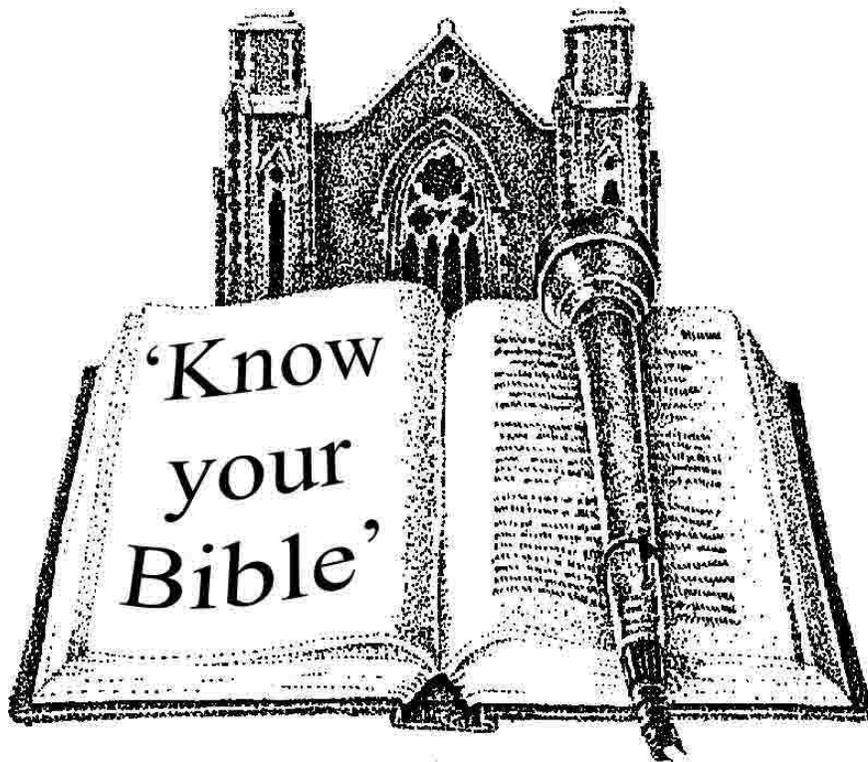


# The Biblical Teaching of a Call to the Ministry

Five studies given by Stuart Olyott  
based on Pastor Al Martin Lectures  
on this important subject.



# The Biblical Teaching of a Call to the Ministry

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### Introduction To The Call To The Ministry.

What kind of men does the church set apart for the ministry?  
The answer provides a sure guide to the church's spiritual state.

Therefore few things can be more important than that the churches understand what constitutes a true and Biblical call to the work of the ministry.

These five studies were first given to a Sunday afternoon class held for young men who aspire to the work of the ministry. In them Pastor Al Martin uses 1 Timothy 3:1-7, and Titus 1:5-9, as a basic guide to discovering what are a basic guide to discovering what are the Biblical requirements for the work of a teaching elder.

These studies have already proved to be of great help to men who are seeking to answer the great question –  
“Has the Head of the church laid His hand upon me for the work of the ministry?”

Format of class - 1 hour lecture; not exposition followed by 1 hour of questions.  
Focus of remarks - those who labour in the work of the ministry (full time)  
- others who preach, but are not ruling teaching elders.

### **To set the field**

Realise:

2 Timothy 2:2 It is the church's responsibility to find faithful men who will teach others also.

Romans 12:3 It is the individual's responsibility to come to sober self-assessment concerning his gifts.

Timothy 3:1 It is an honourable ambition to desire to be an overseer / elder.

James 3:1 But clamouring to be a teaching-elder is to be discouraged.

All this sets the field for considering this subject.

## **Six WRONG REASONS FOR ASPIRING TO A TEACHING MINISTRY**

Arrived at from observation, and from Scripture

### **1. An inaccurate assessment of one's own gifts and graces.**

A person really feels he can be a means of blessing, and won't listen to those who think otherwise.

It is a failure to come to grips with Romans 12:3.

It is caused by - pride

- ignorance

- unwillingness to listen to one's brethren

Do you have the necessary gift to be a means of edification?

Cry to God for the grace of sober, sane self-evaluation.

### **2. An uncrucified lust for the authority and attention connected with public ministry.**

See Matthew 23:2-3, 5-7. The Pharisees fed on the carrion of man's praises.

Many seek a platform to parade their flesh.

They love the 'supposed' glamour of leadership.

But when GOD calls – folk want to run.

You don't see this over-willingness.

### **3. An unbalanced concept of spirituality.**

This is not so liable to censure as 1 and 2.

It is to be lovingly instructed and rebuked.

Scripture teaches us to covet the best gifts – gifts of usefulness – especially prophecy "the intelligible communication of Divine truth in the authority of the Spirit."

These people think that to have this best gift is to have attained to superior grace.

They think that to have gifts of ministry is the height of spirituality!

This is a fallacy.

Important organs and unimportant ones are equally vital to the Body.

Yet it is a widespread mentality.

But there is no NECESSARY connection between the highest gifts and the highest graces.

#### **4. An inadequate view of the breadth of qualification for the teaching and preaching ministry.**

Love for people; understanding of truth; love for the truth – these are characteristics of all born-again people.

As these qualities develop, some think that the Lord must be leading them to teach truth to the people. They mistake growth for a call to the ministry.

MUCH MORE is required of us to be a teacher of Divine Truth.

Those truly called – feel inadequate for the task. While many who are not called feel they can do it – because they have an inadequate view of what is required.

#### **5. Unmet psychological needs for personal identity.**

Kids without self-image tend to become bullies, to make their mark.

They project an attention-demanding image.

Some believers do not believe the church will accept them for what they are.

They determine to come to a place of respect – so seek to become preachers.

They feel that they MUST be noticed.

Others want the insulation of the office of the ministry.

They do not want to be transparent.

So they insulate themselves by the pulpit.

They do not see that a minister must be a man amongst men.

Eminently transparent.

Others long for a platform to pour out their own frustrations and bitterness.

Hence many of the preachers who are only scolders and castigators.

#### **6. Unsanctified or unwise ambitions of others.**

Some are conditioned to the idea from childhood.

Ministers often condition their young men.

I lay these 6 things before you for your sober consideration.

Lest it be said - "They have run, but I have not sent them."

#### **4 positives** (to be considered next time)

1. Desire, born of right motives. I Timothy 3:1. 1 Peter 5:2.
2. Graces indicating genuine Christian experience.
3. Gifts indicating Divine provision.
4. Opportunity indicating a providential opening.

#### **“Homework”**

Charles Bridges, “The Christian Ministry”, Part II, chapter VI. (Banner of Truth).

C. H. Spurgeon, “Lectures to my students” Chapter II. (Marshall Morgan & Scott).

## Lecture 2

Last time - we gave ourselves a Biblical framework for our study.  
- we noticed 6 wrong reasons for aspiring to a teaching office.  
(Spurgeon mentions some more – e.g. failure in every other field)

Today we come to: -

### **The four Indispensable Elements of a Biblical Call to the Christian Ministry.**

These comments are more applicable to those considering 'full-time' ministry.

- some object that if we insist on Biblical standards, we won't have enough pastors.
- But a smaller number of good pastors would be preferable.  
The ministry would be more respected in the world.  
I am afraid to see less than the Biblical qualifications insisted upon.

#### **A useful distinction (John Owen)**

There are 2 sorts of calls:

- extraordinary offices demand an extraordinary call. e.g. prophet, apostle, evangelist; may be called by direct revelation etc.
- ordinary offices demand an ordinary call. 'Pastors and teachers' are an abiding gift to the church, and are ordinarily called.

Now the ways of the Spirit are diverse.

Conversions differ – but there is a certain irreducible in each.

So it is with a call to the ministry.

But the 4 essential elements do not carry equal weight in each individual.

Nonetheless. ALL will be present in every call to ordinary ministry.

We do not expect supernatural guidance in this area.

#### **A second introductory perspective (Charles Bridges)**

The elements of an ordinary call are two fold: -

Things which come directly from God – inward constraint

– the necessary gifts

Things which come from the church – the recognition of the gifts

– the final accrediting of the gifts.

In every true call to the ministry, the call of God meets the call of the church.

## **THE FOUR IRREDUCEABLE ELEMENTS:-**

### **1. Desire, born of right motives.**

1 Timothy 3:1 – "desire" – a reaching out for the office – intense, conscious, deep, abiding desire – this is a necessary element.

1 Peter 5:2 – "willingly" – an indigenous deep desire to take the responsibilities of oversight – weary of forbearing, unable to remain silent.

But this desire MUST be born of right motives.

- a considerate desire – not unrealistic or romantic – seeking to assess the pressures, responsibilities and demands of the ministry realistically.
- A constraining desire – a desire to serve Christ and His people which grows each day, and is most intense in one's holiest moments.
- A 'disinterested' desire – lacking in personal ambition – looking to the object of the ministry, not itself.

This desire may be present almost from birth, from conversion, or later.

But it MUST be there!

### **2. Graces, indicating genuine, mature, Christian experience.**

1 Timothy ch 3

The dominant requirements are in the realm of Christian grace, not gifts. (Must)

There must be an evident display of such graces. Balanced godliness.

The desire to be holy must be stronger than the desire to preach and teach, or the desire to preach and teach is under suspicion.

These graces are not cultivated overnight – do not come quickly or easily.

While you are waiting, are you, in your present sphere, working to cultivate these graces?

That's the clue which shows whether your desire is born of right motive.

### **3. Gifts, indicating Divine provision.**

Desires and graces are not enough, there must be evidence that God has endowed a man with sufficient gifts. He does not give men to the church who have insufficient gift to edify.

#### **(i). Gifts relative to spiritual 'savvy' (wisdom)**

Without the gift of spiritual wisdom a man cannot be an experimental preacher, or rightly divide the Word.

It is partly intellectual; partly spiritual.

I look for this in aspiring ministers. Without it, your ministry will be ruinous.

#### **(ii). Intellectual gifts**

Must have sufficient gift to grasp the wholeness of Divine truth and the interrelatedness between truths. An interpreter. A theologian.

An exhorter takes a proven interpretation and applies it with profit to hearers.

But a teacher is to be distinguished from this (Romans 12)

Must have intellectual breadth and balance, ability, grasp, judgement.

This is essential for the ministry. Must be “apt / ABLE to teach”.

Young men are too impetuous. With less hurry to get to seminary, and more absorbing of expository ministry, they would become better equipped and able ministers.

**(iii) Evidence of gifts of utterance.**

1 Timothy 3. Titus 1. 2 Timothy 2:2 — apt; able — must have ABILITY.

You don't have ability without gifts of utterance.

Where God calls a man, He equips Him in this area.

If the gift of utterance be not them, in a measure, at the first, it is not likely it will ever be developed.

If God has given you the tools for the job, it will be evident the first time you speak — or at least the second or third time.

If you have no facility of utterance before a hungry people, then AT THIS STAGE you must not consider the ministry.

You must be an apt teacher BEFORE you are set aside for the office.

**4. An opportunity to minister indicating providential approval.**

If you have the other elements, but no open door, you must wait for God to open one. When this happens, it is the seal of your call.

Until then you will have some hesitations about your call.

But you can do no good. until HIS hour has come.

Wait for the opening which God brings about.

Pride tends to hurry.

Humility will wait.

If God has equipped you, He has a sphere and a people waiting for you.

TRUST HIM!

The emphasis of 1 — 2 — 3 — 4 will be different for each of you.

May God spare His people from the blight of uncalled men.

- May He send out those He has approved.
- But may no uncalled man go out to preach the Gospel of Christ!!

### **Lecture 3.**

We have seen that the ordinary call to the ordinary office of a pastor requires desire, graces, gifts, providential opening. There is a great deal of material available on these areas, except in the area of gifts.

This being so we take up this aspect, and enlarge it.

This is not intended to demean the other essential elements.

It is because of the dearth of material in this area.

3 sorts of gifts are required, although they overlap and interpenetrate.

Gifts relating to the mind – mental gifts.

Gifts relating to the spirit, the inner-life – spiritual gifts.

Gifts relating to the mechanics of the ministry – mechanical gifts.

Today we come to the first of these.

## **NECESSARY MENTAL GIFTS.**

### **1. The importance of gifts.**

Christ will furnish His servants with gifts enough to edify His Church. Ephesians 4

If He is giving you to edify His Church, He will give you everything necessary to make you an instrument of edification.

Gifts are then, proof that you are Christ's gift to the Church.

If you are not so endowed : –

you should wait until Christ endows you. or should seek another sphere of usefulness.

Owen stresses

that the primary duty of a pastor is to feed the flock. Jeremiah 3:15

a man who does not, cannot or will not feed the flock is NO pastor.

so unless you are endowed with ability to feed the flock, you cannot consider that you are called to be a pastor. John 21:15-17

### **2. The necessary mental gifts.**

#### **(i). A mind reverently submissive to the absolute authority of the Scriptures.**

A man who does not have a deep, pervasive, religious subjection of his mind to the authority of Scripture has never been called of Christ to the ministry. Titus 1:9. 1 Corinthians 2:13.

One who holds to the truth – not one who is independent of this authority.

He is only furnished to every good work through the Scriptures. 2 Timothy 3:16-17

His whole life and thinking is to be under the authority of the Word of God.

Unless this is evident, he is not to be an expositor of that Word. 1 Timothy 4:6

This means you never make jokes from the Scriptures; and rebuke those who do.

A man must put to death the desire to be above the Scriptures.

**(ii). A mind furnished with the basic content of Holy Scripture.**

(Mr Martin recalled an ordination at which the ordained was asked to name the books of the Bible and could not.)

Without acquaintance with Scripture you cannot be furnished to every good work. You are to preach the Word; this can't be done without a basic acquaintance.

To give Scripture you must know Scripture; and Scripture must be interpreted by, illustrated by, and applied by — SCRIPTURE!

You are to be "mighty in the Scriptures" Acts 18:24 — prior to, and all through your ministry. Without a basic grasp of Scripture you have no business in the ministry.

The emphasis must be on being 'mighty in the Scriptures', not on pastoral counselling and administration.

**(iii). A mind furnished with a basic understanding of the meaning and interrelatedness of Scripture.**

This means having a working knowledge of:-

**SYSEMATIC THEOLOGY:**

Basic doctrines. To be an accurate expositor you must know the essential structure and interrelatedness of basic truths. You must be a theologian.

**BIBLICAL THEOLOGY:**

The Progression of Divine Revelation. Unless you are clear on This, you will lead your people into confusion. Law / Gospel, etc.

**HISTORICAL THEOLOGY:**

The main heresies, victories and crucial issues of history. Without this you will not be qualified to convince the gainsayers. You can't protect the sheep from wolves.

**EXPERIMENTAL THEOLOGY:**

You are not just dealing with ideas, but with people, and their perplexities. Must be able to understand and help them. There is great inadequacy here.

2 Timothy 2:15. ( 2 Corinthians 4:1 2 Timothy 1:17)

In short, you must have theological balance. Only the Bible and a few books are needed to get it, and there is no excuse for being inadequate in these areas. A man who has time for other things. but who has no time to plough through valuable volumes – his call is suspect.

**(iv). A mind furnished with necessary tools to discover and to make plain the right meaning of Scripture.**

2 Timothy 3:16-17 assumes a minister can do this. What in Scripture is primarily intended as doctrine? What as reproof? Correction? etc.

Nothing can make up for the ability to receive and make plain the mind of God. You cannot teach what you cannot clearly perceive. 1 Timothy 3:2.

Unless you have evidence that God is furnishing you in this area, it is doubtful whether God is making you a gift to the Church.

There is no place for serving up a mixed mound of mush. And do not despise the study of the original languages – which come in here.

**(iv). A mind of sound practical judgement.**

(Sober minded – not swayed by impulses)

You must be able to give the right food to the right people at the right time. You must know when to be flexible, and when to be adamant. This requires sound practical judgement.

Without it a man will split churches.

PRAY FOR IT!

**3. Some qualifying principles.**

- These things need not all be evident before a man begins to aspire to the office. These are the best gifts, which he is to covet.
- These things must ALL be evident to some degree before a man is set apart to the ministry. For all of these elements are necessary in a Pastor. Otherwise how can he edify? What the Church does in ordination is not to make a minister but to recognize that Christ has made a minister.
- These things will not necessarily be evident in equal proportion in any one man. Some have systematic minds. Some have 'historical' minds and would find the history of a falling leaf if they could.
- All ministers, and aspirants to the ministry, should seek to improve and work on the areas of imbalance as much as possible.
- A man having some of these gifts in eminence, but obviously lacking others, may serve as a teacher under the oversight of other elders, but he should not be a leading, teaching elder.

SEE:

JOHN OWEN Vol.    9    pages 431 — 462  
                          13    pages 29 — 49  
                          16    pages 42 — 55, 74 — 90

C.H. SPURGEON    Banner of Truth magazine No. 20 page 5.

## Lecture 4.

# NECESSARY SPIRITUAL GIFTS.

The only proof that you have that you are called to the task of edification is that you are equipped for the task of edification.

We come to consider those gifts which relate to a man's spirit.

### 1. There must be a deep, experimental knowledge of, and devotion to, the Person of Jesus Christ our Lord.

This is fundamental to every other gift and grace.

Deep attachment to His Person is the soul of all service to His Name.

Mark 1:17 - Effectiveness in His service and attachment to His Person linked.

John 21:15 – 17 - All Peter was to do as a feeder and tender of sheep and lambs, he was to do out of the motivation of his love to the Person of Jesus Christ his Lord.

This is all exemplified in the Apostle Paul: -

Romans 1:1 and Philippians 1:1 - Behind office and ministry is relationship to this Person.  
His relationship to Christ is the heart and soul of ministry.

Acts 26:14-17 - Indicated this was to be so. Not to be a minister of anything which by-passed His own experience.

Galatians 1:15-17 - It was the revealing of the Son of God which set him in the ministry.

2 Corinthians 4:6 & 3:18 - Underline the same truth.

Preaching Jesus Christ is the great task of preaching! 2 Corinthians 2:2.

What will that preaching be which does not flow out of a great experimental attachment to Him in knowledge and devotion?

"You will never preach with power, feelingly, while you deal in a false commerce with truths unfelt. It will be put poor, dry sapless stuff.....

I would not preach an unknown Christ for ten thousand worlds. Such offer God's strange fire, and their sermons will but increase their own damnation." (George Whitefield)

An unknown Christ! It is as had to preach an unfelt Christ! Offer and give them Christ.

If this is lacking – what can make up for it?

If the central Sun is missing – there is no light, no warmth, no life.

ABOVE ALL THINGS prize a deep experimental acquaintance with Him as He is revealed in the Scriptures.

## **2. There must be a deep, constant experimental acquaintance with the great issues of sin and grace.**

Declaring and speaking the things which we have seen and heard.

NO man can come up to the whole standard of 1 Timothy 3 and Titus 1 without struggling with sin, wrestling with doubts, and sweating over the great problems of his own heart.

A ministry devoid of practical instruction in these areas will leave the people of God barren and dry week after week, month after month.

Minister after minister, concerned for his own ministerial dignity, never deals with the issues of temptation, deceit, etc.....

May God deliver us from such abominable concepts of the ministry!!

### Quotes

- Sermon on Ministerial Guilt, Free Church of Scotland
- John Owen 16: 75-76 "If the word does not dwell in power in us, it will not pass in power from us."
- Dr James Stewart "If you are to preach, you must be real". Deal with grim realities. "We mock their struggles if we preach our Gospel in abstraction from the hard facts of their experience."
- John Owen 9:455 "No man preaches that sermon well to others that doth not first preach it to his own heart. A man may preach every day of the week, and not have his heart engaged once."

The only true expositor is experience. If you aspire to the ministry, aspire to constant experimental acquaintance with the great issues of sin and grace.

## **3. There must be a deep, genuine, demonstrable love for people.**

Ephesians 4 makes plain that ministers exist for the sake of the church, NOT vice-versa.

A servant to the people of God. "I am amongst you as he that serveth."

- See Mark 10:45, John 13:8, 14-16.

"Whoever shall be great among you shall be – servant of all."

If an aspiring minister does not have this, he has no proof that he is truly called to the ministry.

Look at Paul in 1 Thessalonians 2: 6,7,8,9,11,17,19 - the terms and expressions.

He had a demonstrable love for PEOPLE - not a "burden for souls."

You see him bearing, weeping, loving when unloved, accommodating, giving up lawful liberties etc..... His love for people was genuine, demonstrable.

You exist to serve the church. To labour unloved, unappreciated. Is that what you aspire to? When does that start? At ordination? No Sir! It has got to be evidenced NOW.

If people know you LOVE them

- it is amazing what they will take from you.
- and amazing what they will put up with in you.

You must have a love willing to serve the people of God, for Christ's sake, and with no returns.

#### **4. There must be a measure of the authority of unction.**

This is a difficult subject to treat, as it is subjective in nature, and there such confusion in the area of the work of the Holy Spirit.

There is no such thing as a GOD-GIVEN minister without unction.

Our Lord Himself had it. "He has anointed me to preach" Isaiah 61 and Luke 4:18.

So "He spake as one having authority" Matthew 7:28-29.

Other N.T. references to it - Acts 5:32, 1 Corinthians 2:3, 1 Peter 1:12

John Owen 9:454 deals with the subject, pointing out that authority is the consequent of unction, not of office. The scribes had office, but no authority. Christ had a Spirit-given authority, though He had no office.

Spurgeon's lectures page 186 also covers the subject, showing that a man ought not to speak in the name of the Lord unless the Spirit of the Lord rests upon him.

Now unction is not animation; a certain kind of preaching; a quiver in the voice; eloquence; volume, and has no necessary connection with any of these.

IT IS that peculiar something which gives weight and power, and hence authority, to the Word preached. As you listen you are conscious that GOD is speaking in the preacher's words.

Some measure of it must be yours even now, if you are to have any assurance that you are called to the ministry.

You can't bluff or imitate it. The Head of the Church either grants it, or He does not. Read Spurgeon and M.L.J. (with reserve) on the subject.

Pray that IF it is the will of the Head of the Church to put you in the ministry, He would even now give you some measure of unction.

Without it you may be polished and exact, but you can never be a means of blessing.

These are the spiritual graces necessary for the work of the ministry.

Which one of these would you omit from a man, and then call him to be your minister? If you would not tolerate the lack of one in others, do not impose it upon others.

May God help us to see the great responsibilities and needs of the ministry.

The Lord Jesus Christ in glory is able to make able ministers. Go to HIM in your need.

## Lecture 5.

# NECESSARY MECHANICAL GIFTS.

Our purpose is to spotlight the requisite gifts in the area of speaking and ruling.  
To get our perspective, look at:-

1 Timothy 3:2 "apt to teach." "an apt teacher."  
Minister must have teaching ability.  
He must be mechanically furnished to communicate divine truth.

Titus 1:9 "ABLE both to exhort and to convince the gainsayers." He must have ability - in teaching, exhorting, convicting / convincing.

1 Peter 5:2 "exercising the oversight."  
The office is also a ruling office, so he must have the ability to oversee, to rule, to tend.

In short, the minister must have a proven ability to speak and to rule.

### **1. A proven ability to speak**

This needs not be there in the requisite measure in the aspirant; but it must be there before one assumes the office of the minister.

To what extent? –

#### **(i). An ability to be heard without torture to men's ears.**

This does not mean your voice must be as pleasant music to the ears! Beautiful. This can be a snare. But it DOES mean: -

- an ability to speak with distinctness, so as to be understood.
- speaking with sufficient volume, so as to be heard.
- some measure of fluency of utterance.

If the Head of the Church is equipping a man to speak in His Name, He will give him these abilities - some of which may be natural, some acquired.

Quote from Spurgeon, on physical equipment necessary for ministry.

Some men have all these abilities and gifts, but do not have a proven ability to speak.

How are they to look at this? –

- with some, it is an indication that the Lord has a different ministry for you.
- with others, this inadequacy at this stage is there to see if you are really determined, at any cost, to equip yourself to be a workman who needeth not to be ashamed in his workmanship.

There is no absolute way of telling which is which. I do not wish to discourage any who are otherwise equipped. Some men in Scripture had no native ability to speak, but were given it by God.

**(ii). An ability to be understood without torture to men's minds.**

Some men speak well enough, but it is torture to see what they are getting at. The purpose of teaching is to impart truth - unto edification.

But it is truth, intelligently conveyed, which brings edification. So if you are a gift to the church, for its edification, God will equip you to speak so as to be understood.

This involves:-

- some gift of orderly arrangement.  
An ability to hang thoughts together in some sort of logical arrangement. It may be a natural or an acquired gift - but it must be there.
- some gift of perspicuity (clarity) in presentation.  
So that truth comes through, and people can say "I see it."  
It is not enough to be able to penetrate the mind of God in study; we must be able to lead God's people into the same place in our teaching.  
Unless we can, how can we be a means of edification?
- some gift of simplicity of speech.  
An ability to speak in vocabulary understandable to God's people. A conversation with the people of God, in the name of God, concerning the truth of God.

Quote from Spurgeon, calling for men of plain speech. Anglo-Saxon speech!  
Sublimity and simplicity are next of kin..... If there be a mystery, let it be in the truth itself, not in the obscurity of the preacher.

Pelt the devil with Anglo-Saxon in the name of God!  
Be done with affectation and all that comes short of true naturalness. If you have no gifts hem, then question whether God has called you.

**(iii).An ability to be received as a messenger of God without torture to the discernment of God's people.**

If a congregation is to submit to its minister as a Christ-appointed overseer, the man must have some evidence of true spiritual authority, and true ability to edify God's people.

There is to be an aura of Divine authority when he speaks.  
When this is so he needs no ministerial starch.

The voice of Christ is heard in the man. Such authority is not artificially built-up but it IS there!  
Without it, there is no indication of a true call to the ministry.  
Quote from Owen 4:512. Recommendation to read 4:486ff.

**2. A proven ability to rule.**

This aspect is very over-looked.

Most great problems in churches arise from a man's inability to effectively rule.

This involves:-

**(i). A proven ability to serve.**

He must have a spirit indicative of a true servant's heart - a willingness to serve Christ's people. If you have such a heart, you will be finding ways to serve them NOW. You will not be waiting for your 'big break'; but will be serving the people of God where you ARE – simply because you have such a servant's heart.

**(ii). That "something" that makes it natural for people to follow you.**

It is a serving rule – but it is, nonetheless, a rule. You are to lead and tend the flock of God.

There must be indication that the Lord has made you a leader amongst His people, - that they do not find it torturous to follow the directives you give by precept and example.

This does not mean being an extrovert, but having leadership authority, which people recognise when they are in your presence.

**(iii). The ability to be respected in your office.**

Are you such a man that can be honoured and respected in the ministerial role? You must have sufficient spiritual stature to commend you to the people of God. This is why we recommend young pastors to go to churches on a trial basis initially.

This has not been an exhaustive treatment.

But it is a framework in which we can seek to assess our own gifts; and seek to work in the cultivation of these gifts.

- I would not discourage any of you who have Biblical reasons for believing that the Lord has put His hand upon you.
- But I would discourage any of you who would forge ahead without any indication that the Lord the Head of the Church is furnishing you with those gifts by which alone you can be a means of edification to His Church.

How I long to leave a legacy of true servants of Christ!!