

Meridian First Baptist Church Pastoral Questions

Doctrine

1. Please submit a statement of your doctrinal positions, including the following:
 - a. Your views with respect to the doctrine of salvation? In your discussion, include the following: justification by grace and through faith alone, the necessity of repentance, the sovereignty of God and the responsibility of man, the total depravity of man.

Before a man is saved, he must believe that God is holy and just. He must understand that God will not tolerate sinful rebellion (Ps 5:4-5; Hab 1:13) but will punish it (Is 13:11; 1 Cor 6:9-11). After understanding these truths, a man must see that he is completely unholy or totally depraved. He is a sinner before God (Rom 3:9-18, 23) and will be punished for his sin forever in Hell unless something is done (Revelation 21:8).

Once he understands and believes this, a man must furthermore embrace Jesus Christ for Who He is and for what He offers. Regarding Who He is, Jesus is fully God (Jn 1:1-3; Col 2:9; Heb 1:3) and fully man (Col 2:9; Heb 4:15). As such, His death and resurrection on man's behalf provides propitiation (Heb 2:17), substitution (2 Cor 5:21), redemption (Gal 3:13), and reconciliation (2 Cor 5:18-19) for sinners. If a man believes / understands all of that and he comes to Jesus Christ in repentance (Cor 7:10) and belief (Rom 10:9-10) – acknowledging that Jesus is Lord and turning from his sins and believing that His work on the cross alone saves us from God's wrath (Jn 14:6) – he will be saved.

Regarding justification by grace through faith alone, Ephesians 2:8-9 says that “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.” Romans 5:1-2 also says, “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have obtained our introduction by faith into this grace in which we stand.”

Regarding the sovereignty of God, John 6:44 says, “No man can come unto Me, except the Father which hath sent Me draw him.” Salvation is something that has been predestined by God (Romans 8:28) and chosen from before the foundations of the earth (Ephesians 1:4). However, Romans 10:13 also says, “Whoever calls on the name of the Lord shall be saved” and James 4:8 says, “Draw near to God and He will draw near to you.” All of this means that God is in control of our salvation but, at the same time, man is responsible to believe because both of these two things are true:

- 1). God elects people to salvation
- 2). God saves those who believe

How those two things work together is a mystery that is not unfolded in the pages of Scripture so it is one that I have personally left in the hands of God. I am comfortable teaching both things and leaving the intricacies of the divine will up to Him.

If this reply does not answer all of your questions, you can find a few pamphlets that I wrote on this subject for our current church that can provide more information at the following links:

<https://storage.snappages.site/4W6P77/assets/files/Sovereignty-of-God.pdf>

<https://storage.snappages.site/4W6P77/assets/files/Free-Offer-of-the-Gospel.pdf>

b. God's present and future plans for Israel?

To quote Horatius Bonar, "I am one of those who believe in Israel's restoration and conversion; who receive it as a future certainty, that ALL Israel shall be gathered, and that all Israel shall be saved. As I believe in Israel's present degradation, so do I believe in Israel's coming glory and preeminence."

Romans 11 provides a good framework for God's plans for the Jews as it teaches us that

- Israel was not completely rejected by God (verses 1-10)
- Israel has temporarily stumbled over Christ (verses 11-24)
- Israel has temporarily been hardened in unbelief (verses 25-32)
- However, there will one day be an end to the Jews' hardening when the fullness of the Gentiles has come in (verse 25)
- At that point, all Israel will be saved according to God's irrevocable calling and divine mercy (verses 26-32)

Regarding God's present plans for Israel, I will believe that the Lord will preserve the Jews as a race until a time of future revival (Revelation 7:4-8).

If this reply does not answer all of your questions, you can find some more information about my views concerning Israel on a sermon I preached at the following link:

<https://www.youtube.com/watch?v=gENW1wbPqyE>

c. In terms of theological systems, do you consider yourself a dispensationalist? Traditional or progressive? Describe any differences or reservations that you have with dispensationalism?

I would consider myself to be a traditional dispensationalist for the following reasons:

- I believe in a literal fulfillment of Old Testament promises to Israel
- I believe in a distinct future for Israel
- I do not hold to replacement theology or the idea that the church replaces Israel

However, in saying that, I also believe that, while the distinction between the church and Israel will continue, the salvation that they receive is the same. In other words, salvation is given to everyone by faith alone whether they lived in Old Testament times or New Testament times. So I do not have any reservations with dispensationalism as defined in this manner. However, I would

disagree with any form of it which says that Israel is saved one way and the church is saved another.

2. How would you describe or define the rules for the interpretation of Scripture (hermeneutics) that govern your interpretation of Scripture?

The Bible is without error in its original Greek and Hebrew languages. Since the Bible has been breathed out by God (2 Timothy 3:16-17) and, since men were carried along by the Holy Spirit in their writings (2 Peter 1:20-21), God's Word has remained infallible. Therefore, the hermeneutical approach that I use is the grammatical historical one which leads me to employ the following principles anytime I preach from a biblical text:

- The Grammar Principle which looks at the way an author expresses himself through his words, sentences, verbs, style of writing, etc.
- The History Principle which looks at the historical circumstances that were taking place as the time the passage was written
- The Authorial Intention Principle which looks at the intention or purpose of the writer
- The Immediate Context which looks at the passages immediately preceding or following the text
- The Broader Context which looks at the passages in other parts of the Bible that address the issue at hand (this is also known as the principle of "Scripture Interprets Scripture)

3. What is your position regarding the six-day creation as stated in Genesis 1? How important is it?

The Bible says that the earth was created in six literal 24- hour days. For example, Genesis 1:5 states that "there was evening and there was morning, one day." This phrase is repeated all throughout the chapter for each day of the week (verses 8, 13, 19, 23, 31) and it would only make sense if it was taken literally. Furthermore, the Hebrew word for "day" is yom and, in the Bible, yom is never used to refer to an age if the period of time is numbered. In Genesis 1, every mention of "day" is numbered (see verses 5, 8, 13) because Moses is not talking about an age.

There are also theological reasons for believing in six literal days of creation as well. For example, Genesis 1:27-28 says: "God created man in his own image, in the image of God He created him; male and female He created them." This is significant because it shows us the uniqueness of man. It was written at the end of the six days to demonstrate that man did not descend from primates. He is not an accident or a victim of chance. He was created in the image of God. This is not true, however, if the days refers to ages and human beings evolved through a series of random, catastrophic events. If that were the case, then there is nothing special about us which is clearly not what the Bible teaches.

If this reply does not answer all of your questions, you can find a short pamphlet that I wrote for our current church on this subject that can provide more information at the following link: <https://storage.snappages.site/4W6P77/assets/files/Six-day-Creation-PDF.pdf>

4. What are your views regarding Pentecostals and Charismatics?

While I do believe that Pentecostals and Charismatics can be true believers, I have always found it difficult to have close fellowship with them since they add to Scripture with their extrabiblical revelations. For a personal example of this, my wife's uncle is Lee Grady, the former editor for Charisma Magazine and a worldwide promoter of the continuation of the gifts who is a gracious man. Whenever we have met at family gatherings, we have always gotten along well but he teaches people that God brings revival through the use of prophecies and tongues so any time a discussion comes up on that subject, the conversation quickly turns unpleasant. So while I enjoy saying hello to him at Christmas time, I would never invite him into the pulpit of my church to preach. Likewise, he would never extend an invitation for me to preach at his church, either.

5. What is your view concerning the cessation of the gift of tongues, prophetic revelations, and miraculous gifts?

I hold to the cessationist position which says that the sign gifts of the New Testament have ceased. While many gifts of the Holy Spirit are still in operation today, some gifts such as tongues and prophetic revelations are not. They served their purpose in the First Century but stopped soon afterwards for the following reasons:

- The Canon of Scripture is now closed (Jude 1:3; Revelation 22:18-19)
- God's full revelation is here (1 Corinthians 13:8-10)
- The sign gifts did cease after the First Century

If this reply does not answer all of your questions, you can find a short pamphlet that I wrote for our current church on this subject that can provide more information at the following link:
<https://storage1.snappages.site/4W6P77/assets/files/Cessationism-PDF.pdf>

6. What is your view of the role of women in the church?

In 1 Timothy 2:12, Paul states, "But I do not allow a woman to teach or exercise authority over a man." The idea here is not that women cannot teach at all in the church, but that they cannot "teach or exercise authority over a man." They can teach other women and they can teach children.

To elaborate on this further, it was quite common for Paul to minister alongside of women in the church. In several of his epistles, Paul makes reference to women working with him in ministry (1 Cor 16:19; Phil 4:3) and evangelizing others (2 Tim 1:5). Luke also makes reference to women's involvement in ministry in Acts 9:36-42; 16:13-15; 18:1-2, 24-26. Women cannot have positions of leadership over men, but they can definitely be involved in the ministry of a local body of believers.

7. What is your position on divorce and remarriage?

A husband/wife may divorce their spouse only if the spouse has committed adultery (Matt 5:31-32) or if the spouse is an unbeliever and wants to leave the marriage (1 Cor 7:12-16). There are no other Biblical grounds for divorce that I am aware of.

A man/woman may be remarried if they have divorced under the above guidelines or, if not, they have sought God's forgiveness for their sinful divorce (and repented of that sin) and sought the forgiveness of their former spouse. Once this has been done, they are free to remarry.

8. Does divorce disqualify a man from being an elder or deacon?

I do not know if divorce would permanently disqualify a man from being an elder or deacon but it would certainly make it very difficult to put him into either of those positions. 1 Timothy 3:2 and 3:12 state that an elder and a deacon must be the husband of one wife. Furthermore, Paul writes in 1 Timothy 3:4 and in 1 Timothy 3:12 that an elder and deacon must manage their own household well. In the majority of cases, the results of a divorce are so traumatic to a family that the divorcee can no longer do that and that alone would disqualify him from the office of elder or deacon. Also, 1 Timothy 3:7 says that elders must have a good reputation with outsiders and this is seldom the case when a divorce is involved.

Local Church Issues

1. MFBC is associated with the GARBC and is committed to keep that relationship. How comfortable are you with that relationship and the name "Baptist?"

I have never worked with the GARB before but I am open to doing so and I do not mind the name "Baptist."

2. MFBC currently has both a Sunday morning and evening service. Are you capable and comfortable with preaching twice each Sunday?

Yes.

3. MFBC is "elder" led." Do you have any disagreement with that form of church government?

No.

4. Why are you willing to leave your present ministry?

Grace Fellowship Church Chilliwack began meeting in the summer of 2016 as a small group Bible study. After several months of gatherings, they reached out to Grace Advance in order to put themselves under their oversight and, through their involvement, I was called to be the first pastor in January of 2017. Since then, we have established our first elders, deacons, church

members, children's ministry, youth ministry, missions program, by-laws, constitution, etc. and now I believe it would be good for the church to put a transition plan in place so they can bring on a local pastor in order to take them into the next phase of ministry.

Philosophy and Practical Aspects of Ministry

1. Describe your philosophy of ministry and your role as a pastor.

I have attached a copy of my philosophy of ministry to this document.

In regards to my role as a pastor, when I came to the church where I am currently serving, they sent me a document that describes the role of a Senior Pastor as follows (and I concur with it):

- Preach and teach the Scriptures as revealed in the Old and New Testaments
- Administer holy baptism and the Lord's Supper
- Lead us in ministry to all the members of this faith community according to particular needs
- Lead us in fulfilling our church's responsibility to witness for Christ and to gather into community the lost and unconnected
- Give pastoral leadership to our congregation's boards, ministry committees, and activities
- Keep your life in harmony with the Word of God, striving in word and deed to be worthy example in Christian living
- Keep your practices consistent with our church's Statement of Faith
- Lead with consistency in accord with the Constitution and Bylaws
- Oversee the leadership of public worship services
- Oversee the administration of official church records / ministerial acts as necessary
- Encourage us to support the mission of our church as we develop it

2. What do you consider your strengths as a pastor?

I have been told that I am a good shepherd, teacher, and preacher.

3. Since no one is outstanding in every area of life and ministry, what areas would you be looking for help or assistance?

Administration. Unfortunately, I do not have a business background and, while I have grown in the area of understanding how church budgets, finances, and building committees work, I still find that I need assistance in that department.

4. Describe your approach or style of preaching, including your definition of expository preaching.

I would hold to the expository style of preaching although I do take the liberty to do some topical sermons if I find it helps to explain the overall teaching of the Bible on a given theme.

“Expository” means teaching that explains or exposes something. In a Christian context, it is teaching that explains or exposes the Bible. I think that expository preaching is essential for any church because it follows Jesus’ command to “teach people to observe all that I commanded you” (Matthew 28:18-20). It also follows His example (Luke 4:16-17), it upholds the Bible’s inerrancy, and helps people to understand their Bible as they listen to the pastor go verse-by-verse through a book. Without it, the preacher only has the word of man and not the Word of God.

If this reply does not answer all of your questions, you can find a short pamphlet that I wrote for our current church on this subject that can provide more information at the following link: <https://storage.snappages.site/4W6P77/assets/files/Expository-Preaching-Distinctive.pdf>

5. Do you normally preach consecutively through a book, verse by verse?

Yes. In the current church where I serve, I have taught through several books verse-by-verse including Ephesians, Hebrews, Titus, Mark, and Jonah (among others).

6. Approximately how many hours a week do you currently spend studying and preparing a sermon?

Around 30 hours although that number fluctuates depending on what I am preaching on and what other responsibilities I have at the church.

7. Please walk through what an average work week would look like for you as a pastor (evenings away from family, days off, office hours, etc.).

Since Grace Fellowship Church Chilliwack is a church plant, I do not have too many “average work weeks.” My schedule often feels like spaghetti due to the flexibility of it. However, a typical week could like this:

Monday 7:00 a.m. – 3:00 p.m. Sermon / Teaching Prep

Monday 4:00 p.m. Counselling or Visitation

Monday 7:00 p.m. Ministry Leader’s Meeting (Once a month)

Tuesday 7:00 a.m. – 3:00 p.m. Sermon / Teaching Prep

Tuesday 5:00-7:00 p.m. Counselling or Visitation

Tuesday 7:00 p.m. Men’s Bible Study

Wednesday 7:00 a.m. – 3:00 p.m. Sermon / Teaching Prep

Wednesday 4:00 p.m. – Counselling or Visitation

Wednesday 5:00p.m. Elder’s Meeting (Every other week)

Wednesday 7:00 p.m. – My wife hosts a Women’s Bible Study at our house

Thursday 7:00 a.m. – 2:00 p.m. Sermon / Teaching Prep

Thursday 3:00 p.m. – 5:00 p.m. Office Meeting with our 2 Secretaries / Counselling or Visitation

Friday – Day Off

Saturday – Catch Up Day – Oftentimes, anything that I missed in the rest of the week tends to be taken care of on Saturday in between my sons’ baseball / football games. For example, it is pretty common for a counselling or administrative need to pop up on Saturday as that is the day when my congregation is not working. Other times, I may need to make some last minute sermon changes and that is the day that those falls onto as well.

Sunday 9:00-12:00 Morning Service

Sunday 12-4:00 Care Group (Small Group Bible Study)

Sunday 5:00 p.m. Counselling or Visitation

In year’s past, I have done leadership training on Saturday morning at 7:30 on top of these other responsibilities. During the summer time, my wife and I have also hosted an event at our house that we call Coffee with the Cagles where we go through the church directory and invite people over to our home for coffee on Sunday afternoons. I also meet people for coffee or lunch throughout the week as well and spend time working on our website, church pamphlets, social media channels, sermon transcripts, and church blog (every Monday, I send out a summary of the upcoming sermon entitled “Grace for Your Day”).

8. In order of priority, please list what you would expect to be your duties and responsibilities if you were to be called as pastor of MFBC.

My goal in ministry is to “shepherd the flock of God among you” (1 Peter 5:2). I want to strive to become what the Puritans called “the shepherd theologian” or someone who cares for his people while at the same time teaching them the deeper things of Scripture which is a humbling task because “who is adequate for these things” (2 Corinthians 2:16)? I find that the more I spend time with people, the more I neglect my studies. And the more I spent time with my studies, the more I neglect people but I believe that it is the pastor’s job to try to balance those two worlds. So, with that said, I believe that my greatest duties and responsibilities would be to do the following:

- shepherd the people

- preach / teach the Word

- provide leadership over the various ministries / committees of MFBC

- counsel, visit, pray with the people, listen to them, do the work of an evangelist among them, etc.

9. What kind of music do you prefer in the church worship services?

I would prefer a blend of contemporary / traditional music but I am flexible on the issue of music. If a church is more traditional, I am comfortable with that as I find great value in older songs and hymns.

10. What is your philosophy concerning the missions program of a church?

Every Christian is a missionary. Matthew 28:18-20 tells all of us to make disciples of Jesus Christ and to teach them all He has commanded us. Every Christian is also a priest (1 Pet 1:9) and, as such, should tell others about the God he/she serves.

With that said, I would say that corporate missions begins with the local church. It is the responsibility of the local church to first reach its community for Christ. Once that process has begun, the local church should realize that it is part of the universal church and that there are other Christians worldwide who could use the support of our money, time, resources, etc. I think it is right and good to support national and international missions if they meet the following criteria:

- They are doctrinally sound
- They are under biblical leadership
- They have a good philosophy of ministry

a. Most of the missionaries that we support are associated with ABWE. Are you familiar with ABWE? A little bit. Do you have any problems or issues with ABWE? No.

b. What percentage of the church's budget should go towards missions?

I do not have a strong preference as to what percentage of a church's budget goes towards missions.

11. Church membership:

a. What doctrinal differences would prevent a person from becoming a member?

This is not a comprehensive list but, if someone held to wrong views on the trinity, soteriology, anthropology (if they thought man was sinless), the Deity of Christ, the humanity of Christ, the sufficient nature of His death, salvation by grace alone through faith alone in Christ alone, the virgin birth, Heaven, Hell, and the resurrection, etc. I would not feel comfortable allowing them to become a member.

b. Should baptism by immersion be required for membership?

I currently serve in a church where we teach / preach believer's baptism. However, since our community contains a large number of people from Dutch Reformed backgrounds who have

been sprinkled as infants, we do allow them to join if they are saved and have not been baptized yet as a believer if they understand the following:

- We teach believer's baptism
- We will teach against infant baptism
- We will expect them to support our views on believer's baptism
- We will also be patient with them as they wrestle through this issue since we understand that, for many of them, it is a matter of conscience

If MFBC has a different view on this issue, I am comfortable discussing that with you.

12. What are the biblical means for church growth, including what is not acceptable?

I agree with John MacArthur who wrote that "If you believe that Jesus will receive all those whom the Father draws and gives to Him, will keep them, lose none, and raise all at the last day, the question is, how does the modern church-growth theory fit into that? It doesn't."

The idea that the church is supposed to cater to the "seeker" or the lost person does not coincide with biblical teaching. While unbelievers should be ministered to by the church at large through the practice of evangelism and while Christians should be sensitive to those who are "seeking" the truth, the church is not to revolve around unconverted people. Ephesians 4:11-12 says that certain offices were given in the church "for the equipping of the saints for the work of service," not just to get more lost people to come to church. 2 Corinthians 6:14 also says that, in the context of worship, "Do not be bound together with unbelievers." Unbelievers are to be reached as the church scatters but, when the church gathers, the focus is to be on ministering to the redeemed.

Therefore, the biblical means for church growth would be the ones that are outlined in my philosophy of ministry statement:

- Preaching
- Teaching
- Worship
- Fellowship
- Evangelism

In other words, the church needs to do what it has done for 2,000 years. Preach the Word (2 Timothy 4:2). Teach the people (2 Timothy 3:16). Worship in a reverent fashion (Hebrews 12:28-29). Fellowship with one another (Acts 2:42) and go into all the world in order to preach the Gospel (Matthew 28:18-20).

15. What is your philosophy concerning pastoral counselling?

I am an ACBC Certified Counsellor and would hold to the nouthetic model of counselling as originally outlined by Jay Adams which says that the Bible is all we need to deal with the spiritual issues of life. Every problem of the soul has been addressed within its pages. Christians for hundreds of years have been turning to it for help, and they have not come away disappointed, which is why we can still turn to it today

The Bible makes this claim for itself. Second Peter 1:3 says that “His divine power has granted to us everything pertaining to life and godliness.” The word “everything” means everything. God’s power has given us all we need to live a Godly life. Second Timothy 3:16-17 says, “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.” The logical conclusion to this is that we do not need to find spiritual help outside of Scripture. We do not need to go to secular psychology, philosophy, or self-help books for counsel. We do not need to turn to the latest trends and fashions of the world because the Bible is a sufficient book which is why we use it for counselling as a church.

If this reply does not answer all of your questions, you can find a short pamphlet that I wrote on this subject for our current church that can provide for information at the following link: <https://storage.snappages.site/4W6P77/assets/files/Biblical-Counseling-Distinctive.pdf>

16. What is your understanding of the biblical approach to church discipline?

Church discipline is the process of lovingly calling someone in sin who professes faith in the Lord Jesus Christ to repentance. It is the act of compassionately restoring them to a right relationship with the Lord and is to be followed according to the steps given in the following passages.

Matthew 18:15-17. In this passage, Jesus gives us a four-step process for calling someone to repentance. Each step should occur in consecutive order as follows: 1). Go to someone privately (2). Go to them in small group 3). Tell their sin to the church 4). Treat them as a Gentile or a tax collector (i.e., remove them from fellowship). Also, there should be enough time given between each of the steps in order to allow the person to repent.

1 Corinthians 5:1, 4-5. In this passage, Paul gives us a much shorter process for discipline because a man is committing a flagrant sin and sleeping with his father’s wife so Paul tells the church to dismiss him right away. Apparently, some sins are so grievous that they require swift action. They cannot be allowed to fester. Instead, they must be removed before further damage is done. Open immorality is one of those sins.

Romans 16:17; Titus 3:10-11. These passages are much shorter than the previous ones and they cover a different issue because they both address the sin of divisiveness. When someone threatens to divide the church, it is to be taken seriously and dealt with swiftly as well. Titus

3:10-11 says, “Reject a factious man after a first and second warning, knowing that such a man is perverted and is sinning, being self-condemned.”

If this reply does not answer all of your questions, you can find a short pamphlet that I wrote on this subject for our current church that can provide for information at the following link: <https://storage.snappages.site/4W6P77/assets/files/Church-Discipline-PDF.pdf>

a. Give an example where you would pursue church discipline.

If someone committed adultery but was unrepentant.

b. Give an example where you would not pursue church discipline.

If someone committed adultery but was repentant and willing to pursue counselling in order to reconcile with their spouse.

Church Staff

1. What should be the roles of elders and deacons in the church?

The elders should be qualified according to Paul’s descriptions in 1 Timothy 3 and Titus 1 and lead alongside the pastor in a unified effort to shepherd the flock of God (1 Peter 5:2). Their tasks would involve preaching, teaching, counselling, discipleship, vision casting, and “devoting themselves to prayer and to the ministry of the word” (Acts 6:4). In other words, they should focus their ministry primarily on the spiritual needs of the congregation.

Deacons should be qualified according to Paul’s descriptions in 1 Timothy 3:8-13 which are very similar to an elder’s except that the deacons do not have to be “able to teach” since their primary goal is to focus on the physical needs of the church. This could include many tasks such as mercy ministry, benevolence ministry, hospitality ministry, overseeing the church’s building and grounds, and taking care of shut-ins, widows, etc. Their work is boundless because it is their primary calling to serve.

If this reply does not answer all of your questions, you can find a short pamphlet that I wrote on this subject for our current church that can provide for information at the following link: <https://storage.snappages.site/4W6P77/assets/files/Leadership-Distinctive.pdf>

2. Discuss the importance of a staff that is united in its philosophy of ministry.

A staff needs to be united on its philosophy of ministry because the church’s philosophy of ministry determines what a church does and why they do it. A clearly defined ministry philosophy functions as a map to guide the church and provide goals, direction, and focus so that the people can carry out their mission together in a unified way.

In fact, if I came to MFBC, I would establish weekly meetings with the staff in order to understand how the church has been functioning before I arrived so that everyone could tell me about their office schedule, job responsibilities, and what their spiritual gifts are. Then I would continue meeting with them every week in order to:

- Clearly communicate the mission, vision, and goals of our church to make sure that we are all on the same page with it
- Help formulate goals for each of their ministries
- Pray for one another
- Share trials / struggles in the ministry
- Work through whatever problems may come up in the life of the church
- Help find ways to best utilize their interests and abilities for further ministry

Personal Questions

1. Are you aware of anything in your life that would disqualify you for ministry according to the standards laid out in 1 Timothy 3 and Titus 1?

No.

2. Describe your priorities in terms of your relation to the Lord, family, ministry, etc.

Obviously, my relationship with God is the most important priority to me and I cultivate it regularly through things like prayer, Bible study, fellowship, time alone in nature, and reading Christian biographies. I also try to maintain a clear conscience before the Lord like the Apostle Paul did (Acts 23:1) so that, if I find any sin in my heart, I seek to repent of it right away before letting it fester.

In regards to family and ministry, Paul says that a man “must manage his own household well” (1 Timothy 3:4) in order to be an elder. So I have always told my wife that our family comes first in our list of priorities because the Lord put it first after Him. However, the church is important too and our goal is to keep the two areas of church and family from ever being in conflict with each other. It is not always easy to strike a balance in that but I pray for Gods’ grace to help me.

3. Describe your practice as it relates to your personal devotion to the Lord.

I believe I covered that in my answer to question # 2 above but please let me know if you need any further information.

4. Describe your role as a husband and father, including:

a. What should or should not be expected from a pastor’s wife and family?

I believe it is important for my family to be an active part of the church whether that means that they are involved in youth group, Sunday School, Vacation Bible School, or Women's Ministry (in the case of my wife). However, I do not think it is their role to "be on staff with me." So I do not involve them in discussions regarding church leadership issues and I do not think the congregation should do that, either. My wife is not my associate pastor and neither are my children.

b. What does your wife see as her role in supporting you in your ministry?

I asked my wife to answer this question herself and she wrote: "I support my husband in ministry by praying for him, listening to him, encouraging him, managing the household, practicing hospitality, and serving the church whenever possible with the gifts the Lord has given by His Spirit. I help oversee the women's ministry, lead a small group Bible study, counsel other ladies whenever needed, and pray with / encourage other elder's wives."

5. Have you ever been asked to leave a church or ministry position? If so, please explain the circumstances and give us names of those we might want to contact.

No.

6. In terms of your relationships with people, how would you describe yourself (outgoing, "people person", quiet, etc.)?

Outgoing and a people person. My father worked for 35 years as a Communications Director / Public Relations Manager for Goodyear Tire & Rubber Company and I learned a lot of my people skills from him. I also have an undergraduate degree in Public Relations.

7. How would you describe yourself in terms of your financial obligations?

a. Aside from home and auto loans, are you relatively free from debt.

My wife and I are free from any debt including home and auto debt.

b. Have you been able to make payments on time?

Yes.

c. Is your credit score over 700 (700 is the lowest score considered "good")?

Yes.

8. What role does your wife "play" in your ministry?

See her answer to #4 Letter B above.

Personal Interests

1. Who are your favorite preachers (past and present)?

Charles Spurgeon, Jonathan Edwards, John Chrysostom, Martyn Lloyd-Jones, John MacArthur, and Steve Lawson.

2. What are your chief interests and recreational activities?

I do not have a lot of time for recreational activities but I enjoy watching sports (tennis, baseball, basketball, and football), playing with my kids, reading, and spending time in nature.

3. What are three books, besides the Bible, that have made an impact in your life and ministry?

J. C. Ryle's book on *Holiness*, John MacArthur's New Testament Commentaries, and Charles Spurgeon's 2 volume autobiography.

4. Who are your favorite authors?

My favorite authors are the same as my favorite preachers: Charles Spurgeon, Jonathan Edwards, Martyn Lloyd-Jones, and John MacArthur.

5. What books have you recently read?

The Life of Christ by Frederic Farrar, The Pharisees' Guide to Total Holiness by William Coleman, The Soul Winner by Charles Spurgeon, Twelve Ordinary Men by John MacArthur, The Religious Beliefs of America's Founders by Gregg Frazer, The Reformers and Their Stepchildren by Leonard Verduin, and Seasons of Sorrow by Tim Challies (who is speaking at our church this month in Canada).

Miscellaneous

1. How many Sunday services do you think that you would be out of the pulpit in a typical year (vacations, guest speakers, conferences, sick leave, etc.)?

My current church gives me 2 weeks paid vacation every year which I typically take to visit my family in Tennessee. I also have several lay elders that fill the pulpit for me from time-to-time so I can attend conferences or tend to other ministry duties causing me to preach about 45 times per year in the pulpit on Sunday. If I became the Senior Pastor of another church, it would be nice to follow a similar schedule if possible.

2. What annual conferences do you, or would you like to attend?

The Shepherds Conference, the Annual ACBC Conference, and the Courageous Churchmen Conference at Grace Immanuel Bible Church in Jupiter, Florida.