HOSANNA
PRESBYTERIAN CHURCH ECO

MINISTRY TEAM LEADERSHIP
The Ordained Officer

Who is an Officer / Office-bearer of the Church?

*An Officer of the Church is one who has received **ordination**. Ordination is:

1) A sacred appointment/anointing **from** God the holy Spirit for ministry service
2) A holy consecration/dedication **to** God with covenant vows taken for faithfulness to ministry service
3) An entrusted authority **by** God to spiritually guide His Church into flourishing ministry service
4) An endowed authorization **through** God to fully practice the ordained roles in ministry service

The Marks of Ordination –

For a Lifetime

In our reformed presbyterian heritage, ordination is not leadership succession. Rather, it is a sacred consecration to God and anointing from God for spiritually qualified men and women of God that the holy Spirit marks out as His chosen servants for His beloved bride - the Church. Ordination stays with you for the rest of your life, so as long as you follow and serve the Lord Jesus Christ and remain in good standing with His Church. Your church location may change or your office may change (Deacon, Elder, or Pastor), but your ordination will never change. In the reformed tradition, you are only ordained once in your lifetime. *Forfeiture of ordained office and/or ordained status can happen only in the case of church discipline (removal from ordained office), voluntary resignation from office, or abandonment of office.

Powerful & Prayerful Laying on of Hands

Ordination is received upon an Officer of the Church after the pattern of Scripture in the ordination of the first Deacons, "they prayed and laid their hands on them" (Acts 6:6), the commissioning of Barnabas and Saul to the Lord's work, "after fasting and praying they laid their hands on them and sent them off" (Acts 13:3), the appointment of Joshua "full of the spirit of wisdom, for Moses had laid his hands on him" (Deuteronomy 34:9), and the empowering of Timothy's spiritual gifts by the apostle Paul, "I remind you to fan into flame the gift of God, which is in you through the laying on of my hands... which was given you by prophecy when the council of elders laid their hands on you" (2 Timothy 1:6; 1 Timothy 4:14).

Externally, it may appear a small and trivial thing – just a prayer with the placement of a hand on a shoulder or head. But the laying on of prayerful hands in ordination carries enormous spiritual power to awaken spiritual gifts, utter the Spirit's words, prophecy, and heal. Just as "when Paul had laid his hands on them, the Holy Spirit came on them, and they began speaking in tongues and prophesying" (Acts 19:6)... "putting his hands on him, healed him" (Acts 28:8)... and when Ananias laid his hands on Paul, Paul regained his sight and was filled with the Holy Spirit (Acts 9:17).

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4020 Marchant Blvd Carrollton, TX 75010
ECO: A Covenant Order of Evangelical Presbyterians.

The Three Offices occupied by Officers

1) **Pastor – ποιμήν (*poi-mayn*)**: "shepherd, one who cares for, feeds, protects, and leads the flock"
    a. [MATTHEW 9:36] When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd.
    b. [JOHN 10:11] I am the good shepherd. The good shepherd lays down his life for the sheep.
    c. [EPHESIANS 4:11-12] And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ,
    d. [HEBREWS 13:20-21] Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.
    e. [1 PETER 2:25] For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.
2) **Elder – πρεσβύτερος (*presbuteros*)**: "overseer (*episkopos*), watcher, inspector, shepherd, pastor, bishop, presbyter, ambassador, spiritual supervisor, older/matured person in age and life" which also is the term that defined the reformed movement of churches that were distinctively "presbyterian" (led by qualified "presbyters" [elders] within a covenant community of faith) during the 16th century Protestant Reformation with the reformers John Calvin in Geneva, Switzerland and John Knox in Scotland. See more information on roles and responsibilities of elders: hosannapc.org/elder
    a. TITUS 1:6-10 lays out the high spiritual standards of elders, "if anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination. For an overseer, as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it."
    b. 1 TIMOTHY 3:1-7 further lays out the above-reproach standards of elders, "The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own household well, with all dignity keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God's church? He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil."
    c. ACTS 11:30 says the apostles and elders were jointly discerning matters of doctrine and mission in the Jerusalem Church, like the sending of relief to Judea, "And they did so, sending it to the elders by the hand of Barnabas and Saul."
    d. ACTS 14:23 says a plurality of elders were appointed in every church to care for the church body, "And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed."
    e. ACTS 16:4 says there was regional authority from decisions that were decided by the elders, "As they went on their way through the cities, they delivered to them for observance the decisions that had been reached by the apostles and elders who were in Jerusalem."
3) **Deacon – διάκονος (*diakonos*)**: "servant, waiter, server of tables, minister, messenger." A Deacon is a servant of God who offers oneself to help an area of need in the congregation *willingly, consistently,* and *faithfully*. In the early church, their roles included distributing food to the hungry, serving tables in the breaking of bread, collecting financial assistance for the poor/orphaned/widowed, visiting the sick, and assisting the apostles' teaching, preaching, and healing ministry. Deacons function as those who: (1) spot and meet practical needs quickly and

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wisely (ACTS 6:1-7); (2) protect and promote church unity, guarding the congregation against quarrels and divisions (ACTS 6:1-7); (4) serve in support of the ministry of the Elders, enabling Elders to stay focused on teaching, praying, governing, and guiding the church-at-large (1 TIMOTHY 3:1-7; PHILIPPIANS 1:1). See more information on roles and responsibilities of deacons: hosannapc.org/deacon

a. PHILIPPIANS 1:1 distinguishes between each office (elders/overseers and deacons) as distinct groups of servants in the Church, "To all the saints in Christ Jesus who are at Philippi, with the overseers and deacons:"
b. 1 TIMOTHY 3:8-13 indicates the high spiritual standards of deacons in integrity and character, "Deacons likewise must be dignified, not double-tongued, not addicted to much wine, not greedy for dishonest gain. They must hold the mystery of the faith with a clear conscience. And let them also be tested first; then let them serve as deacons if they prove themselves blameless. Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things. Let deacons each be the husband of one wife, managing their children and their own households well. For those who serve well as deacons gain a good standing for themselves and also great confidence in the faith that is in Christ Jesus."
c. ROMANS 16:1 introduces Phoebe as a deacon, "I commend to you our sister Phoebe, a servant of the church at Cenchreae,"
d. ACTS 6:1-6 identifies the practical tasks of deacons in finance, relief, and hospitality so that the elders can be freed to devote to the ministry of prayer and the teaching of the Word, "And the twelve summoned the full number of the disciples and said, "It is not right that we should give up preaching the word of God to serve tables. Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word."

Status of Officers

1) **Active** – active Officers are those who are currently serving out a covenant term.
   a. *Active Deacons:* One-year covenant term with option for yearly renewal without re-election. May return-to-office from Reserve Officer status without re-election.
   b. *Active Elders:* Two-year covenant term with option for re-installation to a two-year covenant term by two-third's majority re-election. May return for an additional one-year term voluntarily or at the request of the current Session.
2) **Reserve** – reserve Officers are inactive in their respective offices who are not currently serving a covenant term, but still retain their ordination and remain on "reserve" within the ordained team of servants.
3) **Emeritus/Emerita** – Emeritus/Emerita Officers are those who have reached or surpassed the age of 65 as an ordained officer.
   a. *Emeritus Officer:* A male ordained officer who has reached or surpassed the age of 65, and having served five or more full two-year terms as Elder will be honored with the title, "Distinguished Board Member Emeritus." A male ordained officer who has served seven or more full one-year terms as Deacon will be honored with the title, "Distinguished Ministry Leader Emeritus."
   b. *Emerita Officer:* A female ordained officer who has reached or surpassed the age of 65, and having served five or more full two-year terms as Elder will be honored with the title, "Distinguished Board Member Emerita." A female ordained officer who has served seven or more full one-year terms as Deaconess will be honored with the title, "Distinguished Ministry Leader Emerita."

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Who Qualifies to be an Officer?

Alongside Hosanna's bylaws and the biblical qualifications as stated for the Elder in 1 TIMOTHY 3:1-7 and TITUS 1:6-9, and for the Deacon in 1 TIMOTHY 3:8-13, an answer in the affirmative to all eight covenant vows for ordination qualifies a candidate to become an Officer of the Church with the *Covenant Order of Evangelical Presbyterians*. Particularly, the third, fourth, and fifth covenant vows are especially critical.

- *Ordination Vow #3:* Will you receive, adopt, and be bound by the Essential Tenets of ECO as a reliable exposition of what Scripture teaches us to do and to believe, and will you be guided by them in your life and ministry? – If so, please respond with "yes, I will."
- *Ordination Vow #4:* Relying on the Holy Spirit, do you humbly submit to God's call on your life, committing yourself to God's mission, and fulfilling your ministry in obedience to Jesus Christ, under the authority of Scripture and guided by our confessions? – If so, please respond with "yes, I do."
- *Ordination Vow #5:* Will you be governed by ECO's polity and discipline? And will you be accountable to your fellow elders, deacons, and pastors as you lead? – If so, please respond with "yes, I will."

Qualifications according to ECO's Constitution and Confessional Standards

Considering a closer look at these three covenant vows, we can deduce one is qualified to be an Officer IF:

1) **ESSENTIAL TENETS OF AN OFFICER:** The Officer remains bound to the Essential Tenets of ECO as a reliable exposition of what Scripture teaches us to do and to believe, guided by them in both life and ministry. For the Essential Tenets, see the document on the webpage: hosannapc.org/constitution. The Officer must be in full agreement, be an able articulator and defender of ECO's theological stance as a reformed, presbyterian, evangelical, and egalitarian witness of holy Scripture.
    a. **Reformed**: The Officer subscribes to the distinctives of a reformed-covenant theology of Scripture –
        i. God's Word: The Authority of our Confession
        ii. Trinity and Incarnation: The Two Central Christian Mysteries
        iii. God's grace in Christ
        iv. Election for salvation and service
        v. Covenant life in the church
        vi. Faithful stewardship of all of life
        vii. Living in obedience to the Word of God
        viii. Unity of one people of God across both Old & New Testaments
        ix. God's plan for the Church that began from creation, encompassing all Old Testament and New Testament believers
        x. Fulfillment of all God's promises in the person and work of Jesus Christ
    b. **Presbyterian**:
        i. The Officer subscribes to the governance of the Church led by qualified "presbyters" (Elders) in a plurality of shared-leadership called the Session
        ii. The Officer subscribes to baptism as a sacrament (=a gift of God's grace) to be reflective of God's gracious initiative upon both infants and adults alike entering the visible Church, as the new and better covenant mark of belonging to God's family than the Old Testament covenant mark and sign of circumcision. The Officer submits to the baptism of all members in the household (from infancy to adulthood) and understands baptism is a **sign and seal** of God's covenant of grace – a sign that does not point to our faith but to God's faithfulness, and the seal of His

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promise over our professions. See the document "Baptism" on the webpage hosannapc.org/constitution.

c. **Evangelical & Egalitarian**:
    i. The Essential Tenets state, "The ministries of the church reflect the three-fold office of Christ as prophet, priest, and king – reflected in the church's ordered ministries of teaching elders, deacons, and ruling elders. We affirm that men and women alike are called to all the ministries of the Church, and that every member is called to share in all of Christ's offices within the world beyond the church. Every Christian is called to a prophetic life, proclaiming the good news to the world and enacting that good news. Every Christian is called to extend the lordship of Christ to every corner of the world. And every Christian is called to participate in Christ's priestly, mediatorial work, sharing in the suffering of the world in ways that extend God's blessing and offering intercession to God on behalf of the world. We are equipped to share in these offices by the Holy Spirit, who conforms us to the pattern of Christ's life.
    ii. The Officer must be in full agreement and support of both men and women in all three ordained offices of ministry leadership (Pastor, Elder, Deacon) as the reliable and faithful exposition of holy Scripture, rooted in the gospel from creation, and how God has ordained for men and women in mutual submission to relate to one another with the humility of Christ's love and servanthood in both the church and the home. See document "In Shared Service: Women and Men Together in Ministry" on the webpage hosannapc.org/constitution.

2) **CONFESSIONAL STANDARDS OF AN OFFICER:** The Officer relies on the holy Spirit to humbly submit to God's call, committing themselves to God's mission, and fulfilling their ministry in obedience to Jesus Christ, under the authority of Scripture and guided by ECO's confessional standards as a secondary authority on Scripture's interpretation. See the document "ECO Confessional Standards" on the webpage hosannapc.org/constitution.
    a. ***Nicene Creed***: originally the product of the Council of Nicaea in 325, written to counter the false teaching of Arius of Alexandria who claimed the Son and the Spirit were lesser divine beings than the Father God.
        i. "We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, light from light, true God from true God, begotten, not made, of one being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen."
    b. ***Apostles' Creed***: "I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ his only Son our Lord; who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sits at the right hand of God the Father Almighty; from there he shall come to judge the living and the dead.

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I believe in the Holy Spirit; the holy catholic(universal) church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting."

c. ***Heidelberg Catechism***: Originally written in German in 1563 at Heidelberg, Germany, and later approved by reformed churches across Europe at the Synod of Dort in 1619. Written in numbered question and answer format.
    i. "Q.1. What is your only comfort, in life and in death? Answer: "That I belong—body and soul, in life and in death—not to myself but to my faithful Savior, Jesus Christ. At the cost of his own blood he has fully paid for all my sins and has completely freed me from the dominion of the devil. He protects me so well that without the will of my Father in heaven not a hair can fall from my head. Indeed, everything must fit his purpose for my salvation. Therefore, by his Holy Spirit, he also assures me of eternal life, and makes me wholeheartedly willing and ready from now on to live for him."

d. ***Westminster Confession, Westminster Shorter Catechism, and Westminster Larger Catechism***: Written by ministers from the Church of England and Scotland as a standing theological body from 1642 to 1653.
    i. "Q.1. What is the chief end of man? Answer: The chief end of man is to glorify God, and to enjoy him forever."

e. ***Theological Declaration of Barmen***: Written by Swiss theologian Karl Barth and Lutheran Pastors Hans Asmussen and Thomas Breit in 1934 as a work against political cultural trends and threats to the German Church in the times of Nazi Germany, calling the Church to submit to Jesus with costly allegiance and protect the purity of the Church in Germany.
    i. "Jesus Christ, as he is attested for us in Holy Scripture, is the one Word of God which we have to hear and which we have to trust and obey in life and in death. We reject the false doctrine, as though the church could and would have to acknowledge as a source of its proclamation, apart from and besides this one Word of God, still other events and powers, figures and truths, as God's revelation."

3) **RULES OF DISCIPLINE FOR AN OFFICER:** The Officer is governed by ECO's polity and rules of discipline, being accountable to fellow elders, deacons, and pastors. See the document "Constitution: Essential Tenets, Polity, and Rules of Discipline" on the webpage hosannapc.org/constitution. There are 2 types of judicial processes: Remedial & Disciplinary. Remedial cases (often that must deal with criminal offenses and legal court issues) are a higher-level offense and appeal to the authority of the presbytery and synod (not the Session), especially when disciplining an ECO Pastor. Disciplinary cases (vast majority of cases within the Church) appeal to the authority of the Session only, especially in dealing with covenant partners and ordained officers (including Pastors when the offense does not need wider or higher civil/federal authority - then it will cross into remedial). The definition of an "offense" in ECO is - "any act or omission by a member or officer of the church that is contrary to Scripture or the Constitution of ECO" (Rules of Discipline, 2.1). In the places where the church's bylaws are an extension of the Constitution of ECO, it is the Hosanna bylaws that stand concerning the nature of the offense, as the bylaws work in concert with the Constitution. There are 4 levels of censure in a disciplinary case against a covenant partner or ordained officer in ECO Rules of Discipline, Polity 6.1 to 6.4. From lowest to severe degree, they are:

a. ***Rebuke****:* Rebuke is the lowest degree of censure for an offense and is completed when pronounced. It consists of setting forth publicly the character of the offense, together with reproof.

b. ***Rebuke with Supervised Rehabilitation****:* It consists of setting forth the character of the offense, together with reproof and mandating a period of supervised rehabilitation imposed by the judicial commission. The judicial commission shall formally communicate to the supervising entity and the person censured the goals of the rehabilitation and the specific authority conferred on the supervisor(s). The description of the rehabilitation program shall

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include a clear statement of how progress will be evaluated and how it will be determined when and if the supervised rehabilitation has been satisfactorily completed.

c. ***Temporary Exclusion from Exercise of Ordained Office or Membership***: Temporary exclusion from the exercise of ordained office or membership is a higher degree of censure for a more aggravated offense and shall be for a definite period of time, or for a period defined by completion of supervised rehabilitation imposed by the judicial commission. If the period of temporary exclusion is defined by completion of supervised rehabilitation, the judicial commission shall formally communicate to the supervising entity and the person found guilty the specific authority conferred on the supervisor. During the period of temporary exclusion from ordained office, the person found guilty shall refrain from the exercise of any function of ordained office. During the period of temporary exclusion from membership, the person found guilty shall refrain from participating and voting in meetings and from holding or exercising any office. If a pastor is temporarily excluded from the exercise of the office of ordained minister, the presbytery may, if no appeal from the case is pending, declare the pastoral relationship dissolved. A person under the censure of temporary exclusion shall apply in writing to the council, through the clerk of session or stated clerk, for restoration upon the expiration of the time of exclusion or completion of the supervised rehabilitation pronounced. The council that imposed the censure shall approve the restoration when the time of exclusion has expired or when the council is fully satisfied that the supervised rehabilitation pronounced has been completed. A person under the censure of temporary exclusion from the exercise of ordained office or from membership may apply in writing to the council that imposed the censure (through its clerk) to be restored prior to the expiration of the time of exclusion or the completion of the supervised rehabilitation fixed in the censure. The council may approve such a restoration when it is fully satisfied that the action is justified.

d. ***Removal from Ordained Office or Membership***: Removal from office or membership is the highest degree of censure. Removal from office is the censure by which the ordination and election of the person found guilty are set aside, and the person is removed from all offices without removal from membership. Removal from membership is the censure by which the membership of the person found guilty is terminated, the person is removed from all rolls, and the person's ordination and election to all offices are set aside. If a pastor is removed from office without removal from membership, the presbytery shall give the pastor a certificate of membership to a church of the pastor's choice. Any pastoral relationship is automatically dissolved by the censure.

The Roles and Responsibilities of Officers

Officers of the Church are essentially the face of Christ before the Church. The Officer represents the standard of character and integrity in Christ to those both inside the Church (covenant partners, non-members & visitors) alongside those outside the Church (seekers, inquirers, other churches, unbelievers, etc.). The essential responsibility of the Officer is to represent Christ well, represent His Church well, and represent our denominational family well (ECO – *A Covenant Order of Evangelical Presbyterians*), being an example in your lifestyle of what Christ would think, say, do, and live. How do we do this? The answer: Mastering the spiritual disciplines.

Regardless of which office is occupied (Pastor, Elder, Deacon), the primary role of the Officer is to uphold the spiritual disciplines of an exemplary servant of our Lord Jesus Christ. This means that matters of the heart with integrity in Christlike character are of foremost importance. The primary responsibility of the Officer is spiritual formation. Being an Officer is not just about fulfilling a list of actions or holding a title, but learning the inaction of sitting at the feet of Jesus with the lowest title of being His servant. The

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Officer's primary responsibility is to grow closer to love Christ more deeply, be filled with His holy Spirit more fully, and to obey Him more completely in every area of life that is disciplined spiritually before Him.

Scripture is concerned more with who we are in these ordained offices than what we do, as the biblical qualifications lay out this concern with an emphasis on the character and personal integrity of the Elder/Deacon/Pastor over and against specific duties or giftings. Therefore, being an Officer of the Church is not a job. Rather, it is a calling to be conformed more into the image of Christ. No one can step into office without being transformed to look more like Jesus. Every Officer must undergo this spiritual discipline and process of sanctification that brings total spiritual transformation in every arena of life – personal, professional, relational, familial, financial, spiritual, emotional, mental, etc.

ECO's Ten Commandments and Hosanna Bylaws as Foundational Responsibilities & Spiritual Disciplines of the Officer

Returning to the foundation document – ECO's Essential Tenets – E. Living in obedience to the Word of God, the foundational responsibility of the Officer is to first respond in gratitude to God through the daily discipline of prayer. "The life of prayer includes praise to God for His nature and works, sincere confession of our sin, and intercession for the needs of those we know and for the needs of the world. As we practice the discipline of regular self- examination and confession, we are especially guided by the Ten Commandments. We therefore hold one another accountable to:"

1) worship God alone, living all of life to His glory, renouncing all idolatry and all inordinate loves that might lead us to trust in any other help;
2) worship God in humility, being reticent in either describing or picturing God, recognizing that right worship is best supported not by our own innovative practices but through the living preaching of the Word and the faithful administration of the Sacraments;
3) eliminate from both speech and thought any blasphemy, irreverence, or impurity;
4) observe the Sabbath as a day of worship and rest, being faithful in gathering with the people of God;
5) give honor toward those set in authority over us and practice mutual submission within the community of the church;
6) eradicate a spirit of anger, resentment, callousness, violence, or bitterness, and instead cultivate a spirit of gentleness, kindness, peace, and love; recognize and honor the image of God in every human being from conception to natural death.
7) maintain chastity in thought and deed, being faithful within the covenant of marriage between a man and a woman as established by God at the creation or embracing a celibate life as established by Jesus in the new covenant;
8) practice right stewardship of the goods we have been given, showing charity to those in need and offering generous support of the Church and its ministries;
9) pursue truth, even when such pursuit is costly, and defend truth when it is challenged, recognizing that truth is in order to goodness and that its preservation matters;
10) resist the pull of envy, greed, and acquisition, and instead cultivate a spirit of contentment with the gifts God has given us

"In Jesus Christ we see the perfect expression of God's holy will for human beings offered to God in our place. His holy life must now become our holy life. In Christ, God's will is now written on our hearts, and we look forward to the day when we will be so confirmed in holiness that we will no longer be able to sin. As the pioneer and perfecter of our faith, Jesus leads us along the path of life toward that goal, bringing us into ever deeper intimacy with the Triune God, in whose presence is fullness of joy." (Essential Tenets, page 8-9).

In concert with ECO's Ten Commandments, the Hosanna Bylaws and general spiritual disciplines of the exemplary Officer of Jesus Christ in roles and responsibilities can be defined more specifically:

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1) **IDOLATRY**: The Officer is responsible to be fully surrendered to the holy Spirit, asking Him to sift the heart of hidden idols that are worshipped for their fading worldly glories that demand excessive amounts of energy, time, resources, concentration, veneration, and funds that drain one's walk with Christ and depress one's exaltation of Jesus as Savior, Lord, and King. The Officer renounces all inordinate loves and counterfeit gods leading him/her to trust in any other help, satisfaction, or salvation apart from King Jesus Christ.
2) **TRUE WORSHIP**: The Officer is responsible to worship God in humility, putting in particular Resurrection Sunday as the Lord's Day for corporate worship, as a supreme central moment of rest and honor to the Lord with his/her family, giving careful attention to the preaching of the living Word and faithful participation in celebrations, the sacraments (baptisms and communions), special events (retreats, anniversary Sunday's, evangelism outreach Sunday's, holy days of Good Friday, Easter, Thanksgiving, Christmas, all-congregation fellowships, serving opportunities, leadership gatherings, etc.). The Officer is to cultivate true worshipful fellowship discussions with all congregants over selective fellowship with a favored few. The Officer is to examine their absences from ministry activities, regularly yielding to the holy Spirit to search the heart, reveal the motives, and correct the causes elevating the worship of self-priorities and self-centered desires over Christ-centered priorities and Christ's desires. The Officer is to live a lifestyle of worship in his/her choices, constantly asking, "Will God be glorified in this? Will Christ be honored through this decision? Will the holy Spirit rejoice at this pattern of lifestyle?"
3) **SPEECH**: The Officer carries the responsibility to surrender his/her tongue to the holy Spirit of God, coming under His control with a heavy tongue not easily loosed with coarse speech, eliminating any impurity, slander, gossip, corrupt talk, blasphemy, irreverence, provocation, or deceit out of the mouth. The Officer is to recognize the satanic tactic of spiritual attack on the tongue to make it an uncontrollable fire, an unbridled weapon to wound one's self and others into deeper and greater sin. The Officer is to heed Ephesians 4:29, to use the mouth for building up, as fits the occasion, that it may "give grace to those who hear." The Officer is to use the tongue and ear in accord with James 1:19, "let every person be quick to hear, slow to speak, slow to anger." At the same time, the Officer should seek to redeem speech, using the tongue to speak all Scripture breathed out by God, utilizing the spoken Word of God as "profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work." (2 Timothy 3:16-17).
4) **RESURRECTION SUNDAY**: Like commandment #2, the Officer is to observe the Lord's Day faithfully as a day that belongs to the Lord in rest with Him and His people. The Officer is to be cognizant that their presence or absence affects the spiritual temperature of the congregation, especially on Lord's Day Sunday. The Officer is responsible to examine other priorities that hinder full devotion to worship the Lord in spirit and in truth, doing all things necessary to eradicate distractions, disruptions, and diversions that deplete the spiritual habit and spiritual pattern of honoring the Lord's Day of rest on resurrection Sunday.
5) **MUTUAL SUBMISSION**: The Officer is entrusted to be a humble and mutually submissive servant of God to both men and women of God, to both ordained and non-ordained people of God, to all younger and older brothers and sisters in Christ. For those set in authority over the Officer, such as the Pastor and the Session, the Officer is to give honor, sacred respect, and full obedience to the spiritual order of His Church.
6) **FRUITS OF THE SPIRIT IN CHARACTER**: The Officer is responsible for eradicating a spirit of anger, resentment, callousness, violence, or bitterness toward any covenant partner, non-member, visitor, and especially another Officer. Instead, the Officer is to cultivate a spirit of gentleness, kindness, peace, and love; recognize and honor the image of God in every human being from conception to natural death. The Officer is to nurture the fruits of the Spirit in his/her own character towards every congregant in the covenant family of the Church instead of only to a favored few.
7) **PURITY IN COVENANT**: If married, the Officer is to maintain chastity in thought and deed, being faithful within the covenant of marriage with his/her spouse and seeking to increase godly intimacy

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within the marriage through mutual humility, mutual submission, mutual repentance, and mutual expressions of Christ's love for each other. In singleness, the Officer is to embrace a celibate life as established by Jesus in the new covenant and keep himself/herself pure from the corruption of sinful immorality, sensuality, and lust.

8) **RIGHT STEWARDSHIP IN TITHES AND OFFERINGS**: The Officer must practice right stewardship of the goods he/she (and their household) has been given, faithfully giving the tithe (tenth, 10% of the firstfruits of all earnings prior to any additional offerings), and additional offerings as the Lord leads on top of the tithe, in generous and sacrificial support of the Church and its ministries. As the giving of tithes and offerings is the most visible expression of true worship, the Officer is to continuously reflect on his/her (and household's) financial discipline with the following Scriptures – Malachi 3:8-10, Proverbs 3:9-10, Genesis 14:20 together with Hebrews 7:1-10, Leviticus 27:30-33, 2 Corinthians 8:1-15, Genesis 28:20-22, Deuteronomy 12:5-6, Deuteronomy 14:28-29, and Nehemiah 10:35-37.
9) **UPHOLD TRUTH**: The Officer is to pursue and live by the truth of holy Scripture, even when such pursuit is costly, and defend truth when it is challenged, recognizing that truth in the Word of God matters eternally and that its preservation carries eternal consequences. When necessary, the Officer is to recognize, warn, rebuke, admonish, and correct covenant partners, staff, other Officers, and non-members when the truth of God's Word is being maligned, compromised, and denied. In like manner, the Officer is to receive warning, rebuke, admonishment, and correction when the truth of God's Word is not upheld to its standard in their own lives. The Officer is responsible to be bold and courageous in the Lord to speak up for the truth with Christ's love and grace. In like manner, the Officer is to be humble and repentant before the Lord when spoken to with the admonishing and corrective truth of Christ's words, love, and grace.
10) **RESIST GREED & BE CONTENT IN CHRIST**: The Officer is responsible to foremost examine his/her own heart and lifestyle daily, reflecting on the alignment of their own lives to the covenant vows made at their ordination before God, leaning on the power of the grace of God that keeps them from falling. The Officer is to live by the principle of 1 Timothy 6:6-8, "But godliness with contentment is great gain, for we brought nothing into the world, and we cannot take anything out of the world. But if we have food and clothing, with these we will be content." The Officer is to be aware of the pull of envy, greed, acquisition, and discontentment. The Officer ought to quickly repent, turn to obey Christ and continue living in "neither poverty nor riches" but only what is "needful for me" (Proverbs 30:8), nurturing godly frugality to uphold the holy character and integrity of God, crucifying sinful urges and addictions when they appear. The Officer is to cultivate a spirit of contentment with the gifts that God has given, never harboring a spirit of comparison with the gifts and possessions of another in a covetous heart, but always giving thanks to God in all circumstances with a joyful and prayerful heart.
11) **REFORMED THEOLOGY**: The Officer must uphold and submit to the reformed, evangelical, Presbyterian, and egalitarian witness of holy Scripture, being an able articulator and defender of its theological confessions and stance as the most reliable and faithful exposition of the Word of God.

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4020 Marchant Blvd Carrollton, TX 75010
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