

# Things That Permanently Disqualify a Minister

*by  
Jimmy Ned Collins*

Covenant Ministries International



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*Jimmy Ned Collins*  
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# Contents

<u>Chapter</u>		<u>Page</u>
1	A <i>Continuing</i> Unwillingness to Accept The Finished Work.....	7
2	Fall, or Fall Away .....	11
3	Continuing to be Unteachable .....	13
4	Continuing to be Unsubmissive.....	15
5	Continuing to be, as Opposed to “Not I” .....	17
6	Continuing to Not Enter IN .....	21
7	Continuing to Not Decrease .....	25
8	Summary.....	31



Chapter One  
A *CONTINUING* UNWILLINGNESS TO ACCEPT  
THE FINISHED WORK

The things that permanently disqualify a minister are not many but actually one. It is *not* God in any sense who disqualifies, nor is it what religion would consider some grievous sin that one might commit before, or while, in office (one's actions are not the issue). That which disqualifies is only this: It is a *continuing* UNwillingness of an individual believer to accept: The Finished Work of Christ in The Cross. The Cross being: His Death, His Burial, and His Resurrection. The Cross is the ultimate manifestation of the Nature of Christ. Therefore the two cannot be separated. One cannot speak of Christ apart from The Cross nor of The Cross apart from Christ. Anything that would go contrary to this would be in effect: Anti-Christ.

Christ Crucified is the center of all activity, "a Lamb as it had been slain" (Rev 5:6). Therefore by a *continuing* unwillingness to accept The Finished Work of Christ in The Cross, one automatically disqualifies him/her self from ministry and so much more. In this study we will be covering just a few areas in which The Cross dealt with all that is contrary. And having been dealt with, to be growing in the grace and knowledge of our Lord Jesus Christ is all that now remains. Yes, Christ is the vocation of the believer. When Jesus said "It is finished" (Jn 19:30), He meant it.

Rev 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Microsoft Word 2000 Synonyms: "vocation"  
Career, profession, job, occupation, work, trade, craft, art

Webster's 1828 Dictionary: "vocation"

VOCA'TION, n. [L. *vocatio*, from *voco*, to call. See *Voice*.]

1. Among divines, a calling by the will of God; or the bestowment of God's distinguishing grace upon a person or nation, by which that person or nation is put in the way of salvation; as the vocation of the Jews under the old dispensation, and of the Gentiles under the gospel.

2. Summons; call; inducement.

What can be urged for them who, not having the vocation of poverty to scribble, out of mere wantonness make themselves ridiculous!

3. Designation or destination to a particular state or profession.

None is to enter the ecclesiastic or monastie state, without a particular vocation.

4. Employment; calling; occupation; trade; a word that includes professions as well as mechanical occupations. Let every divine, every physician, every lawyer, and every mechanic, be faithful and diligent in his vocation.

Jn 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

Heb 10:7-9 7 ¶ Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; 9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

Jn 4:34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

As a believer beholds The Finished Work, which is the very Person of the Risen Christ, it is then that that very Life becomes effectual in them. It is ignorance of the indwelling Christ in those who are truly born again that is the propagation of Lifeless religion that spawns so many “worthless physicians” (Job 13:4).

Job 13:4 (NKJV) But you forgers of lies, You *are* all worthless physicians.

As the believer continues seeing the Risen Christ, they also see themselves “*Crucified with Christ*” (Gal 2:20), and realize that all mankind including themselves are: “*dead*” and “*buried*” with Him (Rom 6:3-4, 6-7; 2Cor 5:14-15), and that now Christ alone remains (Gal 2:20; Mtt 17:1-8). It is the understanding of Christ (the mind of Christ) that begins to govern such a one, “*But we have the mind of Christ*” (1Cor 2:16). It is only as we continue to behold this Risen Christ that we are “*renewed*” (Rom 12:2) to The Truth. As His nature, His “*government increases*” (Isa 9:7) in us, anything that is contrary to His nature is not us, nor can be, for our Life is Christ by virtue of our being One with Him (Col 3:1-4). We are One with Him (1Cor 6:17). This is of God the Father (1Cor 1:30), therefore what God has joined let no man separate (Mtt 19:5-6). So when thoughts contrary to The Truth arise, they can be easily cast down (2Cor 10:4-5) from a place of standing in The Finished Work of The Cross, standing in the knowledge of the Risen Christ. If a minister does not continue to “*grow in the grace and knowledge of our Lord and Savior Jesus Christ*” (2Ptr 3:17-18), and “*grow up into Him in all things*” (Eph 4:13-15), he most certainly would fall into the trap of disqualifying himself.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Rom 6:3-4 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Rom 6:6-7 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.

2Cor 5:14-15 (ASV) <sup>14</sup> For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; <sup>15</sup> and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again.

Lk 9:27-36 <sup>27</sup> But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God. <sup>28</sup> ¶ And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. <sup>29</sup> And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistening. <sup>30</sup> And, behold, there talked with him two men, which were Moses and Elias: <sup>31</sup> Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. <sup>32</sup> But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. <sup>33</sup> And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. <sup>34</sup> While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. <sup>35</sup> And there came a voice out of the cloud, saying, This is my beloved Son: hear him. <sup>36</sup> And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

Mtt 17:1-8 <sup>1</sup> ¶ And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, <sup>2</sup> And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. <sup>3</sup> And, behold, there appeared unto them Moses and Elias talking with him. <sup>4</sup> Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. <sup>5</sup> While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. <sup>6</sup> And when the disciples heard *it*, they fell on their face, and were sore afraid. <sup>7</sup> And Jesus came and touched them, and said, Arise, and be not afraid. <sup>8</sup> And when they had lifted up their eyes, they saw no man, save Jesus only.

1Cor 2:16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

Isa 9:7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Col 3:1-4 <sup>1</sup> ¶ If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. <sup>2</sup> Set your affection on things above, not on things on the earth. <sup>3</sup> For ye are dead, and your life is hid with Christ in God. <sup>4</sup> When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

1Cor 6:17 But he that is joined unto the Lord is one spirit.

1Cor 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

Mtt 19:5-6 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

2Cor 10:4-5 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

2Ptr 3:17-18 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

Eph 4:13-15 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

## Chapter Two

### FALL, OR FALL AWAY

There is a difference between falling, and falling away. The one who falls can either come to his senses, repent and turn back to the Lord, or continue to gradually fall away. In the Book of Proverbs it states: “A righteous man may fall seven times and rise again” (Prv 24:16). Does this mean that throughout his entire walk with the Lord he can only fall or sin seven times? Of course not. Seven represents “perfection” and “completeness” according to the *Concise Bible Dictionary*. So then, one may perfectly and completely fall, but as long as there is a chance of the heart willing to turn once again to the Lord, there is possibility of continuing on. In Luke 17:1-4, Jesus talks about forgiving one who has “Offended one of these little ones” (Lk 17:1-2). He also states that if the offender sins seven times in a day, and repents those seven times, the offended shall forgive him. This is just speaking of one day, but what about all other days? Are not the LORD’S mercies and His compassions “New every morning?” (Lam 3:21-23). Surely they are, for great is His faithfulness. And Who is the One who is actually offended? Is it not the Lord? (Ps 51:4). Jesus also said to Peter once, that he should forgive his brother “up to seventy times seven” (Mtt 18:21-22), when Peter asked if only seven times was sufficient.

Prov 24:16 For a just *man* falleth seven times, and riseth up again: but the wicked shall fall into mischief.

Concise Bible Dictionary: “number seven”

t3456 ... SIX Incompleteness, imperfection (one short of the perfect number seven). Solomon had six steps to his great throne, #1Ki 10:19; but ...

... indivisible number. Seven days in a week, every seventh day was a day ...

Numbers as Symbols

SIX *Incompleteness, imperfection* (one short of the perfect number seven)....

SEVEN. *Spiritual completeness, generally in good but occasionally in evil*. It is the compound of three and four, and the highest single indivisible number. Seven days in a week, every seventh day was a day of rest, every seventh year was a year of rest for the land, and every seven times seven years brought the jubilee. Creation was complete on the seventh day, God’s rest being the result. There were seven lamps to the golden candlestick. #Nu 8:2: cf. #Zec 4:2. The blood was sprinkled before the Lord seven times. #Le 4:6,17 8:11. The Christian is exhorted to keep the feast of seven days after the passover, which makes a perpetual feast for him. #1Co 5:7,8. John speaks of seven Spirits before the throne of God. #Re 1:4. There are seven abominations in man’s heart. #Pr 26:25. The first beast has seven heads and ten horns. #Re 13:1. In the Revelation ‘seven’ occurs frequently; the symbol is found therein more than seven times seven. Forgiveness is to be ‘seventy times seven.’ #Mt 18:22.

Lk 17:1-2 Then said he unto the disciples, It is impossible but that offences will come: but woe *unto him*, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

Lam 3:21-23 This I recall to my mind, therefore have I hope. *It is of the LORD'S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness.*

Ps 51:4 Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

Mtt 18:21-22 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

This is the Lord's heart toward us, "God is for us" (Rom 8:31). The Father wants us to be fruitful in every good work as He has qualified us to be partakers of the inheritance of the saints in the light (Col 1:9-12). His desire is that if we fall, that we repent, get back up, dust ourselves off, and continue to follow Jesus and get on with His business at hand (2Sam 12:20). He does not, in any way, desire that we fall away; which usually happens by a hardening of our own heart by sin's deceitfulness, or by continuing to wallow in our past failure(s).

Rom 8:31 What shall we then say to these things? If God *be* for us, who *can be* against us?

Col 1:9-12 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

2Sam 12:20 Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

## Chapter Three CONTINUING TO BE UNTEACHABLE

The Old Creation continues to be Unteachable. This is seen as Balaam proceeds to disobey God. Though the LORD had already spoken to him concerning the matter, he still sets about to go his own way (Num 22:12-33). If Balaam would have accepted The Work of The Cross, then it would have been well known to him what he ought to do when the occasion arose, since it would be a matter of: Not Balaam, but Christ; and Not my will, but Thy will be done. But even as he persists in his own way and will, the LORD's long-suffering and mercy continue in hopes that he will come to his senses, repent, and accept: The Cross. The Lord is indeed long-suffering and continues with us till our dying day! Since this was not the case with Balaam, he willfully disqualified himself. There was not a place in his heart for The Cross to be found. The LORD tarried and still used him, but as is seen, he is not mentioned as one having The Good Testimony but quite the opposite.

Num 22:12-33 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed. And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us. And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more. And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him. And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side. And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left. And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay. Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because *thy* way is perverse before me:

And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

The New Creation is of a teachable spirit. Even as the Old Creation was working in Balaam, the LORD caused the New Creation to be manifest in Balaam's donkey! Yes, it was the donkey who had been obedient to her master and always laid down her life for the same. It was the donkey who was docile and not Balaam, the donkey who patiently endured till she ultimately laid down her life. It is no wonder the Lord Jesus Christ would choose to ride on such a creature when He triumphantly entered Jerusalem! (Mtt 21:1-10). And it was on a colt no less, one on whom no one else had sat (Mrk 11:2), yet ready to begin to be broken for service.

Mtt 21:1-10 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me. And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this?

Mrk 11:2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

The Lord also stresses the point of continuing in His Word (Jn 8:30-32). That those who do continue are disciples, ones who are continually learning Him - The Truth, and are therefore being continually teachable. This He spoke to those who believed.

Jn 8:30-32 As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.

## Chapter Four CONTINUING TO BE UNSUBMISSIVE

The Old Creation is of an Unsubmissive nature. It does not submit to the inward working of The Cross. The working of The Cross is the result of one experiencing a face-to-face encounter with the Living God at which time one must suffer the loss of their own “perceived” life/existence (Phil 3:4-8). To be unsubmissive to this work is to refuse to continue seeing the Face of God (Deut 5:23-27; Deut 18:15-17) while to submit to this work is to continue seeing the Face of God which results in the confession: it is not I, but Christ Who lives and remains (Gal 2:20; Jn 3:30). Peter was most expressive of this as he seemingly purposes to do good, rebuking the Lord from desiring to outwardly manifest The Cross which was at work in Him (Mtt 16:21-25). If Peter at that time would have submitted and taken up his cross, surely he would have only encouraged the Lord as He proceeded to do the will of His Father.

Phil 3:4-8 <sup>4</sup> ¶ Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: <sup>5</sup> Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; <sup>6</sup> Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. <sup>7</sup> But what things were gain to me, those I counted loss for Christ. <sup>8</sup> Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

Deut 5:23-27 <sup>23</sup> ¶ And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders; <sup>24</sup> And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. <sup>25</sup> Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die. <sup>26</sup> For who *is there of* all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived? <sup>27</sup> Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and do *it*.

Deut 18:15-17 <sup>15</sup> ¶ The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; <sup>16</sup> According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. <sup>17</sup> And the LORD said unto me, They have well *spoken that* which they have spoken.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Jn 3:30 He must increase, but I *must* decrease.

Mtt 16:21-25 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed,

and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

The rich young ruler is also one that did not submit to the working of The Cross (Mrk 10:17-22). He, so quick to run to the Lord, and yet so unwilling to submit, “went away.” Thus he disqualified himself from service to the Lord. But even in the midst of him not submitting to this working of The Cross, the Lord being long suffering, still “Loved him.” Yet no more is mentioned if he continued in “his” own way.

Mrk 10:17-22 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions.

The New Creation is of a submissive nature. It willingly submits to the inward working of The Cross. This does not mean that it is quick to submit every time, but that it must eventually submit, since this is its true nature. One cannot go against his/her own nature for long, sooner or later what comes naturally will come forth.

In the parable of the two sons and the father’s vineyard, when the first son was called to go work in the vineyard, he at first refuses. However, he later submits and goes, unlike the second son who outwardly agrees, yet inwardly does not submit, therefore disqualifying himself of labor (Mtt 21:28-30). This is also a picture of Peter, as mentioned above, unwilling at first to submit to the work of The Cross in his own life or in the Life of Christ. Yet later, as we see, he does eventually submit and is consequently used mightily of the Lord. He willingly became “Not,” that he might be qualified for use. We hear also, as history unfolds, that he submitted willingly to the ultimate outward manifestation of The Cross as he himself is led away to be crucified for the testimony of Christ.

Mtt 21:28-30 But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.

## Chapter Five

### CONTINUING TO BE, AS OPPOSED TO “NOT I”

The Old Creation wants to continue, and indeed it will continue in ignorance, until it is understood that it has already been done away with by Christ in The Cross. As long as it continues, it continues to disqualify itself from the ministry. The older son, in the prodigal son story, held a very tight grip on his being as he tells the father “I have been serving,” “I have never transgressed,” and “that I might make merry” (Lk 15:29). Indeed the older son was serving, but no doubt, he was serving the “Old Man” (Rom 6:6). And as he never transgressed, “he” continued to establish his own righteousness (Rom 10:3-4), which is done away with in The Cross. In his making merry with his friends, he does nothing to mention of the father being present, nor of a relationship with The Father, which is a result of The Cross. The Cross positions us into right relationship with our heavenly Father (Col 1:20-22). There is no mention of the older son repenting, nor “entering in,” therefore not making himself available to receive the “signet ring” which carried his father’s authority and seal of approval. From what is seen, he disqualified himself as “he” was determined to remain. But still the heart of The Father is one of love, long-suffering, and of going outside the gate to suffer for His own (Heb 13:12). No doubt, if the older son would have known The Cross, then naturally he would have become “Not,” thus being one who could be used.

Lk 15:29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

Rom 6:6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

Rom 10:3-4 For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ *is* the end of the law for righteousness to every one that believeth.

Col 1:20-22 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven. And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:

Heb 13:12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

The New Creation gladly takes the position of “Not I.” Paul willingly embraces The Cross, thereby becoming “Not” (Gal 2:20). Paul understood what Jesus meant when He said, “I chose you and appointed you that you should go and bear fruit” (Jn 15:16). This word “go,” is that of sinking out of sight. So if the

person appointed should become “Not,” and be *buried* out of sight, surely the Life of Christ that remains will bear fruit. The prodigal son also came to an end of himself as “he came to himself” (Lk 15:17). He also saw that he did not exhibit the same nature of his father, therefore making him “unworthy” (Lk 15:18-19) in and of himself, now being able to receive grace, and the qualifying of the father.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Jn 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Lk 15:17 And when he came to himself, he said, How many hired servants of my father’s have bread enough and to spare, and I perish with hunger!

Lk 15:18-19 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants.

The father does not remain dwelling on what was, as the older son, but on what NOW IS (Lk 15:32). Yes, there was a time when the younger son was “dead in trespasses and sins” (Eph 2:1-6), but is now “alive again from the dead” (Rom 6:11,13). And he indeed was “lost in saving his own life” (Lk 15:12-13; Mtt 16:25), but is now “found in Christ not having his own righteousness” (Phil 3:7-11). The younger son who indeed had something of the father at one time (Lk 15:12-14), yet wasted it, was now able to receive all by grace, even his father’s righteousness; not his, but his father’s. He was able to receive by grace, placement under his father’s authority, since he now carried his father’s signet ring. He was now shod with the gospel and ready to carry this message of grace, with grace, that he might impart grace to the hearers. None of this could have been if he had continued being.

Lk 15:32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Eph 2:1-6 And you *hath he quickened*, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

Rom 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Rom 6:13 Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

Lk 15:12-13 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

Mtt 16:25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

Phil 3:7-11 But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead.

Lk 15:12-14 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.



## Chapter Six

### CONTINUING TO NOT ENTER IN

The Old Creation does not, and can not, enter In. The most that the Old Creation can do is to draw near (Lk 15:25), but still fall short (Rom 3:23). Jesus declared: "I am The Way, The Truth, and The Life. No one comes to The Father except through Me" (Jn 14:6). Jesus is The Way, and The Way is The Cross. This is the "door" through which the sheep enter in (Jn 10:1-18), The Cross. The older son did not want to enter in through the door (Lk 15:28). But even as Israel was stubborn and rebellious in the wilderness, The Father still shows mercy toward him as He goes to plead with him to come "In." Although not mentioned, it was probably due to unbelief that he did not enter in. Unbelief that he could possibly receive something without having earned it (Lk 15:29; Heb 3:1-19).

Lk 15:25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

Rom 3:23 For all have sinned, and come short of the glory of God;

Jn 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Jn 10:1-18 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my *sheep*, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Lk 15:28 And he was angry, and would not go in: therefore came his father out, and intreated him.

Lk 15:29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

Heb 3:1-19 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to him that appointed him, as also Moses *was faithful* in all his house. For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some *man*; but he that built all things *is* God. And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness? And to whom swear he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief.

Even during Noah's time, there were many who continued to not enter in (Gen 7:21-23). These who did not enter in, therefore disqualified themselves from any sort of ministry in "The land of the living" (Ps 27:13-14) which only comes by entering in, into The Work of God which is: The Cross.

Gen 7:21-23 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: All in whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark.

Ps 27:13-14 *I had fainted*, unless I had believed to see the goodness of the LORD in the land of the living. Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

The nature of the New Creation is that of entering in, entering in to all that God has in Christ. The prodigal son had now begun to learn how to enter in (Lk 15:18, 20, 24). It began as he awoke to his senses, his spiritual understanding, arose and Christ became his light (Eph 5:14). This is seen as the younger son is now "in" the house (Lk 15:25-27). As is stated before, it is a continuing

unwillingness to accept The Cross, which disqualifies a person from the ministry. The one who has unbelief, but contrary to their unbelief, embraces The Cross, and cries out for belief is surely heard (Mrk 9:23-24).

Lk 15:18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

Lk 15:20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

Lk 15:24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Eph 5:14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

Lk 15:25-27 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

Mrk 9:23-24 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

Noah and his family as previously mentioned, did indeed enter in (Gen 7:13, 16, 23). And it was upon believing God's Word that they obeyed The Truth. Only those who did enter in were saved for the work of replenishing the earth with the New, not Old, but New - Seed of Grace. If they had not obeyed and entered in, then they too would have disqualified themselves from God's work ahead.

Gen 7:13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

Gen 7:16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

Gen 7:23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark.



## Chapter Seven

### CONTINUING TO NOT DECREASE

The Old Creation has no desire to decrease. King Saul, though anointed by God (1Sam 9:15-17, 10:1), did not desire at all to accept The Cross. Had he done so, he would have been much more peaceful (2Sam 1:9) by being able to lay down his life because it had already been taken to The Cross in the heart of God. But as it is seen, he disqualified himself from the work of the ministry continually, by rejecting The Cross, so much to the effect that God allowed it to manifest continually as well. Saul, as leader of the Israelites, could not find it in himself to “utterly destroy all,” when sent to attack Amalek. Therefore, nor could those under his authority (1Sam 15:3, 9). But the nature of Christ is not like this, since He took All and spared not (Rom 8:32; 2Ptr 2:5; Heb 10:9), only to destroy All in The Cross (2Cor 5:14).

1Sam 9:15-17 Now the LORD had told Samuel in his ear a day before Saul came, saying, To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him *to be* captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me. And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.

1Sam 10:1 Then Samuel took a vial of oil, and poured *it* upon his head, and kissed him, and said, *Is it* not because the LORD hath anointed thee *to be* captain over his inheritance?

2Sam 1:9 He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life *is* yet whole in me.

1Sam 15:3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

1Sam 15:9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

Rom 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

2Ptr 2:5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

Heb 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

2Cor 5:14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

Saul is further seen, setting up a monument for himself as opposed to one for God (1Sam 15:12). Saul yet lives. As Saul did not look to himself, but to the Lord and The Cross, he was able to lead the tribes of Israel (1Sam 15:17), but this did not continue. It is a heart that continues after His own heart that the Lord is after (1Sam 13:14). Saul also desired the honor that comes from man as opposed to the honor that comes from God (1Sam 15:30, Jn 5:44). God honors those who honor Him and His Work, namely The Cross (1Sam 2:29-30). Saul also knew that the LORD was not his God but Samuel's (1Sam 15:30). If the Lord had been his God, he would have eventually followed Him to The Cross.

1Sam 15:12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

1Sam 15:17 And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?

1Sam 13:14 But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee.

1Sam 15:30 Then he said, I have sinned: *yet* honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

Jn 5:44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

1Sam 2:29-30 Wherefore kick ye at my sacrifice and at mine offering, which I have commanded *in my* habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Wherefore the LORD God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

1Sam 15:30 Then he said, I have sinned: *yet* honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

Those of the New Creation are (in their hearts) willing to decrease because they have seen in the face of Jesus Christ, that the Old has already been put away in The Cross. One does not put New Wine into an Old Wineskin, but New Wine must be put into a New Wineskin (Lk 5:37-38). And now all that remains is the gradual outward manifestation of The Truth. This understanding, of Christ increasing and us decreasing, is what caused the rejoicing of John the Baptist, as he saw himself decreasing and his disciples now following Jesus (Jn 3:25-30). Those who understand the heart of God, who have (in their hearts) been brought to The Cross, realize that only Christ must increase. It is their heart that has this cry within them. This is the Father's cry, and so it was the cry of Moses and Elijah as Peter desired to make them equal with Christ in making tabernacles

for all three at the mount where Jesus was transfigured before them (Mtt 17:1-8). But there can be only One tabernacle/temple for One (1Cor 3:16, 19), and that One is Christ. Was Peter at that moment perfected? No, but Peter continued to pursue Jesus till he also was led to The Cross and saw the Perfection of God in the face of Jesus Christ.

Lk 5:37-38 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved.

Jn 3:25-30 Then there arose a question between *some* of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I *must* decrease.

Mtt 17:1-8 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard *it*, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only.

1Cor 3:16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

1Cor 3:19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

Unlike Saul who did not continue (in his heart) to decrease, David did continue even though he sinned with Bathsheba, against Uriah, and ultimately against God (2Sam 11-12:1-15; Ps 51:4). But as is true with all those who continue, he eventually came to the end of himself. He came to The Cross and in his own heart, died (2Cor 5:14). From this position he did not disqualify himself, NOR did the LORD take him from being king over Israel!

2Sam 11:1-27 And it came to pass, after the year was expired, at the time when kings go forth *to battle*, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem. And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman *was* very beautiful to look upon. And David sent and enquired after the woman. And *one* said, *Is* not this Bathsheba,

the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. And the woman conceived, and sent and told David, and said, I *am* with child. And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David. And when Uriah was come unto him, David demanded *of him* how Joab did, and how the people did, and how the war prospered. And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess *of meat* from the king. But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house. And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house? And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *as* thou livest, and *as* thy soul liveth, I will not do this thing. And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow. And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house. And it came to pass in the morning, that David wrote a letter to Joab, and sent *it* by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were*. And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also. Then Joab sent and told David all the things concerning the war; And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king, And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall? Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also. So the messenger went, and came and shewed David all that Joab had sent him for. And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also. Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him. And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD.

2Sam 12:1-15 And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich *man* had exceeding many flocks and herds: But the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* shall surely die: And he shall restore the lamb fourfold, because he did this thing, and

because he had no pity. And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun. For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun. And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee shall surely die. And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

Ps 51:4 Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

2Cor 5:14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:



## Chapter Eight SUMMARY

As is seen in all these examples of people who disqualified themselves from the work of the ministry, it was because of some aspect of their lives that had already been brought to death in Christ at The Cross. God being for them, having made the way, all they had to do was simply continue to come to know, and grow in the grace and knowledge of God, which is by coming to know the Finished Work of Christ in The Cross. Therefore, it is not God, nor some grievous sin that disqualifies us, but us, as we continue, unwilling to accept His Finished Work.





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Email: [bbs1mermaid@gmail.com](mailto:bbs1mermaid@gmail.com)  
[cmibibleresearchcenter@yahoo.com](mailto:cmibibleresearchcenter@yahoo.com)  
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