



Testing of a Communicator

Testing and Promotion of a Communicator in a Crisis

The illustration of Joshua and Nehemiah in a crisis involved the finishing of the building of the Jerusalem walls. God has to promote His plan and His Word in a crisis. Promotion of the communicator of God's message is vitally important. Joshua 3:7; Isaiah 42:21.

"Now the LORD said to Joshua, 'This day I will begin to exalt you in the sight of all Israel, that they may know that just as I have been with Moses, I will be with you.'" (Joshua 3:7, NASB)

"The LORD was pleased for His righteousness' sake To make the law great and glorious." (Isaiah 42:21, NASB)

In the Church Age, believers belong to a family and a team called the Body of Christ. Rom. 12:4-5; Rom. 14:7.

"For just as we have many members in one body and all the members do not have the same function, so we, who are many, are one body in Christ, and individually members one of another." (Romans 12:4-5, NASB)

"For not one of us lives for himself, and not one dies for himself;" (Romans 14:7, NASB)

God promotes a communicator to teach Bible doctrine in a crisis who is prepared and motivated to do so. Neh. 1:11; Neh. 2:1-2.

"O Lord, I beseech You, may Your ear be attentive to the prayer of Your servant and the prayer of Your servants who delight to revere Your name, and make Your servant successful today and grant him compassion before this man." Now I was the cupbearer to the king." (Nehemiah 1:11, NASB)

"And it came about in the month Nisan, in the twentieth year of King Artaxerxes, that wine was before him, and I took up the wine and gave it to the king. Now I had not been sad in his presence. So the king said to me, 'Why is your face sad though you are not sick? This is nothing but sadness of heart.' Then I was very much afraid." (Nehemiah 2:1-2, NASB)

The communicator is to teach Bible doctrine line upon line, precept upon precept. Neh. 2:3-10; Isaiah 28:9-10.

"Then the king said to me, 'What would you request?' So I prayed to the God of heaven. I said to the king, 'If it please the king, and if your servant has found favor before you, send me to Judah, to the city of my fathers' tombs, that I may rebuild it.'" (Nehemiah 2:4-5, NASB)

"And I said to the king, 'If it please the king, let letters be given me for the governors of the provinces beyond the River, that they may allow me to pass through until I come to Judah, and a letter to Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the fortress which is by the temple, for the wall of the city and for the house to which I will go.' And the king granted them to me because the good hand of my God was on me." (Nehemiah 2:7-8, NASB)

"To whom would He teach knowledge, And to whom would He interpret the message? Those just weaned from milk? Those just taken from the breast? 'For He says, 'Order on order, order on order, Line on line, line on line, A little here, a little there.'" (Isaiah 28:9-10, NASB)

God will provide a congregation who are positive to the Bible doctrine being taught. Neh. 2:17-20.



"Then I said to them, 'You see the bad situation we are in, that Jerusalem is desolate and its gates burned by fire. Come, let us rebuild the wall of Jerusalem so that we will no longer be a reproach.' I told them how the hand of my God had been favorable to me and also about the king's words which he had spoken to me. Then they said, 'Let us arise and build.' So they put their hands to the good work. But when Sanballat the Horonite and Tobiah the Ammonite official, and Geshem the Arab heard it, they mocked us and despised us and said, 'What is this thing you are doing? Are you rebelling against the king?' So I answered them and said to them, 'The God of heaven will give us success; therefore we His servants will arise and build, but you have no portion, right or memorial in Jerusalem.'" (Nehemiah 2:17-20, NASB)

A crisis will always involve opposition, but some opposition can be fatal. Neh. 4:1; Neh. 4:10; Neh. 5:1; Neh. 6:1.

"Now it came about that when Sanballat heard that we were rebuilding the wall, he became furious and very angry and mocked the Jews." (Nehemiah 4:1, NASB)

"Thus in Judah it was said, 'The strength of the burden bearers is failing, Yet there is much rubbish; And we ourselves are unable To rebuild the wall.'" (Nehemiah 4:10, NASB)

"Now there was a great outcry of the people and of their wives against their Jewish brothers." (Nehemiah 5:1, NASB)

"Now when it was reported to Sanballat, Tobiah, to Geshem the Arab and to the rest of our enemies that I had rebuilt the wall, and that no breach remained in it, although at that time I had not set up the doors in the gates," (Nehemiah 6:1, NASB)

In the example of the Jerusalem wall reconstruction, the opposition could not stop the wall rebuilding. Neh. 6:15.

"So the wall was completed on the twenty-fifth of the month Elul, in fifty-two days." (Nehemiah 6:15, NASB)

God can turn cursing into blessing. In this case, the actions of Balaam to try to curse Israel were instead turned to blessing. Neh. 13:1-2.

"On that day they read aloud from the book of Moses in the hearing of the people; and there was found written in it that no Ammonite or Moabite should ever enter the assembly of God, because they did not meet the sons of Israel with bread and water, but hired Balaam against them to curse them. However, our God turned the curse into a blessing." (Nehemiah 13:1-2, NASB)

The passage of time can bring in some like Eliashib and Tobias who were always trying to get their fingers in the pie. Neh. 13:4-5.

"Now prior to this, Eliashib the priest, who was appointed over the chambers of the house of our God, being related to Tobiah, had prepared a large room for him, where formerly they put the grain offerings, the frankincense, the utensils and the tithes of grain, wine and oil prescribed for the Levites, the singers and the gatekeepers, and the contributions for the priests." (Nehemiah 13:4-5, NASB)

Nehemiah found out what Eliashib and Tobias had done and threw their possessions out of the courts of the house of God. Neh. 13:7-8.

"and I came to Jerusalem and learned about the evil that Eliashib had done for Tobiah, by preparing a room for him in the courts of the house of God. It was very displeasing to me, so I threw all of Tobiah's



household goods out of the room.” (Nehemiah 13:7-8, NASB)

Nehemiah also discovered that they had not been paying the Levites who had to work part-time jobs elsewhere to survive. Lack of income is a curse in the pastoral ministry. This was an attack upon the communicators. Nehemiah restored the proper distribution of offering funds to the Levites. Neh. 13:10; Neh. 13:13.

“I also discovered that the portions of the Levites had not been given them, so that the Levites and the singers who performed the service had gone away, each to his own field.” (Nehemiah 13:10, NASB)

“In charge of the storehouses I appointed Shelemiah the priest, Zadok the scribe, and Pedaiah of the Levites, and in addition to them was Hanan the son of Zaccur, the son of Mattaniah; for they were considered reliable, and it was their task to distribute to their kinsmen.” (Nehemiah 13:13, NASB)

Those living in Judah had been doing commercial activities on the Sabbath which is forbidden in the Mosaic Law. They were working on the Sabbath and outside merchants were selling on the Sabbath. They all were keen to know if Nehemiah was really serious about following the Mosaic Law. He was. Neh. 13:15; Neh. 13:20-21.

“In those days I saw in Judah some who were treading wine presses on the sabbath, and bringing in sacks of grain and loading them on donkeys, as well as wine, grapes, figs and all kinds of loads, and they brought them into Jerusalem on the sabbath day. So I admonished them on the day they sold food.” (Nehemiah 13:15, NASB)

“Once or twice the traders and merchants of every kind of merchandise spent the night outside Jerusalem. Then I warned them and said to them, “Why do you spend the night in front of the wall? If you do so again, I will use force against you.” From that time on they did not come on the sabbath.” (Nehemiah 13:20-21, NASB)

Those living in Judah had also married women from Ashdod, Ammon and Moab which was forbidden by God. Notice that Sanballat reappears. Problems must be straightened out! Neh. 13:23-31.

“In those days I also saw that the Jews had married women from Ashdod, Ammon and Moab. As for their children, half spoke in the language of Ashdod, and none of them was able to speak the language of Judah, but the language of his own people.” (Nehemiah 13:23-24, NASB)

““Do we then hear about you that you have committed all this great evil by acting unfaithfully against our God by marrying foreign women?” Even one of the sons of Joiada, the son of Eliashib the high priest, was a son-in-law of Sanballat the Horonite, so I drove him away from me.” (Nehemiah 13:27-28, NASB)

In every crisis, the solution involved applying principles from the Word of God, at that time, the Mosaic Law. An excellent mental attitude was enjoyed in Nehemiah, but the will of God was not accomplished until the wall was built. An excellent mental attitude was enjoyed in Macedonia, but even in their case the offering got bogged down.

Follow-up requires the endurance to stick with a doctrinal principle until it benefits you. Leadership in the form of Nehemiah came in and applied the proper doctrines. He taught the correct Bible doctrine. He rectified overt trends that would have brought divine discipline to the nation if they had continued.

Testing of A Communicator Laboring in Vain

The worst-case scenario for any communicator of the Word of God is to “labor in vain.” This is a



congregation in negative volition or emotional revolt or reversionism who fail to learn and apply the Bible doctrine being taught. 2 Cor. 9:3; Gal. 2:2; Gal. 4:11; Phil. 2:16; Titus 1:16; 1 Thess. 2:1; 1 Thess. 3:5; Rom. 1:28; 1 Cor. 9:27; 2 Cor. 13:5-7; 2 Tim. 3:8.

"But I have sent the brethren, in order that our boasting about you may not be made empty in this case, so that, as I was saying, you may be prepared;" (2 Corinthians 9:3, NASB)

"It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that I might be running, or had run, in vain." (Galatians 2:2, NASB)

"I fear for you, that perhaps I have labored over you in vain." (Galatians 4:11, NASB)

"holding fast the word of life, so that in the day of Christ I will have reason to glory because I did not run in vain nor toil in vain." (Philippians 2:16, NASB)

"They profess to know God, but by their deeds they deny Him, being detestable and disobedient and worthless for any good deed." (Titus 1:16, NASB)

"Just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men of depraved mind, rejected in regard to the faith." (2 Timothy 3:8, NASB)

In a crisis, the communicator may fold or the congregation may fold, but God remains faithful and a small percentage remains faithful. Rom. 10:21.

"But as for Israel He says, "ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE." (Romans 10:21, NASB)

Testing of Israel and Their Communicator, Moses

A fact of life is learning lessons through testing and yet many believers do not mature spiritually because they fail under testing. Negative volition toward God or His plan always operates on sight, using the closest visible target - the communicator of divine truth or Bible doctrine.

Israel folded in the ten tests in the wilderness under Moses. Num 14:22.

"Surely all the men who have seen My glory and My signs which I performed in Egypt and in the wilderness, yet have put Me to the test these ten times and have not listened to My voice," (Numbers 14:22, NASB)

God promised to take care of Israel in every way in Exodus 13:19, Exodus 13:21-22, Exodus 14:13-14, Exodus 16:11-2, and Exodus 16:14-15. In all of this, there is the expression of faith. Exodus 15:1-3.

"Moses took the bones of Joseph with him, for he had made the sons of Israel solemnly swear, saying, "God will surely take care of you, and you shall carry my bones from here with you." (Exodus 13:19, NASB)

"The LORD was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might travel by day and by night. He did not take away the pillar of cloud by day, nor the pillar of fire by night, from before the people." (Exodus 13:21-22, NASB)

"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. "The LORD will fight for you while you keep silent." (Exodus 14:13-14, NASB)

"And the LORD spoke to Moses, saying, "I have heard the grumblings of the sons of Israel; speak to



them, saying, 'At twilight you shall eat meat, and in the morning you shall be filled with bread; and you shall know that I am the LORD your God.'" (Exodus 16:11-12, NASB)

"When the layer of dew evaporated, behold, on the surface of the wilderness there was a fine flake-like thing, fine as the frost on the ground. When the sons of Israel saw it, they said to one another, 'What is it?' For they did not know what it was. And Moses said to them, 'It is the bread which the LORD has given you to eat.'" (Exodus 16:14-15, NASB)

"Then Moses and the sons of Israel sang this song to the LORD, and said, 'I will sing to the LORD, for He is highly exalted; The horse and its rider He has hurled into the sea. 'The LORD is my strength and song, And He has become my salvation; This is my God, and I will praise Him; My father's God, and I will extol Him. 'The LORD is a warrior; The LORD is His name.'" (Exodus 15:1-3, NASB)

Test 1 was the mental attitude test for the people of Israel, whether they would have a mental attitude of fear or trust in the Lord for their deliverance and protection. They failed the test. All they had was fear. They were complaining against leadership and against God in their fear. Moses was also tested by handling their complaining mental attitude. What is the solution to fear? Trust in God. Moses answered with what the Lord would do for them. He would deliver them. Exodus 14:10-12; 1 John 4:18; Exodus 14:13-14.

"As Pharaoh drew near, the sons of Israel looked, and behold, the Egyptians were marching after them, and they became very frightened; so the sons of Israel cried out to the LORD. Then they 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? 'Is this not the word that we spoke to you in Egypt, 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.'" (Exodus 14:10-12, NASB)

"There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love." (1 John 4:18, NASB)

"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. 'The LORD will fight for you while you keep silent.'" (Exodus 14:13-14, NASB)

Test 2 was a test of the details of life. Israel's test was about God's provision of water, food, shelter, and clothing in the wilderness. They had a mental attitude sin of bitterness and complaining when they tasted the water in Marah. Their griping against Moses and God was answered by God providing blessing in spite of their unbelief. They also failed this test. God was still faithful and brought them to Elim where the water was sweet. Exodus 15:23-27.

"When they came to Marah, they could not drink the waters of Marah, for they were bitter; therefore it was named Marah. So the people grumbled at Moses, saying, 'What shall we drink?' Then he cried out to the LORD, and the LORD showed him a tree; and he threw it into the waters, and the waters became sweet. There He made for them a statute and regulation, and there He tested them. And He said, 'If you will give earnest heed to the voice of the LORD your God, and do what is right in His sight, and give ear to His commandments, and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I, the LORD, am your healer.' Then they came to Elim where there were twelve springs of water and seventy date palms, and they camped there beside the waters." (Exodus 15:23-27, NASB)

Test 3 was another details of life test. The test was whether they believed that God would provide their



daily needs. Here, Israel complained about lack of food to eat and the communicator was criticized. Even though they grumbled in unbelief, God remained faithful and rained manna from heaven to feed them. Bread was a faith-rest test. This was also a test of geographical location, a test to prove them. Moses and Aaron were also tested in how they handled the complaining while maintaining their trust in the Lord. God provided blessing instead of cursing. They failed this third test. Exodus 16:2-4.

"The whole congregation of the sons of Israel grumbled against Moses and Aaron in the wilderness. The sons of Israel said to them, "Would that we had died by the LORD'S hand in the land of Egypt, when we sat by the pots of meat, when we ate bread to the full; for you have brought us out into this wilderness to kill this whole assembly with hunger." Then the LORD said to Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether or not they will walk in My instruction." (Exodus 16:2-4, NASB)

Test 4 was another faith-rest test about the details of life - water. They griped and wanted to go back to Egypt. They would not put their trust in God's provision. Again they criticized God's communicator and leader, Moses. God again faithfully provided water even in their unbelief. They failed the fourth test. Exodus 17:1-3; Exodus 17:6.

"Then all the congregation of the sons of Israel journeyed by stages from the wilderness of Sin, according to the command of the LORD, and camped at Rephidim, and there was no water for the people to drink. Therefore the people quarreled with Moses and said, "Give us water that we may drink." And Moses said to them, "Why do you quarrel with me? Why do you test the LORD?" But the people thirsted there for water; and they grumbled against Moses and said, "Why, now, have you brought us up from Egypt, to kill us and our children and our livestock with thirst?" (Exodus 17:1-3, NASB)

"Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water will come out of it, that the people may drink." And Moses did so in the sight of the elders of Israel." (Exodus 17:6, NASB)

Moses striking the rock in Exodus 17:6 was a picture or shadow of Jesus Christ's (the Rock) future substitutionary spiritual death on the Cross when He was judged by God the Father for the sins of all mankind.

"Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water will come out of it, that the people may drink." And Moses did so in the sight of the elders of Israel." (Exodus 17:6, NASB)

Test 5 was the golden calf incident and was a relaxed mental attitude test and a test of authority orientation for the people of Israel. Because Moses was on the mountain longer than the congregation of Israel thought he should be, their negative volition and impatience resulted in seeking Aaron, a weak leader, with their demand that he fulfill their desire for another god - the golden calf.

Aaron failed in his test of leadership. The people of Israel failed their test and sought a new god of their own making. This was a very serious rebellion against the authority of their leaders and their communication authority. Exodus 32:1; Exodus 32:4-5

"Now when the people saw that Moses delayed to come down from the mountain, the people assembled about Aaron and said to him, "Come, make us a god who will go before us; as for this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him." (Exodus 32:1, NASB)



"He took this from their hand, and fashioned it with a graving tool and made it into a molten calf; and they said, 'This is your god, O Israel, who brought you up from the land of Egypt.' Now when Aaron saw this, he built an altar before it; and Aaron made a proclamation and said, 'Tomorrow shall be a feast to the LORD.'" (Exodus 32:4-5, NASB)

In Test 5, God's divine discipline for their rebellion was the Sin Unto Death for 3,000 believers who remained negative to God's plan of grace. Exodus 32:7; Exodus 32:19-20; Exodus 32:28.

"Then the LORD spoke to Moses, 'Go down at once, for your people, whom you brought up from the land of Egypt, have corrupted themselves.'" (Exodus 32:7, NASB)

"It came about, as soon as Moses came near the camp, that he saw the calf and the dancing; and Moses' anger burned, and he threw the tablets from his hands and shattered them at the foot of the mountain. He took the calf which they had made and burned it with fire, and ground it to powder, and scattered it over the surface of the water and made the sons of Israel drink it." (Exodus 32:19-20, NASB)

"So the sons of Levi did as Moses instructed, and about three thousand men of the people fell that day." (Exodus 32:28, NASB)

Test 6 was about whether the sons of Israel believed that the battle was the Lord's in entering the Land of Promise. They were in self-pity and wouldn't put on their ornaments. The ornaments signified trust, protection, and rapport. They had no trust in God and they took themselves more seriously than they took Bible doctrine. They failed this part of the test. Exodus 33:2-5.

"I will send an angel before you and I will drive out the Canaanite, the Amorite, the Hittite, the Perizzite, the Hivite and the Jebusite. 'Go up to a land flowing with milk and honey; for I will not go up in your midst, because you are an obstinate people, and I might destroy you on the way.' When the people heard this sad word, they went into mourning, and none of them put on his ornaments. For the LORD had said to Moses, 'Say to the sons of Israel, 'You are an obstinate people; should I go up in your midst for one moment, I would destroy you. Now therefore, put off your ornaments from you, that I may know what I shall do with you.'" (Exodus 33:2-5, NASB)

Test 6 was also a rapport test. Moses interceded for the people of Israel and prayed to God that He would remain with them as an outward demonstration that the people of Israel were God's people. When Moses entered the tent of meeting, all worshipped, every man in his tent door. This was a demonstration of rapport with our Lord.

"Whenever Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent; and the LORD would speak with Moses. When all the people saw the pillar of cloud standing at the entrance of the tent, all the people would arise and worship, each at the entrance of his tent. Thus the LORD used to speak to Moses face to face, just as a man speaks to his friend. When Moses returned to the camp, his servant Joshua, the son of Nun, a young man, would not depart from the tent." (Exodus 33:9-11, NASB)

Test 7 was an emotional revolt test. Would the people of Israel trust the Lord for the endurance to march? They were in disbelief with regard to the character of God. God administered the Sin Unto Death to some as a fire judgment for their complaining and unbelief. This was a shock discipline to get their attention. Moses, the communicator, prayed and the judgment stopped. They failed this test. Num. 11:1-3.

"Now the people became like those who complain of adversity in the hearing of the LORD; and when the LORD heard it, His anger was kindled, and the fire of the LORD burned among them and consumed



some of the outskirts of the camp. The people therefore cried out to Moses, and Moses prayed to the LORD and the fire died out. So the name of that place was called Taberah, because the fire of the LORD burned among them.” (Numbers 11:1-3, NASB)

Test 8 was about whether the people of Israel were satisfied with what the Lord provided on a daily basis. They complained about lack of meat. They were tired of just manna. Num. 11:4-6.

“The rabble who were among them had greedy desires; and also the sons of Israel wept again and said, “Who will give us meat to eat? “We remember the fish which we used to eat free in Egypt, the cucumbers and the melons and the leeks and the onions and the garlic, but now our appetite is gone. There is nothing at all to look at except this manna.”” (Numbers 11:4-6, NASB)

The people of Israel only remembered to good aspects of their time in Egypt. They had conveniently forgotten about their slavery in Egypt. Do you remember the past as the good old days? Do you remember your younger social life as being more fun and failing to remember the tough times? Do you have any ability to face your present reality?

God's answer to their greed and unbelief was to bring so many quail that they covered the ground about three feet deep (2 cubits) for miles in all directions (a day's travel). Our Lord also brought a plague as the Sin Unto Death for those who were greedy. They failed this test also. Num. 11:31-34.

“Now there went forth a wind from the LORD and it brought quail from the sea, and let them fall beside the camp, about a day's journey on this side and a day's journey on the other side, all around the camp and about two cubits deep on the surface of the ground. The people spent all day and all night and all the next day, and gathered the quail (he who gathered least gathered ten homers) and they spread them out for themselves all around the camp. While the meat was still between their teeth, before it was chewed, the anger of the LORD was kindled against the people, and the LORD struck the people with a very severe plague. So the name of that place was called Kibroth-hattaavah, because there they buried the people who had been greedy.” (Numbers 11:31-34, NASB)

Test 9 was a very serious communicator test. Miriam and Aaron spoke against Moses about his Cushite wife. This was jealousy. God's divine discipline was leprosy of Miriam for seven days as a visible manifestation of negative volition. This would have been the Sin Unto Death if Aaron and Moses had not interceded for her. They failed this test. Numbers 12.

“Then Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married (for he had married a Cushite woman);” (Numbers 12:1, NASB)

“Then the LORD came down in a pillar of cloud and stood at the doorway of the tent, and He called Aaron and Miriam. When they had both come forward,” (Numbers 12:5, NASB)

“So the anger of the LORD burned against them and He departed. But when the cloud had withdrawn from over the tent, behold, Miriam was leprous, as white as snow. As Aaron turned toward Miriam, behold, she was leprous.” (Numbers 12:9-10, NASB)

“Then Aaron said to Moses, “Oh, my lord, I beg you, do not account this sin to us, in which we have acted foolishly and in which we have sinned. “Oh, do not let her be like one dead, whose flesh is half eaten away when he comes from his mother's womb!” Moses cried out to the LORD, saying, “O God, heal her, I pray!” But the LORD said to Moses, “If her father had but spit in her face, would she not bear her shame for seven days? Let her be shut up for seven days outside the camp, and afterward she may be received again.”” (Numbers 12:11-14, NASB)



Test 10 is the conclusion test. All the children of Israel complained against Moses and against Aaron. They opposed their God-appointed leaders and in negative volition, they decided that they needed a new leader to take them back to Egypt. Num. 14:1-4

"Then all the congregation lifted up their voices and cried, and the people wept that night. All the sons of Israel grumbled against Moses and Aaron; and the whole congregation said to them, 'Would that we had died in the land of Egypt! Or would that we had died in this wilderness! 'Why is the LORD bringing us into this land, to fall by the sword? Our wives and our little ones will become plunder; would it not be better for us to return to Egypt?' So they said to one another, 'Let us appoint a leader and return to Egypt.'" (Numbers 14:1-4, NASB)

Do you understand the ultimate end of the believer that stays negative to God for the long-term? It is the Sin Unto Death. The people of Israel maintained their negative volition and complaining against Moses and Aaron. When they were negative to Moses and Aaron, God's appointed leaders, they were rejecting God and His continual grace provision and His promises.

In Numbers 14:7-9, they rejected the good report from Joshua and Caleb who had spied out the Land and had reported back. Their fear controlled them in their negative volition.

"and they spoke to all the congregation of the sons of Israel, saying, 'The land which we passed through to spy out is an exceedingly good land. 'If the LORD is pleased with us, then He will bring us into this land and give it to us—a land which flows with milk and honey. 'Only do not rebel against the LORD; and do not fear the people of the land, for they will be our prey. Their protection has been removed from them, and the LORD is with us; do not fear them.'" (Numbers 14:7-9, NASB)

In Numbers 14:10-12, the people of Israel sought to stone their leaders to death. This was overt breaking of the law and a demonstration of their unbelief.

"But all the congregation said to stone them with stones. Then the glory of the LORD appeared in the tent of meeting to all the sons of Israel. The LORD said to Moses, 'How long will this people spurn Me? And how long will they not believe in Me, despite all the signs which I have performed in their midst? 'I will smite them with pestilence and dispossess them, and I will make you into a nation greater and mightier than they.'" (Numbers 14:10-12, NASB)

In Numbers 14:22-24, God's response was that the first generation, all that were over 20 years old but two, would not enter the Land.

"'Surely all the men who have seen My glory and My signs which I performed in Egypt and in the wilderness, yet have put Me to the test these ten times and have not listened to My voice, shall by no means see the land which I swore to their fathers, nor shall any of those who spurned Me see it. 'But My servant Caleb, because he has had a different spirit and has followed Me fully, I will bring into the land which he entered, and his descendants shall take possession of it.'" (Numbers 14:22-24, NASB)

All but two of the first generation of believers would die the Sin Unto Death in the desert. Num. 14:29-30.

"your corpses will fall in this wilderness, even all your numbered men, according to your complete number from twenty years old and upward, who have grumbled against Me. 'Surely you shall not come into the land in which I swore to settle you, except Caleb the son of Jephunneh and Joshua the son of Nun.'" (Numbers 14:29-30, NASB)

Negative volition of the congregation causes great despair and heaviness on the part of the



communicator. Num. 11:10; Num. 20:2.

“Now Moses heard the people weeping throughout their families, each man at the doorway of his tent; and the anger of the LORD was kindled greatly, and Moses was displeased.” (Numbers 11:10, NASB)

“There was no water for the congregation, and they assembled themselves against Moses and Aaron.” (Numbers 20:2, NASB)

Negative volition comes out in four visible distinct areas; audible and inaudible refusal to assemble, refusal to accept the teaching of Bible doctrine due to emotional revolt, refusal to accept the plan of God and His communicator, and ultimately refusal to believe and accept the Word of God as taught.

God's answer to long-term negative volition to Bible doctrine and opposition to Him and His grace plan is the most severe form of divine discipline - the Sin Unto Death. At any point in that downward spiral into reversionism, the believer can recover by confessing their known sins to God the Father and be immediately restored to fellowship and the filling of the Holy Spirit. The Sin Unto Death will be halted. For the first generation of the Exodus, all but two would die in the desert. But their children would remain positive to God's promises and His grace and would enter the Land. Num. 14:30-31.

“Surely you shall not come into the land in which I swore to settle you, except Caleb the son of Jephunneh and Joshua the son of Nun. Your children, however, whom you said would become a prey—I will bring them in, and they will know the land which you have rejected.” (Numbers 14:30-31, NASB)

1 Corinthians 10:1-6 is a reminder to us today of the ultimate result of long-term negative volition and opposition to God's plan and grace provision.

“For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; and all were baptized into Moses in the cloud and in the sea; and all ate the same spiritual food; and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ. Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness. Now these things happened as examples for us, so that we would not crave evil things as they also craved.” (1 Corinthians 10:1-6, NASB)

Compare the two ways the ten tests were handled. One way deals especially with bucking the authority of the communicator and the other from the problems the people faced because they could not pass their communicator tests.

In the function of the grace apparatus for perception, Bible doctrine is communicated to the positive believer. The Holy Spirit teaches the believer's human spirit resulting in spiritually understood information. The Holy Spirit then transfers it to the left lobe of the soul as *gnosis* Bible doctrine or understood spiritual knowledge. If the believer accepts that that *gnosis* by faith, the Holy Spirit then converts it to *epignosis* Bible doctrine or full knowledge and transfers it to the right lobe of the soul. Only *epignosis* Bible doctrine in the right lobe is usable for the spiritual life and then only when filled with the Holy Spirit. See category on the [Grace Apparatus For Perception](#).

God then brings tests that require the believer to apply the believed *epignosis* knowledge to pass the tests. God's tests are always whether you will use God's grace resources and power (passing the test) or attempt to use your human abilities instead (failing the test). This is where the Israelites broke down in the function of claiming God's promises and having the faith to rely on Him to fulfill His promises to them. They were continually failing their tests! They never had positive volition and therefore never grew spiritually.



As a believer in the Lord Jesus Christ, prayer is a demonstration of positive volition and applying Bible doctrine. Salt is also positive volition enduring hardness in maturing in doctrine. Light is positive volition producing the fruits of the spiritual life. The end result is the glorification of the Lord Jesus Christ. Col. 2:9-10.

“For in Him all the fullness of Deity dwells in bodily form, and in Him you have been made complete, and He is the head over all rule and authority;” (Colossians 2:9-10, NASB)