



## Positive Volition

Positive volition is the believer's free will decision to follow the instruction and mandates of the Word of God as taught by their pastor-teacher. It is an act of authority orientation toward the divine authority of Scripture.

In Job 5:8, "I would seek" is the qal imperfect of the verb דָּרַשׁ (dârash) and is an expression of continuous positive volition for Bible doctrine.

*"But as for me, I would seek God, And I would place my cause before God;" (Job 5:8, NASB)*

Those who just won't miss the consistent intake of Bible doctrine regardless of what is going on in their life know they need that spiritual food more than they need physical food. Job 23:12; Matt. 4:4.

*"I have not departed from the command of His lips; I have treasured the words of His mouth more than my necessary food." (Job 23:12, NASB)*

*"But He answered and said, 'It is written, 'MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD.'"" (Matthew 4:4, NASB)*

Matthew 4:4 deals with those who have positive volition toward the Word on a daily basis. This is the doctrine of living one day at a time. They live one day at a time and they are positive every day. True positive volition will always give the individual the desire to have face to face teaching of Bible doctrine on a daily basis.

## Pseudo-Positive Volition

To be positive because you are inspired at some point is no good! Either one has positive volition or one does not. Many types of attitudes appear to be positive volition, but they have the wrong motivation.

The inspirational emotional type appears to be positive. These are the "instant inspiration" crowd. These are the type that say, "I love face to face teaching, Oh how I love it, I realize it is so important." They talk this way for a while and then fade out. Instant inspiration means because of something, they suddenly realize their need for face to face teaching of Bible doctrine. Realizing that need, they come to Bible class once or twice or maybe three or four times. Then something else happens that causes them to fade out, then suddenly they're back. You cannot build an edification complex of the soul this way.

The trouble crowd may also appear to be positive to Bible doctrine. These are the people who always turn positive when they start having trouble. When disaster or catastrophe comes along, they look for a quick solution or an easy out. They want God to "stop it from hurting."

The bribery type also appear to be positive. Some go to Bible class to get a skirt. This is sexual pseudo positive volition. They trade some attendance at the local church for a woman. Some go to class to make a business deal go through. They trade some attendance for monetary pseudo positive volition. Some go to Bible class as an expression of verbal appreciation. They are coming out just to make sure that God is on their side. They are only interested in doctrine as long as God is to them a genie. These are people generally on the verge of prosperity. As the prosperity expands and develops, they lose interest in doctrine. Once they are sure they have prosperity, then they fade away.

The failure crowd also may appear to be positive. These are people who have lost all. They have reached the end of their rope such as a loss of a job, or living with an alcoholic spouse, or some great shock, or



involvement with drugs, or the loss of someone who they really loved, or loss of a child. They attend Bible class for a short time because they realize that the bottom has dropped out of their life.

### **Positive Volition in Production From the Book of Ezra**

God stirred the spirit for production. Ezra 1:1; Ezra 1:5.

*"Now in the first year of Cyrus king of Persia, in order to fulfill the word of the LORD by the mouth of Jeremiah, the LORD stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout all his kingdom, and also put it in writing, saying:" (Ezra 1:1, NASB)*

*"Then the heads of fathers' households of Judah and Benjamin and the priests and the Levites arose, even everyone whose spirit God had stirred to go up and rebuild the house of the LORD which is in Jerusalem." (Ezra 1:5, NASB)*

Positive volition in production is always expressed under a proper constituted authority. Ezra 1:2-4.

*""Thus says Cyrus king of Persia, 'The LORD, the God of heaven, has given me all the kingdoms of the earth and He has appointed me to build Him a house in Jerusalem, which is in Judah. 'Whoever there is among you of all His people, may his God be with him! Let him go up to Jerusalem which is in Judah and rebuild the house of the LORD, the God of Israel; He is the God who is in Jerusalem. 'Every survivor, at whatever place he may live, let the men of that place support him with silver and gold, with goods and cattle, together with a freewill offering for the house of God which is in Jerusalem.'"" (Ezra 1:2-4, NASB)*

Positive volition in production first has a stirred spirit, but secondly, it takes steps in preparation for the task. Ezra 1:6.

*"All those about them encouraged them with articles of silver, with gold, with goods, with cattle and with valuables, aside from all that was given as a freewill offering." (Ezra 1:6, NASB)*

Positive volition in production when preparing doesn't skimp. Over preparation is better than under preparation. Positive volition in production not only prepares, but freely gives in grace from that provision. Ezra 2:68-70.

*"Some of the heads of fathers' households, when they arrived at the house of the LORD which is in Jerusalem, offered willingly for the house of God to restore it on its foundation. According to their ability they gave to the treasury for the work 61,000 gold drachmas and 5,000 silver minas and 100 priestly garments. Now the priests and the Levites, some of the people, the singers, the gatekeepers and the temple servants lived in their cities, and all Israel in their cities." (Ezra 2:68-70, NASB)*

Positive volition in production involves the establishment of proper worship. The believer's fellowship is paramount in the face of and with a view to production. Ezra 3:1-3.

*"Now when the seventh month came, and the sons of Israel were in the cities, the people gathered together as one man to Jerusalem. Then Jeshua the son of Jozadak and his brothers the priests, and Zerubbabel the son of Shealtiel and his brothers arose and built the altar of the God of Israel to offer burnt offerings on it, as it is written in the law of Moses, the man of God. So they set up the altar on its foundation, for they were terrified because of the peoples of the lands; and they offered burnt offerings on it to the LORD, burnt offerings morning and evening." (Ezra 3:1-3, NASB)*

Positive volition in production is often first challenged by the emotional nostalgia. Ezra 3:10-13.

*"Now when the builders had laid the foundation of the temple of the LORD, the priests stood in their*



*apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the LORD according to the directions of King David of Israel. They sang, praising and giving thanks to the LORD, saying, "For He is good, for His lovingkindness is upon Israel forever." And all the people shouted with a great shout when they praised the LORD because the foundation of the house of the LORD was laid. Yet many of the priests and Levites and heads of fathers' households, the old men who had seen the first temple, wept with a loud voice when the foundation of this house was laid before their eyes, while many shouted aloud for joy, so that the people could not distinguish the sound of the shout of joy from the sound of the weeping of the people, for the people shouted with a loud shout, and the sound was heard far away." (Ezra 3:10-13, NASB)*

Positive volition in production will always be met with opposition. It comes in a number of ways. The first attempt to oppose true positive volition is a false positive volition coming in from the outside. Ezra 4:1-2.

*"Now when the enemies of Judah and Benjamin heard that the people of the exile were building a temple to the LORD God of Israel, they approached Zerubbabel and the heads of fathers' households, and said to them, "Let us build with you, for we, like you, seek your God; and we have been sacrificing to Him since the days of Esarhaddon king of Assyria, who brought us up here." (Ezra 4:1-2, NASB)*

The second attempt to oppose positive volition in production was the “weakening” of their hands by the people of the land and the troubling of them. Ezra 4:4-5.

*"Then the people of the land discouraged the people of Judah, and frightened them from building, and hired counselors against them to frustrate their counsel all the days of Cyrus king of Persia, even until the reign of Darius king of Persia." (Ezra 4:4-5, NASB)*

In Ezra 4:4-5, “discouraged” is the intensive piel participle of רפה (râphâh) and means to dishearten or to discourage. “Frightened” is the intensive piel participle of בלה (bâlah) meaning to dismay or terrify. This is the intimidation route to cause great fear. “Frustrate” is in the hiphil stem of פָּרַר (parar) and means to cause to be ineffective in their purpose. This was done by hired counsellors. The idea of putting a person under legal pressure, putting a lawyer on a case against you, tying you up in red tape, thus detracting from your purposes.

The third attempt was slander and false accusations by mail. The letter is written under the guise of a concern for the king. The welfare of the person receiving the mail is always appealed to. This is false interest. The enemies of Israel were not interested in the slightest in the welfare of King Artaxerxes, only getting a punch in on Israel. Ezra 4:11-16.

*"this is the copy of the letter which they sent to him: "To King Artaxerxes: Your servants, the men in the region beyond the River, and now let it be known to the king that the Jews who came up from you have come to us at Jerusalem; they are rebuilding the rebellious and evil city and are finishing the walls and repairing the foundations. "Now let it be known to the king, that if that city is rebuilt and the walls are finished, they will not pay tribute, custom or toll, and it will damage the revenue of the kings. "Now because we are in the service of the palace, and it is not fitting for us to see the king's dishonor, therefore we have sent and informed the king, so that a search may be made in the record books of your fathers. And you will discover in the record books and learn that that city is a rebellious city and damaging to kings and provinces, and that they have incited revolt within it in past days; therefore that city was laid waste. "We inform the king that if that city is rebuilt and the walls finished, as a result you will have no possession in the province beyond the River." (Ezra 4:11-16, NASB)*



Positive volition in production at times may be temporarily stopped by the opposition. God allows it but it must always resume again. Ezra 4:23-24; Ezra 5:7-17.

*"Then as soon as the copy of King Artaxerxes' document was read before Rehum and Shimshai the scribe and their colleagues, they went in haste to Jerusalem to the Jews and stopped them by force of arms. Then work on the house of God in Jerusalem ceased, and it was stopped until the second year of the reign of Darius king of Persia." (Ezra 4:23-24, NASB)*

Positive volition in production must continue until the job is finished. Ezra 6:15-18.

*"This temple was completed on the third day of the month Adar; it was the sixth year of the reign of King Darius. And the sons of Israel, the priests, the Levites and the rest of the exiles, celebrated the dedication of this house of God with joy. They offered for the dedication of this temple of God 100 bulls, 200 rams, 400 lambs, and as a sin offering for all Israel 12 male goats, corresponding to the number of the tribes of Israel. Then they appointed the priests to their divisions and the Levites in their orders for the service of God in Jerusalem, as it is written in the book of Moses." (Ezra 6:15-18, NASB)*

The completion of one act of positive volition in production will open the way for greater expression of positive volition in the worship of God. Ezra 6:19-22.

*"The exiles observed the Passover on the fourteenth of the first month. For the priests and the Levites had purified themselves together; all of them were pure. Then they slaughtered the Passover lamb for all the exiles, both for their brothers the priests and for themselves. The sons of Israel who returned from exile and all those who had separated themselves from the impurity of the nations of the land to join them, to seek the LORD God of Israel, ate the Passover. And they observed the Feast of Unleavened Bread seven days with joy, for the LORD had caused them to rejoice, and had turned the heart of the king of Assyria toward them to encourage them in the work of the house of God, the God of Israel." (Ezra 6:19-22, NASB)*

The expression of positive volition of the first group of Jews was followed by positive volition in production of others. Ezra 7:1-10. Ezra was prepared. He had prepared his heart to seek the law of the Lord. He had prepared his heart to do it. He had prepared his heart to teach it. Ezra was authorized by the king. Ezra 7:11-26. Positive volition to doctrine results in a positive volition to procedures of correction. Ezra 9:1 through Ezra 10:19.