

Good morning! We are in the middle of a series on the book of Ephesians considering the different ways to walk (Walk in Unity – Eph. 4:1-16; Walk in Purity – Eph. 4:17-32; Walk in Love – Eph. 5:1-7; Walk in Light – Eph. 5:8-14; and **Walk in Wisdom** – Eph. 5:15-21.)

10 Facts You May Not Know about Ephesus¹

Ephesians is a letter from the Apostle Paul to the church in Ephesus. Here are ten facts you may not know about this important city.

1. Ephesus was “the most important commercial center in the Roman province of Asia[i].” It was a large and very influential port city. Today think New York or Hong Kong.
2. Because of its size, location and influence Paul planted the church in Ephesus on his third missionary journey and Luke records that from this base “*the whole province of Asia heard the word of the Lord.*” (Acts 19:8-10)
3. Paul stayed and pastored the church in Ephesus longer than any other single church. 3 years!
4. Timothy was the next pastor placed there by Paul, “*As I urged you when I went to Macedonia, remain in Ephesus.*” I Timothy 1:3
5. If you could write one letter to your children or grandchildren passing on your cherished beliefs what would you say? The letter to the church in Ephesus is often called “quintessential Paul” as it concisely summarizes the essence of Paul’s faith and theology.
6. According to church history, the apostle John was the pastor of the church in Ephesus. He lived there with Mary, the mother of Jesus. Why was Mary with John? Remember that John was entrusted by Jesus to care for his mother after his death on the cross. (John 19:26-27). According to tradition, John built a house for her and she lived there for nine years.[ii]
7. From Ephesus, the Apostle John wrote the Gospel of John, 1 John, 2 John and 3 John.
8. John wrote the book Revelation from the Island of Patmos, an Island just off the coast of Ephesus.
9. In Revelation, John records a message from Jesus to seven churches. Which church is listed first? Ephesus. Why? It was either the largest church of the seven or the first church on the Roman mail route. Either way the church in Ephesus was very influential.
10. According to church history the apostle John was buried in Ephesus around 100 AD. After 313, when Emperor Constantine ended anti-Christian persecution in the Roman Empire, Ephesian Christians built a chapel over the apostle’s tomb.[iii]

Ephesus was an influential city with an influential church led by influential leaders but guess what? That influence continues today as we live out the message penned by Paul. Ephesians is all about Christ and his church and how we can be connected...which has great influence in any generation.

¹ <https://upwards.blog/2017/09/27/10-facts-you-may-not-know-about-ephesus>

This morning, I would like to answer two questions: (1) What should you look for in a Spirit-filled congregation? Does PBC manifest these qualities? [Morning Worship Service] (2) What should we as a church look for in our next senior pastor? [EQUIP Service]

- Special note: I have exactly 4 Sundays left with you, not counting today (only 2 if you are college students). My send-off service is scheduled for Sunday, May 16, 2021. I may or may not make it through the rest of the book of Ephesians in the next 4 Sundays. ☺
 - A couple reasons for that...next week we get to conduct an ordination service for Pastor Ralph Gruending! (His doctrinal council will meet from 9 am – 12 pm in the auditorium of 620 Powdersville Main on Saturday, April 24th.)
 - I am leaning toward using the last 3 sermons to speak from my heart regarding the importance of evangelism, discipleship, and ministry partnerships.
- I am excited to report to you that the pulpit committee is making great progress! They have already interviewed a couple top level candidates. Please join me in praying that God would lead our church to the man of God He intends for us!

What are the marks of a Spirit-filled church?

- **Walk in wisdom by redeeming the time. (15-17): A Spirit-filled church is aware of the opportunities around her and is making the most of the resource God has entrusted to her!**
 - Discover the definition of true success. (15) – *By paying attention to what the Scriptures teach about success.*
 - **Look (blepō) [verb, present, active, imperative, second person, plural]:** to perceive with the eye, see, to watch out for, to pay attention to
 - **Carefully (akribōs):** pertaining to strict conformity to a standard or norm, with focus on careful attention, accurately, carefully, well...
 - **Walk (peripateō) [verb, present, active, indicative, second person, plural]:** to live, behave, go about doing
- **Walk in wisdom by yielding to the Holy Spirit. (18-21): A Spirit-filled church fights hard to remain clear about what God expects from her to please and follow him (“understanding the moral will of God”).**
 - Do not be controlled by alcohol. (18a)
 - **Drunk (methuskō) [verb, present, passive, imperative, second person, plural]:** caused to become intoxicated
 - **Debauchery (asōtia):** reckless abandon, dissipation, senseless deeds, wastefulness
 - Be controlled by the Holy Spirit. (18b)
 - **Filled (plēroō) [verb, present, passive, imperative, second person, plural]:** to make full, to fill, complete, to satisfy, to overflow

Ephesians 5:18–21 (Bible Knowledge Commentary): Rather than controlling himself, the wine controls him. Conversely, the positive command is, Be filled with the Spirit. Thus a believer, rather than controlling himself, is controlled by the Holy Spirit. **It may be more accurate to say that the Holy Spirit is the “Agent” of the filling (cf. Gal. 5:16) and Christ is the Content of the filling (Col. 3:15).** Thus in this relationship, as a believer is yielded to the Lord and controlled by Him, he increasingly manifests the fruit of the Spirit (Gal. 5:22–23). The Spirit’s indwelling (John 7:37–39; 14:17; Rom. 5:5; 8:9; 1 Cor. 2:12; 6:19–20; 1 John 3:24; 4:13), sealing (2 Cor. 1:22; Eph. 1:13; 4:30), and baptism (1 Cor. 12:13; Gal. 3:27) occur at the time of regeneration and thus are not commanded. However, believers are commanded to be filled constantly with the Holy Spirit. Each Christian has all the Spirit, but the command here is that the Spirit have all of him. The wise walk, then, is one that is characterized by the Holy Spirit’s control.

The marks of a spirit-filled church can be seen (although not limited to...) in how they worship.²

General Definition of Worship

- Worship is essentially ascribing to God the glory he deserves. “Give unto the Lord the glory due to His name; Worship the Lord in the beauty of holiness.” (Psalm 29:2)
- Worship is active; it demands personal engagement.
- Worship is God-centered; it exalts God in his three persons and manifold perfections.
- Worship is gospel-saturated; it celebrates the good news of redemption through the life, death and resurrection of Jesus.

Contextual Definitions of Worship

Worship has several different but related contexts:

- All-of-life worship: is ascribing to God the glory he deserves through a life of consecration to him (Romans 12:1; I Corinthians 10:31).
- Private worship: is ascribing to God the glory he deserves through secret communion with him (Matthew 6:6).
- Corporate worship: is ascribing to God the glory he deserves with other believers on Sunday through the means he has ordained (Revelation 15:3-4).
- During the week we worship God in whatever we do, but our worship climaxes when we gather as a church on Sunday. On that day, we enjoy specific elements of worship that are unique to the corporate setting.

The Marks of a Spirit-filled worship service:

- MARK 1: A Spirit-filled worship service will be congregational.
- MARK 2: A Spirit-filled worship service will be biblical.
- MARK 3: A Spirit-filled worship service will be inspirational.
- MARK 4: A Spirit-filled worship service will be doxological.
- MARK 5: A Spirit-filled worship service will be relational.

MARK 1: A Spirit-filled worship service will be congregational.

Addressing one another...

Ephesians 5:19–21 (Bible Knowledge Commentary): Paul then gave four results of being filled with the Spirit (seen in the participles: addressing, singing and making melody, giving thanks, and submitting). First is communication with one another...

² There are certain things that are essential. There are at least six elements that emerge from the New Testament as essential for corporate worship:

- Reading the Word (I Timothy 4:13-15)
- Preaching the Word (Acts 2:42; I Timothy 4:13; II Timothy 3:15-17; 4:2)
- Praying the Word (I Timothy 2:1; I Corinthians 14:16; Hebrews 4:16; cf. Acts 1:14; 2:1; 4:24, 32)
- Singing the Word (Ephesians 5:19; Colossians 3:16; Revelation 5:9-13; 15:3, 4)
- Regularly observing the ordinances — baptism (Matthew 28:19, 20; cf. Acts 2:41; 8:12, 36-38; 9:18) and the Lord’s Supper (Acts 2:42; I Cor. 11:24-30)
- Regularly giving to the work of the Lord (I Corinthians 16:2; II Corinthians 9:7)

Addressing (*laountes*): verb, present, active, plural, participle – to speak, to say, to talk, to tell

One another: The phrase "**one another**" is derived from the Greek word *allelon* which means "**one another, each other**; mutually, reciprocally." It occurs 100 times in the **New Testament**.

Approximately 59 of those occurrences are specific commands teaching us how (and how not) to relate to **one another**.³

POSITIVE COMMANDS Love one another (John 13:34 - This command occurs at least 16 times) Be devoted to one another (Romans 12:10) Honor one another above yourselves (Romans 12:10) Live in harmony with one another (Romans 12:16) Build up one another (Romans 14:19; 1 Thessalonians 5:11) Be likeminded towards one another (Romans 15:5) Accept one another (Romans 15:7) Admonish one another (Romans 15:14; Colossians 3:16) Greet one another (Romans 16:16) Care for one another (1 Corinthians 12:25) Serve one another (Galatians 5:13) Bear one another's burdens (Galatians 6:2) Forgive one another (Ephesians 4:2, 32; Colossians 3:13) Be patient with one another (Ephesians 4:2; Colossians 3:13) Speak the truth in love (Ephesians 4:15, 25) Be kind and compassionate to one another (Ephesians 4:32) Speak to one another with psalms, hymns and spiritual songs (Ephesians 5:19) **Submit to one another (Ephesians 5:21, 1 Peter 5:5)** Consider others better than yourselves (Philippians 2:3) Look to the interests of one another (Philippians 2:4) Bear with one another (Colossians 3:13) Teach one another (Colossians 3:16) Comfort one another (1 Thessalonians 4:18) Encourage one another (1 Thessalonians 5:11) Exhort one another (Hebrews 3:13) Stir up [provoke, stimulate] one another to love and good works (Hebrews 10:24) Show hospitality to one another (1 Peter 4:9) Employ the gifts that God has given us for the benefit of one another (1 Peter 4:10) Clothe yourselves with humility towards one another (1 Peter 5:5) Pray for one another (James 5:16) Confess your faults to one another (James 5:16)

NEGATIVE COMMANDS (how not to treat one another) Do not lie to one another (Colossians 3:9) Stop passing judgment on one another (Romans 14:13) If you keep on biting and devouring each other...you'll be destroyed by each other (Galatians 5:15) Let us not become conceited, provoking and envying each other (Galatians 5:26) Do not slander one another (James 4:11) Don't grumble against each other (James 5:9) We do all this because we are in a real sense "members of one another" (Romans 12:5; Ephesians 4:25).

Reasons for Corporate Worship

1. God redeemed us for corporate worship.

Throughout history God has been intent on gathering many worshipers. He created not just one person but many; he has redeemed not just one person but many, so that at the end of the age there will be a vast throng to worship him (Exodus 5:1; 7:16; 8:1; 9:13; Revelation 5:9-14). We reach our fullest expression of worship corporately, not individually. When we gather as a church, we enjoy a foretaste of redemption's consummation (Hebrews 12:18-24).

2. God demands our worship.

God does not make worship optional. We will worship something; we must worship God. He demands it (Psalm 96:9; Matthew 4:10). His commands for worship, however, are not the cries of a megalomaniac. As the one who created all things, God legitimately deserves our worship (Revelation 4:11). Engaging in corporate worship is one of the most important ways that we intentionally obey God concerning worship.

³ <https://www.mmlearn.org/hubfs/docs/OneAnotherPassages.pdf>

3. God fulfills our joy through corporate worship.

When God demands worship, he is making us focus on the only one who completely satisfies our souls (Psalm 16:11; 63:3; 73:25; 84:2, 4). He's making us do the very thing that will bring our joy to its highest level, because praise is the climax of delight. We maximize our joy in God by worshipping him; and we worship God most fully when we gather with his people.

4. God edifies believers through corporate worship.

The Word of God, applied by the Holy Spirit, is crucial to the believer's spiritual health and growth. In corporate worship we receive Scriptural truth in various ways, but especially through the preaching of the Word (1 Timothy 4:13; II Timothy 4:2; Colossians 3:16). If we neglect this assembly, we miss a vital venue for experiencing God's unique presence and life-changing power in our lives (Matthew 18:20; I Corinthians 5:4).

Circumstances of Corporate Worship

Some of the details of worship are not scripturally prescribed but are logically necessary.

1. For instance, the Bible does not command that we meet at a certain time of day, or in a certain kind of building. We could change the time or place and still corporately worship God.

2. The Bible does not prescribe the exact music for corporate worship either. Certainly, we have injunctions to sing (Ephesians 5:19; Colossians 3:16); we even have the inspired Jewish hymnbook — the Psalms. God, however, did not leave us inspired musical notation to tell us exactly how the melodies of the songs should sound.

3. Other practices are helpful but definitely not essential. We use a written Order of Worship and PowerPoint. We also use amplification for the preacher and the musicians. These things are helpful but are not essential for biblical corporate worship.

4. Regarding the use of instruments in corporate worship, the New Testament is silent. We use instruments to accompany the congregational singing because it's helpful, not because it's essential.

Application: While we don't condemn "special music" or "vocal testimonies," we choose to spend our 1 ½ hours of worship SINGING TOGETHER as opposed to listening to someone sing to us. This should also impact the type of song we select. The songs should be generally singable by a congregation.

MARK 1: A Spirit-filled worship service will be congregational.

MARK 2: A Spirit-filled worship service will be biblical.

Psalms, hymns, and spiritual songs...

Ephesians 5:19 (Theological New Testament Commentary Ephesians): 19. When the verse speaks of Christians addressing one another in such a way the thought is that the fullness of the Spirit will find manifestation in fellowship whenever Christians are found together and will be given joyful expression in song and praise.

A number of New Testament passages like this (**e.g. Acts 16:25; 1 Cor. 14:26; Col. 3:16; Jas 5:13**) indicate the place of song in the early church; in the second century Pliny and Tertullian give the same testimony.

Singing has always had a great place in the church's life and worship, and every new movement of the Spirit has brought a fresh outburst of song.

- The **psalmos** was originally that which was sung to the harp, and here perhaps includes not only the psalms of the Old Testament, but those (like **Luke 1:46–55, 68–79 and 2:29–32**) which were songs of the new, but in the spirit and manner of the old psalms.
- The **hymnos** in classical Greek was a festive lyric in praise of a god or hero. We have already seen in this letter possible evidence of early Christian hymns (4:4–6 and 5:14), and we may have other such fragments in **1 Timothy 1:17; 2:5–6; 6:15–16; 2 Timothy 2:11–13; and Revelation 4:11; 5:13 and 7:12.**
- The **pneumatikas** refers to one who has received God's Spirit and presumably lives in accordance with this relationship. It is doubtful whether we should press a distinction between the hymns and spiritual songs. Every expression of Christian joy is welcomed, and all should come from the heart—in fact the melody may sometimes be in the heart and not expressed in sound—and go forth addressed to the Lord.
 - **Songs (ōdais):** a particular melodic pattern with verbal content “song.”

I believe “Spiritual songs” refer to testimonials from a transformed or enduring heart. But it is interesting that most contemporary churches spend the majority of their time singing from a category that is harder to identify in the Scriptures... although not together absent from the Scriptures.

- **Reckless Love** by Cory Asbury
- **How He Loves** by David Crowder Band
- **At the Cross (Love Ran Red)** by Chris Tomlin
- **Your Love Never Fails** by Jesus Culture
- **Your Love Awakens Me** by Phil Wickham
- **The Hands of the Potter** by Casting Crowns

Could “spiritual songs” be synonymous with the reference to the “new song” mentioned in Scripture?

From Psalms to Revelation, the Bible encourages us to “sing a new song to the Lord” (Psalm 96:1; 144:9; Isaiah 42:10; Revelation 5:9; 14:3). Psalm 40:3 says, “He put a new song in my mouth, a hymn of praise to our God.” A new song is one that arises from the spirit of a person whose heart overflows with adoration for God. Paul's instruction to the Ephesians about music is preceded by the command to “be filled with the Spirit” (Ephesians 5:18). When we are filled with the Spirit, then psalms, hymns, and spiritual songs are the natural expression of our hearts. A Spirit-filled person is a singing person. One clear indication that a person is filled with the Holy Spirit is a natural desire to sing and praise God. Musical ability has little to do with it. God created us to find great spiritual expression through music (Psalm 135:3; Judges 5:3). Scripture is filled with music, and God delights when we use what He created to worship Him (Deuteronomy 31:19; Psalm 33:2; 149:3).⁴

MARK 1: A Spirit-filled worship service will be congregational.

MARK 2: A Spirit-filled worship service will be biblical.

MARK 3: A Spirit-filled worship service will be inspirational.

Singing and making melody to the Lord with all your heart...

Singing (adontes): verb, present, active, plural, participle – to utter words (in praise) in a melodic pattern (Rev. 14:3)

⁴ <https://www.gotquestions.org/psalms-hymns-spiritual-songs.html>

³ and they were singing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the 144,000 who had been redeemed from the earth.

Making melody (psallontes): verb, present, active, plural, participle – to sing songs of praise, with the possible implication of instrumental accompaniment (in the NT often related to the singing of OT psalms) (Romans 15:9)

and in order that the Gentiles might glorify God for his mercy. As it is written, "Therefore I will praise you among the Gentiles, and sing to your name."

With your heart (kardia): the causative source of a person's psychological life in its various aspects, but with a special emphasis upon thoughts, heart, inner self, mind... often described as your mind, intention, purpose, or desire.

To the Lord (Kyriō): the one who exercises supernatural authority over mankind; One who commands us...

Ephesians 5:19 (Bible Knowledge Commentary): Second is communication with the Lord by singing and making melody (psallontes, singing with a stringed instrument) in the heart. Church music, then, should be a means of believers' ministering to each other, and singing should be a means of worshiping the Lord.

MARK 1: A Spirit-filled worship service will be congregational.

MARK 2: A Spirit-filled worship service will be biblical.

MARK 3: A Spirit-filled worship service will be inspirational.

MARK 4: A Spirit-filled worship service will be doxological.

Giving thanks...

Ephesians 5:20 (Bible Knowledge Commentary): Third is thanking God the Father (cf. 1:2–3, 17; 3:14) continually for all things (cf. Col. 3:17; 1 Thes. 5:18).

...giving thanks always and for everything **to God** the Father **in the name of** our Lord Jesus Christ,

Giving thanks (eucharistountes): verb, present, active, plural, participle – to be thankful, feel obligated to thank; to render/return thanks; to express gratitude for benefits or blessings

- **To God (theō) the Father (patri)**
- **In the name of our Lord (Master) Jesus (Savior) Christ (Messiah) or based on the finished work of Jesus on our behalf!**

Why did only one cleansed leper return to thank Jesus? The following are nine suggested reasons why the nine did not return:

One waited to see if the cure was real.

One waited to see if it would last.

One said he would see Jesus later.

One decided that he had never had leprosy.

One said he would have gotten well anyway.

One gave the glory to the priests.

One said, "O, well, Jesus didn't really do anything."

One said, "Any rabbi could have done it."

One said, "I was already much improved."

[Charles L. Brown, Content The Newsletter, June, 1990, p. 3.](#)

MARK 1: The worship of a Spirit-filled church will be congregational.

MARK 2: The worship of a Spirit-filled church will be biblical.

MARK 3: The worship of a Spirit-filled church will be inspirational.

MARK 4: The worship of a Spirit-filled church will be doxological.

MARK 5: A Spirit-filled worship service will be relational.

Submitting to one another...

Ephesians 5:19–21 (Bible Knowledge Commentary): Fourth, Spirit-controlled believers are to submit to one another, willingly serving others and being under them rather than dominating them and exalting themselves. But basic to Christians' attitudes toward others is their reverence for Christ. Paul next elaborated on this subject of submission (Eph. 5:22–6:9).

Submitting (hypotassomenoi): verb, present, passive, plural, participle – to be subject, to subordinate, to bring oneself under the control of another (1 Cor. 15:27; Eph. 1:22; Phil. 3:21; Heb. 2:5, 8).

Out of **reverence (phobō)** for Christ: awe; fear; terror (Heb. 12:28-29 – “let us offer to God acceptable worship, with reverence and awe for our God is a consuming fire.”

- Relationally submissive to one another as a multi-ethnic (Eph. 2 and 3), multi-generational (Eph. 6:1-4), and multi-vocational (Eph. 6:5-9) congregation.
- Relationally submissive to one another out of RESPECT FOR WHAT CHRIST HAS DONE FOR THE CHURCH (Savior of the church: Eph. 1:7; Head of the Church: Eph. 1:22; the Cornerstone of the Church: Eph. 2:20; and Equiper of the Church: Eph. 4:11-12) and out of FEAR FOR WHAT CHRIST WILL DO IF WE DO NOT FOLLOW HIM (condemn us to Hell and allow the full weight of God’s righteous wrath to be poured out on you: Eph. 5:5-6)

Summary:

Ephesians 5:19–21 (Bible Knowledge Commentary): Paul then gave four results of being filled with the Spirit. First is communication with one another with psalms (psalms, OT psalms sung with stringed instruments such as harps), hymns (hymns, praises composed by Christians), and spiritual songs (a general term). Second is communication with the Lord by singing and making melody (psallontes, singing with a stringed instrument) in the heart. Church music, then, should be a means of believers’ ministering to each other, and singing should be a means of worshiping the Lord. Third is thanking God the Father (cf. 1:2–3, 17; 3:14) continually for all things (cf. Col. 3:17; 1 Thes. 5:18). Fourth, Spirit-controlled believers are to submit to one another, willingly serving others and being under them rather than dominating them and exalting themselves. But basic to Christians’ attitudes toward others is their reverence for Christ. Paul next elaborated on this subject of submission (Eph. 5:22–6:9).

Application:

- Are you walking in wisdom by yielding yourself to the control of the Holy Spirit?
- Do you come to church as a consumer or a worshiper?
- Which of the five marks of a Spirit-filled church do we need to work on as a body?
 - What needs to change in your life to make this possible?

Music of Corporate Worship

We believe that the biblical evidence supports instruments as helpful, but not essential, in new-covenant corporate worship. The singing is essential. A prominent purpose of instruments in Old Testament corporate worship, however, was to serve the sung praise of God.

Instruments appear for this purpose even outside the temple and tabernacle (Exodus 15:20), which Jesus fulfilled and we no longer need. There is a pervasive link in the Old Testament between singing and instruments and it seems inappropriate to sever this link without explicit Scriptural warrant. Moreover, we are commanded in the New Testament to sing Psalms, and some of the Psalms themselves explicitly invite instrumental accompaniment (Psalms 4; 6; 54; 55; 61; 67; 76).

Instruments can, therefore, legitimately help us obey the New Testament injunctions to sing God’s praise, and we believe that the primary purpose for instruments in corporate worship is to serve the congregational singing.

1. The songs we sing must be excellent.

We want to ascribe to God the glory he deserves by singing songs that have artistic beauty and merit both poetically and musically. We do not accurately display God's weight and worth when we praise him with half-baked drivel. On the other hand, we don't want to get carried away with songs that are so artistic and intricate that they are impossible to sing! We do not worship excellence; we worship God excellently.

2. The songs we sing must present sound doctrine.

More than just avoiding heresy, we want to sing the whole counsel of God along with the preaching. We want the hymns on Sunday to intentionally reinforce the Scriptural truth that the pastor is presenting that Sunday.

3. The songs we sing must encourage appropriate emotion.

We want to experience the range of feelings we see in the Psalms, from sorrow to awe. We do not want raw emotionalism; we want to feel truth in a depth and manner appropriate to that truth.

Our music vision statement

Palmetto Baptist Church is committed to glorify God in our worship ministry through accurately communicating biblical truths, artistically representing His character, creatively incorporating ethnic diversity, and enthusiastically encouraging all present to earnestly and joyfully worship God.

We will encourage proper musical worship of God by being prepared spiritually and musically to sing and to play excellent songs from all ages of Christendom whose literary content is biblical and whose musical setting is appropriate.

EQUIP SERVICE (4/18/2021):

The Perfect Pastor

1. After hundreds of years the perfect pastor's been found. He is the church elder who'll please everyone.
2. He preaches exactly 20 minutes and then sits down.
3. He condemns sin, but never steps on anybody's toes.
4. He works from 8 in the morning to 10 at night, doing everything from preaching sermons to sweeping.
5. He makes \$400 per week, gives \$100 a week to the church, drives a late model car, buys lots of books, wears fine clothes, and has a nice family.
6. He always stands ready to contribute to every other good cause, too, and to help panhandlers who drop by the church on their way to somewhere.
7. He is 36 years old, and has been preaching 40 years.
8. He is tall on the short side, heavy-set in a thin sort of way, and handsome.
9. He has eyes of blue or brown, (to fit the occasion) and wears his hair parted in the middle - left side, dark and straight, right side, brown and wavy.
10. He has a burning desire to work with the youth, and spends all his time with the senior citizens.
11. He smiles all the time while keeping a straight face, because he has a keen sense of humor that finds him seriously dedicated.
12. He makes 15 calls a day on church members, spends all his time evangelizing non-members, and is always found in his study if he is needed.

Unfortunately he burnt himself out and died at the age of 32.

Source unknown

Ministry Profile, Senior Pastor of Palmetto Baptist Church

The Mission Statement of Palmetto Baptist Church: “Palmetto Baptist Church exists to magnify the gospel through Christ-Centered Preaching, God-focused worship, and Spirit-directed living in a warm family atmosphere.”

The Discipleship Process of Palmetto Baptist Church: Come learn about Jesus. Grow in your knowledge of Jesus. Connect with other followers of Jesus. Go tell others about Jesus.

The Pastor of Palmetto Baptist Church is the LEADER, the OVERSEER, and the SHEPHERD of PBC. In this ministry the Senior Pastor will...

...be the LEADER of PBC, championing the Creation Mission given to us through the call to worldwide missions and the Great Commission ministry. He will model excellence in preaching and teaching ministry, display the fruit of mentoring men and women for vocational ministry. He will teach people through applying God’s Word the way it was intended to help them put off sin, renew their minds and put on holiness. He will articulate clearly PBC’s vision for magnifying the gospel at home, in the community, and around the world. He will be a servant leader recognizing his stewardship from God to know his flock and help influence each person to become what God has designed for them while striving to help PBC be the type of church God has directed.

...be the OVERSEER of PBC, faithfully overseeing the pastors, deacons, and office staff. He will display a teachable, collaborative, and empowering mindset, relating effectively with the pastors, deacons, and church members. He must capably balance competing demands in service to the PBC family. He will display a high level of financial acumen and ability to motivate members to give. He will help clarify the strategy of how PBC will work to accomplish God’s design for the church so that the members understand their roles and are motivated to live for God’s glory. He will work to put priority on what God puts priority, working to solve problems in a way that gives God glory and works to build up those involved. He will work to help members be good stewards of the gifts and abilities God has given them to run the race that God has called them to run.

...be the “SHEPHERD” of PBC, maintaining regular ministry with members, deacons, and pastors. He will manifest biblical wisdom and prudence, understanding both our theological values and current ecclesiological challenges. The Senior Pastor of PBC will be a man of exceeding spiritual integrity as detailed in 1 Timothy 3, Titus 1 and Galatians 5:22-23, manifesting true devotion to Jesus Christ. He will have significant fruitful experience in pastoral service, demonstrating effective ministry to the family of PBC. He will have gained the respect of ministry colleagues, modeling a godly balance as husband, father, pastor, witness, and servant of Christ. The Senior Pastor of PBC must be an active supporter of the constitution of PBC and hold to the statement of faith of PBC without any reservation. He must innovatively and aggressively lead the church in ministry to care for believers and make disciples of the nations. He will lead the church to learn how to use the Word to counsel and disciple members of the church and of the community impacted by sin. He will recognize His responsibility to lead the church through the process of member care when they are overtaken by sin. He must have the maturity of life and skill to make hard decisions well. He will possess an advanced education degree. His wife must be a partner in his ministry, with both manifesting love for Christ, love for His churches, and love for the members of PBC.

Pastoral Profile Summary:

- **Theological Position** – Titus 1:9; 1 Timothy 6:11, 12, 20, 21; 2 Timothy 1:13, 14; 2 Timothy 4:7; Gal. 1:6-10
- **Expositional Preaching Skill** – 2 Timothy 4:1, 2; 1 Timothy 3:2 – “able to teach”; Ephesians 4:12
- **Pastoral Heart** – 1 Thessalonians 2:7-12; 1 Peter 5:1-4; Acts 20:28; Philippians 2:20; Colossians 1:28, 29; Jeremiah 3:15
- **Servant Spirit** – Matthew 20:25-28; Philippians 2:3-8; 2 Timothy 2:24-26; Isaiah 57:14
- **Strong Marriage and Family** – Titus 1:6; 1 Timothy 3:4, 5
- **Commitment to Evangelism and Discipleship** – 2 Timothy 4:5 – “do the work of an evangelist;” Colossians 1:28, 29; Galatians 4:19, 20
- **Administrative Abilities** – 1 Timothy 3:1 – “bishop” is the “overseer” – it implies administrative responsibility; 1 Corinthians 14:40; Romans 12:8 “lead”
- **Strong Vision for the Church** – 2 Timothy 3:10 – “you have carefully followed my *purpose*,” 2 Corinthians 11:28 – “my deep concern for all the churches”; 1 Timothy 4:10; Philippians 3:14
- **Constitutional alignment with the responsibilities and qualifications of a senior pastor** – *see below*.

Article VI—Church Government

Section 1: Elder Responsibilities

- A. He will be responsible to manage or administrate the local church before Almighty God. (Tit 1:7)
- B. He will be responsible to be a guardian to the truth and to care for the welfare of the members of the local church in every area (I Tim 3:1-2; Tit 1:7), responsible to God. (Heb 13:17)
- C. He is to exercise leadership and authority in the local church as a member of the board of elders. (I Tim 3:4-5)
- D. He will be required to hold fast to the Scriptures and to be able to apply them to life situations. (Tit 1:9)
- E. He will be required to reprove, rebuke, and exhort according to the principles of Scripture as necessary. (Tit. 1:9, 13; 2 Tim.3:16)
- F. He will be required to “feed the flock,” by ministering the Word of God whether publicly or privately. (I Tim 3:2, I Pet 5:2-3; Acts 20:28)
- G. He will be an example to the membership of the church. (I Pet 5:3)
- H. He will be required to “shepherd” (pastor) the members of the local church. (Acts 20:28)
- I. He will join the other elders as the legal agents of the church and act in this capacity only at the direction of the senior pastor and congregation.

Section Two: Elder Qualifications

Elders shall meet the qualifications and standards of the Word of God prescribed for their office. They shall endeavor, by God's grace, to live and serve in full conformity to the standards found in John 21:16; Heb. 13:17; 1 Tim. 3:1-7; 1 Peter 5:1-3; and Titus 1:5-9. The terms elder, pastor, and overseer refer to the same office. (Acts 20:17, 28 & 1 Peter 5:1-5)

Article VII—Officers

Section 1: Senior Pastor

- A. **Qualifications**—The senior pastor shall meet the scriptural qualification of an elder as mentioned above. He must ascribe to the Declaration of Faith, the Constitution, and any bylaws of this church.
- B. **Authority**—The senior pastor shall be the chief spiritual leader and chief administrative officer of the church. As such he shall be an ex officio member of every church committee and organization. He shall lead the elders in their responsibility for all the church services, including the approval of speakers, music, and all other matters pertaining to the operation of the church. He shall be charged with the oversight of the preaching of the Word of God and administration of the ordinances.
- C. **Call and Tenure**—A pulpit committee, composed of the elders shall seek and recommend a qualified man to be senior pastor of the church. Following careful examination and an opportunity to hear the man preach, the church shall vote on the candidate at a special business meeting. Only one candidate may be considered at a time, with a vote taken before considering another candidate. If a current elder becomes a candidate to fill the position of senior pastor he shall not serve on the pulpit committee while under consideration. Once elected, the senior pastor will continue to serve until he either resigns his office (with a ninety-day notice) or is dismissed by the church (with ninety days' severance pay). Dismissal of the senior pastor shall be the responsibility of the elders. Action to dismiss the senior pastor shall require the majority consent of the remaining elders.