

**The Attackers: The Faith-Rest Shield's Effectiveness Increases with Spiritual Growth; Classic Example of Faith-Rest Failure Is Israel's Exodus Generation: No- Water Test #1, Ex 14:11-14; No-Water Test #2, Numb 20:2-5; Failure to Trust God Destroyed the First Generation**

10. It is a pitiful thing when an unbeliever has no faith-rest shield to deflect the "flaming arrows of the evil one."
11. It is a disgrace when a believer has available to him the faith-rest shield and he can't get it up due to various and sundry breakdowns in his mental attitude.
12. The weight of the Roman *scutum* varied over time between 16 and 22 pounds. The more training a soldier had the more strength he had to hold up his shield in the heat of battle.
13. Spiritual growth strengthens the believer's soul. Lack of growth results in the believer's inability to apply or sustain his faith in the FLOT Line.
14. There are definite psychological factors associated with a believer's inability to remain poised under pressure.
15. One of the Old Testament's most comprehensive examples of the failure of faith-rest is that of the Exodus generation.
16. On two occasions, the assembly of Israel arrived at a place of no water. Water covers about two-thirds of our planet, but the lack of it can lead to death by dehydration.
17. The first incident occurred at Réphidim in Exodus 17, where the Israelites are said to have "quarreled with Moses" and accused him of premeditated genocide (vv. 2-3, NASB).
18. The word "quarreled" is the Qal imperfect of the verb **ריב (riv)**. The Qal imperfect is spelled this way: **מְרִיבָה (merivah)**.<sup>‡</sup>
19. The imperfect conjugation of the Qal stem expresses incomplete action; the quarrelling was continuous and unrelenting.
20. Every adult Jew that left Egypt was a believer in the coming Messiah, but, due to fear, they were not able to use faith in the face of adversity.
21. When Pharaoh's army was closing in on the Jews at Little Bitter Lake, their lack of faith was evident. Freed from 400-plus years of slavery they were willing to return to Egypt in order to avoid death in the *Jornada*.

**Exodus 14:11** - Then they [ the Israelites ] said to Moses, "Is it because there were no graves in Egypt that you have taken us away to die in the wilderness? Why have you dealt with us in this way, bringing us out of Egypt?"

<sup>‡</sup> The Hebrew verb **ריב (riv)** contains the letter *Beth*: **ב (b)**. It is one of six Hebrew letters that has both a soft and hard pronunciation. When hard, a dot, called *Daghesh Lene*, is inserted in the heart of the letter: **בּ (b)** and pronounced as an English "b." Without the *Daghesh Lene*, the *Beth* is pronounced like an English "v." When transliterating Hebrew into English, a line is placed under the letter indicating a soft pronunciation: "b." Since readers may not be aware of this convention, I use phonetic transliterations, in this case *riv* and *merivah* instead of *rib* and *meribah*. The other five's phonetic translations are *Gimel*: **ג, ג (gh, g)**, *Daleth*: **ד, ד (th, d)**, *Kaph*: **כ, כ (ch, k)**, *Pe*: **פ, פ (ph, p)**, and *Taw*: **ת, ת (th, t)**.

**v. 12** - "Is this not the word that we spoke to you in Egypt [ see Exodus 5:21 ], saying, 'Leave us alone that we may serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the wilderness."

**v. 13** - But Moses said to the people, "Do not fear! Stand by and see the salvation of the Lord which He will accomplish for you today; for the Egyptians whom you have seen today, you will never see them again forever."

**v. 14** - "The Lord will fight for you while you keep silent."

22. At that point the Lord instructed Moses to hold up his hands and part the waters. Through the breach, the entire population moved across on dry land and once done the waters flowed back and drowned the pursuing army and their horses.

23. The mental attitude of the first generation never improved during its entire wandering in the *Jornada* and they ultimately died the sin unto death.

24. They complained to Moses at Réphidim; the second generation did the same thing forty years later:

**Numbers 20:2** - There was no water for the congregation, and they assembled themselves against Moses and Aaron.

**v. 3** - The people contended [ Qal imperfect of the verb רִיב (riv) ] with Moses and spoke, saying, "If only we had perished when our brothers perished before the Lord!"

**v. 4** - "Why then have you brought the Lord's assembly into this wilderness, for us and our beasts to die here?"

**v. 5** - "Why have you made us come up from Egypt, to bring us in to this wretched place? It is not a place of grain or figs or vines or pomegranates, nor is there water to drink."

25. It is impossible to confront, endure, and overcome difficult circumstances without the resources of divine viewpoint operational in the soul.

26. The Exodus-generation Israelites were a cowardly bunch and the second weren't much better. Both were whiners under pressure. Whiners are losers!

27. There is a psychological condition that hampers the thinking of those who are whiners. Stress shuts down the FLOT Line and allows mental attitude sins associated with fear and self-centeredness to cancel out faith.

28. Stress factors impair recall, the ability to learn, and one's orientation to reality. Psychosis results if rebound is not used to restore one's mental health.