

Church Membership



Coram Deo
baptist church

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The Reason for **Church Membership**



Introduction

At Coram Deo, the membership process is composed of the following six steps:

1. Be baptized by immersion.
2. Teaching about membership (and baptism if needed).
3. Hand in a written testimony of your conversion.
4. Sign the membership covenant.
5. Complete an elder interview.
6. Be voted in by the membership at a member meeting.

We believe formal church membership is important. “Formal membership” is when a person officially commits themselves to a church and that church officially commits itself to that person. It is not a matter of signing your life away (people leave churches for all sorts of good reasons), but it is a commitment to a particular local church for the time you are there. In the following pages, we will briefly give biblical, historical, and contemporary reasons for formal membership.

Biblical Reasons

God gives us the elements of committed membership in the Bible, but he doesn't provide us with a manual on how to enact it. God has left local churches to figure out the

details of how to put biblical principles and practices into action. Nevertheless, we see good reason for our process because of the following biblical points:

1. *The Nature of the Church and the New Covenant People*—The church is an assembly of converted saints, not conscripted soldiers. The word *ekklesia* speaks of a religious and political congregation which gathers for worship and discipline. It is the assembly of those who are in a covenant relationship with God through Christ. The new covenant people are distinguished by their personal knowledge of the God and obedience to God, who reconciled them and forgave their sins (Jeremiah 31:31-34). Therefore, the church's formal members ought to be those who truly know Christ and give good evidence of it.
2. *Added and Devoted*—Beginning at Pentecost, after someone was converted, they were baptized and *added to the church* (Acts 2:38, 41-42). This "addition" welcomed each believer into a life of whole-hearted *devotion* to church life. Acts 2:42-47 shows their *devotion* to the apostles' teaching, the fellowship, the breaking of bread, and the prayers, togetherness, generosity, and worship. Formal membership is how we add people to the church and encourage the devotion we see in the early church.
3. *Numbers and Lists*—The church knew the *number* of its members (Acts 1:15; 2:41, 47; 4:4). We also see a list being created for widows in the church who were being cared for financially (1 Tim 5:9). It is possible that the churches had *lists* of their members, or simply knew and recognized each one. Formal membership helps us keep and maintain the number of those in our body.
4. *Government*—The churches in the New Testament had a clear form of *government*, where elders (also called pastors or overseers) led, ruled, taught, and cared for the members, and deacons took care of physical needs. Elders were called to lead, and all church members were called to submit to this leadership (see Acts 20:28; Heb 13:7, 17; 1 Tim 5:17). Formal membership brings clarity to the government of the church.
5. *Church Discipline*—The church ensured the distinction of its members from the world through rigorous *church discipline*. There was a clear "in" and "out." The church dealt with sin and error decisively, even to the point of excommunicating people from the community of faith when their walk did not align with their talk (Matt 18:15-19; 1 Cor 5; 2 Cor 2:6). Church discipline is harder to perform without formal membership.
6. *Commands*—Believers are given many *commands* in Scripture that cannot be performed without whole-hearted commitment to the church. Commands to love one another, be united, to build up the body, and use our spiritual gifts (among many others) cannot be fulfilled apart from this kind of commitment. Moreover, becoming a member and having a membership covenant reminds us of these duties.
7. *Member Language*—The apostles viewed each believer as a "*member*" of the body of Christ which was inseparable and irreplaceable (1 Cor 12:12-26). We seek to treat each spiritual member of the body of Christ how the apostles treated them, and we do this through formal membership.
8. *Metaphors*—Other *metaphors* for the church speak to the idea of membership as well (e.g., a family, a flock of sheep, citizens of a kingdom). Are there members in your family with an undefined relationship? Are there any sheep that a shepherd can't identify? All of these metaphors reflect the necessity of strong commitment to a local church.

Historical Reasons

Our forefathers in the faith practiced church membership.¹ After biblical times, many early churches went through a rigorous teaching process with prospective church members called *catechesis*. They were taught (sometimes for months or even years!) and then baptized into church membership.

Early on in church history, infant baptism became a widespread practice (mid 3rd century). This meant the requirement for membership was reduced to family connection. As Christianity was adopted as the state religion in the time of Constantine, membership was further watered down—every citizen would come to be baptized with no real evidence of regeneration.

Augustine of Hippo argued from the Parable of the Weeds (Matt 13:24-30) that the church was a mixed community, a field where weeds and wheat (unbelievers and believers) should be allowed to grow together until the time of judgment. However, if we look at Jesus' explanation of the parable (Matt 13:36-43), the field represents the world, not the church (Matt 13:38). Nevertheless, Augustine's interpretation has been held in many churches to this day, giving prominence to the idea that the church is a "mixed" community. The Reformers in the 1500s held to infant baptism, Augustine's view of the church as a mixed community, and to the integration of church and state. State churches were the norm, where everyone was baptized into the church based on their regional location.

The Anabaptists and Baptists in the 1600s further "reformed" the church by reclaiming "the principle of regenerate church membership." They re-affirmed what we see in the New Testament: repentance and faith come before baptism into the membership of the church. They also exercised discipline to ensure the purity of the church.

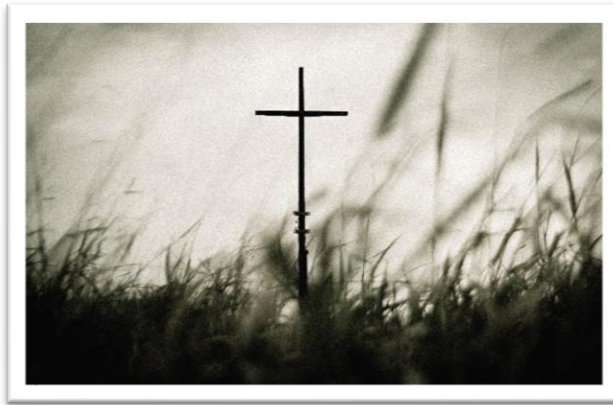
Contemporary Reasons

In our day and geographic location, formal membership is especially helpful. We live in a unique time in church history. As a result of a lack of teaching on membership and discipline, our uncanny freedom to worship wherever and whenever we want, and our individualistic and consumeristic culture, biblical church commitment is hard to find. People often pick their church based on personal preferences and comfort more than whether the church is truly following the Scriptures. Many people hop from church to church, showing a lack of love and commitment. Many churches do not have any kind of membership process.

Therefore, having a clearly defined membership is especially helpful in our day—it encourages the kind of commitment a Christian should have to the body of Christ.

¹The following points are taken from John Hammett's summary in *Baptist Foundations: Church Government for an Anti-Institutional Age*, eds. Mark Dever and Jonathan Leeman (Nashville: B&H, 2015), 172-174.

Some of Our Core Values



- 1. Biblical Truth (2 Timothy 3:16-17)**—We believe God’s Word is our only inerrant, inspired, infallible rule for faith and practice. Therefore, the reading, teaching, and preaching of the Word permeates our gatherings. Expository preaching (faithfully preaching a portion of the Bible) is our main source of receiving the Bible’s truth as a church.
- 2. High View of God (Isaiah 6:1-5)**—We believe that having a high, lofty view of God is of great importance. Scriptural truth presents us with a God who is incomprehensibly great, good, and glorious. When we see God as he is revealed in his Word, this has a transformative effect on our lives: it makes us strive for holiness as God is holy, it makes us strive for excellence in all we do, and it attracts us to private and corporate worship as God becomes our only attraction.
- 3. Christ-Centred (2 Corinthians 3:17-18)**—We believe Christ himself is our Prophet, Priest, and King, and our source of forgiving and transforming grace. When God saves us by his grace through faith in Christ as revealed in the gospel, the Holy Spirit begins to transform our lives through greater sights of the glory of Christ. We now strive to live by Christ, like Christ, and for Christ. We are no longer slaves to the world, the flesh, and the devil, but slaves to Christ and his righteousness.
- 4. Prayer (Hebrews 4:16)**—We believe that it is not only important to listen to God in his Word, but also to talk to God in prayer. Confident, bold, reverent, effective prayer is something the Spirit of God begins to produce in us when we come to know God as our Father through the Lord Jesus Christ. Moreover, prayer is something we cannot thrive without, individually or as a church. Prayer is not supplemental, it is fundamental.
- 5. Privileges and Duties of Church Membership (Acts 2:42-47)**—We believe being a part of God’s family, his covenant community, is a wonderful, beautiful thing. It comes with so many blessings, privileges, and joys. Yet it also comes with the demand of true devotion and commitment. It requires that we steward our gifts, time, and resources for the priorities of the kingdom of God (e.g., worship, discipleship, and mission).
- 6. Evangelism and Missions (Matthew 28:18-20)**—We believe our mission is to make disciples of all nations, baptize them, and teach them all of Christ’s commands. This happens through

the proclamation of the gospel. Therefore, each of us must individually live “on mission,” being a good witness for Christ by living out our faith and praying for gospel opportunities and the boldness to take them. As a whole congregation, we also need to prioritize this aspect of the church’s purpose.

7. **Intentional Discipleship (2 Timothy 2:2)**—We believe intentional discipleship is important. Through our larger and smaller gatherings and personal relationships in the church, we intend to foster close community, accountability, and growth in the grace and knowledge of our Lord Jesus Christ.
8. **Biblical View of Family (Ephesians 5:22-6:4)**—We believe that the biological family is a God-given institution from the beginning of creation. One man and one woman covenant together in marriage and are blessed as God gives them children. Our ministry is designed to help and strengthen the family, not undercut it. We want to create an environment where husbands take their responsibility of loving leadership seriously, wives learn biblical submission, and parents raise their children in the discipline and instruction of the Lord.

Church Life

at Coram Deo Baptist



Our vision and purpose at Coram Deo can be summarized in three phrases:

1. **Exalting God**—We desire to exalt God and praise him with whatever we do. He is the Greatest and most Blessed of all Beings, and so deserves the first place in our hearts and lives. Our worship gatherings are times of exalting the Triune God, praising him for who he is and what he has done, and learning from his holy Word, which is our supreme authority.
2. **Edifying Believers**—The church is a body made up of many members who are called to edify (build up) one another in love. Speaking the truth in love, teaching and admonishing each other in wisdom, using our gifts and graces, we seek to have a culture of discipleship to maturity and unity into the image of Christ.
3. **Evangelizing the Lost**—The church’s great commission drives us to live according to the gospel and share the gospel with all the opportunities we have in our unique spheres, and also to help bring the gospel to lands beyond us, where Christ has not been named.

As we go, we strive to be people who are ready for and devoted to good works; salt and light in this world lost in sin and darkness.

As we seek that main vision, there are many practical components we participate in.

1. **Gathering.** Our worship gatherings are very important to our life as a church. Every member commits to regular attendance at Sunday (Lord's Day) worship. These are times of exalting God and edifying one another, and they are transformative. Gathering extends past Sunday, as we meet in other groups (formal and informal), build friendships, and show hospitality to one another to encourage one another throughout the week.
2. **Growth.** A living Christian is a growing Christian. We aim to be individually and corporately growing to maturity in Christ. Individually and as families, we maintain habits of prayer and Bible study, that are further supplemented by gathered church life. We also love each other too much to let each other wander in unrepentant sin; so, we are committed to the hard task of exhorting and rebuking with love (not gossiping or browbeating), and enacting church discipline where necessary.
3. **Grace.** As God has saved us by grace, we seek to show grace to one another and the world around us, full of the fruit of the Holy Spirit, displaying love and unity. When one fails and sins, we restore each other in gentleness. We forgive and forbear as the Lord has shown us.
4. **Gifts.** As all Christians are gifted by the Holy Spirit in unique ways for the edification of the body, we all seek to be serving in some capacity, using our time and talents for the glory of God and the good of others. There are many ways to serve, some more public and some behind the scenes. We also are always on the lookout for those whom God has gifted to be officers in the church; qualified men who can serve in an official capacity as elders or deacons.
5. **Generosity.** As those who have received the generosity of Christ, we seek to be generous with our resources as well, helping those in need with works of benevolence, maintaining the ministers and ministries of the church through regular giving, and stewarding our finances to the glory of God.
6. **Going.** As Christ has sent us into the world with a mission, we do not want to be slack in it. We must all take the commission of Christ seriously, living on mission daily, and helping to support works of church planting, missions, and evangelism.

Coram Deo Baptist's

Statement of Faith



Introduction

Our statement of faith is The Abstract of Principles, which is recognized as one of the first doctrinal statements of faith of the Southern Baptist Convention (the biggest Baptist denomination in the world). It was written in 1858 by Dr. Basil Manly, Jr., one of the original professors of the Southern Baptist Theological Seminary. It was, in effect, a smaller summary of the larger Second London Baptist Confession of 1689. At Coram Deo Baptist Church, we align ourselves substantially with these historic Baptist statements.

It is important to have a statement of faith. This guards us against departure from “the faith that was once for all delivered to the saints” (Jude 3) and seeks to clarify the distinctive beliefs widely held by our members and elders. While a perfect understanding and the ability to adequately articulate these beliefs are not required for members, we do require full agreement on the primary doctrine expressed in the Abstract, and we require that all members comply with the teaching and practice of the elders in accordance with the Abstract, sweetly submitting in unity and love. We invite any questions or concerns you may have about this document and the doctrines it expresses.

The Abstract of Principles (1858)

I. The Scriptures

The Scriptures of the Old and New Testaments were given by inspiration of God, and are the only sufficient, certain and authoritative rule of all saving knowledge, faith and obedience.

II. God

There is but one God, the Maker, Preserver and Ruler of all things, having in and of Himself, all perfections, and being infinite in them all; and to Him all creatures owe the highest love, reverence and obedience.

III. The Trinity

God is revealed to us as Father, Son and Holy Spirit each with distinct personal attributes, but without division of nature, essence or being.

IV. Providence

God from eternity, decrees or permits all things that come to pass, and perpetually upholds, directs and governs all creatures and all events; yet so as not in any wise to be the author or approver of sin nor to destroy the free will and responsibility of intelligent creatures.

V. Election

Election is God's eternal choice of some persons unto everlasting life-not because of foreseen merit in them, but of His mere mercy in Christ-in consequence of which choice they are called, justified and glorified.

VI. The Fall of Man

God originally created Man in His own image, and free from sin; but, through the temptation of Satan, he transgressed the command of God, and fell from his original holiness and righteousness; whereby his posterity inherit a nature corrupt and wholly opposed to God and His law, are under condemnation, and as soon as they are capable of moral action, become actual transgressors.

VII. The Mediator

Jesus Christ, the only begotten Son of God, is the divinely appointed mediator between God and man. Having taken upon Himself human nature, yet without sin, He perfectly fulfilled the law; suffered and died upon the cross for the salvation of sinners. He was buried, and rose again the third day, and ascended to His Father, at whose right hand He ever liveth to make intercession for His people. He is the only Mediator, the Prophet, Priest and King of the Church, and Sovereign of the Universe.

VIII. Regeneration

Regeneration is a change of heart, wrought by the Holy Spirit, who quickeneth the dead in trespasses and sins enlightening their minds spiritually and savingly to understand the Word of

God, and renewing their whole nature, so that they love and practice holiness. It is a work of God's free and special grace alone.

IX. Repentance

Repentance is an evangelical grace, wherein a person being by the Holy Spirit, made sensible of the manifold evil of his sin, humbleth himself for it, with godly sorrow, detestation of it, and self-abhorrence, with a purpose and endeavor to walk before God so as to please Him in all things.

X. Faith

Saving faith is the belief, on God's authority, of whatsoever is revealed in His Word concerning Christ; accepting and resting upon Him alone for justification and eternal life. It is wrought in the heart by the Holy Spirit, and is accompanied by all other saving graces, and leads to a life of holiness.

XI. Justification

Justification is God's gracious and full acquittal of sinners, who believe in Christ, from all sin, through the satisfaction that Christ has made; not for anything wrought in them or done by them; but on account of the obedience and satisfaction of Christ, they receiving and resting on Him and His righteousness by faith.

XII. Sanctification

Those who have been regenerated are also sanctified by God's word and Spirit dwelling in them. This sanctification is progressive through the supply of Divine strength, which all saints seek to obtain, pressing after a heavenly life in cordial obedience to all Christ's commands.

XIII. Perseverance of the Saints

Those whom God hath accepted in the Beloved, and sanctified by His Spirit, will never totally nor finally fall away from the state of grace, but shall certainly persevere to the end; and though they may fall through neglect and temptation, into sin, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the Church, and temporal judgments on themselves, yet they shall be renewed again unto repentance, and be kept by the power of God through faith unto salvation.

XIV. The Church

The Lord Jesus is the head of the Church, which is composed of all His true disciples, and in Him is invested supremely all power for its government. According to His commandment, Christians are to associate themselves into particular societies or churches; and to each of these churches He hath given needful authority for administering that order, discipline and worship which He hath appointed. The regular officers of a Church are Bishops or Elders, and Deacons.

XV. Baptism

Baptism is an ordinance of the Lord Jesus, obligatory upon every believer, wherein he is immersed in water in the name of the Father, and of the Son, and of the Holy Spirit, as a sign of

his fellowship with the death and resurrection of Christ, of remission of sins, and of giving himself up to God, to live and walk in newness of life. It is prerequisite to church fellowship, and to participation in the Lord's Supper.

XVI. The Lord's Supper

The Lord's Supper is an ordinance of Jesus Christ, to be administered with the elements of bread and wine, and to be observed by His churches till the end of the world. It is in no sense a sacrifice, but is designed to commemorate His death, to confirm the faith and other graces of Christians, and to be a bond, pledge and renewal of their communion with Him, and of their church fellowship.

XVII. The Lord's Day

The Lord's Day is a Christian institution for regular observance, and should be employed in exercises of worship and spiritual devotion, both public and private, resting from worldly employments and amusements, works of necessity and mercy only excepted.

XVIII. Liberty of Conscience

God alone is Lord of the conscience; and He hath left it free from the doctrines and commandments of men, which are in anything contrary to His word, or not contained in it. Civil magistrates being ordained of God, subjection in all lawful things commanded by them ought to be yielded by us in the Lord, not only for wrath, but also for conscience sake.

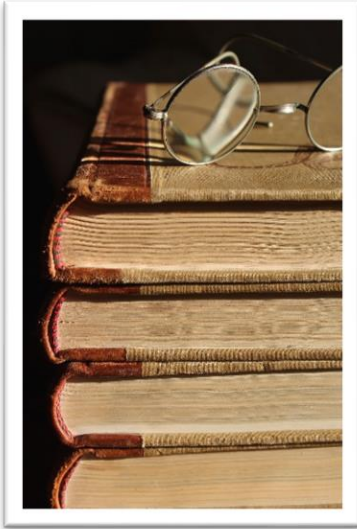
XIX. The Resurrection

The bodies of men after death return to dust, but their spirits return immediately to God—the righteous to rest with Him; the wicked, to be reserved under darkness to the judgment. At the last day, the bodies of all the dead, both just and unjust, will be raised.

XX. The Judgment

God hath appointed a day, wherein He will judge the world by Jesus Christ, when every one shall receive according to his deeds; the wicked shall go into everlasting punishment; the righteous, into everlasting life.

Creeds, Confessions, and Statements



Early Church Creeds

1. *The Apostles' Creed* (3rd-4th century A. D.). This document was not actually written by the New Testament apostles, but it was a widely accepted statement of apostolic doctrine in the centuries after the apostles. It is recognized as one of the "ecumenical creeds" of the early church.

2. *The Nicene Creed* (A. D. 325, 381). Also one of the ecumenical creeds, it was written to clarify the divinity of Jesus Christ against the Arian heresy.

3. *The Athanasian Creed* (4th-5th century A. D.). The last of the three ecumenical creeds, the Athanasian creed gives a more comprehensive statement on the doctrine of the Trinity. Some traditions say that Athanasius (a firm defender of the doctrine) wrote it, but this is discredited by scholars.

4. *The Chalcedonian Creed* (A. D. 451). The Chalcedonian

Creed focuses on Christology (the doctrine of Christ). It affirms that Christ is fully man and fully God, with carefully crafted statements that deny a number of heresies.

Baptist Confessions/Statements of Faith

1. *The First London Baptist Confession* (1st ed. 1644, 2nd edition, 1646). Written by several early particular (reformed) Baptist churches in London.
2. *The Second London Baptist Confession* (written 1677, published 1689). A more extensive reformed Baptist confession that follows the Presbyterian Westminster Confession of Faith (1643-1646) on the fundamentals but differs in Baptist distinctives.

Contemporary Statements

1. *The Gospel of Jesus Christ: An Evangelical Celebration* (1999). This statement clearly and thoroughly defines the gospel message, which unites evangelicals across denominational and traditional lines.
2. *The Chicago Statement on Biblical Inerrancy* (1978). This statement was formed to clarify an orthodox understanding of Scripture.
3. *The Danvers Statement* (1988). The Danvers Statement outlines a complementarian understanding of gender and gender roles.
4. *The Nashville Statement* (2017). This statement outlines God's expectations for sexuality and gender.

Coram Deo's

Membership Covenant



Introduction

The Coram Deo Baptist Church membership covenant is birthed out of our love for the church body and its individual members whom we hope will experience the fullness of joy which is found in Christ as they join the body. The primary purpose of this covenant is to serve as a teaching document with three functions:

1. To clarify the biblical obligations and expectations for the elders of Coram Deo Baptist Church and the individual members.
2. To establish the teaching and doctrinal parameters of Coram Deo Baptist Church.
3. To serve as a tool for reflection and growth toward holiness.

Contents:

1. **The Church**
2. **Covenant: Essence and Role**
3. **Coram Deo Baptist Church Statement of Faith**
4. **Biblical Obligations of Coram Deo Baptist Church Elders to the Church Body**
5. **Biblical Obligations of the Members to the Church Body**

1. The Church

The church exists to display the glory of God in the world through the preaching of the gospel to all peoples. The church is both universal (i.e. all believers of all times and places) and local (i.e. a particular group of believers in a locale). The New Testament is filled with beautiful metaphors of what the church is:

- the household of God (Ephesians 2:19)

- the bride of Christ (Revelation 21:2)
- the body of Christ (1 Corinthians 12:12-31)

The church is an assembly of believers covenanted together for corporate worship, prayer, and proclamation to the end that we grow into maturing disciples of Jesus Christ, conformed to his image, walking in the power of the Holy Spirit unto holiness and good works.

2. Covenant: Essence and Role

A covenant is generally defined as “a written agreement or promise usually under seal between two or more parties especially for the performance of some action” (Merriam- Webster’s Collegiate Dictionary). There are biblical covenants throughout the Old and New Testament. God establishes relationships with his people through covenants. In some covenants, one party binds themselves to fulfill the obligations of both sides of the covenant. In others, the parties are reciprocally bound to the obligations. A church covenant calls both parties the church body as a whole, including the leaders, and the individual members of the church to faithfulness. If at any time an individual member feels as though the corporate body is not remaining faithful to the requirements of the covenant, it is the responsibility of the individual member to lovingly and humbly express concerns to the Elders. If the Elders are unwilling to change and pursue covenant faithfulness, then the member is freed from his or her membership obligations and encouraged to seek membership elsewhere given the church’s disobedience. In addition, certain circumstances may provide sufficient and righteous grounds to transfer membership elsewhere.

3. Coram Deo Baptist Church Statement of Faith

The beliefs that represent the church are found in its statement of faith the *Abstract of Principles*. While a full understanding and the ability to adequately articulate these beliefs are not required, we do require full agreement on the primary doctrine expressed in the Abstract, and we require that all members comply with the teaching and practice of the elders in accordance with the Abstract, sweetly submitting in unity and love.

4. Biblical Obligations of Coram Deo Baptist Church Elders to the Church Body

As shepherds, elders, and overseers of a local church, Elders are entrusted with protecting, leading, equipping and caring for the local church and the individual members. ***The Elders covenant...***

- to appoint Elders and deacons (including staff members who serve in these offices) according to the criteria assigned to them in the Scripture (1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-4)
- to prayerfully seek God’s will for our church community and steward her resources to the best of our ability based on our study of the Scriptures and following the Holy Spirit (Acts 20:28; 1 Peter 5:1-4)
- to care for the church and seek her growth in grace, truth and love (Matthew 28:16-20; Ephesians 4:15-16; Colossians 1:28; James 5:14)

- to provide teaching and counsel from the whole of Scripture (Acts 20:27-28; 1 Timothy 4:16; 2 Timothy 5:14)
- to equip the members of the church for the work of the ministry (Ephesians 4:11-16)
- to be on guard against false teachers and teachings (Matthew 7:15; Acts 20:28-31; 1 Timothy 1:3-7; 1 John 4:1)
- to lovingly exercise discipline when necessary, for the glory of God, the good of the one disciplined and the health of the church as a whole (Matthew 18-15-20; 1 Corinthians 5; Galatians 6:1; James 5:19-20)
- to set an example and join members in fulfilling the obligations of church membership stated below (Philippians 3:17; 1 Timothy 4:12; Titus 2:7-8; 1 Peter 5:3)

5. Biblical Obligations of the Members to the Church Body

As those who have experienced the grace of a life changed by the gospel of Jesus Christ, I covenant...

- to submit to the authority of the Scriptures as the final arbiter on all issues (2 Timothy 3:14-17; 2 Peter 1:19-21).
- to pursue the Lord Jesus Christ through regular Bible reading, prayer, fellowship and practice of spiritual disciplines (Ephesians 5:1-21; 1 Thessalonians 5:12-22).
- to follow the command and example of Jesus by participating in the ordinances prescribed to his church:
 - by being baptized after my conversion
 - by regularly remembering and celebrating the person and work of Christ through the Lord's supper
- to regularly participate in the life of Coram Deo Baptist Church by attending weekly gatherings, and living on mission in my family, community, and job (Acts 2:42-47; Hebrews 10:23-25; Titus 3:14)
- to steward the resources God has given me, including time, talents, spiritual gifts and finances. This includes regular financial giving, service and participation in community that is sacrificial, cheerful and voluntary (Matthew 25:14-30; Romans 12:1-2; 2 Corinthians 8-9; 1 Peter 4:10-11)
- by God's grace through the power of the Holy Spirit, to walk in holiness in all areas of life as an act of worship to Jesus Christ. Believers should strive to put certain attitudes and actions to death while stirring and stimulating love and good deeds through the Spirit.
- I will practice complete chastity unless married and, if married, complete fidelity within heterosexual and monogamous marriage. I will pursue purity and abstain from sexually immoral practices such as adultery, premarital sex and pornography and avoid situations that would be particularly tempting in this regard. (Romans 13:11-14; 1 Corinthians 6:15-20; 10:8; Ephesians 5:3; 1 Thessalonians 4:1-8; Hebrews 13:4).
- I will seek to preserve the gift of marriage and agree to walk through the steps of marriage reconciliation at Coram Deo Baptist Church before pursuing divorce from my spouse (Matthew 19:1-12; 1 Corinthians 7:10-11)

- I will refrain from illegal drug use, drunkenness, gossip, and other sinful behavior as the Bible dictates (Romans 1:28-32; 13:13; Galatians 5:19-21; Ephesians 5:18; James 3:2-18)
- to refrain from such activities that the Scriptures would deem foolish (Romans 14:14-23)
- to take seriously the responsibility of Christian freedom, especially actions or situations that could present stumbling block to another (1 Corinthians 8:1-13)
- to submit to the discipline of God through His Holy Spirit by:
 - following the biblical procedures for church discipline where sin is evident in another - the hope of such discipline being repentance and restoration.
 - receiving righteous and loving discipline when approached biblically by fellow believers (Psalm 141:5; Matthew 18:15-20; 1 Corinthians 5:9-13; Hebrews 12:5-11).
- to do the following when I sin: confess my sin to God and to fellow believers, repent and seek help to put my sin to death (Romans 8:13; Colossians 3:5; James 5:16; 1 John 1:6-10)
- to submit to the Elders and other appointed leaders of the church and diligently strive for unity and peace within the church (Ephesians 4:1-3; Hebrews 13:17; 1 Peter 5:5).
- to do the following should I leave the church for righteous reasons: notify the appropriate staff member and seek another church with which I can carry out my biblical responsibilities as a believer.

I understand, agree, and covenant with Coram Deo Baptist Church.

X
