



No Growth - Complain 2

Wherefore doth a living man complain, a man for the punishment of his sins?

Lamentations 3:39

Criticize - Exodus 17:2

Overdo - Psalms 77:3

Mumble - Exodus 16:7 1 Corinthians 10:10

Protest - 1 Samuel 8:9

Lose - Mark 8:36

Anxiety - Deuteronomy 1:29

Irritate - Ecclesiastes 7:9

Negative - Ephesians 5:11

Complain. Why should a person complain when he knows that he deserves punishment for their sin? The only one who has that right to do so is God. However, instead, He loves and disciplines those who serve Him. No calamity or trouble befalls us, but what is the due reward of our sins, and is designed as a chastisement for them, to our purification and amendment, or for the trial of our grace, and to the exercise and increase of it. If we view our afflictions in this light, it will prevent all murmuring and repining against the providence of God. We shall learn to be patient and resigned under his chastising hand and even thankful that he condescends to correct and try us for our profit, and preserving us alive in the body still gives us space for repentance.

Unfortunately, although we may pour out our complaints before God, we must never complain against or of God. However, if we are suffering for our sins, instead of spending our time complaining and repining, we ought to be employed in repenting and reforming, and we may have at least one piece of evidence that

God reconciles to us, we should endeavor to reconcile ourselves to his holy and gracious will. Or consider the matter from another point of view: Are we punished for our sins? It is then our wisdom to submit.

While there is life, there is hope. And instead of complaining that things are bad, we should encourage ourselves with the hope they will be better. We are sinful people, and what we complain of is far less than our sins deserve. Should we complain to God? Not to him. We are apt in calamity to reflect on other people's ways and blame them. But we must search and try our ways so that we may turn from evil to God. Our hearts must go with our prayers. If inward impressions do not answer to outward expressions, we mock God and deceive ourselves.

To complain is to condemn. To point out the faults of others expressing an unfavorable opinion. An example of such activity is with the Israelites after crossing the Red Sea in Exodus fourteen. However, the children of Israel leaving Egypt experiencing triumph at the beginning of chapter fifteen start to realize in their journey to the wilderness of Shur in verse twenty-two that the conditions were not as ideal as they remembered under Pharaoh. After the bitter waters made sweet in verses twenty-two through twenty-seven, the Israelites began to voice their opinion in the wilderness at Moses and Aaron in Exodus sixteen, "And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." The blaming starts with the whole assembly.

To complain is to overdo it. To emphasize our frustration upon others with the situation even though they do not deserve it. The Israelites knew it was God who took them out of Egypt from the bondage under Pharaoh. They knew Moses and Aaron were the mediator between God and them. Yet, the Israelites continued complaining, and the leaders let them know in Exodus sixteen, verse seven, that God sees and hears them. The Lord mentions it in verses eight, nine, and twelve.

Despite the warnings from God, the chiding continued from the children of Israel. However, the replies from them were out of control. The water from the rock experience in chapter seventeen, "And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink." In verse two, "Give us water that we may drink. And Moses said unto them, Why chide ye with me? Wherefore do ye tempt the LORD?" The Israelites continued in verse three, "Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?" Moses responds to God in verse four, "What shall I do unto this people? They are almost ready to stone me."

To complain is to mutter, utter indistinctly, speak incoherently, stammer, hem, or haw, or make mouth gestures. Mumbling is a way of talking by whispering in a low voice tone. In Exodus seventeen, verse seven, the Lord gave the names Massah and Meribah for the place where the Israelites complained when they received water from the rock from the Lord through His servant Moses. However, the reason for the names came after God repeated the comments from the people of Israel who were chiding, "Is the Lord amongst us or not?" The response from the Israelites cause God to visit them with His servants in Mount Sinai in Exodus nineteen, verses one through six, and the Ten Commandments in chapter twenty.

To complain is to protest. To disagree and go against something that previously was approved. The golden calf situation in Exodus thirty-two came about when the Israelites became impatient with Moses, as described in verse one, who was up at Mount Sinai before God. Aaron, the elder brother of Moses, was the leader who formed this golden calf in verses two through five. This activity may not have existed if Moses had not made excuses in Exodus four, verses ten through fourteen, which explains Aaron's accompany with Moses.

The protest became more serious when Moses came down from the mountain and saw the commotion. He addresses Aaron and gets

feedback in verses twenty-one through twenty-four. "And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* to me: then I cast it into the fire, and there came out this calf."

To complain is to miss out. For believers to receive from God His blessing, guidance, and protection and then to lose patience over a matter and suddenly serve other gods and celebrate as though they provided the deliverance is a spiritual crime against the living God itself. When Moses came down from the mountain from God to see the immoral activity among the Israelites in Exodus thirty-two, verses nineteen through twenty-five, he carried out the Lord's will in verses twenty-six through thirty-five. To be discontent during challenges in life and go against God will be regretful. When the protest of the Israelites began, viewing this corruption in Exodus thirty-two, verses seven through eight, the Lord called them "stiffnecked people" in verse nine. The Israelites inability to turn from the ways of Egypt even though they were free from the Egyptians. The years spent there had their lifestyle within the people of Israel despite receiving deliverance from God. To complain is to worry. To have this doubt of what might happen shortly. To give that uneasiness of anticipating the worst and wondering how to deal with it. Many people experience sickness and pain internally because of thinking over a matter until the situation takes its toll on their health. The other side of the concerned people is that they do not realize how much it will affect those within their environment: family, loved ones, neighbors, friends, and sometimes folks they may encounter.

The people of Israel had some concerns regarding their well-being when they left Egypt under the guidance of Moses and with the help of his brother Aaron, the leaders of God who

assigned them to His people through the journey into the wilderness. In Numbers eleven, verse four begins when God sends quail. "And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: But now our soul *is* dried away: *there is* nothing at all, beside this manna, *before* our eyes. And the manna *was* as coriander seed, and the color thereof as the color of bdellium."

To complain is to provoke. To aggravate someone by evaluating a situation from our outlook based on what we see and how we think it will be. The Israelites did not realize by this approach what they were doing to the ones around them who cared and loved them. After the first two annoying responses in chapter fifteen, verse twenty-four, and chapter sixteen, verse three, of Exodus, the feedback came in verse seven. "And in the morning, then ye shall see the glory of the LORD; for that, he heareth your murmurings against the LORD: and what *are* we, that ye murmur against us?"

Then the next verse after, "And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us but against the LORD." Then in verse nine, "And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings." Again, the response in verse twelve, "I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God."

The Israelites made two aggravating comments after the deliverance, only to experience the warning from Moses and Aaron in Exodus sixteen, verse six, reminding them of where they just come from. Then Moses replies to them again. Then, afterward, telling Aaron to speak to the congregation of the children of Israel. After that, the Lord speaks

with Moses in Exodus sixteen, verse eleven, to give them another warning message. The two disturbing remarks from the Israelites caused upsetting feedback from God, who made the way, and the leaders who served them during the miraculous freedom experience.

To complain is to be unfavorable. To not be encouraging but discouraging, and to create such an unpleasant mood for others instead of a pleasant one. Not friendly and welcoming but a foe and unfriendly. The negative mindset based on a minor setback only causes people around us to be mad and sad and will bring out the bad in others instead of the good. In Numbers eleven, after when God sends the quail, here is the reaction from the Israelites and the reaction in verses ten through fourteen. "Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased. And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because *it is* too heavy for me." The Israelite's reaction was only confusing the situation.

Why should a person complain? Complaining is not something good. There is no solution to it. However, it only causes pollution to the hearts and minds that hear it and does not resolve. For believers to complain indicates a lack of trust in God to discover it will only make matters worse instead of better. Complaining may get a load off about how they feel, but that is about it. The truth is that complaining leads nowhere or makes people replay or repeat until they phase out.

God had a plan for the Israelites to make it out of Egypt to the land of promise through His servant Moses. The plans of all that changed started when God attempted to equip Moses in Exodus four, verses ten through fourteen.

However, due to lacking confidence, God allows Aaron to assist, which causes more harm than good with the golden calf. The other side is the plan for the children of Israel to journey to the promised land. The journey to get there is about eleven days. However, it took forty years for a few of the people of Israel to get there. Why? The complaining. "The 40-year Wilderness wandering" refers to the plight of the Israelites due to their disobedience and unbelief in God. For believers, complaining is distrust in God, which causes us to say and do our own thing and leads to nowhere. Does it set us forward? But still worse, backward. The conditions the Israelites in Egypt were in were far worse than where they were now. Yet, like many people, they walked by sight, not faith, and their unbelief displeased God. Their failure to believe in God's word kept them from entering the Promised Land. This truth has never changed.