qal preterite; to shut the door, gate, womb; Ps.17.10, to enclose; Ge.2.21, closed up the flesh; Jud.3.22, and the fat closed upon the blade.

The land is confusing, the terrain is unknown. It is a Babylon. But for the grace of God no man could find his way through, much less see an end of it all as they make their trek through the labyrinth of the system of this world. To Egypt, and to the world, this sojourn of the children of God truly looks like a lost cause and a waste of time. But the LORD is leading us to the land of promise, a land flowing with milk and honey. The LORD has put this into the heart and minds of His own, and they shall come there.

וַחֲזַקְתִּי

4 *And I will harden Pharaoh's heart, that he shall follow after them;*

Egypt takes exception to the exodus of the Israelites. They *turn against* them (v.5) to do them evil. Persecution by the world begins shortly after the conversion experience. When the elect of God come to Christ it offends the world. The world views them as a threat. Their conversion convicts the world.

Eph 5:13 But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

It is not that the believer has done anything at all against anyone, except to pronounce that Jesus is the Christ, the Son of the living God and the sinner's Savior. But that confession works in the spiritual realm convicting those who remain in the darkness of this present evil world that God hates sin, has a true people that are His from among the Jews and Gentiles, and that judgment for sin is coming one day when He sends forth His only Son. Persecution begins shortly after one has turned to Christ.

בְּדָהוּאֶכְ
and I will be honoured

בְּפָרְעֹה
upon Pharaoh,
through or by Pharaoh

וּבְכָל־חַיָּלוֹ
and upon all his host;
and through all his armies

*and I will be honoured, וְאֶפְרָדָה, Niphal (Simple passive) fut. of פָּרַד or פָּרַד, vs.16, Niphal infinitive; in Niphal and Pual this verb is translated with the English words **honor or glory**. Piel can mean **glorious or heavy**; and Hiphil is always **to be heavy or hardened**.*

Ac 7:34 I have seen, I have seen the affliction of my people ...

It is through the persecution of His people that the LORD shows Himself justified to bring judgment on the unbelieving. The actions of Egypt and the world prove the worthiness of their judgment from the LORD.

Ge 15:14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

Pharoah said himself that he knew not the LORD.

Ex 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.

God was not the God of Egypt. He is the God of Israel. He is the God of the elect! This rejection is proof positive that they neither know the LORD nor the people of God.

Joh 13:20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. (The people of God simply represent the Son, and the Son represents the Father.)

Joh 3:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

And as they treated our Lord Jesus so they treat the people of God who confess faith in Him.

Joh 15:20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

that the Egyptians may know that I am the LORD.

Jehovah, יהוה

Egypt will never know the LORD in the sense that Israel does. They shall know Him in His sovereignty. He will perform all that He said that He would do. They will find Him faithful to keep His Word of judgment against them to destroy them. That is the knowledge of the LORD with which they shall become acquainted.

Ro.2.8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile ...

And they did so.

Who did what? The Israelites did as the LORD had commanded in verse one, and turned and camped before Pihahiroth.

5 And it was told the king of Egypt that the people fled:

fled, בָּרַח, Qal preterite, to flee, make flight, to chase or reach. (Ex.2.15, fled; 14.5, fled; 26.28, shall reach; 36.33, shoot.

and the heart of Pharaoh and of his servants was turned אֶל־הָעָם *against the people,*
changed lit. to the people

was turned, וַיִּהְיֶה, 3ps. masc. Niphal (simple passive) fut. of הִפִּיךְ; Lev.13.3, the plague is turned; Lev.13.10, have turned the hair white; Lev.13.55, the plague have not changed; Ex.7.15, the rod was turned to a serpent; Ex.7.17, and they shall be turned to blood; KJV, to turn, turn again, overturn, pervert, overthrow, change.

Though the Egyptians manifested repentance and complied with the command of the Lord concerning the release the children of Israel, it was not genuine.

The Egyptians repented not because of their evil deeds against the LORD and His people, but because of personal inconvenience through judgments. Just as soon as they gain a measure of relief, as all unbelievers do, they shall naturally return to that which opposes God.

2Pe.2.22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

That is the contrast of the world's repentance and the children of God's. Judgment, punishment, or chastening (synonymous terms for the child of God: *judgment*, 1Co.11.29; He.10.27; 1Pe.4.17; *punishment*, 2Co.2.6; He.10.29; *chastening*, He.12.19; Re.3.19) produces in the unbelieving hardness of heart; but in us it works godly sorrow because we sinned against God; a fruit of the Spirit that works in them.

2Co 7:10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

This give us good understanding why we are warned against becoming yoked together with the unbelieving!

2Co 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

מַעֲבִידֵנוּ

and they said, Why have we done this, that we have let Israel go from serving us?

have we done, עָשִׂינוּ, 3ppl. Qal preterite of עָשָׂה, to do.

that we have let ... go, כִּי־שָׁלַחְנוּ, Piel (intensive active) preterite, 1ppl., masc. of שָׁלַח, to send away, push away, to let go. Piel preterite in Exodus (7.2, that he send; 8.32, would he let ... go; 9.7, he did ... let ... go 35, would he let ... go; 10.20, he would ... let ... go; 11.10, he would ... let ... go; 14.5, we have let ... go; 22.5, and shall put in; keep in mind that some variations result some the pronouns prepositions that might be affixed to these root words.)

6 And he made ready his chariot, and took his people with him:
bound or tied

And he made ready, וַיַּאֲסֶר, 3ps. masc. Qal fut. of אָסַר; to bind or tie his chariot; to gird.

7 And he took six hundred chosen chariots, and all the chariots of Egypt,
choicest

and captains over every one of them.

chosen, בָּחַר, Qal infinitive absolute of בָּחַר; to choose; Song. of Sol. 5.15, excellent (as in choice).

It is said that the number 600 represents warfare. We certainly see here the great conflict of the darkness of this world against the Light, which is Jesus Christ, and light, which His churches are, of this world.

Eph.6.12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Joh 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.

*Mt 5:14 **Ye are the light of the world.** A city that is set on an hill cannot be hid.*

But let me hasten to say, that though this is a conflict to the children of God, it is not as some would have us to believe, as if there is a potentiality of losing this battle. Yes, the children of God are tested and proved in their faith, but there is no question about victory in Christ. None whatsoever!

וַיִּחַזֶּק

*8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.
raised*

high, רָמָה, 3ps. fem. Qal part. (Poel) of רָוַם; to be raised or lifted tall, loud; to be proud, haughty, high; to extol or exalt; Qal fut., Ex.16.20, and it bred worms and stank; Polel fut. Ex. 15.2, and I will exalt him; Hiphil Imper., Ex.14.16, but lift thou up thy rod; Hiphil fut., Ex.7.20, and he lifted up the rod; 17.11, when Moses held up his hand; Hiphil participle, Ex. 35.24, Every one that did offer an offering; Hophal preterite, Ex. 29.27, the shoulder ... which is heaved up.

כָּל־סוּס

9 But the Egyptians pursued after them, all the horses and chariots of Pharaoh,

וַחֲיִילוֹ

*and his horsemen, and his army,
valiant, able,*

and his army, יְלוֹחָהּ, 3ps. masc. suff. to the noun יָלָהּ; 14.4, his host, 9, and his army, 28, the host; 15.4, and his host; 18.21, 25, able; KJV, wealth, activity, host, army, able, valiantly, goods, war, substance, valour, virtuous, worthily, strength, a band of men, company, power, riches, a very broad interpretation of this term.

וַיִּשְׁיֶגְדוּ

and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.

and overtook, וַיִּשְׁיֶגְדוּ, 3ppl. masc. Hiphil (causative active) fut. of נָשַׁג; KJV, to overtake, able to bring, able to get, attain, take hold; Ex.14.9, and overtook; 15.9, I will overtake.

encamped, וַיִּחַנּוּ, Qal fut. 3ppl. masc. of חָנָה; Ex. 13.20; 14.2, 9; 15.27, 18.5, encamp; Ex.14.2; 17.1; 19.2, pitch.

Don't be deceived. This is a great battle. Pharaoh used his choicest chariots and his ablest men to battle against the Lord, just a Satan uses his most cunning and ablest devices to oppose the LORD and His people. The world vehemently opposes all that is called God, or that is worshipped. It will use its every resource to oppose that which is of God. That is the spirit of antichrist and of this present world system. (2Thes.2.4) It is this which works to remove God from the courts, from the schools, and from every public and private place. And what do they do. They replace God with a god of their imagination.

*Ro 1:21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain **in their imaginations**, and their foolish heart was darkened.*

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, approached

drew near, הִקְרִיב, 3ps. masc. Hiphil (causative active) infin. of קָרַב, to come near or approach.

lifted up, וַיִּשְׂאוּ, 3ppl. masc. Qal fut. of נָשָׂא; KJV, to take, lift up, raise, carry, bear.

How close, how hard, and how dangerous the battle appears to the children. How distressed they might be at the sight, yet they have never been more safe. They are kept by covenant of love between the Father and the Son.

'More secure is no ever, than the loved ones of the Father ...'

*and, behold, the Egyptians marched after them;
journeyed*

marched, סָעַב, sing. masc. Qal part. (Poel) act. of נָסַע; KJV, to depart, journey, remove; the Qal part. (Poel), Nu.10.29, 33, are journeying, went; most often translated with the English word journey.

*and they were sore afraid: and the children of Israel cried out unto the LORD.
exceedingly feared*

Numbers chapter 33 will list 42 moves of Israel after Rameses. #42 is the number for Israel's oppression or the Lord's coming?

sore, מְאֹד, masc. sing. noun, but generally an adv. of אֵלֹהִים, KJV, very, greatly, exceedingly, much, so much, mighty, louder, exceeding, good, et. al. (13 times in Exodus: 1.7, exceeding; 20, very; 9.3, 18, 24; 10.14, 19, mighty; 11.3; 12.38; 14.10, sore; 19.16, exceeding; 18, greatly, 19, louder and louder)

The Israelites did at this place what is proper to do: they cry out to the LORD. But they did what we all very likely do when we are through with praying ... we begin to worry or complain.

11 And they said unto Moses, Because there were no graves in Egypt,

no graves, אֵינֶי-קְבָרִים, plural masc. noun in the absolute state of קֶבֶר; KJV, buryingplace, sepulcher, grave; refers to that place where the body is planted, whether in a cave or in the ground.

hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus

*with us, to carry us forth out of Egypt?
to bring us out from Egypt?*

to carry us forth out, לְהוֹצִיאֲנוּ, Hiphil (causative active) infin. of יָצָא, w/1ppl. suff, us; יָצָא, to proceed, go, come; the Hiphil infin. carries the idea of to bring or carry forth.

12 Is not this the word that we did tell thee in Egypt, saying,

we did tell, דִּבַּרְנוּ, Piel (Intensive active) preterite, 3ps. masc. of דָּבַר; KJV, hath spoken, had said, had named, hath told, commanded, promised; this Piel preterite is found in Ex. 1.17; 4.15, 16, 30; 7.13; 8.15; 9.1, 12; 10.29; 12.25, 32; 14.12; 16.23; 19.8; 20.22; 24.3, 7; 25.22; 32.14, 34; 33.9, 11, 17; 34.32, 34.

Let us alone, that we may serve the Egyptians?

Let ... alone, הִדַּל, sing. masc. Qal imperative of הִדַּל; KJV, to cease, leave, forbear, forsake, fial, leave off, forbear; the Qal imperative is translated, Let ... alone, forbear, cease; Qal preterite, were ceased; 23.5, and wouldst forbear; Qal Imperative, Ex.14.12, let alone; Qal future, Ex. 9.29, shall cease, 33, and ... ceased.

*For it had been better for us to serve the Egyptians, than that we should die in
For it is good for us*

the wilderness.

First, and very briefly on this point, how skewed the Israelites view was of the love of God and to what the salvation of the LORD was bringing them. How skewed our view can become. It was the grace of God that preserved Israel from perishing with the rest of Egypt. Whether or not Egypt had been destroyed at this moment it would have still perished, and all those which were with them. Judgment was due. The only reason that Egypt had

been spared judgment to this time is because of the people of God that were in it. Remove them and the world will be judged instantly. It is clear that the Israelites had much to learn of the grace of God and of the LORD Himself. So, in the process they shall certainly learn how great grace is to save such unworthy sinners.

And finally, the Israelites cried out to the LORD, but then they turned and complained against the LORD's servant, and therefore against the LORD. Why worry when we can pray. But why pray if we are going to worry and complain anyway?

Murmuring against the Lord: 1 of the 21 sins of wandering Israel: cf. Ex. 15.23, the second; Nu.25.1, the 21st or last.

Murmuring dogged the children of Israel their entire journey through to the promised land. It was this murmuring which resulted in a 40 year delay in entering Canaan land. The Word of God tells us that murmuring was the root of every sin that they committed during their wandering experience.

Nu.14.26 And the LORD spake unto Moses and unto Aaron, saying,

27 How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:

29 Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

This was said at the 13th murmur against the Lord. It was at their unbelief to go us and possess the land when the LORD commanded them to send up spied. It is the result of *unbelief*.

*Nu 14:11 And the LORD said unto Moses, How long will this people provoke me? and **how long will it be ere they believe me**, for all the signs which I have shewed among them?*

Murmuring involved every sin committed.

They complained because they doubted the LORD's salvation.

(3)

They complained because they had no water. (2)

They complained because the water wasn't good.

They complained because they had no food.

They complained about the food.

They just complained. (Nu.10.1)

They complained about the implementation of a special six-day work week.

They complained about God being One LORD.

They complained about a single source of fire for incense.

They complained by blaspheming.

They complained about Moses' wife.

They complained about the LORD's judgment. (Nu.14.40)

They complained about Moses' leadership.

They complained about the deaths of the complainers.

They complained in anger against the LORD.

And they complained against celibacy until marriage.

The lives of the children of Israel were marred by murmuring.

Murmuring. (Ex.15.24, מַלְלָנוּ, 3ppl. masc. Niphal (simple passive) fut. of לָלַן, lun; in Qal and Hithpael this verb is translated as *tarry, abide, remain, to be left, to lodge*; in Niphal and Hiphil this verb takes on the meaning of murmur, and perhaps it is *to be steeped, stale, or to harbor* an evil attitude.

Gesenius' Hebrew-Chaldee Lexicon to the Old Testament,
H.W.F. Gesenius, p.434, 'Niphal, *to shew oneself obstinate, to*

be stubborn (the signification of remaining and persisting applied in a bad sense) ...'

Theological Dictionary of the New Testament, vol.1, p.730, 'מִלֵּךְ, means "to murmur," and except in Jos. 9:18 it refers to the attitude of the people when delivered from Egypt but not yet brought into the promised land, **and therefore discontented with its lot.** (bolding added)

...

When the people murmurs, it is always because it thinks that justice has not been done or is not being done to its claim. The texts leave us in no doubt, that the claim and this assessment of the situation are both wholly subjective. Yet they also leave us in no doubt that in such an attitude God is reduced to human standards and is robbed, or is in process of being robbed, of His sovereignty in relation to the people. That is why the murmuring of the people is a tempting of God (Ex.17:2 etc.) or a scorning of God This is why it is severely punished.'

This sin should not be minimized in the least, but taken very seriously. Always resist the temptation to murmur or complain. Always repent whenever the sin rises up in our hearts and comes forth from our lips. Be sensitive to it. In light of the broad topic of murmuring I'd like to narrow this down to the manner of our speech. Our speech tells what we have in our hearts. If we raise a murmur it very likely has been festering below the surface for some time. It indicates a grossly negligent spirit toward sin.

We should examine the words that we speak.

Eph 4:29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

grieve, λυπέιτε, 2^{pl}. pres. imper. act. of λυπέω; KJV, *to grieve or sorrow ... by doing things that we should not.*

Col 4:6 Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

Perhaps we could think of our speech like this: using words to frame up a house. Each word is like a board, after suitable ones have been selected for the task, measured, cut, and fastened with nails along with all of the other ones makes a wall, a floor, or a roof; which being plumbed, leveled, and squared, each part complements the whole and makes a house. Our words need to be carefully selected, measured, cut and fastened, and examined how they fit into the scheme of our professed Christianity. If the words that we use do not complement all of the other parts of the body, our speech is destructive and not edifying. Every Christian is to be building up the house of the Lord.

Pr 25:11 A word fitly spoken is like apples of gold in pictures of silver.

Words that are sharp and destructive, harsh and cruel come naturally. As children of God we are taught of the importance of communicating to others in a Christ-like manner.

As the children of God we need to consider *how* we sound as much as we consider the words that we choose to use. While we have an excellent message to communicate to others of Christ and His power to deliver us from this present evil world, how we express that message affects the hearer as well as the message itself. (By that I do not mean to suggest that we open or close the ears of hearers. But the Lord might not use us to be the instrument which contributes to the conversion of others because we have not learned to use our tongue to glorify Him.)

I know that I am asking a lot of our beloved wives when I say this, but men it would do us well, to begin to ask them how we sound in our

communications, and whether the words that we use are helpful when we speak to others. Can you allow your wives that much freedom to tell you the truth? They are probably THE best judges of our speech. On the other hand, wives, ask your husbands how you communicate and of the words that you choose to use. There is no glory in offending people, or being mean, cruel, brash or careless in our speech. The Lord puts our speech at the top of the list of things that we should learn to use to help others. Not money, not muscle, not intellect, but the manner in which we choose to communicate.

1Jo 3:18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

The Spirit of God moves in us to desire to glorify the Lord with the proper use of our tongues, and the continual battle against its misuse is a proof of our growth in love for Him, His people, and our neighbor.

What did James, the brother of our Lord Jesus, write to us through the Holy Spirit? He shows us how significant our speech is to our Christian testimony.

Jas 3:8 But the tongue can no man tame (subdue);

*tamed, δαμάσαι, aor. infin. act. of δαμάζω; found twice in James (3.7, 8); and once in Mark (5.4, of the man of Gadara) and always translated with the English word tame; the English version of the LXX, at Dan.2.40 has this translated into **subdue** (the fourth kingdom of Daniel's dream *subdues* the earth);*

it is an unruly evil, full of deadly poison.

J.P Green Sr. Interlinear N.T.
'full of death-dealing poison'
or, full of death-bearing poison

unruly, ἀκατάσχετον, nom. sing. neut. of ἀκατάσχετον, ἄ negative particle + κατά according, down, against + ἔχω I have; κατέχω is translated as *seize, hold, hold fast, to keep, to retain*; the tongue is unrestrainable to badness, not capable to be kept without bad, not able to be seized from badness. What does that mean? It means that that is what it will do if we let it go freely.

This does not say that we cannot control our tongues. We are not to resign ourselves to speaking evil. We are not helplessly hopeless servants to an evil nature and tongue. Rather, we are taught that the tongue *cannot be tamed*, or that it *cannot be subdued* so that it will not be able to be wielded for evil. The Christian must not allow the tongue to be used without restraints. What is the answer? The tongue must be at all times *bridled*.

Jas 3:2 For in many things we (who might be many masters or teachers) offend all. If any man offend not in word (there are more ways to offend others than by word only, but if we can prevent offense in our speech ...), the same is a perfect man (not sinless, but perfect; this man can do right; if he fails he can be corrected; if he sins he can repent), and able also to bridle (to lead as by a bit or bridle; see below) the whole body.

Jas 1:26 If any man among you seem (or thinks) to be religious, and bridleth not his tongue

bridleth, χαλιναγωγῶν, nom. sing. masc. part. pres. of χαλιναγωγῶ; found twice in the N.T. and only by James and translated with the English word, *bridle* (Ja. 1.26; 3.2); χαλινός, **Ja.3.3, bits, Re.14.20, bridles** + ἄγω, **to lead**.

Meaning that he is not directing the course of his tongue as a horse is directed in his course with bit or bridle. **Listen**, even a bridled horse can get away from its rider, but that is not the

general rule; In other words this man makes no attempts at restraining his tongue from its naturally evil course.

but deceiveth his own heart, this man's religion is vain.

religious, θρησκος; Religion is the method by which we worship God; Christians whose tongues remain unchecked, unbridled are vain worshippers of God.

Do the words that I speak edify those who hear me? Do I care enough for others to make every attempt to change *how* I communicate to others. Do I love the Lord; do I love you, enough to want to, first acknowledge that I might have a problem, and then to do something about it, and wage battle against it until the time of our change at Christ's coming?

Even the apostle Peter, in his moments of betraying the Lord had a speech which told others He was a Christian.

*Mt 26:73 And after a while came unto him they that stood by, and said to Peter, **Surely thou also art one of them; for thy speech bewrayeth thee.***

I hope that you will join with me in prayer about this matter; that my chiefest concern would be to witness Christ by the words which I speak as well as the live that I live.

1Co 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Not only has the LORD the right to require that we speak as he spake, but He has made every provision for us to be able to keep His commandments. We can do this, and we ought, for the glory of God by Jesus Christ.

Let us not spend our days murmuring, grumbling, and complaining against our neighbor, our beloved brethren, and the Lord of glory.

What should the children of Israel have done in this case? They should have prayed. They should have brought their petitions to Him. (1Jn.5.15) And they should restrained themselves from murmuring. And they should have waited on the LORD for His answer. He told them that He was taking them to the promised land. They shall come to that place. But they, like us, have need of patience. Refuse to murmur.