

Solo Lead Pastor, Hillside Community Church, Morden, MB

Hillside Church is praying for its next full-time shepherd. We are a growing body of 110 congregants of all ages, and are asking the Lord for a pastor who will lead and feed us with expositional preaching from the Bible.

We are a complementarian non-denominational church led by a Board of Elders, who exercise oversight for our congregation.

We are seeking a man who:

- i) Meets the overseer/elder qualifications in 1 Timothy 3:1-7, and Titus 1:5-9.
- ii) Truly believes that the Bible is the inspired word of God,
- iii) Is in alignment with our statement of faith & distinctives. (see below)

At Hillside, we know that every pastor is unique and brings his own set of gifts to Christ's Church. We are looking for a shepherd after God's heart who seeks the presence of God in His life and ministry, and is passionate about the purposes of God to be experienced within our Church family.

Cover letters & resumes can be submitted to... Hillside Church Committee Acting Chairperson
email: paulnpenner55@gmail.com

Paul Penner
Acting Chairperson, Hillside Church Board of Elders

Hillside Statement of Faith 1 of 4

Question: What is your only comfort in life and in death?

Answer: That I am not my own, but belong—body and soul, in life and in death—to my faithful Saviour, Jesus Christ.

—The Heidelberg Catechism, 1563

Preamble

This statement of faith is an expression of faith in Jesus. In itself, it is not Scripture, but is prayerfully based on Scripture and summarizes key truths which serve as the basis for doctrinal unity in our church body.

A statement of faith should not say too much or too little. If it says too much (for example, going into detail about a particular view of the millennium) it may needlessly exclude fellow believers. If it says too little (for example, omitting a statement on baptism, the Lord's Supper, or the roles of men and women) it may leave a church body unable to function with unity. This statement, therefore, is open to amendment in consultation with Scripture and practical wisdom.

The Bible

We affirm that the Bible, consisting of the protestant church canon, the sixty-six books of the Old and New Testaments, is the inspired word of God, inerrant in its original composition, and the final authority in all matters to which it speaks.

We deny that any portion of the Bible may be used to deny the truthfulness of any other portion. We further deny any effort to elevate one part of Scripture as more inspired than another, for example, to set the words of Jesus against the writings of Paul. All of it is breathed out by God.

God

We affirm that the Bible reveals God to be absolute in his perfection: all-good, all-just, all-loving, all-knowing, all-powerful, eternal, and self-existent. We further affirm that God possesses perfect knowledge of all things past, present, and future, including all human thoughts, acts, and decisions.

Trinity

We affirm that the doctrine of the Trinity is a Christian essential, and expresses the true being of one God in three persons—Father, Son, and Holy Spirit. We further affirm that the way God is one is different than the way God is three. God is one in essence and three in persons, with each person being of the same divine essence. We deny the claim that the Trinity is not an essential doctrine, or that the Trinity can be understood as one person expressing himself in three modes.

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Jesus Christ

We affirm that Jesus Christ is true God and true Man: two natures in perfect and unconfused union throughout his incarnation and now eternally. We also affirm that Jesus died on the cross as a substitute for all humanity, as an atoning sacrifice, and a propitiation of the wrath of God toward sinners. We affirm the death, burial, and physical resurrection of Christ as essential to the gospel. We further affirm that Jesus Christ is Lord over His Church, and that He will reign over the entire cosmos in fulfillment of the Father's gracious purpose.

We deny that the substitutionary character of Christ's atonement for sin can be compromised without serious injury to the Gospel or denied without repudiating the Gospel.

Salvation

We affirm that the only ground for our acceptance by God is what Jesus did on the cross in dying for our sins as our representative, and inaugurating a new covenant between God and those who are in Christ. God showed his acceptance of this sacrifice by raising Jesus from the dead. As we enter this new covenant through faith in Jesus and submission to him as Lord, we are forgiven by God and reconciled to God, redeemed from the power of evil, filled with the Holy Spirit, and made heirs of eternal life. All of this is God's gracious gift to us, received through faith. To turn away from faith in Jesus is to lose eternal life.

There is a finished aspect of this salvation and an ongoing aspect as well. The finished aspect is that we have been justified by God—declared righteous on the basis of being in Christ, the righteous one, our representative. The ongoing aspect is that we are being sanctified, or made more and more like God in all aspects of life by the power of the Holy Spirit.

Humanity

We affirm that humanity was originally created by a definite act of God, and that every man, woman, and child is made in God's image, as either male or female. Therefore, each person, from conception to death—whether male or female, of every race, ethnicity, age, and ability—has intrinsic dignity and value.

We deny any understanding of human origins as being grounded in undirected chance, and we further deny that any church can accept racial prejudice, discrimination, or division without betraying the gospel.

Human Destiny

Death seals the eternal destiny of each person. For all humanity, there will be a final judgement that will determine the fate of each individual. Those who reject God will be separated from Him into irreversible condemnation, whereas those who receive Christ will be welcomed into eternal communion with God and rewarded for works done in this life.

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Government

We affirm that all authority is to be stewarded as a responsibility from God, to whom all authorities are accountable. We further affirm that God has instituted three spheres of human government: family government (Genesis 2:22, Matthew 19:6), civil government (Romans 13:1-5), and church government (Ephesians 4:10-12).

We further affirm the autonomy of the local church, with the right of self-government in its proper functions and freedom from interference by outside authorities.

We deny that any of these three spheres of authority takes precedence over the others, or that an authority in one sphere may overreach the rightful government of another sphere. The state is not supreme over the church, elders in a church are not supreme over the family, and so on. Rather, the officers of each God-ordained government are entrusted with authority in their assigned spheres alone.

The Church

We affirm that the universal Church is composed of all true believers in the Lord Jesus Christ, and that the shape of New Testament Christian discipleship is congregational.

We deny that any Christian can truly be a faithful disciple while neglecting the teaching, fellowship, accountability, and discipline of a congregation of fellow disciples, organized as a gospel focused church body.

Ordinances & Institutions

We affirm two Christian ordinances to be practiced by every local church: Baptism and the Lord's Supper.

Baptism signifies that the believer is spiritually buried with Christ and risen with him to walk in newness of life. Anyone who gives their allegiance to Christ and renounces their sin may be baptized. We deny that Baptism may effect salvation without the person being baptized having faith in Jesus Christ. This means that those who were baptized as infants were not truly baptized in the Biblical sense, and are yet to be baptized.

We affirm that the Lord's Supper was instituted by the Lord himself exclusively for his own. In the observance of the Lord's Supper, believers remember him, proclaim his death until he comes, and profess their union with Christ and his church body. We deny that the bread and wine in the Lord's supper become the real body and blood of Jesus.

We affirm that marriage is an institution given by God for the lifelong union between one who is born a biologically male human and one who is born a biologically female human. We further affirm that sexual activity exercised outside of marriage is a sin against God and a sin against the human persons involved.

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Men and Women

We affirm that the Scriptures reveal a pattern of complementarity between men and women, and that this order is itself a testimony to the gospel, even as it is the gift of our Creator and Redeemer.

We further affirm that all Christian men and women are called to service within the body of Christ, and that God has given to both men and women important and strategic roles within the home, the Church, and society.

We further affirm that the teaching office of the Church is assigned only to those men who are called of God in fulfillment of the biblical qualifications for elders and that men are to lead in their homes as husbands and fathers who fear and love God.

We deny that the distinction of roles between men and women revealed in the Bible is evidence of mere cultural conditioning or a manifestation of male oppression or prejudice against women. We also deny that the distinction of roles excludes women from meaningful ministry in Christ's kingdom. We further deny that any Church can confuse these issues without damaging its witness to the gospel.

Hillside Distinctives.

Hillside Church shares a biweekly fellowship meal every second Sunday following the morning service.

Hillside Church celebrates the Lord's Supper together every Sunday following the sermon.

This was the pattern of the earliest church, in which communion was a defining part of the Christian gathering. (1 Corinthians 11:20-25, Acts 2:42,46, 20:7)

Hillside elders and deacons are chosen by the existing elders, and presented to the congregation for blessing.