

BEING AN ABLE MINISTER OF THE NEW TESTAMENT

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In 2 Corinthians 3:1-6 Paul mentions his ability to minister the New Testament is not of himself, but he is able only through the power of God. God makes us able ministers:

1 Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

The New Testament shows us the believers' responsibility to be a witness for Jesus Christ. The Great Commission as found in Matthew 28:18-20 is directed to the Jerusalem church leadership (the eleven disciples), and from the history following, we see this authority to preach, teach, and baptize; was continued through other church leaders, such as Stephen, Philip, Barnabas, Paul, Silas, Timothy, Titus, etc.

The Great Commission is not given to every believer to perform, but it is required that every believer be ready with an answer, and that answer is the gospel of Jesus Christ.

But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

1 Peter 3:15

We also see the believers from the church in Jerusalem were scattered because of the persecution of Saul (Acts 8:1-5). The New Testament says:

Therefore they that were scattered abroad went every where preaching the word.

Acts 8:4

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

Acts 11:19

Furthermore, we have to understand the difference between who is a believer, who is a saint, who is a disciple, who is a Christian, who is a preacher, who is a deacon, who is an evangelist, who is a teacher, who is an elder, who is a pastor, bishop, or overseer, who is a prophet, who is an apostle, who is a king, who is a priest, and who is an ambassador. We can also look at who is a minister and who is a servant. Most can be found in a church (Ephesians 4:11), and each role has its own responsibilities and requirements, briefly explained below. But not everyone who is saved has the same office (Romans 12:4). Although all believers are being conformed to Jesus's image (Romans 8), all have varying duties. Some individuals have more than one responsibility. A pastor, for example, is, according to the New Testament, a believer (1 Timothy 4:12); a saint (1 Corinthians 1:2; 14:33; Philippians 1:1); a disciple (Acts 16:1); an evangelist (2 Timothy 4:5); a teacher (1 Timothy 3:2); a pastor [shepherd (Ephesians 4:11)]; an elder (1 Peter 5:1-5); a bishop (1 Timothy 3:1); an overseer (1 Peter 5:2); a king (Revelation 1:5, 6); a priest (Revelation 1:5, 6); and possibly an ambassador for Christ (2 Corinthians 5:20).

From the reading of the New Testament, note these differences:

Believer (1 Timothy 4:12; Acts 5:14).

This is one who has believed on the Lord Jesus Christ. Since salvation is by grace through faith, this individual is saved. He also can be considered a child of God (John 1:12; an heir of God (Romans 8:17; Galatians 3:29; Titus 3:7).

John 3:16 says "whosoever believeth":

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Saint 1 Corinthians 1:2

The New Testament is clear that all saved people are saints. This description of a saved person denotes they have been cleansed from sin and separated unto God. Not all saved people behave as saints (sanctified) but if truly saved, they enjoy that status.

Read Acts 9:32, 41; 26:10; Romans 1:7; 8:27; 12:13; 15:25; 16:2, 15; 1 Corinthians 1:2; 14:33; 2 Corinthians 1:1; 13:13; Ephesians 1:1; etc., etc.)

Disciple

This is a believer who has been baptized, and who has continued in his life to follow Jesus. The disciple takes Jesus as his Master and patterns his life after him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;
John 8:31

1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,
John 4:1

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?
Matthew 10:25

A disciple of Jesus Christ has forsaken all to follow him:

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.
27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.
33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.
Luke 14:26, 27, 33

Christian

This is closely aligned with a disciple. However, notice they were called Christians – likely by unbelievers in derision. Their lives so represented Jesus Christ they called them after the Son of God.

And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.
Acts 11:26

Preacher (Romans 10:14)

One who delivers the gospel, normally a sent man (ordained):

13 For whosoever shall call upon the name of the Lord shall be saved.
14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?
15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!
16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?
17 So then faith cometh by hearing, and hearing by the word of God.
Romans 10:13-17

Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.
1 Timothy 2:7

Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.
2 Timothy 1:11

Deacon

Holds an ordained office in the church (Acts 6:1-6). Literally means servant. His qualifications are listed in 1 Timothy 3:8-13. Originally chosen to serve tables.

Acts shows they are chosen by the church and should be men of good character:

Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.
Acts 6:3

Evangelist (Acts 21:8).

Root word is evangel, or gospel. The Deacon Philip was called an evangelist. His activity of preaching salvation got him this title.

Paul instructs Timothy to do the work of an evangelist, which is, preach the salvation message (2 Timothy 4:5).

Every believer should strive to be “evangelistic,” but I believe an evangelist by calling will have the churches authority to do that work.

Ephesians 4:11 – Jesus gave some, evangelists. Not all churches have evangelists.

Teacher (John 3:2)

Jesus is the Teacher sent from God. In the church there will be men who are noted for their teaching ability, and serve in the church as such (Acts 13:1).

They are third in line as to what God set in the church (after apostles and prophets) – 1 Corinthians 12:28, 29; Ephesians 4:11. Not all are teachers.

The great Commission was authorizing eleven disciples to “teach.” The understanding is they were the ones to whom Jesus committed his teachings so they could pass them on.

Teaching involves more than head knowledge, it involves doctrine, which is the obeying of the commandments of Jesus Christ and setting a pattern to follow.

Paul was considered a teacher:

Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.
2 Timothy 1:11

Paul instructed Timothy to teach:

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.
2 Timothy 2:2

And he told Titus that the aged women should teach:

The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;
Titus 2:3

Babes in Christ are not teachers. Teachers can handle strong meat and have their senses exercised to discern good and evil:

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Hebrews 5:12-14

Elder

The elders of a church are those who have matured in Jesus Christ and have a good understanding of God, his ways, and his word. John wrote the following:

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

1 John 2:12-14

Overseers should be elders (1 Peter 5:1-5). They should be honored for their faithfulness and good judgment. They should be called upon for prayer when one is sick (James 5:14).

Contrasted to a novice, the ordination is bestowed upon elders (Titus 1:5; 1 Timothy 3:6; Acts 14:23). Elders are looked to for good judgment (Acts 15:1-23).

Some elders rule (1 Timothy 5:17), but all elders should be respected, intreated as fathers or mothers

Being an elder is not based simply by age, but years of Christian maturity, and in contrast to those they minister to. Not all elders teach, rule, or preach; but all ordained men should be elders

Pastor, Bishop, Overseer (1 Timothy 3:1-7)

Holds an ordained office in the church. Leads, feeds, and oversees the flock. He is not lord over God's heritage (1 Peter 5:1-4). He is to be an example to the believers (1 Timothy 4:12) and an ensample to the church (1 Peter 5:3).

The pastor's responsibility is to take the oversight of the church, not be an hireling (1 Peter 5:2). His qualifications are listed in 1 Timothy 3 and Titus 1.

Prophet

One who speaks by the power of God, typically found in the Old Testament. The prophets Samuel (Acts 3:24) through Isaiah and all the way to Joel and Jonah, spoke of the day that Jesus would come. Peter goes as far to say that all the prophets gave witness to Jesus Christ (Acts 10:43).

Jesus was that Prophet as promised by Moses (Acts 3:33; 7:37; John 1:21)

In Acts 2 at Pentecost, Peter informed those who heard the things of god, the following:

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

Acts 2:14-21

This appears to me to be directed to the Jews and is a fulfillment of an Old Testament prophecy, being identified as a sign and wonder.

Acts 15:32 indicates Judas and Silas were prophets in the Jerusalem church who exhorted the brethren.

Acts 21:10 indicates there was a prophet named Agabus from Judaea, who spoke by the holy Ghost.

I Corinthians 12:29 informs us not all are apostles, and not all are prophets. That Corinthian church had prophets (14:29); but Paul states their spirits are subject to them (14:32) – this meaning they can control themselves and prophecy decently and in order, and able to obey the commandments of the Lord (v. 37).

Ephesians 2:20 lists prophets closely with the apostles, saying they had the same foundation. [Editor's note: I see this foundation as being Jesus Christ, the rock upon which the church was built (Matthew 16:18). The apostles and the prophets are not the foundation, but their foundation and our foundation are one in the same – Jesus Christ. Verse 20 does not say, "built upon the apostles and prophets, who are the foundation." It says, "built upon the foundation of the apostles and prophets." My house has a foundation, but it is not me (it is of concrete). But, it is mine, because it is my house. To understand the verse better, think: "built upon the foundation, *the same foundation that was built upon by the apostles and prophets.*]

Ephesians 3:5 links apostles and prophets. Ephesians 4:11, says Jesus gave [to] some, prophets. To others, he gave evangelists, and to some others he gave pastors and teachers. I believe that is where we are now. We do not have apostles and prophets, we have pastors and teachers.

For the most part, the new testament uses prophets as referring to the Old Testament writers. In the New Testament, only the early churches had a few prophets as we read.

1 John 4:1 tells us, Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

I, personally, do not believe there are prophets living today. I have the completed New Testament, and all that God wanted to reveal to me by the prophets are written therein.

Apostle (Matthew 10:12)

And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;
Luke 6:13

Chosen by Jesus Christ from his disciples. Originally 12, then he added Matthias (Acts 1:26) after Judas fell; Paul, and Barnabas (Acts 14:14), and possibly Silas.

Apostles are witnesses of the resurrected Christ:

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.
Acts 4:33

Apostles were set in the church first:

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.
1 Corinthians 12:28

Apostles are our ensamples:

Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.
Philippians 3:17

Not because we have not power, but to make ourselves an ensample unto you to follow us.
2 Thessalonians 3:9

They had authority over all churches

They performed many wonders and signs (Acts 2:43; 5:12; 2 Corinthians 12:12). They bestowed the Holy Ghost through the laying on of hands (Acts 8:14-18).

Paul is considered the apostle to the Gentiles (Romans 11:13). Peter is considered an apostle to the circumcision (Galatians 2:8).

As with prophets, I do not believe there are apostles today. The New Testament speaks of false prophets (2 Peter 2:1; Acts 13:6), false apostles (1 Corinthians 11:13), and false brethren (v. 26; Galatians 2:4).

King and Priest Revelation 1:5, 6

5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Revelation 1:5, 6

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

Revelation 5:9, 10

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Revelation 20:6

Kings rule and judge rightly. Priest work to reconcile sinners to God. Both of these works we do as believers. As with being a saint, one is a king and a priest when he obtains salvation. He should behave accordingly.

Ambassador

Found only two times in the New Testament, both written by Paul and referring to himself, and once with others. There is no indication that all believers are ambassadors.

In 2 Corinthians chapters 4 and 5, Paul speaks of his ministry and those who labored with him. He mentioned their suffering, their purpose, their affliction, their desire to be accepted of God, and the fact that knowing the terror of the Lord, they persuade men (5:11).

In verse 20, he says this:

Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

2 Corinthians 5:20

Notice the difference in pronouns – we, you, us, ye. The structure of the sentence sets Paul and his ministers as the cause of the action, and the church as the receiver of the action.

He is beseeching the church to be reconciled to God. He uses the word ambassadors for Christ, because he is speaking in Christ's stead.

Therefore, with this limited revelation, I would have to say only those in Christ's stead are ambassadors, mainly referring to Paul and his co-laborers.

We see the same in Ephesians 6:20: "For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak."

The ambassador speaks for Jesus Christ. Sent by Jesus Christ. In Christ's stead.

With his information, I cannot say all believers, or all preachers, are ambassadors for Christ. However, thought I have said verbally such things when speaking fast (Proverbs 10:19); technically we do the work of an ambassador, just as we do the work of an evangelist.

Other names in the New Testament:

Minister – greatest of all is the servant and minister.

Servant – some servants are wicked (not saved), but just are servants in pretence. Jesus knows.

Laborer – many who work in the Lord's field.

Child of God – born again by faith (John 1:12)

Son of God – same as above.

These all are different offices, and all require salvation. But, just because an individual has received salvation and is hence born again, this does not necessarily mean he is an able minister of the gospel. Now, all believers *should* be able ministers of the gospel, but they need to be instructed in the right way.

24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.

Acts 18:24-28

Every saved person should have a credible testimony of salvation, but this is used as a “testimony” as to what that individual experienced. This testimony is not gainsaid, and should be shared with others; but it is not necessarily the means by which all are saved. A testimony should not be considered the gospel of Christ. Additionally, the life of said believer should reflect he indeed is a child of God.

Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;
Philippians 1:27

A believer can only be a witness of what Jesus did for him. We did not witness the crucifixion or the resurrection, but we “testify” of our salvation and “preach” what the scriptures say. This is an important distinction.

Furthermore, Paul pronounces a severe curse on those who would preach another gospel. This is in respect to perverting the true gospel, or preaching a false gospel, which many do. Although we might make allowance for someone who is ignorant of what the true gospel is, and tries to tell others how to be saved the best way he knows; preaching error is not something that should be encouraged or ignored. Every gospel preaching church should teach its members the correct gospel and how to present it correctly.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:
7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.
8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.
9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.
10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.
11 But I certify you, brethren, that the gospel which was preached of me is not after man.
12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.
Galatians 1:6-12

In respect to above, Paul experienced some of this:

12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;
13 So that my bonds in Christ are manifest in all the palace, and in all other places;
14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.
15 Some indeed preach Christ even of envy and strife; and some also of good will:
16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:
17 But the other of love, knowing that I am set for the defence of the gospel.
18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.
Philippians 1:12-18

We ought to rejoice whenever Christ is preached, whether in pretence or in truth. But, we also know that rejoicing in truth is preferred.

[Charity] Rejoiceth not in iniquity, but rejoiceth in the truth;
1 Corinthians 13:6

What we want as able gospel ministers is to be able to correctly lead a lost soul to Jesus Christ. To do this, we need to know the scripture and the power of the gospel.

Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.
Matthew 22:29

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
Romans 1:16

That your faith should not stand in the wisdom of men, but in the power of God.
1 Corinthians 2:5

CLASS ASSIGNMENTS

The teaching to prepare a believer to be an able gospel minister will for the most part be review for individuals taught in a good church. However, the expectation is that each student knows the listed material almost by memory.

1. KNOWS AND UNDERSTANDS THAT JESUS KNOWS WHAT IS IN A PERSON'S HEART AND MIND. HE LOOKS UPON THE HEART OF THE INDIVIDUAL AND JESUS KNOWS WHEN A PERSON BELIEVES ON HIM.

And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?
Matthew 9:14

2. KNOWS AND UNDERSTANDS THAT SALVATION IS A SPIRITUAL WORK OF JESUS CHRIST AND THE HOLY GHOST. THE MINISTER RELIES ON THE HOLY GHOST TO DO THE WORK AND PRAYS ACCORDINGLY.
3. KNOWS AND UNDERSTANDS THAT THE GOSPEL IS THE POWER OF GOD UNTO SALVATION (Romans 1:16). HE DOES NOT ADD TO IT OR TAKE AWAY. THE MINISTER'S RESPONSIBILITY IS TO PRESENT IT AS CLEARLY AS POSSIBLE, AND BE READY TO LEAD THE INDIVIDUAL TO SAVING FAITH IN JESUS CHRIST.

The power of God unto salvation does not rely on intelligence, personality, creativity, expertise, or excellency of speech.

4. KNOWS AND UNDERSTANDS THAT THE INDIVIDUAL MUST MAKE A FREE-WILL CHOICE TO RECEIVE JESUS CHRIST. HE CANNOT BE FORCED TO BRIBED TO BE SAVED.
5. KNOWS AND UNDERSTANDS THAT WHOSOEVER CAN BE SAVED (John 3:16; Romans 10:13). THERE IS NO RESPECT OF PERSONS WITH GOD.
6. THE GOSPEL MINISTER IS BORN AGAIN AND HAS A CREDIBLE TESTIMONY OF SALVATION, INCLUDING A LIFE SHOWING FAITHFULNESS TO JESUS CHRIST.
7. THE GOSPEL MINISTER HAS A SINCERE DESIRE TO SEE SOULS SAVED, AND HE PRAYS ACCORDINGLY AND REGULARLY FOR OPPORTUNITES TO WITNESS FOR JESUS CHRIST.
8. KNOWS AND UNDERSTANDS THAT SALVATION IS A GIFT THAT IS FREELY OFFERED AND FREELY RECEIVED (Ephesians 2:8-10). THERE ARE NO "STRINGS ATTACHED."
9. KNOWS AND UNDERSTANDS THAT THERE ARE NO WORKS REQUIRED TO GAIN ETERNAL LIFE (Ephesians 2:8-10).
10. KNOWS AND UNDERSTANDS WHAT IS THE TRUE GOSPEL (Galatians chapter 1; 1 Corinthians 15:1-5).
11. KNOWS AND UNDERSTANDS THE ROMANS ROAD, AND HAS COMMITTED REFERENCES TO MEMORY

Romans 3:23
Romans 3:10
Romans 6:23
Romans 5:8
Romans 10:8-10
Romans 10:13

12. THE GOSPEL MINISTER IS ALWAYS PREPARED AND WILLING TO PREACH THE GOSPEL ON DEMAND WITHOUT THE NEED FOR STUDY OR PREPARATION, OTHER THAN FOR PRAYER.
13. THE GOSPEL MINISTER DOES NOT ASSUME ALL LISTENERS ARE TRULY SAVED, AND INCLUDES THE WAY OF SALVATION REGULARLY IN HIS MESSAGES..

14. THE GOSPEL MINISTER CONSISTENTLY OFFERS AN ALTAR CALL OR SOME KIND OF INVITATION TO THE LOST SO THEY CAN RECEIVE SALVATION.

15. THE GOSPEL MINISTER HAS A SERVANT'S HEART, WILLING TO BE A SERVANT FIRST.

16. THE GOSPEL MINISTER CAN USE THE SCRIPTURES TO EFFECTIVELY LEAD A LOST SOUL TO SAVING FAITH, AND WILL INVITE THE PERSON TO RECEIVE JESUS CHRIST WHEN THE OPPORTUNITY COMES.

17. THE GOSPEL MINISTER KNOWS AND UNDERSTANDS THE BASICS OF SOTERIOLOGY:

All persons are sinners by nature, choice, and practice.

Condemnation comes because of unbelief, not any particular sin.

The blood of Jesus Christ is the only sacrifice God accepts today for the forgiveness of sins.

Jesus Christ is the Lamb of God that takes away the sin of the world.

This forgiveness comes through faith in Jesus Christ

There is no sin that God's grace does not forgive

There is no sinner too great that cannot be saved

Salvation is instantaneous, not a process.

Bodily sanctification is a process done by the Holy Ghost once a person receives Jesus Christ

Jesus is the way, the truth, and the life – no man comes to the Father but by him.

There are no works good enough for salvation. God does not weight good and bad works for salvation.

18. PRAYS CONSISTENTLY FOR LABORERS, OPPORTUNITY, AND BOLDNESS (EPHESIANS 6)

19. THE GOSPEL MINISTER KNOWS AND UNDERSTAND THE DIFFERENCE IN PREACHING TO THE LOST AND TO THE SAVED.

Gospels vs. Epistles

Sinners welcome vs. sanctification and holiness

Discouraging conversion based on respect of persons

Discouraging conversion based on non-applicable standards

Wisdom in addressing mixed groups or particular groups

20. TRIES TO BE ALL THINGS TO ALL MEN THAT HE MIGHT WIN SOME.