



**PHOENIX
BIBLE
CHURCH**

Covenant Membership

PBC exists to love Jesus,
live like Jesus, and lead others to Jesus

Covenant Membership

Why Covenant Membership?

- The most common description of the church in the New Testament is a "body" (Eph 4:4---16 as one example). And a body has "members" who are connected and contributing in essential, but different ways.
- It's not a club where you pay dues, but a covenant (sacred promise) to belong and build the local church to make of much of Jesus.
- It gives your leaders a better opportunity to establish what it means to be a disciple of Jesus, and to empower and equip you toward that end.
- Covenant Membership puts on display the beauty of the diverse, dedicated local church glorifying Jesus together. So, whether you have been here since the beginning and already feel like a member, or you are new, this is a great way to take a public and intentional step in your relationship with God and His church.

The Meaning of "Covenant"

Over and over again in the Scriptures God makes covenants (i.e. sacred promises) to and with his people. In the process, he calls them to a pattern of life and worship that is best for them and most glorifying to him. In addition to divine covenants, you will find a variety of human covenants in the bible, where people make different kinds of commitments to one another. These biblical realities represent the heart behind Covenant Membership at Phoenix Bible Church, and it's why we've intentionally adopted the language of "Covenant Membership" instead of the more traditional language of "membership."

Membership in our culture brings to mind ideas of privileges and rights that members receive if they pay certain dues. vs. Covenant Membership communicates active participation, intentionality and mutual commitment within the context of a sacred relationship between God and all those who choose it.

The Process (Where do we go from here?)

- Step 1- ATTEND CLASS
- Step 2 --- REVIEW AND COMPLETE PACKET (including the questionnaire)
- Step 3 --- READ : "I Am A Church Member" by Thom S. Rainer
- Step 4 --- FOLLOW UP: to ask questions, sign the covenant, continue the conversation, or agree that membership is not a good fit at this time
- Step 5 --- CELEBRATE: we will celebrate people who have taken this important step through some form of church---wide communication.

Who We Are

- Brief History & Overview
- Beliefs (Beliefs & Culture, Open-Handed Issues)
- Values

Brief History

- In June 2014 Pastor Tim Birdwell and family moved to Phoenix to lead a new church that was part of a large network of churches.
- Just 3 months in, the former church network had to cut us from the budget and we closed on September 28, 2014.
- We believed God was leading us to start a new church in the heart of our city -Phoenix Bible Church.

Overview

- The primary purpose, identity, and existence of Phoenix Bible Church is rooted in Jesus and the bible. In short we are a Jesus---centered, bible---based church.
- Phoenix Bible Church is non---denominational, but connected to a church network called “Converge”, who focuses on starting and strengthening churches worldwide. While we don’t have a denomination, we partner in ministry with other churches, the primary one being Desert Springs Bible Church. We do ministry together in various ways, share resources, and DSBC serves in an advisory role for our church and leadership.
- Phoenix Bible Church is a church plant, meaning we are a new church with many foundational components “in process”. We invite you to build with us as we grow toward maturity as a church.

Statement of Belief

A note about our statement of belief:

There are a lot of theological words and concepts that may be new to you or seem complex. We understand that and would love to see membership as a “starting point for conversation and learning together”, instead of expecting you to arrive with complete understanding.

**The PBC Statement of Belief is adopted from The Gospel Coalition*

- 1 **The Tri-une God** --- We believe in one God, eternally existing in three equally divine Persons: the Father, the Son, and the Holy Spirit, who know, love, and glorify one another. This one true and living God is infinitely perfect both in his love and in his holiness. He is the Creator of all things, visible and invisible, and is therefore worthy to receive all glory and adoration. Immortal and eternal, he perfectly and exhaustively knows the end from the beginning, sustains and sovereignly rules over all things, and providentially brings about his eternal good purposes to redeem a people for himself and restore his fallen creation, to the praise of his glorious grace.
- 2 **Revelation** --- God has graciously disclosed his existence and power in the created order, and has supremely revealed himself to fallen human beings in the person of his Son, the incarnate Word. Moreover, this God is a speaking God who by his Spirit has graciously disclosed himself in human words: we believe that God has inspired the words preserved in the Scriptures, the sixty---six books of the Old and New Testaments, which are both record and means of his saving work in the world. These writings alone constitute the verbally inspired Word of God, which is utterly authoritative and without error in the original writings, complete in its revelation of his will for salvation, sufficient for all that God requires us to believe and do, and

final in its authority over every domain of knowledge to which it speaks. We confess that both our finitude and our sinfulness preclude the possibility of knowing God's truth exhaustively, but we affirm that, enlightened by the Spirit of God, we can know God's revealed truth truly. The Bible is to be believed, as God's instruction, in all that it teaches; obeyed, as God's command, in all that it requires; and trusted, as God's pledge, in all that it promises. As God's people hear, believe, and do the Word, they are equipped as disciples of Christ and witnesses to the gospel.

3 **Creation of Humanity** --- We believe that God created human beings, male and female, in his own image. Adam and Eve belonged to the created order that God himself declared to be very good, serving as God's agents to care for, manage, and govern creation, living in holy and devoted fellowship with their Maker. Men and women, equally made in the image of God, enjoy equal access to God by faith in Christ Jesus and are both called to move beyond passive self---indulgence to significant private and public engagement in family, church, and civic life. Adam and Eve were made to complement each other in a one---flesh union that establishes the only normative pattern of sexual relations for men and women, such that marriage ultimately serves as a type of the union between Christ and his church. In God's wise purposes, men and women are not simply interchangeable, but rather they complement each other in mutually enriching ways. God ordains that they assume distinctive roles which reflect the loving relationship between Christ and the church, the husband exercising headship in a way that displays the caring, sacrificial love of Christ, and the wife submitting to her husband in a way that models the love of the church for her Lord. In the ministry of the church, both men and women are encouraged to serve Christ and to be developed to their full potential in the manifold ministries of the people of God. The distinctive leadership role of elders within the church, given to qualified men, is grounded in creation, fall, and redemption and must not be sidelined by appeals to cultural developments.

4 **The Fall** --- We believe that Adam, made in the image of God, distorted that image and forfeited his original blessedness—for himself and all his progeny—by falling into sin through Satan's temptation. As a result, all human beings are alienated from God, corrupted in every aspect of their being (e.g., physically, mentally, volitionally, emotionally, spiritually) and condemned finally and irrevocably to death—apart from God's own gracious intervention. The supreme need of all human beings is to be reconciled to the God under whose just and holy wrath we stand; the only hope of all human beings is the undeserved love of this same God, who alone can rescue us and restore us to himself.

5 **The Plan of God** --- We believe that from all eternity God determined in grace to save a great multitude of guilty sinners from every tribe and language and people and nation, and to this end foreknew them and chose them. We believe that God justifies and sanctifies those who by grace have faith in Jesus, and that he will one day glorify them—all to the praise of his glorious grace. In love God commands and implores all people to repent and believe, having set his saving love on those he has chosen and having ordained Christ to be their Redeemer.

6 **The Gospel** --- We believe that the gospel is the good news of Jesus Christ—God's very wisdom. Utter folly to the world, even though it is the power of God to those who are being saved, this good news is christological, centering on the cross and resurrection: the gospel is not proclaimed if Christ is not proclaimed, and the authentic Christ has not been proclaimed if his death and resurrection are not central (the message is: "Christ died for our sins . . . [and] was raised"). This good news is biblical (his death and resurrection are according to the Scriptures), theological and salvific (Christ died for our sins, to reconcile us to God), historical (if the saving events did not happen, our faith is worthless, we are still in our sins, and we are to be pitied more than all others), apostolic (the message was entrusted to and transmitted by the apostles, who were witnesses of these saving events), and

intensely personal (where it is received, believed, and held firmly, individual persons are saved).

7 **The Redemption of Christ** --- We believe that, moved by love and in obedience to his Father, the eternal Son became human: the Word became flesh, fully God and fully human being, one Person in two natures. The man Jesus, the promised Messiah of Israel, was conceived through the miraculous agency of the Holy Spirit, and was born of the virgin Mary. He perfectly obeyed his heavenly Father, lived a sinless life, performed miraculous signs, was crucified under Pontius Pilate, arose bodily from the dead on the third day, and ascended into heaven. As the mediatorial King, he is seated at the right hand of God the Father, exercising in heaven and on earth all of God's sovereignty, and is our High Priest and righteous Advocate. We believe that by his incarnation, life, death, resurrection, and ascension, Jesus Christ acted as our representative and substitute. He did this so that in him we might become the righteousness of God: on the cross he canceled sin, propitiated God, and, by bearing the full penalty of our sins, reconciled to God all those who believe. By his resurrection Christ Jesus was vindicated by his Father, broke the power of death and defeated Satan who once had power over it, and brought everlasting life to all his people; by his ascension he has been forever exalted as Lord and has prepared a place for us to be with him. We believe that salvation is found in no one else, for there is no other name given under heaven by which we must be saved. Because God chose the lowly things of this world, the despised things, the things that are not, to nullify the things that are, no human being can ever boast before him—Christ Jesus has become for us wisdom from God—that is, our righteousness, holiness, and redemption.

8 **The Justification of Sinners** --- We believe that Christ, by his obedience and death, fully discharged the debt of all those who are justified. By his sacrifice, he bore in our stead the punishment due us for our sins, making a proper, real, and full satisfaction to God's justice on our behalf. By his perfect obedience he satisfied the just demands of God on our behalf, since by faith alone that perfect obedience is credited to all who trust in Christ alone for their acceptance with God. Inasmuch as Christ was given by the Father for us, and his obedience and punishment were accepted in place of our own, freely and not for anything in us, this justification is solely of free grace, in order that both the exact justice and the rich grace of God might be glorified in the justification of sinners. We believe that a zeal for personal and public obedience flows from this free justification.

9 **The Power of the Holy Spirit** --- We believe that this salvation, attested in all Scripture and secured by Jesus Christ, is applied to his people by the Holy Spirit. Sent by the Father and the Son, the Holy Spirit glorifies the Lord Jesus Christ, and, as the Paraclete (helper), is present with and in believers. He convicts the world of sin, righteousness, and judgment, and by his powerful and mysterious work regenerates spiritually dead sinners, awakening them to repentance and faith, and in him they are baptized into union with the Lord Jesus, such that they are justified before God by grace alone through faith alone in Jesus Christ alone. By the Spirit's agency, believers are renewed, sanctified, and adopted into God's family; they participate in the divine nature and receive his sovereignly distributed gifts. The Holy Spirit is himself the down payment of the promised inheritance, and in this age indwells, guides, instructs, equips, revives, and empowers believers for Christ---like living and service.

10 **The Kingdom of God** --- We believe that those who have been saved by the grace of God through union with Christ by faith and through regeneration by the Holy Spirit enter the kingdom of God and delight in the blessings of the new covenant: the forgiveness of sins, the inward transformation that awakens a desire to glorify, trust, and obey God, and the prospect of the glory yet to be revealed. Good works constitute indispensable evidence of saving grace. Living as salt in a world that is

decaying and light in a world that is dark, believers should neither withdraw into seclusion from the world, nor become indistinguishable from it: rather, we are to do good to the city, for all the glory and honor of the nations is to be offered up to the living God. Recognizing whose created order this is, and because we are citizens of God's kingdom, we are to love our neighbors as ourselves, doing good to all, especially to those who belong to the household of God. The kingdom of God, already present but not fully realized, is the exercise of God's sovereignty in the world toward the eventual redemption of all creation. The kingdom of God is an invasive power that plunders Satan's dark kingdom and regenerates and renovates through repentance and faith the lives of individuals rescued from that kingdom. It therefore inevitably establishes a new community of human life together under God.

¶ **God's New People** --- We believe that God's new covenant people have already come to the heavenly Jerusalem; they are already seated with Christ in the heavenlies. This universal church is manifest in local churches of which Christ is the only Head; thus each "local church" is, in fact, the church, the household of God, the assembly of the living God, and the pillar and foundation of the truth. The church is the body of Christ, the apple of his eye, graven on his hands, and he has pledged himself to her forever. The church is distinguished by her gospel message, her sacred ordinances, her discipline, her great mission, and, above all, by her love for God, and by her members' love for one another and for the world. Crucially, this gospel we cherish has both personal and corporate dimensions, neither of which may properly be overlooked. Christ Jesus is our peace: he has not only brought about peace with God, but also peace between alienated peoples. His purpose was to create in himself one new humanity, thus making peace, and in one body to reconcile both Jew and Gentile to God through the cross, by which he put to death their hostility. The church serves as a sign of God's future new world when its members live for the service of one another and their neighbors, rather than for self---focus. The church is the corporate dwelling place of God's Spirit, and the continuing witness to God in the world.

¶ **Baptism and the Lord's Supper** --- We believe that baptism and the Lord's Supper are ordained by the Lord Jesus himself. The former is connected with entrance into the new covenant community, the latter with ongoing covenant renewal. Together they are simultaneously God's pledge to us, divinely ordained means of grace, our public vows of submission to the once crucified and now resurrected Christ, and anticipations of his return and of the consummation of all things.

¶ **The Restoration of All Things** --- We believe in the personal, glorious, and bodily return of our Lord Jesus Christ with his holy angels, when he will exercise his role as final Judge, and his kingdom will be consummated. We believe in the bodily resurrection of both the just and the unjust—the unjust to judgment and eternal conscious punishment in hell, as our Lord himself taught, and the just to eternal blessedness in the presence of him who sits on the throne and of the Lamb, in the new heaven and the new earth, the home of righteousness. On that day the church will be presented faultless before God by the obedience, suffering and triumph of Christ, all sin purged and its wretched effects forever banished. God will be all in all and his people will be enthralled by the immediacy of his ineffable holiness, and everything will be to the praise of his glorious grace.

Beliefs & Culture

There seem to be a few key areas in our culture today that are highly discussed in regard to what an individual or church believes. Instead of being indirect or unclear, we hope to lovingly communicate exactly where we stand in regard to a few of these important issues. As with everything, our reference point is the Bible and we humbly, but boldly lean on God's words, not ours.

- **Roles of Men and Women:** The consistent pattern throughout the New Testament is that the distinct role of "elder, overseer, or pastor" in the church is given to qualified men (1 Timothy 3, Titus 1, & 1 Peter 5). These men are called to carry out servant--hearted, sacrificial leadership in the church through: shepherding, prayer, teaching sound doctrine, and equipping the saints for ministry. While the role of elder is given to men, both men and women are completely equal in dignity and value, made in the image of God. They both enjoy access to God by faith in Jesus and are encouraged to serve Jesus and be developed to their full potential in the mission of God. (Genesis 1:27, 2 Corinthians 6:18, Galatians 3:26---29, Proverbs 31, Titus 2)
- **Marriage & Sexuality:** We believe that the term "marriage" has only one meaning that is sanctioned by God and that is the joining of one man and one woman in a single, exclusive union, as outlined in the Bible. It is our conviction that the Bible instructs sexual intimacy to occur only between a man and a woman within the covenant of marriage, and that the expression of sexual intimacy outside of this covenant is sinful and not according with God's good and gracious design. While we hold to this understanding of Scripture, we do not believe that sexual sin is "the sin", but rather "a sin" and God's love and forgiveness is available to all who would walk in repentance. (Genesis 1:27--31, 2:18--25; Ephesians 5:22--33; Matthew 19:4---6; Matthew 5:28, Romans 1:24---27, 1 Timothy 1:10, 1 Corinthians 6:12---20)
- **Politics:** While we love our country and are beyond grateful for the costly freedoms we experience, we are ultimately Christian over American, Republican, or Democrat. As a church, we will pray for our leaders and respect governing authority, but will not proclaim a political agenda or stand with a political party. Instead we will proclaim Jesus and stand with the word of God on all issues. (Romans 13:1---8, 1 Peter 2:13---15, Matthew 6:33)

Open-Handed Issues

The following are issues that we consider "open---handed," meaning that while individuals within our leadership and church may have convictions about them, they are secondary issues and freedom should be given within our church to hold different beliefs as long as the beliefs remain within the framework of biblical Christianity.

- **Spiritual Gifts** --- While we believe "spiritual gifts" to be an open---handed issue, we do not believe that the gift of tongues is required as evidence of salvation.
- **End Times** --- While we believe "end times" to be an open---handed issue, we do not believe that Jesus has already returned. We anticipate his future coming.
- **Creation** --- While we believe "creation" to be an open---handed issue, we do not believe in atheistic or naturalistic evolution.

Values

Our **values** shape the culture of PBC and drive how we practically live out the mission.

- **“All of Life” Gospel** --- The gospel is the good news that Jesus Christ lived the perfect life, died in our place for our sin, and rose again in victory. We believe this good news changes everything about our lives. Our response to the gospel is not simply a prayer of trust in Jesus for salvation and eternal life; while it is that, it is so much more. Jesus over and over again, invites people to repent, believe, and follow Him. Following Jesus isn't just a one---time prayer, but a lifelong journey to become more like Jesus, in light of the gospel. *It's why at PBC we preach the gospel every week and consider how it affects, not only our eternal lives, but our lives in the here and now.
- **Family Relationships** --- PBC is made up imperfect people and imperfect leaders. We will make mistakes and we will sin, but because of Christ we are free to love one another as Christ has loved us. We don't defend, deflect, or run when things get difficult, but rather in love we repent, forgive, and grow with each other for God's glory and our good. *At PBC, we are adamant that we don't want to just put on a conference every Sunday. Instead, we desire for everyone to live in community, sharing life with one another through joy and trial.
- **Everything Matters** --- The bible describes the church as the “body” of Christ, each member working together to contribute in essential ways. Each role, from greeting to preaching to conversations with your neighbor matter, because they all present an opportunity to use your gifts to glorify God. *At PBC, we believe that ministry isn't just reserved for a select few leaders, but everyone should be equipped and empowered to participate in the mission of God.
- **Upholding Truth, Engaging Culture.** --- As a church in the heart of our city, we engage many aspects of our culture, and we love and embrace that dynamic. However, as culture progresses in ways that deviate from Scripture, we focus on upholding truth. It could be easy to fully embrace culture, or to exit culture, but we believe God has placed us here to engage culture with His truth. This means we don't shy away from any part of Scripture, even the parts that may make our culture uncomfortable. *At PBC, publicly and personally, we confront hard truths, but cover them in grace, as we love the people in our culture well.
- **Learning to Live** --- We believe that the truth of Scripture can never be exhausted, and learning about God through His revealed word is a lifelong journey. However, we acknowledge that the endgame is not simply knowing more, but being transformed by what we know. *At PBC maturity isn't defined by how many theological terms you can recite or how eloquent you may sound, but by looking more and more like Jesus as you learn about Him. It's why every Sunday we encourage you to take notes and focus on application, with the hope that you may live differently, and lead others to live differently in light of God's word.

What We Do

- Mission
- Next Steps & Ministries
- Church Community Builder
- Opportunity

Mission - To help people love Jesus, live like Jesus, and lead others to Jesus- "Love Moves"

We **love Jesus** because we deeply know and believe his person and work. We not only know and believe Jesus, but commit to a lifetime of following Jesus, learning from Jesus, and abiding in Jesus. As we abide in and grow in love for Jesus, we begin to worship the Father, and walk in the power of the Spirit.

We **live like Jesus** as we learn how to turn from sin and walk in His righteousness by the power of the Spirit. We aren't merely concerned with the way TO the kingdom, but the way OF the kingdom (i.e. the 8 beatitudes, the fruit of the Spirit, personal and social righteousness, praying for the sick, serving the broken, teaching the grace and truth of the gospel through every situation).

We **lead others to Jesus** as we invite others to love and live like Jesus. We realize they are spiritually bankrupt (poor in Spirit) without Jesus and this leads us to proclaim truth and practice mercy to others who are in the same boat. We declare and demonstrate the way TO the kingdom (salvation, belief/repentance), as well as the way OF the kingdom (humility, righteousness, and love/peace).

Next Steps

- **Consider (Love Jesus):**
 - Jesus and the bible on a Sunday morning
 - PBC Website
 - Post-service event
 - Relationships, block parties etc
 - "Starting Point" class to talk who we are/what we do and next steps
- **Connect (Live Like Jesus):**
 - Visit a community group
 - Experience a 2-4 person group study of Scripture (Discipleship group)
 - Further study of sermon series through prayer guide, study guide, specific book etc
 - Serve on a team once a month for 6 months
 - Serve the city through our once a month serve event
 - Short-term mission trip
- **Commit (Lead Others To Jesus)**
 - Join a community group
 - Covenant Membership class, follow up with a pastor/leader
 - Serve, Pray, and Give consistently and sacrificially
 - Lead a 2-4 person group study of Scripture (Discipleship group)
 - Apprentice or lead in a service team or community group
 - Lead others through the "Explore" and "Connect" steps- Fill out a "Fall Five" card committing to pray for unbelievers around you. Throw a block party with your neighbors, invite friends to church, share the gospel with others, etc.

Ministries

- Community Groups: bit.ly/pbccgmap
- Service Teams bit.ly/serveatpbc
- Worship
- Production
- PBC Kids
- PBC Youth
- Thrive- Young Adult (18-25) Study
- Local Missions and Global Missions
- FPU - Financial Peace University

***Church Community Builder**

CCB is the online community of Phoenix Bible Church. It is the primary way you will learn about news and events, connect with others, and set up online giving.

- You can register for CCB at bit.ly/ccbsignupform
- You can login to CCB at phoenixbiblechurch.ccbchurch.com. You can also login by clicking "Login" from the menu of phoenixbiblechurch.com

Opportunity

- PHX is the **5th largest city** in the U.S., and estimated to grow to the 4th largest by 2020
- Barna research listed PHX as the **12th least churched city**.

Questionnaire

Name: _____

Email: _____

Phone: _____

1. Share briefly how you became a Christian.

2. Share briefly your understanding of the Gospel.

3. Have you been baptized? If not, please explain or list any questions you have about baptism.

4. Do you affirm the PBC Statement of Belief? Do you have any questions or concerns you would like to discuss more? If so, please list them here.

5. As you consider the mission, vision, and values of PBC is your heart in alignment with this mission as a pursuit you can whole---heartedly, actively embrace?

Member Covenant

Covenant Members at PBC

Covenant Members contribute to the life and health of the church in critical and invaluable ways. Covenant Members are responsible to give voice and input in order to aid the elders in their leadership of the church. In addition, as followers of Jesus, each has been given gifts by the Holy Spirit with the responsibility to pursue active ministry for the accomplishment of the mission of the church and the care of its members. This takes place through various ministry environments and the primary responsibilities listed below.

Members' Covenant

By God's grace and through the power, help and guidance of the Holy Spirit, members at PBC covenant the following:

- 1. Connector** --- To work toward being known in community by belonging to a community group. (Ephesians 4:11---13, Philippians 2:1---2)
- 2. Learner** --- To humbly submit to God's word as final authority and to study God's truth as revealed word through Sunday sermons, personal devotion, and community. (Psalm 119; 2 Timothy 3:14---17; 2 Peter 1:19---21)
- 3. Server** --- To use my spiritual gifts, time, and talent to minister to the body of Christ (Eph 4:11) and the needy in our city (James 1:27).
- 4. Giver** --- To steward the financial resources God has given me through regular giving, that is sacrificial, cheerful and voluntary (Matthew 25:14---30; Romans 12:1---2; 2 Corinthians 8---9; 1 Peter 4:10---11).
- 5. Proclaimer** --- To prayerfully declare and demonstrate the gospel of Jesus Christ to those in your sphere of influence as you participate in Jesus' mission to make disciples. (Mark 16:15, Matthew 28:19, Romans 1:16, Acts 1:8)
- 6. Protector** --- To encourage and build unity, praying for members and leaders regularly, and warning those who would promote division or false teaching. (1 Corinthians 1:10, Colossians 3:13---14)

Signature: _____ Date: _____

Print name: _____

Leadership at PBC

Leadership at Phoenix Bible Church is rooted in service and expressed in love to Jesus and His church. Elders and leaders are responsible to steward God's people, in the areas of care, direction, doctrine, and service. This takes place through various ministry environments and the primary responsibilities listed below.

Leadership's Covenant

By God's grace and through the power, help and guidance of the Holy Spirit, church leadership at PBC covenants the following:

1. To lovingly caring for you and seeking your growth in Christ (Heb. 13:17; 1 Thess. 5:12).
2. To provide teaching and counsel from the Scriptures (Gal. 6:6; 1 Tim. 5:17---18) and that this teaching will span the whole counsel of God's Word (Acts 20: 27---28).
3. To helping you in times of need as your needs are made known. (Acts 2:42---47, 4:32---35; James 2:14---17).
4. That your elders and deacons will meet the criteria assigned to them in the Scriptures (1 Tim. 3:1---13 & 5:17---22, Titus 1:5---9, 1 Peter 5:1---4).
5. To pray for you regularly, particularly when you are sick (James 5:14).
6. To exercise restorative church discipline with gentleness and love, when a member is in persistent, unrepentant sin (Matt. 18:15---20; 1 Cor. 5; Gal.6:1).
7. To seek God's will for our church community to the best of our ability as we study the Scriptures and follow the Spirit (Acts 20:28; 1 Peter 5:1---5).
8. To set an example and join you in fulfilling the duties of church member (1 Co. 11; Philip. 3:17; 1 Tim. 4:12).

Signature: _____ Date: _____

Print name: _____

Role: _____