

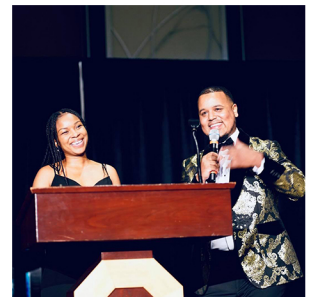


HOPE CITY

HOUSE OF PRAYER

OUR PASTOR

Brian M. Williams is the husband of Tiaira and the father of 6 energetic children: Jasmine, Rachel, Samuel, Josiah, Hadassah and Ariel! He proudly serves the Hope City community as the founder and Senior Pastor. His heart's cry is for revival and awakening in Columbus and all the nations of the world. He is known for his non-compromising approach to the preached word and deliverance ministry. He and his wife are both Columbus natives and graduates of The Ohio State University. In addition, he holds a Masters Degree in Biblical Studies and is currently pursuing his PhD in the same field. Prior to planting Hope City, he served as a missionary, holding evangelistic crusades in India as well serving churches in Taiwan. In the spring of 2011 he answered the call of God to return to the USA and that summer Hope City House of Prayer was launched in the inner city of Columbus, OH.



"At Hope City House of Prayer what you will find is a people who have been branded by the love of Jesus and the power of the Holy Spirit."

STATEMENT OF FAITH

We believe that only the sixty-six books of the Bible are the inspired and, therefore, inerrant Word of God. The Bible is the final authority for all we believe and how we are to live. (Mt. 5:18; Jn.10:35, 17:17; 2 Tim. 3:16-17; 2 Pet. 1:20-21)

We believe that Jesus Christ is God incarnate, fully God and fully man; that He was conceived and born of a virgin, lived a sinless life, and offered Himself as a penal, substitutionary sacrifice for sinners. By His blood shed at the cross, He obtained for us eternal redemption, the forgiveness of sins and life everlasting. He was raised bodily on the third day and ascended to the right hand of the Father, there to make intercession for the saints forever. (Mt. 1:18-25; Jn. 1:1-18; Rom. 8:34; 1 Cor. 15:1-28; 2 Cor. 5:21; Gal. 3:10-14; Eph. 1:7; Phil. 2:6-11; Col. 1:15-23; Heb. 7:25, 9:13-15, 10:19; 1 Pet. 2:21-25; 1 Jn. 2:1-2)

We believe that salvation is by grace alone, through faith alone, in Christ alone. No ordinance, ritual, work or any other activity on the part of man is required or accepted in order to be saved. This saving grace of God, through the power of the Holy Spirit, also sanctifies us by enabling us to do what is pleasing in God's sight in order that we might be progressively conformed to the image of Christ. (Jn. 1:12-13, 6:37-44, 10:25-30; Acts 16:30-31; Rom. 3:1-4:23, 8:1-17, 31-39, 10:8-10; Eph. 2:8-10; Phil. 2:12-13; Titus 3:3-7; 1 Jn. 1:7, 9)

We believe that the Lord Jesus Christ baptizes believers in His Holy Spirit, in whom we are also sealed for the day of redemption. The Holy Spirit regenerates, forever indwells, and graciously equips the Christian for godly living and service. Subsequent to conversion, the Spirit desires to fill, empower, and anoint believers for ministry and witness. We also believe that signs and wonders, as well as all the gifts of the Spirit described in the New Testament, are operative today and are designed to testify to the presence of the kingdom and to empower and edify the Church to fulfill its calling and mission. (Mt. 3:11; Jn. 1:12-13, 3:1-15; Acts 4:29-30; Rom. 8:9, 12:3-8; 1 Cor. 12:12-13; 2 Cor. 1:21-22; Gal. 3:1-5; Eph. 1:13-14, 5:18)

We believe that the one true God exists eternally as—Father, Son, and Holy Spirit—and that these manifestations do not testify of three separate and equal Gods. We are monotheistic, however we are not modalist. We embrace and adhere to historic orthodox Christianity with regards to the Trinity. We believe that God not only created the world but also now upholds, sustains, governs, and providentially directs all that exists and that He will bring all things to their proper consummation in Christ Jesus to the glory of His name. (1 John 5:7, Ps. 104:1-35, 139:1-24; Mt. 10:29-31, 28:19; Acts 17:24-28; 2 Cor. 13:14; Eph. 1:9-12, 4:4-6; Col. 1:16-17; Heb. 1:1-3; Rev. 1:4-6)

We believe that when Christians die, they pass immediately into the blessed presence of Christ, there to enjoy conscious fellowship with the Savior until the day of the resurrection and the glorious transformation of their bodies. The saved will then forever dwell in blissful fellowship with the Lord. We also believe that when unbelievers die, they are consigned to hell, there to await the Day of Judgment when they shall be punished in the lake of fire with eternal, conscious, and tormented separation from the presence of God. (Mt. 25:46; Lk. 16:19-31; Jn. 5:25-29; 1 Cor. 15:35-58; 2 Cor. 5:1-10; Phil. 1:19-26, 3:20-21; 2 Thes. 1:5-10; Rev. 20:11-15, 21:1-22:15)

We believe that water baptism in the name of the Lord Jesus Christ and the Lord's Supper are the two ordinances of the Church to be observed until the time of Christ's return. They are not a means of salvation, but are channels of God's sanctifying grace and blessing to the faithful in Christ Jesus. (Mt. 26:26-29, 28:19; Rom. 6:3-11; 1 Cor. 11:23-34; 1 Pet. 3:21)

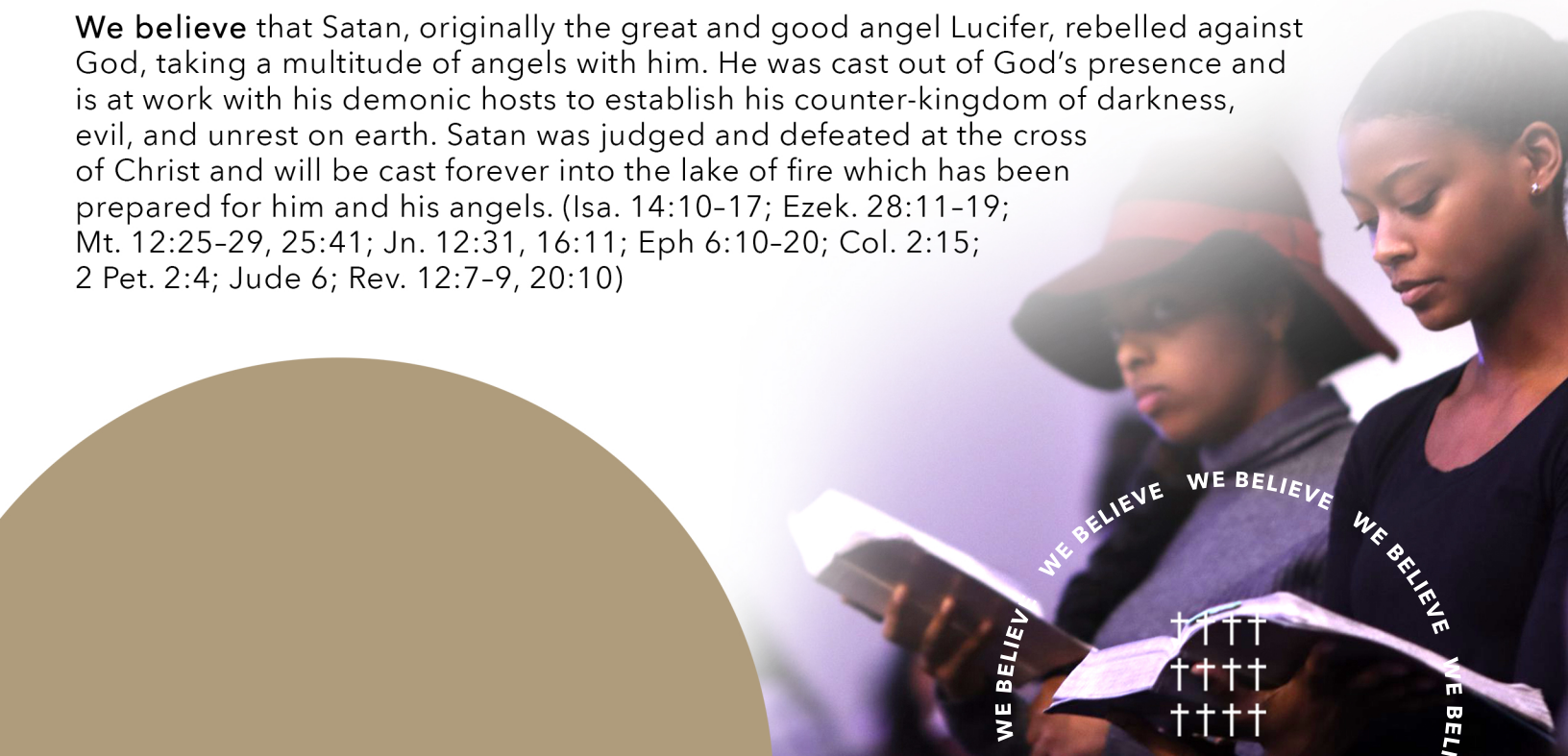
We believe in the literal second coming of Christ at the end of the age when He will return to earth personally and visibly to consummate His kingdom. We believe that the Church will go through the Great Tribulation in great power and victory. We believe the Church will be raptured at the end of the Great Tribulation. We also believe in and are praying for a great end-time harvest of souls and the emergence of a victorious Church that will experience an unprecedented unity, purity, and power in the Holy Spirit. (Ps. 2:7-9, 22:27-28; Jn. 14:12, 17:20-26; Rom. 11:25-32; 1 Cor. 15:20-28, 50-58; Eph. 4:11-16; Phil. 3:20-21; 1 Thes. 4:13-5:11; 2 Thes. 1:3-12; Rev. 7:9-14)

We believe that Adam was originally created in the image of God, righteous and without sin. As a consequence of his disobedience, Adam's posterity is born subject to both imputed and inherent sin, and all humans are therefore by nature and choice the children of wrath, justly condemned in the sight of God, wholly unable to save themselves or to contribute in any way to their acceptance with God. (Gen. 1:1-3:22; Ps. 51:5; Isa. 53:5; Rom. 3:9-18, 5:12-21; Eph. 2:1-3)

We believe that the Church is God's primary instrument, through which He is fulfilling His redemptive purposes in the earth. To equip the saints for the work of ministry, God has given the Church apostles, prophets, evangelists, pastors, and teachers. We also affirm the priesthood of all believers and the importance of every Christian being joined with and actively involved in a local community of the saints. We believe that women, no less than men, are called and gifted to proclaim the gospel and do all the works of the kingdom. (Mt. 16:17-19; Acts 2:17-18, 42; Eph. 3:14-21, 4:11-16; 1 Tim. 2:11-15; Heb. 10:23-25; 1 Pet. 2:4-5, 9-10)

We believe that God has called the Church to preach the gospel to all nations, to especially remember the poor and to minister to their needs through sacrificial giving and practical service. This ministry is an expression of the heart of the Lord Jesus Christ and is an essential part of the kingdom of God. (Isa. 58:6-12, 61:1; Mt. 5:1-7:28; 28:18-20; Lk. 4:18, 21:1-4; Gal. 2:10; 1 Tim. 6:8)

We believe that Satan, originally the great and good angel Lucifer, rebelled against God, taking a multitude of angels with him. He was cast out of God's presence and is at work with his demonic hosts to establish his counter-kingdom of darkness, evil, and unrest on earth. Satan was judged and defeated at the cross of Christ and will be cast forever into the lake of fire which has been prepared for him and his angels. (Isa. 14:10-17; Ezek. 28:11-19; Mt. 12:25-29, 25:41; Jn. 12:31, 16:11; Eph. 6:10-20; Col. 2:15; 2 Pet. 2:4; Jude 6; Rev. 12:7-9, 20:10)



GOSPEL CENTRALITY
CHANGED LIVES
GOSPEL COMMUNITY
CITY VISION
MERCY AND JUSTICE
CULTURAL RENEWAL
OUTWARD FACE

CORE VALUES

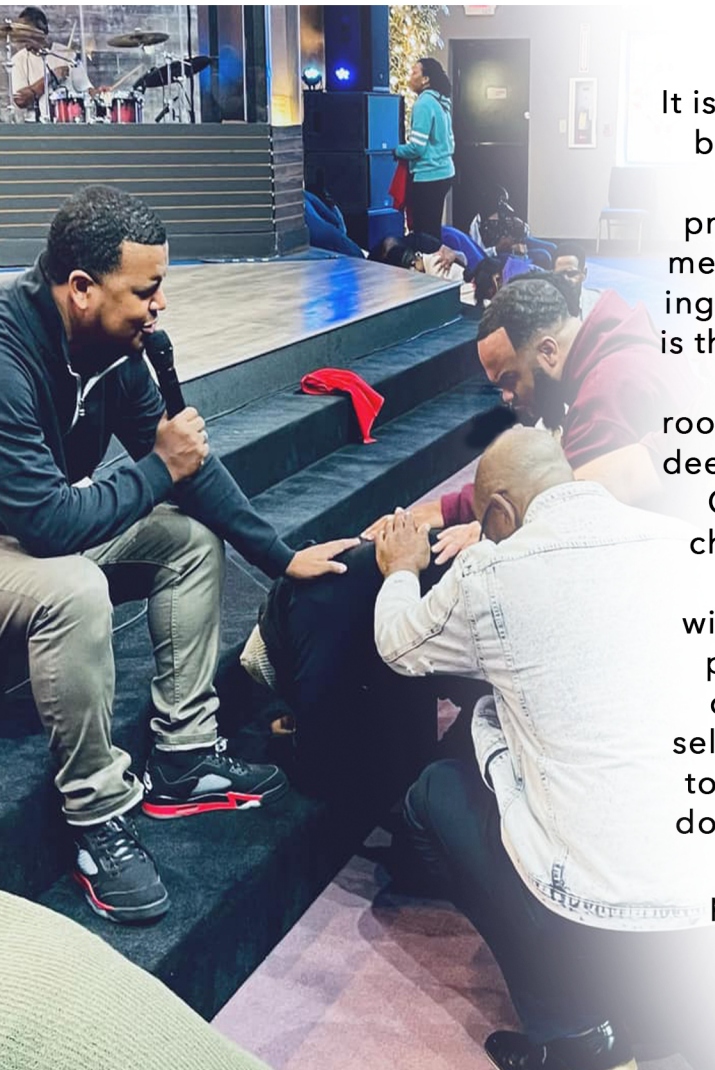
1. GOSPEL CENTRALITY

In general, the gospel is the message of the Bible that God is redeeming his fallen creation through the coming of his kingdom in the person and work of Jesus Christ. In particular, the gospel is the message that we are saved from our sins by sheer, free grace through faith in the finished work of Christ, not through our efforts and works. Hope City believes that this gospel message of hope for the world and grace for the sinner is not merely a body of truth, but the very power of God which grows, changes, and shapes everything with which it has contact—hearts and identities, relationships, practices in every area of public and private life, and whole societies. So the gospel is “central,” first, because it is not merely one department of belief, but it is a power that affects every area of life when its implications are felt and thought out. But secondly, the gospel is “central” because it is neither legalism on the one hand nor relativism on the other.



2. CHANGED LIVES

It is common to think the gospel is a message mainly to be shared with non-believers to bring them salvation, after which they grow through following Biblical principles. But at Hope City we believe the gospel is a message for believers also—that believing, understanding, rejoicing in and practicing the gospel more deeply is the main way believers overcome flaws and problems and grow into Christ-likeness. Our sinful behavior is rooted in idols of the heart—alternative ‘salvations’—and deeper knowledge of and experience of God’s grace in Christ can change them. We know that long-term life change also requires formative practices of individual and communal prayer, instruction, and worship, but without a gospel-changed and changing heart, church practices will produce nominal believers. The gospel changes us from the inside out, freeing us from both self-righteousness and self-condemnation, enabling us to welcome people we excluded, including those who don’t share our beliefs. Bringing the gospel to bear on life is therefore the essence of what we do in preaching, pastoral care, counseling, and education. The gospel can change anyone at all, and we take special delight in testimonies of its powerful work.





3. GOSPEL COMMUNITY

Because the gospel changes our hearts and identities, it makes us into people who can conduct far more transparent, honest, intimate, and loving relationships. So the gospel creates a new kind of community. And, the nature of the gospel is best conveyed and made plain in community because it is just as true that the gospel is not only a body of truth but also a life-changing power. Growth in gospel grace (discipleship) is best done in a community of informal relationships, not in a classroom or through a book. It is in community that people see how a gospel-changed heart really works—in our humility as well as our boldness; in our quickness to repent, forgive, and reconcile; and in the uniqueness of our life practices. The gospel does not merely make us closer in our one-on-one relationships, but also creates a counter-culture, a contrast community in which all can see the difference the gospel makes. The gospel, then, in multiple ways leads us to prize community and we aim to, whenever possible, do things through organic community and lay ministry rather than through staff-led programs.

4. CITY VISION

At Hope City we hold a positive, balanced, Biblically-rooted view of the city. We are very positive about the city—seeing it as perhaps the most strategic place for Christians to live and minister today, and also valuing its many benefits for human life and flourishing. As a result, we encourage Christians to stay and live in the city (though not legalistically). We want our leaders to be energized by and enjoy city living. We call this positive regard “balanced” because Hope City is contextualized to the city. To contextualize means to be adapted to a culture without compromising the truth, as Jesus was incarnated (fully human) yet without sin. The gospel makes us contextualizers—too humbled to make an idol out of our old culture, but too affirmed and loved to need the approval of the new one. So we are very concerned to be urban rather than suburban in our sensibilities and communication; none-the-less we do not romanticize the city or uncritically adopt attitudes and practices that contradict the gospel. We don’t hate the city or romanticize it—we love the city, we have a vision for what it could be, and we are here to seek its well being for all its people.



5. MERCY AND JUSTICE

The gospel humbles people with means and power, showing them that they are no better than anyone else before God. It also lifts up the poor and broken, giving them a new identity and confidence in Christ. While concern for the needy is in no way a means of salvation, a life poured out in deeds of mercy and justice is a sign that the heart has been changed by grace. We use both terms. Mercy is simply meeting people's basic needs out of a gospel-produced compassion. Doing justice includes being generous in sharing one's wealth and time in meeting immediate needs, but it consists also in being advocates for people with less social power, and more broadly, engaging as citizens in the city in order to make it a good place for all people to live. A gospel-preaching church should be famous for its mercy and justice, or outsiders will not listen to what is being preached. While bringing people to faith in Christ is the single greatest thing you can do for someone, the gospel must be ministered in word and deed together if it is going to have the life-changing impact we desire.



6. CULTURAL RENEWAL

The gospel does not only have implications for our private life and Christian relationships. It also affects our public life, particularly how we pursue our vocations in the world and do our daily work. Any particular culture is largely the result of a society's core beliefs about the meaning of life, right and wrong, the nature of the human dilemma and its solution—all fleshed out and expressed through people's work and the things they produce. When Christians begin to do their work out of a different set of beliefs—whether in business, the arts, the academy, government, or the helping professions—it changes and renews the culture. The gospel gives every believer a new worldview, new inner motives and power, and new conceptions and guidelines for work. While the local church does not directly seek to change culture, it disciples its people to be agents out in the world who do.

7. OUTWARD FACE

Hope City has always been especially concerned to welcome the secular, non-believing Columbusite. Most churches have an ethos within that is confusing or offensive to everyone but evangelicals. Hope City has always sought to be a place where doubters felt their questions were noticed and taken seriously. This is one of the reasons why we have always avoided typical Christian piety-jargon that makes outsiders immediately feel unnecessarily alien. Sermons should be preached, and public events conducted as if non-Christians were present, over-hearing what we are saying. We must constantly keep in mind what is like to not believe. If we maintain such an environment, then evangelism shall happen the right way—not so much through programs but organically through the witness of Hope City believers. It is crucial that a large percentage of Christians come into Hope City and think, “I wish my non-Christian friend could hear this.” While Hope City will always grow by attracting already-Christians in, that is not our intended way to grow, and a strong outward face will guarantee that newly arrived Christians are mobilized to reach out to the city.



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CORE VALUES CORE VALUES CORE VALUES CORE VALUES





JOIN A TEAM, GAIN A FAMILY!

Signing up to be on a team is one of the best ways to get involved at Hope City House of Prayer. Whether it's greeting guests, using your talents in production or being a part of community outreach, we'll help you find the perfect team so you can start serving where you fit best!

Below is a list of areas where you can serve:

The Connections Team (Ushers/Greeters)

The Media Team

(video, photography, screens, video editing and production, graphic and web design, social media)

Outreach/Street Team

Hope City Music

Hope City Kids

The Prayer Room

Men's Ministry

Women's Ministry

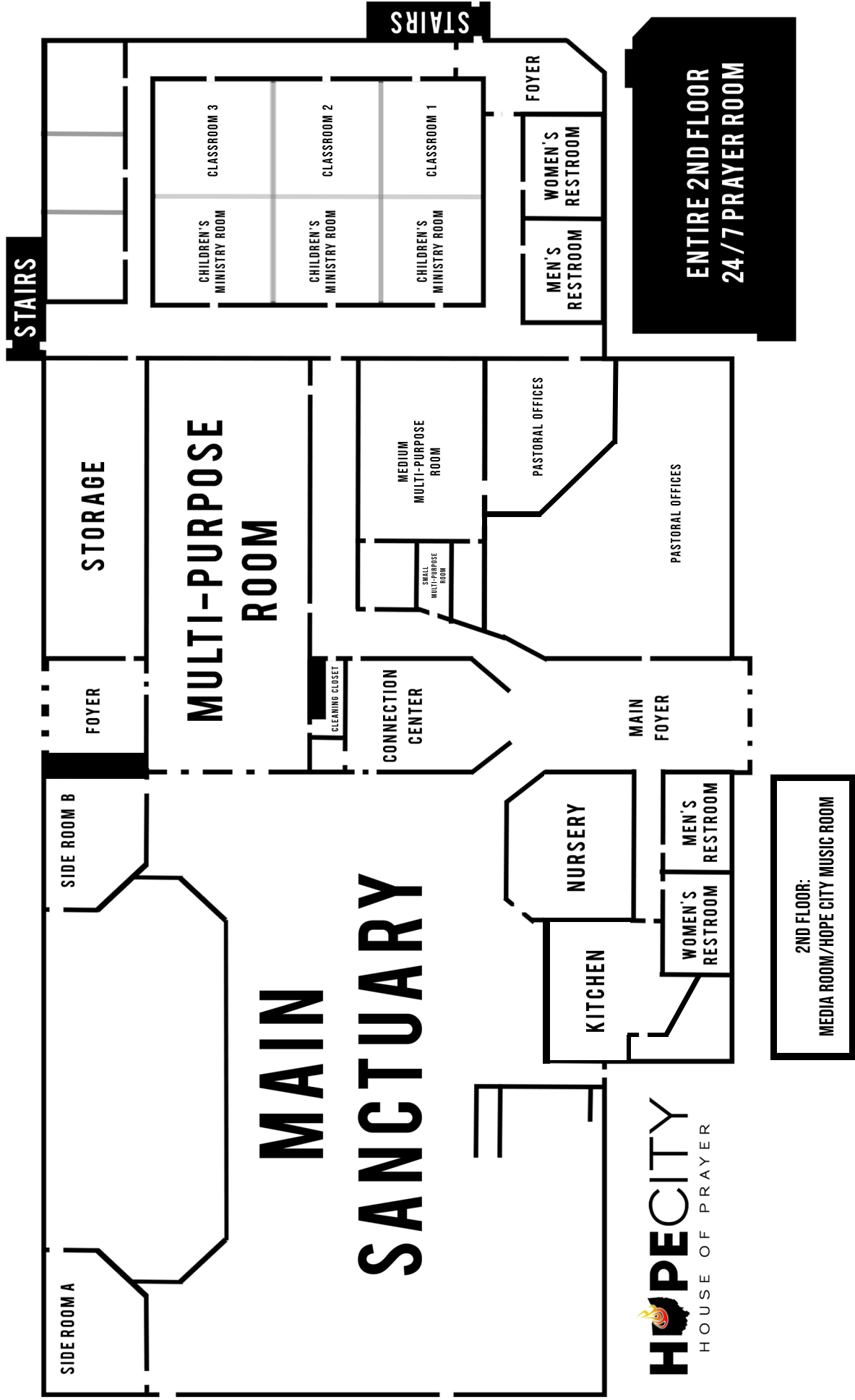
TBOC (College Ministry)

The Cleaning Crew

Local/International Missions

Visit HopeCity614.org and Click "CONNECT" for more info!

HOPE CITY HOUSE OF PRAYER CAMPUS MAP:



*ACCESS BY STAIRS BEHIND THE MEDIA CENTER IN THE SANCTUARY

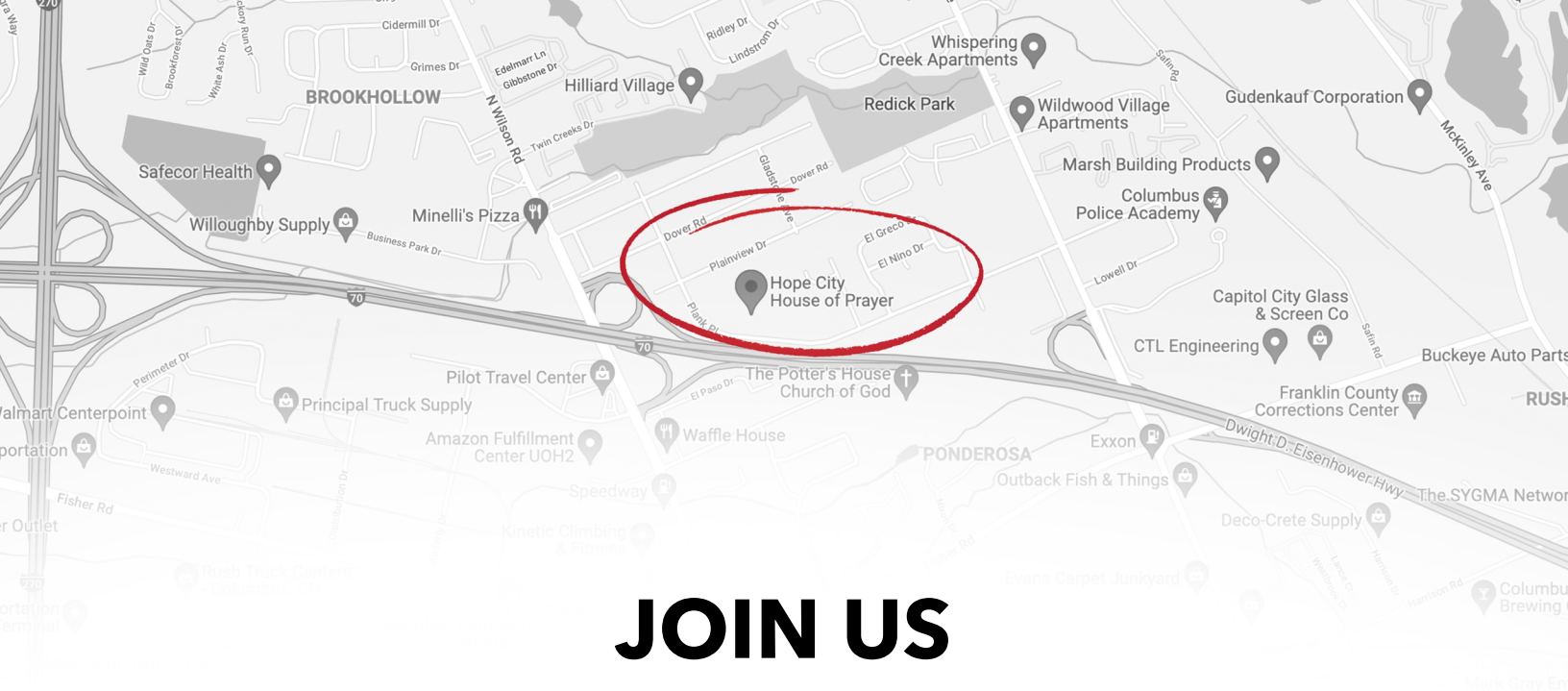
ACCOUNTABILITY

At Hope City House of Prayer we value and honor the important role we play in each other's life. As a gospel community, independence is not an option. We believe that accountability is God's way of protecting us from ourselves. Due to the fall of man, we are all born with a natural desire to do the wrong things, it is only by God's grace and through the power of His Holy Spirit that any of us can truly or fully please God. Because of this, we humbly acknowledge as a ministry and as leaders that accountability is not just needed for emergency situations but for our maintenance in the Christian life. We also believe that accountability in many ways, is an issue of stewardship and worship. It is stewardship, because we're aware that the Lord has given us an incredible platform in our city and in the nation. As we submit to the loving scrutiny and humble ourselves to the loving rebukes of others, in doing so, we are actually being good stewards of God's grace. Accountability is worship because as we submit to God, His word, and one another, we declare with our very life that we need God and our spiritual family to do this right.

For these reasons and many more, at Hope City we embrace accountability as a gift and a necessity, as stewardship and worship. Listed on our website you will find several downloadable documents that will hopefully provide you with pertinent information as to how our ministry is structured, operates and what we believe. You will also be able to see the names of our leaders and the biblical precepts that inform our mutual submission and ministry methodology. As a bonus, as the founder and senior pastor, I have provided the list of people whom I personally have allowed into my life to examine my conduct, preaching, and lifestyle. In addition to the incredible leaders who serve locally at Hope City, this list of people, along with their contact information is an extra layer of accountability that I have always maintained in my life and want to make available to the public as well. This information has been made public as a way to honor the supporters of this ministry but ultimately because we fear the Lord and we value transparency.

Although sharing this information publicly is not required per se, we believe it strengthens our witness and serves as an additional layer of accountability to you, the people we are called to serve. We believe as leaders at Hope City House of Prayer, that God will honor our willingness to live lives well examined. We aim to serve our local body of believers here in Columbus, Ohio as well as to set an example for the larger body of Christ who may be looking in from the outside. Thank you for taking the time to read and may the links provided below give you the information you need and answer any questions about our ministry you may have. As always, If you have any questions or concerns related to accountability, ministry practice, doctrinal questions, or financial questions, please feel free to email us at HopeCityLeaders@gmail.com If you have other general questions, please use this email info@hopecity614.org





JOIN US

SUNDAYS AT 11AM

WEDNESDAYS AT 7:30PM

PRESERVICE PRAYER IS ALWAYS 30 MINUTES BEFORE EVERY SERVICE



DOWNLOAD THE HOPE CITY APP, AVAILABLE IN THE APP STORE AND THE GOOGLE PLAY STORE NOW. SEARCH "HOPE CITY HOUSE OF PRAYER". THIS IS THE BEST WAY TO STAY UP TO DATE WITH ALL THAT IS GOING ON IN AND AROUND HOPE CITY, WITH OPTIONS TO LISTEN TO ALL OF THE MESSAGES PREACHED HERE, KEEP UP WITH ANY ANNOUNCEMENTS, ACCESS INFORMATION TO GET INVOLVED IN DIFFERENT AREAS OF THE MINISTRY AND GET PUSH NOTIFICATIONS DIRECTLY TO YOUR PHONE

