



**HOFFMANTOWN  
CHURCH  
Transition Team**

**2018**

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## TRANSITION TEAM (TTEAM) MEMBERSHIP AND OPERATION

### 1) **Purpose.**

The Tteam has been established as a temporary body for the purposes of discovering issues within the church and providing recommendations to the Council of Elders.

### 2) **Membership.**

The Tteam is made up of the Elder Council, the chair of the Tteam, and individuals from the body. Based on recommendations and willingness to serve on the Tteam individuals from the body are considered on the basis of; their personal testimony, their desire to follow God as evidenced in their lives, and their dedication to the body of Christ. They must accept the requirements listed in this application form. The Tteam is made up of both men and women. Affirmation is required by the elders for service on the Tteam and sub-teams.

The appointment process is as follows:

- 1) Name of candidate is submitted to the Tteam for consideration.
- 2) Voiced objections will be discussed within the Tteam. If any member of the Tteam or pastors has an objection to the individual being proposed to serve on the Tteam, based upon Biblical principles, or behaviors their name will not be taken forward.
- 3) With recommendation by the Tteam the individual is asked if they would like to serve.
- 4) If the individual desires to serve they will be provided with the Tteam application.
- 5) The completed documents will be reviewed by the Council of Elders for affirmation.

### 3) **Number.**

There shall be no more than 15 primary members of the Tteam core group.

The size of the individual sub teams is determined by the needs of that sub-team and affirmed by the Tteam. The sub-teams are composed of one or more of; an elder, a Tteam body member, and members from the congregation.

### 4) **Meetings.**

The number and frequency of meetings are dependent on the issues at hand. Initially meetings will be held weekly with additional meetings as determined based on topics. Meetings are always open to the pastors.

### 5) **Responsibility.**

The Tteam will receive inputs from the congregation and provide responses to the individuals; confirming receipt of the inputs and providing responses as information is available at that time. The Tteam will bring issues and recommendations received from the body forward for discussion, actions, and follow-up. All Tteam members have the responsibility to raise concerns regarding church spiritual and organizational issues as well as Tteam responses, and behaviors.

The Team will walk alongside those committees already established; deacons, maintenance and renovation, women's ministry, children and youth ministry, etc. to listen and support their ministry.

The Tteam will determine areas within Hoffmantown where concerns over its health need further assessment and form sub-teams to address areas that need significant study and work.

An initial list of sub-teams and their objectives include;

- **Mission and Vision:**

Define the Vision, Mission, Purpose, Strategy, of Hoffmantown church and how these drive the Structure. Identify what should be and what could be according to the scriptures. Develop a vision casting and a remembrance approach for all body ownership and engagement. Make them plain so that all who read may run (Hab 2:2).

The product of this team significantly drives governance, ministerial and other team directions so the initial vision casting and buy-in is crucial to and by all teams.

- **Governance:**

Evaluate and recommend church governance modifications (the elder structure will remain in place). Review the current Bylaws for weaknesses and make recommendations for improvements.

- **Ministerial:**

With a focus on scriptural foundations and individual discipleship, work with the various ministries including pastors, staff, and currently operating councils, to help strengthen them. By listening to those who work in these areas identify, prioritize, and recommend opportunities for improvement.

- **Facilities:**

Already functioning this team will continue to evaluate the state of the property, obtain estimates of work to be completed, and develop a schedule of recommended dates of work to be accomplished.

- **Communications:**

This team will review the mechanisms in place for communication within and to the body and make recommendations for improvement. This includes an evaluation of what, when, where, and how communication is to be handled.

- **Pastoral search committee:**

When the time is right, after the Mission and Vision, Governance, and Ministerial teams have completed their work this team can be launched into full search mode. Formation can begin earlier for exploratory purposes but the outputs of the sub-teams are necessary for any prospective pastor to understand the path set forward for Hoffmantown.

- **Other:** as needed.

6) **Accountability.**

The Tteam is under the authority of the Elder Council according to the oversight guidance provided in scripture and in the Bylaws of Hoffmantown.

7) **Authority.**

The Tteam is delegated the authority to perform tasks as identified in the responsibility section of this document. Final decision authority resides with Elder Council. The

Tteam has the authority to form and delegate specific tasks to sub-teams. The sub-teams operate under the authority of the Tteam as delegated by the elders.

In light of these responsibilities the following guidelines apply to the matter of Tteam council and sub-team selection and service at Hoffmantown Church. Each Tteam member or candidate shall...

- 1) After prayerful consideration of all the responsibilities and qualifications, submit a written application as follows:
  - a. Execute the “Tteam Covenant” statement for application to the Tteam and/or sub-teams below. **The following items having been previously executed or provided concurrently.**
    1. Membership Covenant – as attached separately
    2. Servant Application – as attached separately
    3. Guidelines for Leaders at Hoffmantown Church – as attached separately

By signing this application the individual affirms that in addition to the previously listed documents that they affirm alignment with the;

- 1) Philosophy of Ministry – as attached separately
- 2) The Doctrinal Statement attained from the Articles and By-Laws of Hoffmantown Church– as attached separately
- 3) Statement of Divergent Views– as attached separately

## TRANSITION TEAM COVENANT

As a gifted member of the Body of Christ I agree by the grace, strength, and life of the Lord Jesus Christ:

To live a holy and loving life under the Lordship of Jesus Christ, being filled with the Holy Spirit, under the direction and counsel of the Word of God, to be accountable to the elders of this body of believers.

To seek in all things to discern the voice of the Chief Shepherd, Jesus Christ, as He leads the flock, that I may be and do all He desires, setting aside my will and any personal agendas.

I understand that the elders have the Biblical responsibility of oversight and Bylaw authority to govern the church.

I have read and agree with the Doctrinal Statements found in the Articles and Bylaws of Hoffmantown Church.

I have read the Statement of Divergent Views and agree with those positions.

I have read and agree with the Philosophy of Ministry of it being received from God not achieved for God.

I affirm that I have provided (past or present) the Hoffmantown Membership Covenant, a Servant Application, and Guidelines for Leaders document.

I understand that this covenant is made before God and the Body of this church.

Therefore the elders will confront me, for my spiritual well-being, whenever I fall short of this covenant.

Signature: \_\_\_\_\_ Date: \_\_\_\_\_



**HOFFMANTOWN CHURCH  
Transition Team Application  
(Attachment Reference Docs)**

**2018**

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## HOFFMANTOWN CHURCH MEMBERSHIP COVENANT

This covenant is taken before and with the Lord Jesus Christ. It is not taken as a creed, or as a contract, but it is taken as a “faith promise” under the conviction of the Holy Spirit.

1. In submission to Christ and the authority of His Word:
  - a. I support the doctrinal statement and the bylaws of Hoffmantown Church and will abide by it while I am a member (1 Timothy 6:3-5).
  - b. I will be responsible/accountable to the elders of this body of believers (Hebrews 13:17).
  - c. I submit to the biblical discipline of the church to be restored in my walk with Christ and others involved, if my life knowingly ignores and contradicts the standards of God’s Word (Galatians 6:1).
  - d. I will be a contributor in the Body of Christ as a participating member (Philippians 1:5; James 1:22) of the Hoffmantown Church family. I understand my responsibilities involve the stewardship of all areas of my life (1 Peter 4:10; Colossians 1:25) such as prayer, faithful attendance in corporate worship (Hebrews 10:25), love, service, and the giving of my time, talent and resources (Luke 16:10-13).

I affirm that my faith is in the Lord Jesus and I totally trust Him to empower me to keep this covenant. Because I believe that the Lord is leading me to be a part of this church family, I gladly declare and affirm myself in covenant with the members of the Body of Christ known as Hoffmantown Church.

Member’s signature \_\_\_\_\_

Print name \_\_\_\_\_

Date \_\_\_\_\_

**HOFFMANTOWN SERVANT MINISTRY APPLICATION**

**General Information:** \_\_\_\_\_

Full Name: \_\_\_\_\_

Street Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Home Phone : (\_\_\_\_) \_\_\_\_\_ Cell Phone : (\_\_\_\_) \_\_\_\_\_

Work Phone: (\_\_\_\_) \_\_\_\_\_

Email: \_\_\_\_\_

Birth Date: \_\_\_\_/\_\_\_\_/\_\_\_\_

U.S. Citizen? \_\_\_Yes \_\_\_ No

If no, specify country of citizenship: \_\_\_\_\_

**Family Information:** \_\_\_\_\_

Marital Status:     Single     Married

Spouse's Name: \_\_\_\_\_

If married, how does your spouse feel about your desire/calling to serve?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Children:

Name \_\_\_\_\_ age: \_\_\_\_\_ grade: \_\_\_\_\_

Name \_\_\_\_\_ age: \_\_\_\_\_ grade: \_\_\_\_\_

Name \_\_\_\_\_ age: \_\_\_\_\_ grade: \_\_\_\_\_

Church and Spiritual Background:

Please share your personal story of when and how you placed your faith in Jesus Christ.

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How long have you been a believer?

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How are you presently growing in your relationship with Christ?

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How would you describe what following God means?

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What are your spiritual gifts and strengths?

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Are you a member at Hoffmantown? \_\_\_ Yes \_\_\_ No  
If so, for how long? \_\_\_\_\_

Are you a regular attender of Hoffmantown worship service?  
\_\_\_ Yes \_\_\_ No

Which K-Group do you/your spouse attend (or are enrolled in)?  
\_\_\_\_\_  
\_\_\_\_\_

Do you currently serve at Hoffmantown and if so, in what capacity?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

In what ways have you previously served the Lord?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Have you ever been ordained as a pastor, deacon or an elder?  
\_\_\_ Yes \_\_\_ No

If yes, please list the name and address of the church and when you were  
ordained:  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

References:

Please list two personal references who are not family members who know you spiritually and/or have served with you:

Name: \_\_\_\_\_ Phone: \_\_\_\_\_

Address: \_\_\_\_\_

Name: \_\_\_\_\_ Phone: \_\_\_\_\_

Address: \_\_\_\_\_

Other information or comments:

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## GUIDELINES FOR LEADERS AT HOFFMANTOWN CHURCH

The following guidelines for leaders at Hoffmantown Church (HC) are an affirmation of our Constitution and Bylaws along with our Membership Covenant agreement. Our prayer for HC is that all leaders would be humble servants first and foremost of the Lord and then the Body of Christ, the Church.

1. Personal, maturing relationship with Jesus demonstrated through a consistent lifestyle exhibiting the fruit of the Spirit, love, as observed by family, leadership and the body of Christ.  
**Gal. 5.22-23, John 13.34-35**
  
2. A member in good standing: Signed the HC Membership Covenant indicating agreement to:
  - a) Uphold the doctrine and philosophy of ministry of HC as stated in the Church Constitution & Bylaws **2 Thess. 2:15, 2 Tim. 2:2**
  
  - b) Seek to live in and promote/encourage unity with the membership of HC **Eph. 4.3**
  
  - c) Submit to the authority of the Elder Council and recognized leaders of HC **Heb. 13.17**
  
  - d) Support the direction of the church per the 7 Pillars and Core Values

| Seven Pillars   | Core Values                    |
|---|--------------------------------|
| True ministry is initiated by God.                                  | Christ-revealed Word           |
| Ministry God initiates is ordained.                                 |                                |
| True ministry is received from God, not achieved by man.            | Christ-centered Worship        |
| True ministry is a result of our surrender – not of our commitment. |                                |
| God alone gets the glory for His ministry.                          | Christ-empowered relationships |
| The Church is an organism, not an organization.                     |                                |
| The role of church leadership is to equip the body for ministry.    | Christ-led Outreach            |

3. Financially support HC on a consistent basis **Acts 4:34–35, 2 Cor. 9:6–7, Mal. 3:10, 2 Cor. 8:1-5, 9:12-15, Phil. 4:14-16**
  
4. Regular attender of HC worship services **Heb. 10:25**
  
5. K-Group participator (or serving elsewhere during those times) **Heb. 10:25, Acts 2:42 and Acts 2:46**

*If there are any concerns or questions please address this with your immediate team leader or Pastor.*

## AFFIRMATION

In keeping with the Lord's desire that there be unity in His body, I have read, prayerfully considered and support the Guidelines for Leadership at Hoffmantown Church as stated in this document.

Print Name \_\_\_\_\_

Signature \_\_\_\_\_

Date \_\_\_\_\_

## **HOFFMANTOWN CHURCH PHILOSOPHY OF MINISTRY & OVERVIEW**

In order to effectively articulate a philosophy of deacon ministry it is essential that we begin with our overall philosophy of ministry for Hoffmantown Church. Briefly, our philosophy of ministry at Hoffmantown Church holds a few key distinctives known as the Seven Pillars of Ministry.

### **Pillar 1 - True ministry is initiated by God.**

There must be an identifiable sense of God's leading before true ministry takes place. Our call is not simply to man's good works, but to God's good work—to join what He is initiating. (I Cor. 12:4-7)

### **Pillar 2 - What God initiates is anointed.**

Where God guides, He provides. If He initiates something, it will have His blessing. Whatever God initiates is anointed. It is not up to us to measure results. When God moves, He does things His way. (Judges 17, 18)

### **Pillar 3 - True ministry is not achieved, but received.**

True ministry is not us coming up with an idea and asking God to bless it. It is learning to join God in what He is already doing. Even when we have a sense that something is God's will, that doesn't necessarily mean it is His timing. Often there is a period of waiting between our awareness of a need and God raising up His solution. We are responsible to wait in faith on the Lord until He gives direction, and then act in faith on that direction. (Acts 16:1-12)



**Pillar 4 - True ministry is the result not of our commitment, but of our surrender to Him.**

The most important word in the Christian life is not commitment, but surrender. For example, we can be committed in the energy of our flesh without ever surrendering control to Christ. Surrender means we recognize the necessity of God doing what only He can do. Ministry that flows out of man's efforts requires striving, and matters not in eternity. (1 Cor. 15:10) Ministry that flows out of surrender requires a continual yielding, and lasts for eternity. (Rom. 1:1, 9, 14, Rom. 15:17, 18)

**Pillar 5 - God gets the glory for His ministry.**

Ministry that flows out of man's efforts glorifies man. Ministry that flows out of surrender to God glorifies God who does the work and brings the results. It is a most grievous sin for man to usurp the glory of God. All ministry is for the sake of the King and His kingdom. (Romans 11:33-36, Gal. 2:20, Is. 48:11)

**Pillar 6 - A true ministry that is of the Lord is an organism, not an organization.**

The church is not a system; it is a living, breathing organism composed of Christ as the head. We're a body, not a business! (Rom. 12:1-9)

**Pillar 7 - The role of church leadership is not to do all the work of service, but to equip the body.**

We do not call our pastoral staff "ministers" for we are all "priests" (1 Peter 2:9)

We are all called to minister. It is the responsibility of leadership to equip the body to minister (Eph. 4:11,12). When the body is equipped in God's way, then the gifts

operate. It is then that the Spirit of God manifests the love of Christ that is the identifying mark on those who are walking with Him.

### **Authority**

The New Testament gives us a clear indication of elder responsibility in the local church. The direction, discipline, and doctrine of the local church rests upon the Council of Elders (I Tim. 1:14; Heb. 13:17).

**ARTICLES AND BYLAWS  
OF HOFFMANTOWN BAPTIST CHURCH**

**Schedule 1 To Appendix C  
to  
AMENDED AND COMPLETELY RESTATED BYLAWS  
OF HOFFMANTOWN CHURCH  
(DOCTRINAL STATEMENT)**

**I. INSPIRATION**

We believe the Scriptures of the Old and New Testaments (which consists 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).*

## **II. 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; I Corinthians 12:3-6, II Corinthians 13:14).*
- C. *Co-equal:*
  - 1. *The Bible tells us that the Father is God (John 6:27; Romans 1:7).*
  - 2. *The Son is God (John 1:1-3; 20:28; Hebrews 1:8; Philippians 2:6).*
  - 3. *The Holy Spirit is God (Matthew 28:19; Acts 5:4,9).*

## **III. 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).*

## **IV. 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).*

## **V. 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)*

## **VI. 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).*

## **VII. SALVATION, HEAVEN, HELL**

Hoffmantown believes 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 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).*

## **VIII. 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; 1 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).*

## **IX. 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).

## **X. 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).*



## **XI. 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).*

## **XII. 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.*

## **XIII. 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, 28).*
- 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).*

## **XIV. 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 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).*

## HOFFMANTOWN CHURCH DIVERGENT VIEWS

The purpose of this statement is an attempt to provide a protective boundary around those times when God's Word is taught in any Hoffmantown Church related ministry setting. This is also intended to guard our leadership and teachers from entering into deception regarding doctrines that the Scriptures clearly forbid, or being distracted in our focus by those issues that, at this time, remain enshrouded in inescapable mystery. The following list is exemplary, though not exhaustive, of those subjects which may be classified as divergent views.

1. **Christian Reconstructionism** – the view that it is the church's task and responsibility to usher in the kingdom through reconstructing secular society to Christian standards and norms. This is usually expressed through an imbalance of emphasis or over-emphasis on social issues such as world hunger, abortion, euthanasia, and other ideas, and is sometimes accompanied by avocation of civil disobedience.
2. **Deliverance** – by this we mean the practice of casting demons out of Christians. It is our understanding of the teaching of Scripture that demonic habitation of a believer is incompatible with the indwelling of the Holy Spirit. Furthermore, the idea of a needed mediary to cast out such a demon, whether internal or clinging to the outside of a believer, is not substantiated in Scripture.
3. **Health-Wealth-Prosperity Gospel** – we do not hold to the view that God's will is always our healing, and walking with Him leads to financial blessing – a focus on the gifts instead of the giver.
4. **Psychology** – not all that is said by psychology has the final say. Contemporary Psychology may be helpful in understanding ourselves, but only God, by His Spirit can change us. We must be careful not to move into a mentality of change only occurring on a human, self-effort level.

Any message from contemporary psychology, secular or Christian, that affirms or suggests the inadequacy of the accurate handling of God's Word to address and resolve the problems of life, is divergent and unacceptable.

5. **New Age Mysticism** – Christianity is in danger of adopting New Age ideologies in many areas such as Holistic Health and medicine, subjective mysticism, meditation involving emptying the mind instead of filling it with Scripture, and other Eastern concepts.
6. **Tongues/Baptism in the Spirit** – we see speaking in tongues to be speaking in a language that is totally understood by the listener and that the substance of what is said is the gospel of Christ. It is not an evidence of salvation or second blessing. We see the baptism of the Spirit as synonymous with our salvation when the Holy Spirit comes to dwell in our lives the moment we trust Christ to save us. However, we do not believe that this is accompanied with any sign gift.
7. **Universalism** – we in no way believe that God will one day in some age reconcile all men to Himself. We believe that there is an eternal Heaven which a man can only enter by faith alone in Christ alone. We believe that there is an eternal Hell that is the consequence of one not receiving the Truth of the Gospel of Christ.
8. **God’s Divine Election and Man’s Responsibility** –

We do not hold to the view of man’s inability to choose to or reject the free gift of salvation offered to them by Jesus Christ on the cross (man will be judged by his own choice). We do not hold to the view that there are no conditions for electing a person to salvation (each man must choose to believe). We do not hold to the view of limited atonement which advocates that Jesus Christ died only for those who would believe (Jesus died for the sins of all men to provide the free gift which man can choose to receive or not). We do not hold to the view of irresistible grace (man will be held responsible for rejecting the free gift of grace offered to him). We do not hold that a person cannot know till the end if they are saved (His Spirit testifies with our spirit that we are His).

The path to salvation is clearly stated throughout the NT; “believe on the Lord Jesus Christ and thou shalt be saved” (Mark 16:16, Acts 16:31, Rom 10:9, 1 Cor 1:21). God offers salvation to ALL men through His grace. Jesus draws ALL men to himself (John 12:32). Man is held responsible for the choice he makes to believe or not to believe. Therefore when Jesus judges men He does so from a holy and righteous position.

9. **Open Theism** – we do not hold to this view that God is limited in His attributes and that His Knowledge is revelatory and adjusts to man and to his actions rather than being all knowing and all powerful.
10. **Free Masonry** – we do not hold to free masonry which is a religion that believes that all men, including Christians, live in spiritual darkness until they enter and become members of the Masonic lodge. They believe in the universal fatherhood of God and brotherhood of man. They believe that the God of the Bible is the God of the Masonic lodge. They believe that the Bible is only a symbol of the will of God and is not to be literally obeyed. They teach that salvation and residency in the celestial lodge above may be gained by a mason doing good works. We in no way hold to this view.

## BIBLICAL QUALIFICATIONS

The individual:

1. Must have given evidence of being born again (Jn.3:3-8; Tit.3:4–7; 1 Pt.1:22, 23)
  2. Must have displayed a consistent and maturing walk with the Lord (1 Tim.3:6; 4:15, 16).
  3. Must give evidence of calling (being sent), burden, and giftedness for ministry as well as the receiving of a specific ministry (Rom.12:6–8; Jn.3:27–28; Col. 4:17).
- A. “BLAMELESS”  
Must be walking with an unquestionable character, free from any unresolved blame for a wrong. Must be clear of offenses within the body of Christ. Must not have anything that is in your life now that someone could Scripturally point to as offensive or blameworthy!
- B. “TEMPERATE”  
Must not be given to excess in any area of your life. Must live “under control”, so that you can be “in control”.
- C. “SOBER-MINDED”  
Must be willing to limit yourself for the benefit and service of others.
- D. “GOOD BEHAVIOR”  
Must be faithful in accomplishing tasks. Must be orderly in your behavior.
- E. “HOSPITABLE”  
Must be hospitable. Must be willing to meet the needs of others.
- F. “NOT GIVEN TO WINE”  
Must not be addicted to any alcohol. Must not be guilty of any habit of substance abuse (drugs, alcohol, etc.) Must seek to live controlled by God’s Spirit aware of the weaker brother at all times.
- G. “PATIENT”  
Must be tolerant of others. Must easily pardon human failure.
- H. “NOT A BRAWLER”  
Must not be quarrelsome or argumentative.

- I. "NOT COVETOUS"  
Must be free from the love of money. Must be free from bondage to materialism.
- J. "ONE WHO RULES WELL"  
Must maintain a godly family. Must have a godly testimony with others. Must care well for your family and their needs.
- K. "NOT A NOVICE"  
Must be marked by a measure of maturity in character, speech, and actions. Must be free from a lifestyle of pride, conceit, and vain boasting.
- L. "GOOD REPUTATION"  
Must be well respected by non-Christians. Must have an open and honest relationship with those in the community.