

**2<sup>nd</sup> AMENDED AND COMPLETELY RESTATED BYLAWS  
OF  
HOFFMANTOWN CHURCH,  
a New Mexico non-profit corporation**

**PREAMBLE**

God's Word, as set out in the Bible, is the source of authority for Hoffmantown Church (sometimes referred to herein as the "**Church**" or "**Hoffmantown**"). These Bylaws will seek to provide for the orderly functioning of the Church's governance and establish guidelines for the functioning of its various groups, committees, officers, members and leaders. Membership in the Church is limited to those individuals who believe and commit to the doctrines and principles of the Church as set out herein, or adopted by the Church. It is believed that in carrying out the purposes of the Church, to the extent possible, all leaders, staff, employees, and volunteers working with the Church should be Members of the Church, but in all cases believe in and adhere to the doctrines of the Church and its policies.

**ARTICLE 1  
PURPOSES**

1.1 **Purposes.** Hoffmantown is organized exclusively for functioning as a constitutionally exempt church or for one or more of the purposes as specified in Section 501(c)(3) of the Internal Revenue Code of 1986 or any successor provision ("**Code**"), primarily for the operation of a church.

1.2 **Specific Objectives and Purposes.** The purpose of Hoffmantown Church is to glorify God. The Church will engage in activities believed to be appropriate for effecting that purpose, including, but not limited to the following: (1) the public worship of God through traditional or non-traditional church services, (2) the preaching and teaching of the Bible, (3) evangelism, (4) missionary endeavors, (5) Christian education, and (6) teaching and equipping Members to live a faithful Christian lifestyle. Church facilities shall be used only for functions promoting and/or supporting the Church doctrine or which do not permit or condone practices or beliefs inconsistent with Church doctrine or its purposes.

1.3 **General Structure.** The Church is comprised of its Members. The governance of the Church is vested in the Council of Elders ("**Council of Elders**" or "**Elders**"), which shall for purposes of laws of the state of New Mexico is the equivalent of the Board of Directors. The Council of Elders shall have the authority to appoint such officers of the Church as shall be deemed appropriate from time to time, and may create committees or boards to assist in the governance and operation of the Church. The Elders will also appoint in accordance with these Bylaws, Pastors and Deacons. The Pastors, Deacons, and committee shall have the duties, responsibilities, and authorities as set out in these Bylaws or as set out in resolutions adopted by the Council of Elders specifically related to each positions.

1.4 **Affiliation.** The Church has voluntarily chosen to be affiliated with the Southern Baptist Convention. This affiliation will be maintained by voluntary contributions to missions on local, state, national and foreign levels. This affiliation could also be supported by sending messengers to the annual convention for voting on any doctrinal ethical and procedural provisions or other matters of the affiliates of the Southern Baptist Convention.

## **ARTICLE 2**

### **OFFICES**

2.1 **Principal Office.** The principal office of Hoffmantown Church is located at 8888 Harper NE, Albuquerque, New Mexico 87111; however, such principal office may be changed without a requirement to amend these Bylaws.

2.2 **Change of Address.** The Elders may, at any time and from time-to-time, change the principal office from one location to another as may be deemed to be in the best interest of the Church.

2.3 **Other Offices.** The Church may also have offices at such other places, within or without the state of New Mexico, and may conduct activities in accordance with the purposes of the Church in any other locations as the Elders may from time to time designate.

## **ARTICLE 3**

### **ELDERS**

3.1 **Council of Elders.** The governing body of the Church shall be the Council of Elders. The Council of Elders shall be deemed to be the Board of Directors as referred to in New Mexico corporate law and shall serve all functions of the Board of Directors except as may be limited herein. The Elders may appoint a chairman, vice chairman, secretary, or other positions on the Elders as they deem appropriate.

3.2 **Number.** The Church shall have not less than five (5) nor more than twelve (12) Elders, as will be determined by the Elders on an annual basis.

3.3 **Qualifications.** Elders shall be at least twenty-one (21) years of age, shall meet the Biblical qualifications for an Elder as set out in Appendix A hereto and shall be Members of the Church. The Senior Teaching Pastor shall be a Member of the Council of Elders, and subject to the process as stated herein, other Pastors may serve as an Elder. Provided, however, at no time shall a majority of the Council of Elders consist of paid Pastors or paid staff members.

3.4 **Appointment.** The Elders serving on the Council of Elders as of the date of adoption of these Bylaws shall continue to serve on the Council of Elders, in accordance with the provisions of these Bylaws. Additional members may be appointed as Elders or vacancies will be filled in accordance with the following:

3.4.1 Any Member of the Church (including members of the Council of Elders) may suggest or submit the name of an individual(s) to serve on the Council of Elders.

3.4.2 The Elders shall then review the qualifications of the individual whose name has been submitted, and if the Elders determine that the individual otherwise meets the qualifications for an Elder and if there is a vacancy on the Council of Elders, the Elders shall cause to be published to the Members the name of the individual, together with the Biblical requirements for an Elder as specified in these Bylaws. If any Person has an objection to the individual being proposed to serve on the Council of Elders, based upon the Biblical principles, then the objection shall be made known to the Elders in writing. The period of time for a Person to present any objection shall be thirty (30) days starting from the date that the name of the proposed Elder is published.

3.4.3 Thereafter, the Person raising the objection, and one or more members of the Council of Elders will meet with the individual whose name has been proposed to serve as an Elder to determine if the objection can be resolved. If the objection cannot be resolved, the individual's name shall be removed from consideration.

3.4.4 If the thirty (30) day notice provision has expired and there are no Biblical objections to the individual raised by a Person(s) or the raised objection has been resolved, the candidate will be selected to be a member of the Council of Elders. However, the foregoing process, shall not obligate the Elders to appoint any person and when the effect of such appointment would expand the number of Elders to more than the number of members the Council of Elders as has been determined in accordance with Section 3.2.

3.5 **Succession.** When there is a vacancy on the Council of Elders, that vacancy shall be filled by the remaining Elders pursuant to procedures established in subparagraph 3.4 above.

3.6 **Powers.** Subject to the provisions of the laws of the state of New Mexico and any limitations in the Articles of Incorporation and these Bylaws relating to action required or permitted to be taken or approved by the Elders, the activities and affairs of the Church shall be conducted and all corporate powers shall be exercised by or under the direction of the Elders. The Elders shall have the authority, by Resolution, to delegate the day-to-day management of the Church to individual Elders, Pastors, officers and/or staff.

3.7 **Duties.** It shall be the duty of the Elders to:

3.7.1 Perform any and all duties imposed on them collectively or individually by law, by the Articles of Incorporation, or by these Bylaws;

3.7.2 To oversee those who appoint and remove, employ and discharge, and, except as otherwise provided in these Bylaws, prescribe the duties and approve the compensation, if any, of all employees of the Church;

3.7.3 Supervise all officers, agents, and employees of the Church to assure that their duties are performed properly;

3.7.4 Meet at such times and places as required by these Bylaws.

3.7.5 To the best of their ability, live and conduct their lives in accordance with the Biblical qualifications for an Elder as set out in Appendix A.

3.8 **Term of Office**. Each Elder shall hold office for a term of six (6) years from the date of appointment and may be appointed by the current Elders for an additional six (6) year term. After an Elder serves on the Council of Elders for a period of twelve (12) years, such individual may be reappointed after an absence from the Council of Elders of not less than one (1) year, excepting the Senior Teaching Pastor shall not have a term limitation. An Elder may be removed at any time by the remaining Elders, if the individual Elder is not faithfully performing his duties as an Elder, if such individual ceases to be a Member or if such individual no longer meets the Biblical qualifications for serving as an Elder. Each individual by consenting to serve as an Elder agrees that a removal from the Council of Elders as set out above will be a final and binding decision, and shall not be subject to further review.

3.9 **Compensation**. Elders, except paid staff members (including Pastors), shall serve without compensation except that they shall be allowed reasonable advancement or reimbursement of expenses incurred in the performance of their duties.

3.10 **Place of Meetings**. Meetings shall be held at the principal office of the Church or at such other place as may be designated from time to time by resolution of the Elders.

3.11 **Annual Meetings**. Regular meetings of Elders shall be held on the third Tuesday of June unless such day falls on a legal holiday, in which event the regular meeting shall be rescheduled on the next business day.

3.12 **Regular and Special Meetings**. Regular meeting dates may be established by the Elders by resolution. Special meetings of the Elders may be called by the Chairman of the Board, or by any two (2) Elders, or by the Senior Teaching Pastor. Such meetings shall be held at the principal office of the Church unless a different location is approved by a majority of the Elders. Provided, however, all meetings shall be held at such times and places as shall be reasonably convenient for the members of the Council of Elders.

3.13 **Notice of Meetings**. Unless otherwise provided by provisions of law, the following provisions shall govern the giving of notice for meetings of the Elders:

3.13.1 **Annual Meetings**. Notices of annual meetings shall be given to the Elders and to the Members of the congregation by publication of the time and place of the meeting in the Church bulletin, newsletter, or other publication prepared and distributed by the Church either by mail or at its Church services for not less than two (2) consecutive weeks within the thirty (30) day period prior to the meeting date. No agenda must be published with respect to such meeting and the Elders shall be entitled to address any matter which comes before it. Annual meetings shall be open to all Members of the Church. Individuals who are not Members of the Church may attend meetings (annual, regular or special) only with the consent of the Elders.

3.13.2 **Regular Meetings.** No notice need be given of any regular meeting of the Elders. Regular meetings are not required to be open to Members of the Church but may be open by Resolution of the Elders.

3.13.3 **Special Meetings.** At least two (2) days prior notice shall be given by the Secretary or by a member of the Council of Elders to each Elder of each special meeting of the Elders. Such notice may be oral or written, may be given personally, by first class mail, by e-mail, by telephone, by overnight courier service, or by facsimile, and shall state the place, date and time of the meeting and the matters proposed to be acted upon at the meeting. Special meetings will be open to the Members of the Church only if determined by the Elders to be appropriate.

3.13.4 **Waiver of Notice.** Whenever any notice of a meeting is required to be given to any Elder under provisions of the Articles of Incorporation, these Bylaws, or the laws of this state, a waiver of notice in writing signed by the Elder, whether before or after the time of the meeting, shall be equivalent to the giving of such notice.

3.14 **Quorum for Meetings.** A quorum shall consist of a majority of the members of the Council of Elders. Except as otherwise provided under the Articles of Incorporation, these Bylaws, or provisions of law, no business shall be considered by the Elders at any meeting at which the required quorum is not present, and the only motion which the Chairman shall entertain at such meeting is a motion to adjourn or reschedule the meeting.

3.15 **Council Action.** Every act or decision done or made by the Elders shall be unanimous. The Elders function on the basis of unanimity in following the Lord in His direction.

3.16 **Conduct of Meetings.** Meetings of the Elders shall be presided over by a Chairman chosen by the Elders. The presiding person shall appoint another Elder or other person to act as secretary and keep minutes of the meeting.

3.17 **Vacancies/Resignation.** Vacancies on the Council of Elders shall exist, in accordance with the provisions of these Bylaws, (a) on the death, incapacity, resignation or removal of any Elder; and (b) whenever the number of authorized Elders is increased.

Any Elder may resign effective upon giving written notice to the Elders or the Senior Teaching Pastor, unless the notice specifies a later time for the effectiveness of such resignation. No Elder may resign if the Church would then be left without a duly elected Elder in charge of its affairs, except upon notice to the congregation.

3.18 **Non-Liability of Elders.** The Elders shall not be personally liable for the debts, liabilities, or other obligations of the Church.

3.19 **Indemnification by Non-Profit Corporation of Elders and Officers.** The Elders and officers of the Church shall be indemnified by the Church to the fullest extent permissible under the laws of the State of New Mexico.

3.20 **Insurance for Agents.** Except as may be otherwise provided under provisions of law, the Elders may adopt a resolution authorizing the purchase and maintenance of insurance on behalf of any agent of the Church (including an Elder, officer, employee or other agent) against liabilities asserted against or incurred by such individual in such capacity or arising out of the agent's status as such, whether or not the Church would have the power to indemnify the agent against such liability under the Articles of Incorporation, these Bylaws or provisions of law.

#### **ARTICLE 4** **OFFICERS**

4.1 **Designation of Officers.** The officers of the Church shall be a Senior Teaching Pastor, which shall be deemed the Chief Executive Officer of the Church, a Secretary and a Treasurer. A person may hold more than one office. The Church may also have any other such officers with such titles as may be determined from time to time by the Elders. The Senior Teaching Pastor position, if vacant, shall be filled by (1) a recommendation from the Elders and (2) confirmed by a vote of the Members.

4.2 **Qualifications.** The qualifications for any person serving as a Pastor of the Church are set forth on **Appendix B.** The Elders shall have the authority to establish the qualifications for all other officers.

4.3 **Appointment and Term of Office.** Officers (except the Senior Teaching Pastor as provided in **Section 4.1)** shall be appointed by the Elders, at any time, and each officer shall hold office until he or she resigns or

is removed by the Elders or is otherwise disqualified to serve, or until his or her successor shall be elected and qualified, whichever shall first occur.

4.4 **Removal and Resignation.** Any officer may be removed, either with or without cause, by the Elders, at any time. Any officer may resign at any time by giving written notice to the Elders or to the Senior Teaching Pastor. Any such resignation shall take effect at the date of receipt of such notice or at any later date specified therein, and, unless otherwise specified therein, the acceptance of such resignation shall not be necessary to make it effective. The above provisions of this section shall be superseded by any conflicting terms of a contract which has been approved or ratified by the Elders relating to the employment of any officer or employee of the Church.

4.5 **Vacancies.** Any vacancy caused by the death, resignation, removal, disqualification, or otherwise of any Officer (except the Senior Teaching Pastor) shall be filled by the Elders. Selection of the Senior Teaching Pastor shall be as provided in **Section 4.1.** Vacancies occurring in offices of officers appointed at the discretion of the Elders may or may not be filled as the Elders shall determine.

adop  
for a

Chai

Elde

Elde

4.6 **Duties of Senior Teaching Pastor.** The Senior Teaching Pastor shall be the Chief Executive Officer of the Church and shall, subject to the direction of the Elders, supervise and control the affairs of the Church and the activities of the other officers and employees. He shall perform all duties incident to his office and such other duties as may be required by law, by the Articles of Incorporation, or by these Bylaws, or which may be prescribed from time to time by the Elders. Unless another person is specifically appointed as Chairman of the Council of Elders, the Senior Teaching Pastor shall preside at all meetings of the Elders.

4.7 **Duties of Secretary.** The Secretary shall:

4.7.1 Certify and keep at the principal office of the Church the original, or a copy, of these Bylaws as amended or otherwise altered to date.

4.7.2 Keep at the principal office of the Church or at such other place as the Elders may determine, a book of minutes of all meetings of the Elders, and, if applicable, meetings of committees of Elders and of Members, recording therein the time and place of holding, whether regular or special, how called, how notice thereof was given, the names of those present or represented at the meeting, and the proceedings thereof. In keeping such minutes, the Secretary may rely upon minutes taken by any other person designated to do so by the Elders.

4.7.3 See that all notices are duly given in accordance with the provisions of these Bylaws or as required by law.

4.7.4 Be custodian of the records and, as authorized by law or the provisions of these Bylaws or resolution of the Elders, to duly execute documents related to the Church.

4.7.5 Exhibit at all reasonable times to any Elder of the Church, on request therefor, the Bylaws and the minutes of the proceedings of the Elders of the Church.

4.7.6 In general, perform all duties incident to the office of Secretary and such other duties as may be required by law, by the Articles of Incorporation, or by these Bylaws, or which may be assigned to him from time to time by the Elders.

4.8 **Duties of Treasurer.** The Treasurer shall:

4.8.1 Have charge and custody of, and be responsible for, all funds and securities of the Church, and deposit all such funds in the name of the Church in such banks, trust companies, or other depositories as shall be selected by the Elders. The duties set out herein may be performed or the Treasurer may be assisted by staff members or independent accountants as may be approved by the Elders.

4.8.2 Receive, and give receipt for, monies due and payable to the Church from any source whatsoever.

4.8.3 Disburse, or cause to be disbursed, the funds of the Church as may be directed by the Elders or authorized in any approved budget, taking proper vouchers for such disbursements.

4.8.4 Keep and maintain adequate and correct accounts of the Church's properties and business transactions, including accounts of its assets, liabilities, receipts, disbursements, gains and losses.

4.8.5 Exhibit at all reasonable times the books of account and financial records to any Elder of the Church on request therefor.

4.8.6 Render to the Senior Teaching Pastor and Elders, whenever requested, an account of any or all of his or her transactions as Treasurer and of the financial condition of the Church.

4.8.7 Prepare, or cause to be prepared, and certify, or cause to be certified (if required by the Elders), the financial statements to be included in any required reports.

4.8.8 In general, perform all duties incident to the office of Treasurer and the Chief Financial Officer of the Church and such other duties as may be required by law, by the Articles of Incorporation of the Church, or by these Bylaws, or which may be assigned to him from time to time by the Elders.

4.9 **Compensation.** The salaries of the officers, if any, shall be fixed from time to time by resolution of the Elders. In all cases, any salaries received by officers of the Church shall be reasonable and given in return for services actually rendered to or for the Church.

## **ARTICLE 5** **COMMITTEES**

5.1 **Executive Committee.** The Council of Elders may designate an Executive Committee (composed of members of the Council of Elders) and may delegate to such committee the powers and authority of the Elders in the management of the business and affairs of the Church, to the extent permitted, and except as may otherwise be provided, by provisions of law.

The Council of Elders may at any time revoke or modify any or all of the Executive Committee authority so delegated, increase or decrease (but not below three [3]) the number of the members of the Executive Committee, and fill vacancies on the Executive Committee from the members of the Council of Elders. The Executive Committee shall keep regular minutes of its proceedings, cause them to be filed with the corporate records, and report the same to the Elders from time to time as the Elders may require.

5.2 **Other Committees.** The Church shall have such other committees as may from time to time be designated by resolution of the Elders. These committees may consist of persons who are not also members of the Council of Elders and shall act in an advisory capacity to the Elders.



5.3 **Meetings and Action of Committees.** Meetings and action of committees shall be governed by, noticed, held and taken in accordance with the provisions of these Bylaws concerning meetings of the Elders, with such changes in the context of such Bylaw provisions as are necessary to substitute the committee and its members for the Council of Elders and its members, except that the time for regular and special meetings of committees may be fixed by resolution of the Elders or by the committee. The Elders may also adopt rules and regulations pertaining to the conduct of meetings of committees to the extent that such rules and regulations are not inconsistent with the provisions of these Bylaws.

## **ARTICLE 6** **DEACONS**

Deacons shall meet the Biblical qualifications for that office as set out on **Appendix A** for Elders except that Deacons need not have the gift of teaching (**Section 8**). Deacons shall be appointed and shall serve at the pleasure of the Elders. The role of a Deacon is to serve and administer to the needs of the Church and its Members. The Elders shall have the authority to designate the duties of Deacons and adopt procedures for electing and/or removing Deacons.

## **ARTICLE 7** **MEMBERSHIP**

7.1 **Reasons for Membership.** Church membership is not specifically mentioned or required in the Scriptures and therefore is not required for anyone choosing to attend Hoffmantown Church and its functions. However, for the practical functioning of the Church, except as provided below, membership is encouraged and is required for any leadership or serving position within the Church. It is essential that those in leadership and in serving positions within the Church be unified through the Holy Spirit and Biblical Doctrine. Membership is a mechanism by which that unity is determined and acknowledged. Membership is a covenant agreement between the Church and the Member. It is an agreement that each party desires to be accountable to one another in walking with God. Notwithstanding the foregoing, this shall not prohibit the Church from allowing non-members to participate as volunteers or employees in positions that do not involve significant contact and interaction with Church Members, persons attending the Church or persons interested in attending the Church. Unless specifically approved by the Elders, all preaching/teaching positions shall be held and performed by Members of the Church. However, it is recognized that guest teachers, preachers or presenters are many times beneficial to the Church and its Members and the Elders may permit guest preachers/teachers as they deem appropriate.

7.2 **Criteria for Membership.** Any person seeking to become a Member of the Church must meet the following five (5) criteria.

7.2.1 The person seeking membership must be a Believer (as defined in **Appendix C.**)

7.2.2 A person seeking membership must be (or have been) baptized after becoming a Believer and not for the purpose of becoming a Believer.

7.2.3 The person seeking membership must attend and complete the prescribed class or classes offered by the Church which will acquaint the person with the doctrine and principles of ministry adopted by the Church.

7.2.4 The person seeking membership must enter into a covenant, stating that they will uphold the doctrine and principles of the ministry, seek to live in unity with the other Members of the Church and submit to the authority of the Elders of the Church.

7.2.5 Each person seeking membership must be approved by the Elders.

The foregoing is intended to help in the functioning, education, providing notice, and otherwise promote the purposes of the Church.

7.3 **Existing Members.** All persons who are Members of the Church at the time of the adoption of these Bylaws will continue to be Members of the Church. However, each Member is encouraged to attend classes and enter into a covenant, so that the Church and Members are assured of their unity on the doctrine and principles of ministry adopted by the Church.

7.4 **Inactive Members.** In the event a Member(s) moves their residence to a place other than an area regularly served by the Church or for any reason discontinues active participation at the Church in its activities or ministries, including attending Church services, for an extended period of time, the Elders will have the option of placing such person on a list of inactive Members. Any Member who is designated as inactive may request reinstatement at any time, in which case the Member will be returned to "active" status subject to approval of the Elders. Placing a person's name on the inactive list will not affect such individual's right or opportunity to attend Church services or other Church activities, but such person, while on the inactive list, will not receive notices or other correspondence from the Church.

7.5 **Removal for Cause.** If any person through conduct, statements, behavior, or other circumstance shows that such Member is no longer committed to the ministries of the Church, the principles of Christian living as espoused by the Church, or disagrees with a material element of the Doctrinal Statement of the Church, the Elders may cause such individual's name to be removed from the membership register. Removal of a person's name from the membership register will not affect such individual's right or opportunity to attend Church services or other Church activities, but will, unless reinstated, affect such individuals right or opportunity to serve in any position of the Church as set out in Section 7.1 hereof.

## **ARTICLE 8** **NOTICE**

8.1 **Requirement of Notice.** The following provisions shall apply to the methods of giving notice, if such notice is required or desired to be given to the Members. Notices required to

be given to the Elders or other committee members shall be given as otherwise set out in these Bylaws, or pursuant to procedures adopted by the Elders.

8.2 **Method of Notice.** Notice when required or desired to be given pursuant to these Bylaws, shall be deemed to be given and is effective if a notice including the nature of the action, desired opinion, or response from Members is published for two (2) consecutive weeks in the Church bulletin, Church newsletter, or other similar publication published by the Church and by the posting of such notice in a public area such as the foyer of the Church during a period which commences not earlier than thirty (30) days and ends not less than ten (10) days prior to the meeting or response time.

In addition, with respect to any action, approval, consent, or other action taken with respect to the appointment of the Senior Teaching Pastor or decisions, consents, or approvals in dealing with substantial portions of the property or assets of the Church, the matter shall be announced in the principal Church services on not less than two (2) consecutive weeks within the time period stated above.

For important decisions, the officers of the Church are also encouraged (although not required) to send notice of any such proposed action, consent, approval, to the Members by regular mail, e-mail, or such other method as the Church regularly uses to communicate with its Members.

## **ARTICLE 9**

### **EXECUTION OF INSTRUMENTS, DEPOSITS AND FUNDS**

9.1 **Execution of Instruments.** The Elders, except as otherwise provided in these Bylaws, may by resolution authorize any officer or agent of the Church (including an Elder) to enter into any contract or execute and deliver any instrument in the name of and on behalf of the Church, and such authority may be general or confined to specific instances. Unless so authorized, no officer, agent, or employee shall have any power or authority to bind the Church by any contract or engagement or to pledge its credit or to render it liable monetarily for any purpose or in any amount.

9.2 **Checks.** The Elders shall adopt, by resolution, the procedures and signature authority of persons authorized to sign checks or other payment documents or drafts.

9.3 **Deposits.** All funds received by the Church shall be deposited as soon as practical to the credit of the Church in such banks, trust companies, or other depositories as the Elders may select.

9.4 **Gifts.** The Church may accept any contribution, gift, bequest, or devise for the purposes of the Church. The Church may also reject any contribution, gift or bequest if the Elders deem it to be in the best interest of the Church to do so. Any contribution, gift or bequest which requires any action or performance by the Church or which could create liability for the Church shall be deemed rejected without further action until specifically accepted by the Elders.

**ARTICLE 10**  
**CORPORATE RECORDS, REPORTS AND SEAL**

10.1 **Maintenance of Corporate Records.** The Church shall keep at its principal office:

10.1.1 Minutes of all meetings of Elders and committees of the Council of Elders indicating the time and place of holding such meetings, whether regular or special, how called, the notice given, and the names of those present and the proceedings thereof.

10.1.2 Adequate and correct books and records of account, including accounts of its properties and business transactions and accounts of its assets, liabilities, receipts, disbursements, gains and losses.

10.1.3 A copy of the Church's Articles of Incorporation and Bylaws as amended to date.

10.2 **Corporate Seal.** The Elders may (but shall not be required to) adopt, use, and at will alter, a corporate seal.

10.3 **Elders' Inspection Rights.** Every Elder shall have the absolute right at any reasonable time to inspect and copy all books, records and documents of every kind and to inspect the physical properties of the Church and shall have such other rights to inspect the books, records and properties of the Church as may be required to be kept under the Articles of Incorporation, other provisions of these Bylaws, and provisions of law.

**ARTICLE 11**  
**IRC 501(C)(3) TAX EXEMPTION PROVISIONS**

11.1 **Limitations on Activities.** No substantial part of the activities of the Church shall be the carrying on of propaganda, or otherwise attempting to influence legislation (except as otherwise provided by Section 501(h) of the Internal Revenue Code), and the Church shall not participate in, or intervene in (including the publishing or distribution of statements), any political campaign on behalf of, or in opposition to, any candidate for public office.

Notwithstanding any other provisions of these Bylaws, the Church shall not carry on any activities not permitted to be carried on (a) by a non-profit corporation exempt from federal income tax under Section 501 (c)(3) of the Internal Revenue Code, or (b) by a non-profit corporation, contributions to which are deductible under Section 170(c)(2) of the Internal Revenue Code.

11.2 **Prohibition Against Private Inurement.** No part of the net earnings of the Church shall inure to the benefit of, or be distributable to, its Members, Elders, officers, or other private persons, except that the Church shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes of the Church.

11.3 **Distribution of Assets.** Upon the dissolution of the Church, its assets remaining after payment, or provision for payment, of all debts and liabilities of the Church shall be distributed for one or more exempt purposes within the meaning of Section 501 (c)(3) of the Internal Revenue Code or shall be distributed to the federal government, or to a state or local government, for a public purpose. Such distribution shall be made in accordance with all applicable provisions of the laws of this state and the United States.

## **ARTICLE 12** **AMENDMENT OF BYLAWS**

12.1 **Amendment.** Except as may otherwise be specified under provisions of law, these Bylaws, or any of them, may be altered, amended, or repealed and new Bylaws adopted by approval of the Elders. Prior to adoption of any Amendment to these Bylaws, the Members will be given notice of any proposed change and a congregational meeting will be conducted for the purpose of obtaining input and suggestions from the Members. Final authority for adoption of any amendments to these Bylaws shall be vested in the Council of Elders.

## **ARTICLE 13** **CONSTRUCTION AND TERMS**

If there is any conflict between the provisions of these Bylaws and the Articles of Incorporation of the Church, the provisions of the Articles of Incorporation shall govern.

Should any of the provisions or portions of these Bylaws be held unenforceable or invalid for any reason, the remaining provisions and portions of these Bylaws shall be unaffected by such holding.

All references in these Bylaws to a section or sections of the Internal Revenue Code shall be to such sections of the Internal Revenue Code of 1986 as amended from time to time, or to corresponding provisions of any future federal tax code.


## **ARTICLE 14** **DOCTRINE**


Hoffmantown accepts the Bible as its authority in matters of faith and practice and although **Appendix C** not intended to be a complete statement, the Church hereby adopts the interpretation of Biblical Doctrine as set out in **Appendix C**.

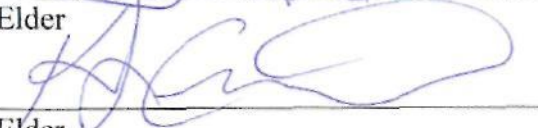
**ADOPTION OF BYLAWS**


We, the undersigned, are the Elders of the Church, and we consent to, and hereby do, adopt the foregoing Bylaws as the Bylaws of the Church after following all procedures required for adoption of amendments to the Bylaws.

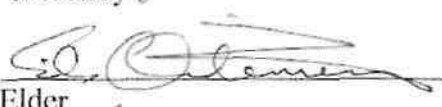
Dated this 22<sup>nd</sup> day of March, 2016.


  
\_\_\_\_\_  
Chairman

  
\_\_\_\_\_  
Elder

  
\_\_\_\_\_  
Elder

  
\_\_\_\_\_  
Secretary

  
\_\_\_\_\_  
Elder

  
\_\_\_\_\_  
Elder

**APPENDIX A**  
**to**  
**AMENDED AND COMPLETELY RESTATED BYLAWS**  
**of**  
**HOFFMANTOWN CHURCH**

**ELDERS**

1. **Scriptural Requirements:** An Elder is to be a man. He is to be a model of Godliness, so that the congregation will follow him. He must meet the qualifications as stated in 1 Timothy 3:2-7 and Titus 1:5-9. These virtues are expressed in a heart of predictability not perfection. In other words, they at least express one's desire and intent of the heart in the direction and focus of their walk with Christ. (Ephesians 1:4; Ephesians 5:25-30, Philippians 1:9-11; Philippians 2:15)
2. **Above Reproach:** A man who is blameless in his lifestyle; displays a lifestyle free from a pattern of scriptural disobedience: an example of "walking by faith" to others; lives in such a way that no one could find a charge against him. (I Timothy 3:2)
3. **Husband of One Wife:** A man who is a one-woman man, one man and one woman living in a pure marriage relationship without adultery or adulterous attitudes: devoted and faithful to his only wife, loving her totally. (I Timothy 3:2)
4. **Temperate:** A man who is stable and vigilant; not given to excesses or abuses in any area of life; spiritually sound and balanced; displaying a solid individual with a clear Biblical perspective on life. (I Timothy 3:2)
5. **Prudent:** A man who is self-controlled; knows life's priorities; sensible and of a sound mind; self-disciplined and practical in approach. (I Timothy 3:2)
6. **Respectable:** A man who is living a well-ordered life; of good behavior; quietly fulfilling his responsibilities in an orderly manner. (I Timothy 3:2)
7. **Hospitable:** A man who is more interested in service to others than self-pleasure; not self-willed; given to the love of strangers; friendly, polite and gracious. (I Timothy 3:2)
8. **Able to Teach:** This is the only qualification that sets an Elder apart from a Deacon. An Elder is capable of defending and communicating Church doctrine. He is teachable, not necessarily the gift of teaching, but he can be taught truths and is able to communicate to others with care and sensitivity. He is a teacher by being an example of right attitudes and humility in communication. (I Timothy 3:2)
9. **Not Addicted to Wine:** A man who has control of himself; allows the Spirit to master his life; not controlled by alcohol or drugs; realizes the importance of his Christian influence; is willing to limit his liberty for the sake of others. (I Timothy 3:3)

10. **Not Pugnacious:** A man who is not a brawler; not violent; does not use physical means to resolve differences; does not attack others; not contentious in his attitude and manner toward others. (I Timothy 3:3)
11. **Not Greedy of Filthy Lucre:** A man who does not seek money in a way that defiles Christian character. (I Timothy 3:3)
12. **Gentle:** A man who is not quick-tempered, but is equitable and fair toward all; one who shows consideration and understanding. (I Timothy 3:3)
13. **Patient:** A man who allows the Holy Spirit to control his attitude, actions, and reactions. (I Timothy 3:3 KJV)
14. **Not Contentious:** A man who is not prone to arguing or taking up a personal agenda; not possessing a fighting attitude; yields his rights; not prone to be negative; not competing for a position. (I Timothy 3:3)
15. **Free From the Love of Money:** A man whose life is not consumed with amassing of material things; not covetous; does not desire to gain wealth through the ministry; understands receiving and giving under grace. (I Timothy 3:3)
16. **One Who Manages His Household Well:** A man who has earned the respect of his family; is the spiritual leader in blessing the family with a spiritual legacy; demonstrates leadership in his home and life; has a well-ordered family life. (I Timothy 3:4-5)
17. **Keeps Own Children Under Control With All Dignity:** A man whose children are well behaved and respectful. (I Timothy 3:4)
18. **Not a Recent Convert:** A man who has been tested and has a "walk of faith" and that walk is reliable and credible. (I Timothy 3:6)
19. **One With a Good Reputation With Those Outside the Church Family:** A man whose character, walk, and ways are demonstrated by integrity. His lifestyle leaves the world with the fragrance of our sweet Savior whether in his business or social relationships. (I Timothy 3:7)
20. **Not Accused of Dissipation or Rebellion:** A man who is not extravagant for the sake of other's approval or for personal enjoyment at other's expense. He is not rebellious. One who is not only submissive to authority, but is teachable. (Titus 1:6b)
21. **Not Self-Willed:** A man who does not demand his own way and is not self-centered. His perspective of life is concern for others. He is sensitive to the needs of others. (Titus 1:7)



22. **One Who Loves What is Good:** A man who seeks the good works of Christ in which we are called to walk; desires the best for others in relationships. One who is motivated by kindness and demonstrates this by being benevolent to others. (Titus 1:8)

23. **Devout:** A man who is set apart for the purposes of God and the practices of the Christian life; inwardly and outwardly holy in his character and actions. (Titus 1:8)

24. **Sensible:** A man who practices discernment and discretion in the use of wisdom in everyday life. (Titus 1:8)

25. **One Who Is Not Fond of Sordid Gain:** A man who does not teach the Word of God as a way of manipulating people to do what he wants to do or to receive any kind of personal gain or fleshly recognition. (Titus 1:10-11)

26. **One Whose Children Are Faithful:** A man having faithful children who are trustworthy and respectful of his position as a spiritual head of his family so not to bring intentional shame on him. (Titus 1:6)

27. **Holding Fast the Faithful Word:** A man who has a clear conscience; clings firm to, discerns, and applies truth so as to exhort sound doctrine; refutes those in error without violating the respect for others or compromising conviction. (Titus 1:9)

28. **Not Quick Tempered:** A man who does not overreact; slow to anger; controlled in speech and actions. (Titus 1:7)

29. **Just:** A man who deals with others in a fair and consistent manner; lives in accordance with God's righteous standards. A principled man who allows God to produce His virtues in him. (Titus 1:8)

30. **Other Spiritual Requirements**

a. The man must adhere to the Doctrine of Hoffmantown;

b. The man must possess a mature and living relationship with Jesus Christ, which is evident in his actions and his words. He must desire to seek God's will for his own life and for Hoffmantown, and be able and willing to put aside his own desires and agendas.

c. The man, who is called of God, must have a desire to serve and minister, and must be compassionate and loving in his daily life.

**APPENDIX B**  
to  
AMENDED AND COMPLETELY RESTATED BYLAWS  
of  
HOFFMANTOWN CHURCH

**ORDAINED PASTORS**

1. The Senior Teaching Pastor, as an Elder, is specifically responsible to give himself to prayer and to the study of God's Word. This is so that he will be able to teach and preach the Word of God from the pulpit on a consistent basis. It is the Word of God that shepherds, guides, and nurtures the flock of God at Hoffmantown.
2. He will oversee the ordinances of the Church in accordance with the Word of God. He acts as an ex-officio member of all committees and boards. He is free to accept invitations to preach the Word of God to other groups or organizations, provided such speaking engagements are affirmed by the other Elders as not being in conflict with his daily responsibilities at Hoffmantown.
3. He will seek to mentor and nurture the Pastoral staff as God directs.
4. **Selection of Senior Teaching Pastor:** When the position of Senior Teaching Pastor becomes vacant, the Elders, after prayerful consideration, will select a Senior Teaching Pastor who meets the requirements described in for an Elder as described in Appendix A. During this process, the Elders will provide regular updates to the Members of Hoffmantown subject to the provisions of Section 4.1 of the Bylaws. All Members of Hoffmantown, who desire to suggest the name of an individual for consideration as Senior Teaching Pastor, may do so in writing to the Elders. When the Elders select a Senior Teaching Pastor they will present him to the Members of Hoffmantown, and since the Senior Teaching Pastor must be a member of the Council of Elders, the procedures applying to selection of or filling vacancies on the Council of Elders shall be applicable.
5. **Removal of Senior Teaching Pastor:** The Senior Teaching Pastor may be removed from the office at any time the Elders determine that the Senior Teaching Pastor does not meet the requirements for the position held, or that due to other circumstances, at the discretion of the remaining Elders by unanimous vote, the church would best be served by selection of a different Senior Teaching Pastor.
6. **Other Ordained Pastors.** Other individuals may be selected to serve as Ordained Pastors for the Church, at any time, and from time to time. All ordained pastors, other than the Senior Teaching Pastor, shall be appointed by the Elders, with the consent of the Senior Teaching Pastor. Ordained Pastors may be removed from office at any time and from time to time by the Elders.

**APPENDIX C**  
to  
**AMENDED AND COMPLETELY RESTATED BYLAWS**  
of  
**HOFFMANTOWN CHURCH**

**DOCTRINE**

The following is a summary of doctrine, which in some cases is amplified or explained in **Schedule I** to this **Appendix C**.

1. Hoffmantown believes that the Scriptures of the Old and New Testament (which consist of 66 books) are divinely inspired by God. Hoffmantown believes that the Scriptures in their original writings were without error. Accordingly, the Scriptures stand alone as Hoffmantown's source for doctrine and teaching.
2. Hoffmantown believes there is one and only one, living and true God ("**God**"). God is an intelligent, spiritual, and personal Being. He is the Creator, the Redeemer, the Preserver, and the Ruler of the universe. God is holy and perfect. God is all-powerful, all-knowing, ever present. His perfect knowledge extends to all things, past, present, and future. To Him, all people owe the highest love, reverence, and obedience. God reveals Himself to people as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.
3. Hoffmantown believes that Jesus the Christ is God, The One and Only Begotten Son of God, conceived by the Holy Spirit, and born to the virgin, Mary.
4. Hoffmantown believes in God, the Holy Spirit, the third person of the Trinity, who is equal with God, the Father, and Jesus Christ, the Son. The Holy Spirit convicts the world of sin, righteousness, and judgment. The Holy Spirit indwells the Believer, and He empowers the preaching and teaching of the gospel.
5. Hoffmantown believes that mankind was created in the image of God. Every person is born with a sinful nature, therefore each one has sinned. Thereby, every person incurs not only physical death, but also spiritual death, which is separation from God.
6. Hoffmantown believes that Jesus Christ died as the propitiation for the sins of the world, according to the Scriptures (i.e. as a representative and substitutionary sacrifice that appeased the justice of God).
7. Hoffmantown believes that all who believe in and receive by faith Jesus Christ are born again by the Holy Spirit, and thereby become children of God and heirs of eternal life ("**Believers**"). All Believers are justified on the basis of Jesus Christ's life, death, and resurrection. For this reason, after physical death, all Believers live eternally in God's holy presence. In contrast, all who do not believe in and do not receive Jesus Christ by faith are not justified before God (the "**Lost**"). Upon physical death, the Lost will live eternally separated from God, and after the White Throne Judgment, will be tormented in the Lake of Fire (Hell) as described in the Scriptures.

8. Hoffmantown believes that Jesus Christ's physical, crucified body was resurrected from the dead after three days; that after His resurrection and forty day ministry on earth, He ascended into Heaven; that He is presently acting as the High Priest, representing Believers before God; and that He is presently the advocate for Believers. We believe Jesus is the Name above every name, and that every knee will bow before Him, and every tongue will confess Him to be King of kings and Lord of lords.
9. Hoffmantown believes that Jesus Christ will return to the earth in glorified form.
10. Hoffmantown believes in the bodily resurrection of all people, the Lost and the Believers; the everlasting conscious suffering of the Lost in the Lake of Fire; and the eternal fellowship of Believers in Heaven.
11. Hoffmantown believes in the existence of the devil, also known as Satan. Satan is a liar, seeking to deceive men and turn them from God. Satan, all his angelic hosts, and all the Lost, those who have not received Christ as their Lord and Savior, will be eternally separated from God and tormented in the Lake of Fire.
12. Hoffmantown believes that all Believers comprise the "Church." The Church's mission is to preach, teach, declare, and make known the Scriptures to all the world, through the formal proclamation of the Scriptures and through the Believer's complete, transformed, and consistent lifestyle.
13. Hoffmantown believes that, within the local body of Believers ("**Local Church**"), God provides a team of Pastor(s), Elders, Deacons and other workers who are to guide and enable the congregation to develop spiritual maturity.
14. Hoffmantown believes each Believer is commanded by God to exercise care and consideration with regard to all the time, all the possessions, and all the wealth which God has entrusted to each Believer.
15. Hoffmantown believes in two ordinances of the Church, given by Jesus Christ: (1) Baptism and (2) the Lord's Supper. Hoffmantown believes that baptism by immersion is commanded of all Believers as an act of obedience, signifying the death, burial, and resurrection "in Christ" of the Believer. Hoffmantown does not believe in baptismal regeneration, nor does it believe that baptism is necessary to be a Believer. Likewise, Hoffmantown believes that the Lord's Supper is a symbolic act of obedience by which Believers memorialize the death of Jesus Christ until He returns.

**SCHEDULE 1 TO APPENDIX C**  
**to**  
**AMENDED AND COMPLETELY RESTATED BYLAWS**  
**of**  
**HOFFMANTOWN CHURCH**

**1. INSPIRATION.** We believe the Scriptures of the Old and New Testaments (which consist of 66 Books) are divinely inspired by God; they are inerrant and infallible in the original writings. We believe that they are of supreme and final authority, and are the source for doctrine and teaching.

Terms explained:

a. ***Divinely:*** This means that the individual words of the Bible are true and without error in the original writings. Therefore, more than just the thought or concept is inspired, but also every word (Matthew 5:17, 18; Proverbs 30:5, 6). The term "plenary" is often used with the word "verbal" to give the view that all Scripture is fully and equally inspired (2 Timothy 3:16, 17).

b. ***Inspired (Inspiration):*** Inspiration is that particular work of God by which the Holy Spirit, becoming the co-author of Scripture, supernaturally directed the writers of Scripture and without excluding their human intelligence, individuality, literary style, personal feelings, or any other human factor, God's own complete and coherent message to men was recorded in perfect accuracy and the very words of the Bible bear the authority of this divine authorship. Inspiration is not equivalent to dictation except in certain instances, as God uses the experience, feelings and thinking of the human author. The end result, however, is just as accurate as if God Himself had taken the pen. Hence, the Scriptures were inspired or breathed out by God and, though the authors were fallible men, what they wrote was without error (2 Peter 1:20, 21). Inspiration does not suppress the intellectual ability and talent but rather uses that intellectual ability and talent (Luke 1:1-3; 2 Samuel 23:2).

c. ***Inerrant:*** Inerrant means that the Scriptures in their original writings were without error (2 Timothy 3:16-17; 2 Peter 1:21; Isaiah 40:8).

d. ***Infallible:*** Infallible means that the Scriptures in their original writings were incapable of error and never wrong (John 10:35; Luke 16:17).

e. ***Final Authority:*** The Scriptures are God's special revelation (communication of truth) to man, and because they are inspired and inerrant, they become our final authority (2 Timothy 3:16, 17).

**2. TRINITY.** We believe in one God eternally existing in one essence, yet three co-equal persons, the Trinity: Father, Son and Holy Spirit.

Terms explained:

a. ***Eternally Existing:*** There is but one God (Deuteronomy 6:4; Isaiah 45:5-6,14,18,21-22; Mark 12:29-32), Who has no beginning and no ending (Psalms 90:1-2; Genesis 1:1; Revelation 1:8; John 1:1).

b. **Three in One:** God is one in essence, yet three persons, co-equal, eternally existing (Matthew 28:19; Ephesians 4:4-6; Revelation 1:4-6; John 12:26; 15:26; 16:15; 1 Peter 1:2; Acts 2:32-36; 1 Corinthians 12:3-6, II Corinthians 13:14).

c. **Co-equal:**

- i. The Bible tells us that the Father is God (John 6:27; Romans 1:7).
- ii. The Son is God (John 1:1-3; 20:28; Hebrews 1:8; Philippians 2:6).
- iii. The Holy Spirit is God (Matthew 28:19; Acts 5:4, 9).

3. **INCARNATION.** We believe that Jesus Christ was begotten by God, conceived by the Holy Spirit, and born to the virgin, Mary, and that He is fully God and fully man.

Terms explained:

a. **Jesus Christ:** Jesus Christ had two natures in one person, so that He was simultaneously fully God and fully man, and this relationship was such that there was no dividing of person nor confounding of the two natures. (John 1:1-14).

b. **Conceived by the Holy Spirit:** The conception of Jesus was a divine act of God, without human agency (Matthew 1:18; Luke 1:26-38).

c. **Born to the virgin, Mary:** At the time of Christ's conception and birth, Mary was a virgin (Matthew 1:18-25; Isaiah 7:14; Luke 1:27).

4. **HOLY SPIRIT.** We believe in the Holy Spirit, the third person of the Trinity, Who convicts the world of sin, righteousness and judgment. He is the life of the Believer, and He empowers the preaching and teaching of the gospel.

Terms Explained:

a. **Holy Spirit:** The Holy Spirit is the third person of the Trinity, equal with the Father and the Son (John 14:16; Matthew 28:19).

b. **Convicts:** Jesus Christ said that the Spirit would perform this ministry with respect to the world (John 16:7-11).

c. **Life:** The Holy Spirit is the agent of spiritual birth (John 3:5-8). The Spirit regenerates, indwells, seals, and baptizes into the Church Body all Believers (1 Corinthians 12:13; Titus 3:5; Ephesians 1:13; 4:30; 1 Corinthians 6:19; Romans 8:9, 11; 2 Corinthians 1:21, 22). The Believer's life is strengthened and guided by the Spirit (Ephesians 1:13; 3:16; John 16:13; Romans 8:4, 14, 26-27). The Believer is commanded to be filled or controlled by the Spirit, so that the characteristics of Christ-likeness will be evident in a powerful life (Ephesians 5:18; Galatians 5:16).

d. **Empowers:** The Holy Spirit enables the spreading of God's Word in testimony, preaching and practical living (John 15:26-27). Spiritual obedience will give fruit to a spiritually powerful life of service for Christ (Ephesians 5:15-21; Galatians 5:22-25).

5. **MANKIND.** We believe that mankind was created in the image of God, sinned, and thereby incurred not only physical death, but spiritual death, which is separation from God, and that all human beings are born with a sinful nature.

Terms explained:

a. **Created in the Image of God:** (Genesis 1:27; 5:1; 1 Corinthians 11:7).

b. **Separation from God:** When mankind, of their own free will, chose to disobey God, they sinned (the breaking of God's law). This original sin separated us from God, Who, because of His holiness, could not tolerate sin, and therefore, judged such sin (Romans 6:23; 3:10; 8:7; Galatians 3:22).

c. We believe in the sanctity of all human life from conception to natural death. We also uphold the holy institution of marriage between one man and one woman, rooted as it is in God's creation of man and woman in His image and in the relationship between Christ and His Church.

d. Sexual relations are appropriate only between a man and a woman in marriage. (Romans 1:18-28).

6. **PROPITIATION.** We believe that the Lord Jesus Christ died on the cross, and His shed blood was the propitiation for our sins according to the Scriptures as a representative and substitutionary sacrifice.

Terms Explained:

a. **Propitiation:** Christ's death satisfied the righteous requirement of God toward sin (Romans 3:25; Hebrews 2:17; I John 2:2; I John 4:10).

b. **Blood:** All things are cleansed with blood, and without the shedding of blood there is no forgiveness (Hebrews 9:22).

c. **Representative:** This means that Jesus Christ represented all the sins of the world and that He who knew no sin was made a sin-bearer for us (2 Corinthians 5:14-21). As Adam was the representative of man in the fall, so Christ was the representative of man in the Atonement (1 Corinthians 15:22). Therefore, if Christ represented all, His sacrifice will cover all.

d. **Substitutionary:** This is called the "vicarious" suffering since Christ died in our place. He did not die for His own sin (Hebrews 4:15-16; 1 John 3:5), but died for the sins of others (1 Corinthians 15:3; 2 Corinthians 5:21; Romans 5:8).

7. **SALVATION, HEAVEN, HELL.** We believe that all who believe in and receive Jesus Christ by faith are born again by the Holy Spirit, and thereby become children of God and heirs of eternal life ("**Believers**"). All Believers are justified on the basis of Jesus Christ's life, death, and resurrection. For this reason, after physical death, all Believers live eternally in God's holy presence. In contrast, all who do not believe in and do not receive by faith Jesus Christ are not justified before God (the "**Lost**"). Upon physical death, the Lost will live eternally separated from God, and after the White Throne Judgment, will be tormented in the Lake of Fire (Hell) as described in the Scriptures.

Terms explained:

a. ***All Who Believe:*** The gift of salvation provided by the death of the Lord Jesus Christ is for all mankind (Romans 1:8-17; John 3:16; 1 John 2:2), yet only those who exhibit faith are justified (Galatians 2:16; 3:11).

b. ***Justified:*** Justification is the act of God whereby He declares the guilty and depraved sinner to be righteous because of God's own righteousness having been imputed, or credited to the sinner (Deuteronomy 25:1; Proverbs 17:15; Romans 3:23-26; 4:5-8, 25; 5:1,18-21; 8:33).

c. ***Faith:*** Faith is the "gift of God" (Ephesians 2:8) and is produced by the Word of God (Romans 10:14, 17). We are saved by faith alone apart from works (Ephesians 2:9; Romans 3:20-22; Titus 3:5; Galatians 3:1-7). However, faith should result in good works (Ephesians 2:10; Matthew 5:16; James 2:17-26).

d. ***Born Again by the Holy Spirit:*** The new birth (regeneration) is absolutely necessary for fellowship with God (John 3:7). Regeneration is completely a work of God (John 1:13; 3:6). The new birth is the work of the Holy Spirit (John 3:8) by which He creates within a person a new nature, a new heart, and a new spirit (John 3:5; 2 Peter 1:4; Ezekiel 11:19; 36:26-27; 2 Corinthians 5:17).

e. ***Children of God:*** Those who have received the Spirit of Christ have therefore been born again into God's family (John 1:1-12; Romans 8:9, 14-17). As members of His family, we not only have fellowship with our Father in Heaven, but as we yield to Christ we are being transformed by the Holy Spirit into the image of Christ. When Christ returns, we will be completely changed to be like Jesus Christ (Romans 8:19-23; 1 John 3:2).

f. ***Eternal life:*** This experience of the life of Jesus Christ within us now by the presence of the Holy Spirit and forever ours in the presence of Jesus Christ is "eternal life". This state of being is a gift from God in which the Believer is in perfect union with God. (John 17:3; John 3:36; John 5:24; Romans 6:23; Hebrews 5:9)

g. ***Bodily Resurrection:*** Those saints who are "asleep in Jesus" will be raised at the same time the living saints are "raptured" and changed (1 Thessalonians 4:13-18; 1 Corinthians 15:51-58). After the resurrection, all the unsaved will stand before the Great White Throne for judgment, and since their names will not be found in the Book of Life, they will be cast into the Lake of Fire (Revelation 3:5; 13:8; 20:11-15; 21:8,27; Matthew 25:31-46; Philippians 4:3).



h. **Heaven:** We believe Heaven to be a literal place where Jesus Christ is preparing an eternal home for Believers of all ages (John 14:1-6; Hebrews 6:19-20).

i. **Hell:** We believe Hell to be a literal place where all unsaved will spend eternity separated from God (Revelation 20:11-15; Matthew 13:36-43, 2 Thessalonians 1:9).

8. **RESURRECTION, ASCENSION, EXALTATION.** We believe in the resurrection of the crucified body of our Lord Jesus Christ, His ascension into Heaven, and His present life there as High Priest and Advocate for us. We believe Jesus is the Name above every name, and that every knee will bow before Him, and every tongue will confess Him to be King of kings and Lord of lords.

Terms Explained:

a. **Resurrection:** We believe that after three days, Jesus Christ arose bodily from the grave (Luke 24:23-40). The doctrine of the resurrection is essential to salvation (Romans 10:9; 1 Corinthians 15:12-23, 35-37).

b. **Ascension:** After His resurrection and forty-day ministry, Jesus ascended into Heaven (Acts 1:1-11; 1 Peter 3:22).

c. **Exaltation:** We believe that God highly exalted Christ and bestowed upon Him the Name above all names, and that every knee will bow before Him and every tongue will confess that Jesus Christ is Lord. We proclaim Him to be King of kings and Lord of lords (Romans 14:11; Philippians 2: 9-11; I Timothy 6:15).

d. **High Priest and Advocate:** Since Christ's atonement has restored our relationship with God, we can now approach God through Christ, Who as our High Priest represents us before God as our Advocate. He compassionately deals with our needs and strengthens us (John 14:18; Hebrews 4:14-15; 5:1-10; 13:5; 7:25; 8:1,2; 9:11-15, 24; I John 2:1).

9. **ESCHATOLOGY.** We believe in the blessed hope, the personal, visible and imminent return of Christ Jesus, our Lord and Savior.

Terms Explained:

a. **Blessed Hope:** The return of the Lord is an event that Believers should look forward to with high expectation and excitement. As still imperfect people, we eagerly await the restoration of all things to perfect Christ-likeness after the return of Jesus Christ (Titus 2:13; Romans 8:18-25; 1 Peter 1:7,13; 4:13; 2 Thessalonians 1:7; 1 Corinthians 1:7).

b. **Personal and Visible:** Jesus, not just in Spirit, but also in bodily form, will return to this earth (Acts 1:11).

c. ***Imminent*** The Church, as Christ's bride, should consider the return of Christ as an event which is about to happen. Therefore, though patient, we are to be alert to such an event as we seek to glorify Him through our lives (Mark 13:33-37; Matthew 24:22, 24, 29-51; Luke 21:34).

\* The Bible's teaching concerning the Lord's impending return is always set in the context of practical exhortation, focusing upon our present lifestyle, rather than upon undue speculation (2 Peter 3:11; Matthew 24:42-51).

10. **DEVIL**. We believe in the existence of the devil, also known as Satan. Satan is a liar, seeking to deceive men and turn them from God. Satan, all his angelic hosts, and all the Lost; those who have not received Christ as their Lord and Savior, will be eternally separated (perish) from God and tormented in the Lake of Fire.

Terms explained:

a. ***Devil***: Though a created being and one of the highest angels, the devil fell because he wanted to be greater than God. (Isaiah 14:12-15).

b. ***Eternally perish***: The judgment upon the devil and his followers is an unending punishment (Revelation 20:10, 14, 15; 19:20).

11. **CHURCH**. We believe that all Believers comprise the "Church." The Church's mission is to preach, teach, declare, and make known the Scriptures to all the world through the formal proclamation of the Scriptures and through the Believer's complete, transformed, and consistent lifestyle.

Terms explained:

a. ***Body of Christ***: The collective Body of Believers in Jesus Christ is the Church (Ephesians 5:23-32; Colossians 1:18; Matthew 18:20; Ephesians 1:22-23, Colossians 2:19; 3:15).

b. ***Mission***: To make disciples of Christ (Matthew 28:18-20; Romans 15:16; Ephesians 1:15-23).

c. ***Preach***: By this term we encompass all of the Believers who are to declare and make known God's truth through the totality of their lives, in addition to the formal proclamation of the Word of God (Ephesians 3:8-10; 4:15,16; Colossians 1:10-28).

12. **CHURCH LEADERSHIP**. We believe that, within the local body of Believers ("**Local Church**"), God provides a team of Pastor(s), Elders, Deacons and other workers who are to guide and enable the congregation to develop spiritual maturity.

a. ***Multiple Leadership***: Within Hoffmantown Church, we believe God provides a team of Pastor(s), Elders, Deacons and other workers who are to guide and enable the congregation to develop spiritual maturity.

13. **STEWARDSHIP.** We believe each Believer is commanded by God to exercise care and concern with regard to all the time, all the possessions, and all the wealth which God has entrusted to each of them.

a. ***Stewardship:*** As members of God's family we recognize the obligation under which God places us to exercise care and concern with regard to all time, possessions, wealth, and persons as may be entrusted to us. One mark of the spiritually wise person is the mature choices made with respect to these areas (Matthew 20:8; Galatians 4:2; Luke 16:2,3; 1 Corinthians 4:1, 2; Titus 1:7; 1 Peter 4:10; 1 Corinthians 9:17; Ephesians 3:2; Colossians 1:25).

b. ***Giving:*** We believe that giving under grace consists of any gift, time, money, or service that is freely given in response to the direction of God's Spirit (1 Corinthians 16:2; 2 Corinthians 8:2; 2 Corinthians 9; Philippians 4:10, 14-19).

14. **ORDINANCES.** We believe that the ordinances of the Church given by our Lord are Baptism and the Lord's Supper (Communion).

Terms explained:

a. ***Baptism:*** Baptism is commanded of all Believers and is an act of obedience signifying the Believer's death, burial and resurrection "in Christ" (Romans 6:3, 4; Acts 18:8; 1 Peter 3:21). The disciples were commanded to make certain that baptism was a part of their ministry (Matthew 28:19, 20), and the pattern of the book of Acts (Acts 2:38-41; 8:12, 13, 36, 38) indicates the widespread practice of water baptism for Believers. This church does not believe in baptismal regeneration, nor do we hold that baptism is necessary for salvation (Matthew 3:13-17; 28:19-20; Mark 1:9-11; John 3:23; Luke 3:21-22; Acts 8:35-39; 16:30-33; Romans 6:3-5; Colossians 2:12).

b. ***The Lord's Supper:*** The Lord's Supper is a symbolic act of obedience whereby members of the Church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His Second Coming. (Matthew 26:26-30; Mark 14:22-26; Luke 22:19-20; Acts 2:41-42, 20:7; 1 Corinthians 10:16, 21; 11:23-29).

**APPENDIX D**  
to  
AMENDED AND COMPLETELY RESTATED BYLAWS  
of  
HOFFMANTOWN CHURCH

**BIBLICAL DOCTRINE AND POSITION ON MARRIAGE**

1. **MARRIAGE.** We believe that the term ‘marriage’ has only one meaning and that is marriage sanctioned by God which joins one man and one woman in a single, exclusive union, as delineated in Scripture. (Genesis 2:24; Mark 10:6-9; Ephesians 5:22-23, 31)
2. **SEXUAL INTIMACY.** We believe that God intends sexual intimacy to only occur between a man and a woman who are married to each other. We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage. (Leviticus 18-1-30; Romans 1:26-32; 1 Corinthians 5:1-2; 6:9 ; Hebrews 13:4)
3. **SEXUAL IMMORALITY.** We believe that any form of sexual immorality, such as adultery, fornication, homosexuality, bisexual conduct, bestiality, incest, pornography or any attempt to change one’s sex, or disagreement with one’s biological sex, is sinful and offensive to God. (Leviticus 18-1-30; Romans 1:26-32; 1 Corinthians 5:1-2; 1 Thessalonians 4:1-8)
4. **REDEMPTION.** We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. (John 1:12; 3:16; I John 1:9)
5. **COMPASSION.** We believe that every person must be afforded compassion, love, kindness, respect, and dignity. Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accordance with Scripture nor the doctrines of the Church. (Romans 2:4; Galatians 6.1; Titus 3:1-7; I Peter 3:15)