



SHEPHERD'S
Community Church
RELATIONAL COMMITMENTS

INTRODUCTION

The following Relational Commitments are designed to help the members of SCC relate to one another in a way that honors God and promotes authentic relationships. These Commitments cover important relational issues, such as peacemaking and reconciliation, marriage and divorce, protecting children from abuse, counseling and confidentiality, mutual accountability, and pastoral commitments to the members of SCC.

These Commitments are intended to help protect and preserve our community of faith. By community, we mean a group of people who have voluntarily joined together as members of one local church to encourage and support one another while we glorify God together as we enjoy and spread the riches of His grace in Jesus Christ.¹

We know that true community is not easy to achieve and sustain. Each of us brings our own expectations and agendas into the church. This diversity usually leads to rich discussions and creative ministries, but sometimes it can lead to conflict. As James 4:1–2 warns, *“What causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you? You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel. You do not have, because you do not ask.”*

That certainly describes our warring passions! At times, no matter how hard we try to build and preserve a close community of faith, our desires and expectations still clash. That’s where these Commitments come in. They aim to pull together key principles from God’s Word and serve as our relational guidelines. These Commitments are designed to accomplish several important purposes:

- They remind us of our mutual commitment to work together to pursue unity, maintain friendships, preserve marriages, and build relationships that reflect the love of Christ.
- They help to prevent surprises, disappointed expectations, confusion, and conflict by describing how we expect to relate to one another within the church.
- They provide a clear track for us to run on when conflict threatens to divide us, and they remind us how to move quickly toward reconciliation.
- They establish guidelines for how our leaders will counsel others, guard confidential information, and protect our children from abuse.
- They define and limit the spiritual authority of church leaders and thereby pursue the fair treatment of all members.²

¹ Unless indicated otherwise, the words “we” and “us” refer to both the members and leaders of SCC.

² When we use the term “leader” in these Commitments, we are referring to the pastors/elders of our church.

- Finally, they reduce our church’s exposure to legal liability by clearly describing our relational practices and by giving all who attend our church the opportunity to be informed of and give their consent to these biblical practices.³

As you read our Relational Commitments, we encourage you to study the Bible passages that are cited next to particular provisions. We want you to be confident that these Commitments are based solidly on the Word of God. If your study does not answer all of your questions and concerns, please do not hesitate to approach our leaders, who will be happy to talk with you about these principles.⁴

We encourage you to expressly embrace these Commitments and formally join our church by going through our membership class, acknowledging your faith in Christ, and signing the Church Covenant. If you are not yet prepared to become a member, you and your family are welcome to attend SCC and participate in its ministries while you continue to consider the wisdom and biblical faithfulness of what membership here involves. We do take membership seriously.⁵ If you, with a clear, biblically informed conscience, cannot be a member at SCC, we hope in due time you will be a committed member at another Bible-believing church where you can thrive in the fullness of all that membership means.

If you choose to continue attending SCC regularly without formally joining the church, we will assume that you have consented to these Commitments, and you will be expected to relate with the members of SCC accordingly.

Shepherd’s Community Church Pastors
Adopted 2014

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³ See www.Peacemaker.net/risk_management for information on how these Commitments can help to prevent conflict and reduce exposure to legal liability in our church.

⁴ Embracing these Relational Commitments does not imply that you affirm each and every explanatory comment, biblical interpretation, or resource mentioned in this document, but rather that you agree to support and follow the specific action steps set forth in sections entitled “Commitment to ...” If your conscience prevents you from affirming a particular concept or commitment in this document, you may request a special waiver of that provision.

⁵ See the next page for an illustration of the value of Relational Commitments as applied to church membership.

A TALE OF TWO FAMILIES

Two boys, John and Luke, lost their mother at a young age. When they were in their teens, their father was reported to have died when his plane crashed into the ocean. The boys had no other relatives, so two neighboring families took them in.

The Friendly family did all they could to make John feel welcome in their home. They gave him his own bedroom, provided his meals, and encouraged him to join in family activities. Not wanting him to feel any pressure, they did not explain to him any of the family rules. Instead they hoped that he would notice how their other children behaved and decide on his own to act the same way.

Not knowing exactly what was expected of him, John frequently disappointed the family by violating unspoken rules. Feeling judged and unconnected to the family, he became increasingly independent. He came and went at any hour, played loud music, and spent long hours in his room with a variety of girls. When Mr. Friendly finally tried to talk with him about his behavior, John said, "I'm not your son, so you have no right to tell me how to live my life. I like having a bedroom and meals whenever I decide to be here, but I'll still do whatever seems right to me."

Tensions continued to build, and finally Mr. Friendly asked John to leave. Fortunately for John, there was another Friendly family in town, and they were happy to take him in. But there the cycle started all over again.

John's brother had an entirely different experience. Luke was taken in by the Loving family. They wanted him to feel welcome, so they gave him a room, provided meals, and encouraged him to join in family activities. But they also wanted to avoid misunderstandings and conflict. So shortly after Luke arrived, Mr. Loving explained the family rules to Luke, so he would know how to get along with the rest of the family. He said, "Even though you are not my son, I will be glad to look out for you the best I can. But as long as you are in my home, I also will expect you to behave as my other children do."

Like any normal teenager, Luke sometimes broke the rules. When he did, Mr. Loving sat down with him, pointed out what he'd done wrong, and held him accountable to the same standards he had established for his other children. Luke sometimes resented this discipline, but he eventually realized it was always done in love, and it kept him out of a lot of trouble.

After a few months, Mr. Loving approached Luke and said, "Since you are living here like part of the family, we would like to make it official. If you feel this is where you'd like to stay, we'd like to adopt you and make you our son."

Luke gladly accepted and formally committed himself to the family. In doing so, he changed from being an orphan who merely resided in the home to being a son who willingly accepted and enjoyed all of the same responsibilities and privileges of his new brothers and sisters.

Suppose that John and Luke's father is rescued from an island two years later. When he is reunited with his sons and hears what has happened to them, which family will he thank the most? The Friendly family, who were kind enough to give John a place to hang out, but could not bring themselves to give him any boundaries? Or the Loving family, who welcomed Luke in, held him accountable to the same rules as the rest of the family, and invited him to be a son?

The answer is obvious. And there is a real Father who one day will evaluate the way we care for the people who come into our church family. Therefore, we are glad to welcome people and give them a place to worship, grow and serve. But being “friendly” is not good enough. We want to be loving, as God defines loving (Heb. 12:5-6; 10:24). Therefore, we will encourage and expect everyone who attends our church to live out the biblical principles that are summarized in these Relational Commitments.

And when people have lived like part of our family for a while, we will encourage them to “make it official.” Living like an orphan, with its illusion of independence and self-determination, may seem appealing to some. But it cannot compare to the security, privileges, and sense of belonging that come from joining a biblical church and living as truly committed brothers and sisters in the family of God.

COMMITMENT TO PEACEMAKING AND RECONCILIATION

Blessed are the peacemakers, for they shall be called sons of God (Matt. 5:9).

Our church desires to build a “culture of peace” that reflects God’s peace and the power of the gospel of Christ in our lives. As we stand in the light of the cross, we realize that bitterness, unforgiveness, and broken relationships are not appropriate for the people whom God has reconciled to Himself through the sacrifice of His only Son (John 13:34-35; Eph. 4:29-32; Col. 3:12-14).

Therefore, out of love for Christ and in reliance on the transforming power of the Holy Spirit, we are committed to resolving our differences according to the following principles of peacemaking and reconciliation:

Personal Peacemaking

- Whenever we are faced with conflict, our primary goal will be to glorify God with our thoughts, words, and actions (1 Cor. 10:31).
- We will try to get the “logs” out of our own eyes before focusing on what others may have done wrong (Matt. 7:3-5).
- We will seek to overlook minor offenses (Prov. 19:11).
- We will seek to refrain from all gossip, backbiting, and slander (Eph. 4:29-32). If we have a problem with others, we intend to talk to them, not about them.
- We will endeavor to make charitable judgments toward one another by believing the best about each other until we have facts that prove otherwise (1 Cor. 13:7).⁶
- If an offense is too serious to overlook, or if we think someone may have something against us, we will seek reconciliation without delay (Matt. 5:23-24; 18:15).
- When we offer a word of correction to others, we will do so graciously and gently, with the goal of serving and restoring them, rather than beating them down (Prov. 12:18; Eph. 4:29; Gal. 6:1).
- When someone tries to correct us, we will ask God to help us resist prideful defensiveness and to welcome correction with humility (Ps. 141:5; Prov. 15:32).
- As we seek to resolve differences with others, we will look out for their concerns and interests as well as our own (Phil. 2:3-4).
- When others repent, we will ask God to give us grace to forgive them freely and fully as He has forgiven us so that we might glorify His reconciling grace (Eph. 4:32).

⁶ See www.Peacemaker.net/charitable_judgments for more information.

Assisted Peacemaking

- When two or more of us cannot resolve a conflict privately—whether it’s personal or has church, business, or even legal implications—we will obey God’s command to be “eager to maintain the unity of the Spirit in the bond of peace” (Eph. 4:3) by looking to our church for assistance and cooperating with our leaders or wise people they recommend to resolve the matter through biblical mediation or arbitration (Matt. 18:16; 1 Cor. 6:1-8).⁷
- If we have a conflict with a person who attends another church, we will make every effort to resolve the matter in a biblically faithful manner.
- If a person coming to our church has an unresolved conflict with someone in his former church, we will assist him in seeking to be reconciled to the other person before joining our church (Matt. 5:23-24; Rom. 12:18).
- When a conflict involves matters of doctrine or church discipline, we will submit to the procedures set forth in our *Commitment to Accountability and Church Discipline*.
- If we have a dispute with or within our church as a corporate body and cannot resolve it internally through the steps given above, we will make every effort to resolve our differences through biblical mediation or arbitration before we resort to other processes.⁸

Above all, we pray that our ministry of peacemaking will be a means to glorify God together as we enjoy and spread the riches of his grace in Jesus Christ.⁹

⁷ See www.Peacemaker.net/slippery_slope for information on biblical mediation and arbitration.

⁸ Nothing in this section (Commitment to Peacemaking and Reconciliation) requires individuals to relinquish any legal rights. It simply affirms that each of us is committed to obeying God’s teaching in passages like Matthew 18:16, Ephesians 4:1-3, Rom. 12:18, and 1 Corinthians 6:1-8 and will make every biblically appropriate effort to resolve our differences within the body of Christ before resorting to any other processes, including civil litigation.

⁹ Mission Statement, Shepherd’s Community Church, Lafayette, CO

COMMITMENT TO PRESERVING MARRIAGES

They are no longer two but one flesh. What therefore God has joined together, let not man separate (Matt. 19:6).

God designed marriage to reflect the beauty and permanence of Christ's loving relationship with His bride, the church (Eph. 5:22-33; Rev. 19:7). Therefore, He established marriage to be a life-long, exclusive relationship between one man and one woman (Matt. 19:4-6). God also designed it to provide mutual companionship through life's joys and difficulties, to create stability for raising and nurturing children, and to give strength and cohesiveness to society in general.

In our society, marriages fail under a wide range of circumstances. Many people have gone through a divorce before having a relationship with Christ and have found repentance and forgiveness in coming to Christ and sought reconciliation where possible. Others have experienced divorce through no desire or decision of their own. Still others, even after professing faith in Christ, may have divorced because of their own wrongful choices, but have since repented and received the forgiveness offered through our Lord Jesus and sought reconciliation where possible. Whatever the circumstances, we welcome everyone to Shepherd's Community Church – single, married, and divorced.

Because our church recognizes both the divine origin of marriage and the devastating effects of divorce, we are deeply committed to preserving marriages and preventing divorce. We require and provide serious premarital counseling to help couples enter into marriage advisedly, and be well-prepared for its many challenges.

We also encourage couples to nurture their marriages by participating in our small group (Soul Care) ministry where they can grow together in their love for God and for one another (Heb. 10:24-25). As relationships deepen within these groups, we expect husbands to spur each other on in loving and cherishing their wives, and wives to encourage one another in respecting and loving their husbands (Eph. 5:33).

Our leaders are committed to helping individuals and couples receive biblical counsel and support when they face marital difficulties. We will discourage couples from using divorce as a way to run away from issues that instead can be resolved through Spirit-guided counseling, repentance, forgiveness, and ongoing discipleship.

We recognize, however, that there are times when God permits a believer to seek a divorce without sinning against God or a spouse. We believe divorce is permissible when the other spouse has been sexually involved with a person outside the marriage (Matt. 5:31-32), or when an unbelieving spouse abandons a marriage (1 Cor. 7:12-16).

Even though divorce is permissible in these situations, it is not required. God patiently bears with our sins, repeatedly calls us to repentance, and freely forgives us when we turn back to him (Ps. 103:8-12; Isa. 55:7). When divorce becomes an option, an offended spouse can imitate God's love by offering a straying spouse these same evidences of grace (Eph. 5:1-2). This may involve patiently bearing neglect or lovingly confronting serious sin (Col. 3:12-14; Gal. 6:1). In some situations, love may require asking the church to initiate formal discipline to rescue a spouse and a marriage from the devastating effects of unrepentant sin (Matt. 18:12-20).

Just as church leaders are involved in beginning a marriage, they should be involved when it ends. Therefore, when someone is considering divorce, he or she is expected to bring the situation to our leaders and cooperate with them as they determine whether grounds exist, promote repentance and reconciliation, and exhaust redemptive discipline, if appropriate.

Separated spouses who have filed for divorce should consider themselves married until the day a civil court issues a divorce decree. Thus they should refrain from dating or any other activity that is inconsistent with being married.

We are always interested in helping divorced people restore their previous marriage if that is possible and appropriate. We will support a decision to pursue a second marriage to a different person only when we have determined that it is biblically valid and that every reasonable effort has been made to seek and grant forgiveness of the sins that contributed to a previous divorce.

We rejoice that divorce never diminishes God's free offer of love, grace and forgiveness. He cherishes and loves every person who has been unwillingly divorced, as does our church. God graciously extends this same love to those who have wrongly left their marriages. That love moves him (and us) to call them to repentance, to encourage and aid reconciliation when possible, and to gladly restore those who have done all they can to rebuild broken relationships.

COMMITMENT TO PROTECTING OUR CHILDREN

The prudent sees danger and hides himself (Prov. 27:12).

Children are a blessing from God, and He calls the church to support parents in their responsibility to train children in the discipline and instruction of the Lord. Therefore, the church should be a place of safety and blessing for children, where they can grow, play, form friendships, and learn to experience and share the love of Christ.

Since sin affects every person and organization in the world, it is possible that children could be harmed even during church activities. We cannot guarantee that such things will never happen at SCC, but we are committed to taking reasonable precautions to protect our children and youth from foreseeable harm. Please see our *Child Protection Policy* for a detailed outline of how we will do this.

If a child or youth is harmed in our church, we will take immediate steps to inform the parents, to accept responsibility for our role in the situation, and to hold offending workers fully responsible for their actions, while also pursuing their spiritual well being through confrontation, counseling, and personal care.

COMMITMENT TO BIBLICAL COUNSELING AND CONFIDENTIALITY

I myself am satisfied about you, my brothers, that you yourselves are full of goodness, filled with all knowledge and able to instruct one another (Rom. 15:14).

Our goal in providing biblical counseling is that we may “present everyone mature in Christ” (Col.1:28). We believe that the Bible is God-inspired guidance, instruction, and power for faith and life (2 Tim. 3:16-17). Therefore, our counseling relies on biblical teachings and principles applied with “all wisdom” through the Holy Spirit to each situation we counsel. We are committed to asking the question, “What does Scripture say regarding this matter?” and to counseling in the light of the response to this question.

We believe that Christ has equipped His body, the church, to provide wisdom, knowledge, and instruction to one another (Rom.15:14) in order for each member to live a godly and holy life, pleasing God in all ways. Christ has also equipped His church with spiritually mature leaders who are able to shepherd, lead, teach, and counsel others (Heb. 5:11-14) in the church. Though the educational and experiential background of each leader who counsels at SCC is unique, the essential training and practice for all leaders who counsel at SCC centers around their ability to apply Scripture to the situation they are counseling. For this reason, those who counsel for SCC do not present themselves as psychotherapists nor mental health professionals but as biblical counselors.

In order to avoid misunderstandings regarding the role of leaders in the church that provide “spiritual counsel,” the following clarifications should be kept in mind.

1. Leaders who provide spiritual counsel may also be trained in other areas of life that are outside of the realm of providing spiritual counsel. Thus, if a doctor provides “spiritual counsel” through the church, we understand that this is separate from his providing “medical counsel” at his clinic.
2. God calls the leaders in His church to set an example “in speech, in conduct, in love, in faith, in purity” (1 Tim. 4:12). If any leader should not live up to this standard in any counseling situation, the counselee should report to the pastors any conduct that fails to meet this standard.
3. Confidentiality is an important factor in establishing a relationship to receive spiritual counsel. The leader providing spiritual counsel will keep confidentiality except in the following situations:
 - When the person who disclosed the information, or any other person, is in imminent danger of serious harm unless others intervene (Prov. 24:11-12)
 - When a person refuses to repent of sin and it becomes necessary to promote repentance through accountability and redemptive church discipline (Matt. 18:15-20)
 - When leaders are required by law to report suspected abuse (Rom. 13:1).
 - When the situation warrants additional pastoral feedback from SCC’s pastors. In such cases, the pastors will keep confidentiality as well.

Providing spiritual counsel requires a relationship between the leader and the counselee. Occasionally there may arise a misunderstanding between the counselor and the counselee. We will seek to handle these misunderstandings in a biblical way. This includes being willing to submit to legally binding arbitration, rather than filing a lawsuit, and also not attempting to require a “spiritual counselor” to appear in court or to provide his notes.

Our desire is to provide wise, spiritual, godly counsel to each person in our church. By sharing these guidelines, we hope the biblical counseling offered at SCC will help many become “mature in Christ.”

COMMITMENT TO ACCOUNTABILITY AND CHURCH DISCIPLINE

Let us consider how to stir up one another to love and good works (Heb. 10:24)

Like all of our Relational Commitments, the principles and practices described below apply to all Covenant Members of Shepherd's Community Church.

A. Accountability and Discipline Are Signs of God's Love

God has established the church to reflect His character, wisdom, and glory in the midst of a fallen world (Eph. 3:10-11). He demonstrates His love for His church in that He sent His Son to die for her (Rom. 5:8; Eph. 5:25). His purpose for His church is to present her as a gift to His Son; thus Scripture refers to the church as the "bride" of Christ (Rev. 19:7). For this reason the Father, Son, and Holy Spirit are continually working to purify the church and bring her to maturity (Eph. 5:25-27).

This does not mean that God expects the church to be made up of perfectly pure people. He knows that the best of churches are still companies of sinners who wrestle daily with remaining sin (1 John 1:8; Phil. 3:12). Therefore, it would be unbiblical for us to expect church members to live perfectly. What we can do, however, is confess our common struggle with sin and our mutual need for God's mercy and grace. We also can spur one another on toward maturity by encouraging and holding each other accountable to love, seek after, and obey God with all of our hearts, souls, minds, and strength, and to love others as we love ourselves (Mark 12:30-31; Heb. 10:24-25).

We sometimes refer to this process of mutual encouragement and accountability as "discipline." The Bible does not present church discipline as negative, legalistic, or harsh. True discipline originates from God Himself and is always presented as a sign of genuine love. "The Lord disciplines the one he loves" (Heb. 12:6). "Blessed is the man whom you discipline, O LORD, and whom you teach out of your law" (Ps. 94:12). "Those whom I love, I reprove and discipline" (Rev. 3:19).

God's discipline in the church, like the discipline in a good family, is intended to be primarily positive, instructive, and encouraging. This process, which is sometimes referred to as "formative discipline," involves preaching, teaching, prayer, personal Bible study, small group fellowship, and countless other enjoyable activities that challenge and encourage us to love and serve God more wholeheartedly. On rare occasions, God's discipline, like the discipline in a family with growing children, also may have a corrective purpose. When we forget or disobey what God has taught us, He corrects us. One way He does this is to call the church to seek after us and lead us back onto the right track. This process, which is sometimes called "corrective" or "restorative" discipline, is likened in Scripture to a shepherd seeking after a lost sheep.

What do you think? If a man has a hundred sheep and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? And if he finds it, truly, I say to you, he rejoices over it more than over the ninety-nine that never went astray (Matt. 18:12-13).

Thus, restorative or corrective discipline is never to be done in a harsh, vengeful, or self-righteous manner. It is always to be carried out in humility and love, with the goals of restoring someone to a close walk with Christ (Matt. 18:15; Gal. 6:1), protecting others from harm (1 Cor. 5:6), and showing respect for the honor and glory of God's name (1 Pet. 2:12).

B. Most Corrective Discipline Is Private, Personal, and Informal

God gives every believer grace to be self-disciplined. *“For God gave us a spirit not of fear but of power and love and self-control”* (2 Tim. 1:7; cf. Gal. 5:23). Thus discipline always begins as a personal matter and usually remains that way, as each of us studies God’s Word, seeks Him in prayer, and draws on His grace to identify and change sinful habits and grow in godliness.

But sometimes we are blind to our sins or so tangled in them that we cannot get free on our own. This is why the Bible says, *“Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness”* (Gal. 6:1). In obedience to this command, we are committed to giving and receiving loving correction within our church whenever a sin (whether in word, behavior, or doctrine) seems too serious to overlook (Prov. 19:11).

If repeated private conversations do not lead another person to repentance, Jesus commands that we ask other brothers or sisters to get involved. *“If he will not listen, take one or two others along”* (Matt. 18:16). If informal conversations with these people fail to resolve the matter, then we may seek the involvement of more influential people, such as a small group leader, Sunday school teacher, church leader, or elder. If even these efforts fail to bring a brother or sister to repentance, and if the issue is too serious to overlook, we will move into what may be called “formal discipline.”

C. Formal Discipline May Involve the Entire Church

If a member persistently refuses to listen to personal and informal correction to turn from speech or behavior that the Bible defines as sin, Jesus commands us to *“tell it to the church”* (Matt. 18:17). This first involves informing one or more church pastors/elders about the situation. If the offense is not likely to cause imminent harm to others, our elders may approach the member privately to personally establish the facts and encourage repentance of any sin they discover. We intend to give the member every reasonable opportunity to explain and defend his or her actions. If the member recognizes his sin and repents, the matter usually ends there, unless a confession to additional people is needed.

If an offense is likely to harm others or lead them into sin, or cause division or disruption, our elders may accelerate the disciplinary process and move to protect the church (Rom. 16:17; 1 Cor. 5:1-13; Titus 3:10-11).

As the disciplinary process progresses, our elders may impose a variety of sanctions to encourage repentance, including, but not limited to, private and public admonition, withholding of the Lord’s Supper, removal from office, withdrawal of normal fellowship, and, as a last resort, removal from membership (Matt. 5:23-24; 2 Thess. 3:6-15; Matt. 18:17).

If the straying member does not repent in response to private appeals from our elders, they may inform others in the church who may be able to influence that individual or be willing to pray for him or her, or people who might be harmed or affected by that person’s behavior.¹⁰ This step may include close friends, a small group, a Sunday school class, or the entire congregation if our elders deem it to be appropriate (Matt. 18:17, 1 Tim. 5:20).¹¹

¹⁰ For example, it is not uncommon for a person to attend a church, develop relationships of trust, persuade people to give him money to invest, and then fail to return the money as promised. When such sinful men are discovered, they may leave the church, but continue to prey on members who have not heard about their schemes. If our leaders found such a man in our church, they would call him to repent and confess his wrongs. If he refused, they would bring him under formal discipline, and also warn the congregation not to trust him with their money.

¹¹ If our leaders inform our entire congregation about a disciplinary situation, they have discretion whether to divulge the member’s name. This decision usually will depend on a variety of factors, such as how widely known the situation already is, whether there might be people in the congregation who could persuade the member to

If, after a reasonable period of time, the member still refuses to change, then our elders may bring the situation before the entire membership of the church for the purpose of collectively reaching out to the person in hopes that they will repent and return to the Lord. If this does not happen, the elders will then come again before the members of the church with the recommendation that the member be removed from membership and normal fellowship. If the congregation supports that recommendation, we will treat the member as an unbeliever. In such a case, the elders will operate according to Bylaw II section 8F.

This means that we will no longer treat the member as a fellow Christian. Instead of having casual, relaxed fellowship with the member, we will look for opportunities to lovingly bring the gospel to him or her, remind him or her of God's holiness and mercy, and call him or her to repent and put his or her faith in Christ (Matt. 18:17; 1 Cor. 5:5; 1 Tim. 1:20).

We realize that our natural human response to correction often is to hide or run away from accountability (Gen. 3:8-10). To avoid falling into this age-old trap and to strengthen our church's ability to rescue us if we are caught in sin, we agree not to run away from this church to avoid corrective discipline. Therefore, we waive our right to withdraw from membership or accountability while discipline is pending against us. Although we are free to stop attending the church at any time, we agree that a withdrawal while discipline is pending will not stop the process of discipline until the church has fulfilled its God-given responsibilities to encourage our repentance and restoration, and to bring the disciplinary process to an orderly conclusion, as described in these Commitments (Matt. 18:12-14; Gal. 6:1; Heb. 13:17).

If a member leaves the church while discipline is in effect or is being considered, and our elders learn that he or she is attending another church, they may inform that church of the situation and ask its leaders to encourage the member to repent and be reconciled to the Lord and to any people he or she has offended. This action is intended both to help the member find freedom from his or her sin and to warn the other church about the harm that he or she might do to their members¹² (see Matt. 18:12-14; Rom. 16:17; 1 Cor. 5:1-13; 3 John 1:9-10).

Loving restoration always stands at the heart of the disciplinary process. If a member repents, and our elders confirm his or her sincerity, we will rejoice together and gladly imitate God's forgiveness by restoring the person to fellowship within the body (see Matt. 18:13; Luke 15:3-7, 11-32; 2 Cor. 2:5-11; Col. 3:12-14).

People who have been disciplined by another church will not be allowed to become members at SCC until they have repented of their sins and made a reasonable effort to be reconciled, or our elders have determined that the discipline of the former church was not biblically appropriate.

As we pursue the blessings of accountability and church discipline, we intend to hold fast to the promise of Scripture: *"He disciplines us for our good, that we may share his holiness. For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it"* (Heb. 12:10-11).

repent, or whether the congregation needs to be on guard against potential harm he or she might cause (see previous footnote). Even if our leaders decide it is not necessary to identify a member specifically, they may still inform the congregation of the general situation and the disciplinary steps they have followed. This general information can help warn people who may be flirting with secret sin that they, too, may face discipline if they do not turn back to God.

¹² For example, if we confronted a man in our church for seducing young women, or for acting inappropriately around little children, or for sowing gossip and division, and he left and started attending another church, we would consider it our duty to urge the leaders of that church to counsel with him and to protect their people from his harmful behavior.

PASTORAL COMMITMENTS TO THE MEMBERS OF SCC

The following are the commitments that the pastors of SCC make to the Lord and to the members of the church. Stating these clearly serves at least two purposes: to make it evident what the pastors of SCC view as their biblical calling and responsibility to others, and also to help dispel any misconceptions or unbiblical expectations as to what pastors are to do. Pastors are also members of SCC who have affirmed the commitments in the *Church Membership Covenant*. These commitments do not stand alone, but come as an outgrowth of the membership covenant in light of what pastors are commanded to do by the Lord.

With the help of the Holy Spirit, and by the grace and power of God, the pastors of SCC commit the following:

- We will provide teaching, admonishment, encouragement, instruction, and counsel from the Word of God (1 Thess. 5:12; 1 Tim. 5:17; Acts 20:20-21; Eph. 4:11-12).
- We will lovingly care for you by keeping watch over your souls (Heb. 13:17; Acts 20:28).
- We will be on guard against false teachers and others who would seek to deceive or harm you (Acts 28-31; 2 Pet. 2:1).
- We will work to equip you for the work of ministry, to build you up in the body of Christ, and to seek your spiritual growth in order to present you complete in Christ (Eph. 4:11-12; Col. 1:28).
- We will pray for you regularly, especially in times of distress or sickness (Acts 6:4; 2 Thess. 1:11; James 5:14-16).
- We will seek to set an example and join you in fulfilling the duties of church member (1 Pet. 5:1-3; 1 Tim. 4:12).
- We will ensure that all pastors and deacons will meet the biblical qualifications for that role (1 Tim. 3:1-13, 5:17-25; Titus 1:5-9; 1 Pet. 5:1-5).
- We will exercise church discipline in a loving way when necessary (Matt. 18:15-20; 1 Cor. 5:1-13; Gal. 6:1).
- We will seek God's will for our church family to the best of our ability as we study the Scriptures, pray, and lead (Acts 20:28; 1 Pet. 5:1-5).

WE INVITE YOU TO BECOME A MEMBER OF OUR CHURCH

We believe that God wants every Christian to become a member of a local church.¹³ Becoming a member of a church can be a life-changing decision. The preaching, teaching, fellowship, opportunities to use one's gifts, and mutual accountability that we experience in a church can dramatically change our relationship with the Lord and with the people He places in our lives. Therefore, we want potential members to take time to get to know our church, learn how we are fulfilling God's command to build His church (1 Cor. 14:26), and see how we love and relate to one another in daily life.

If attending the membership class convinces you that joining our church will help you grow in your ability to love and serve God, we would be delighted to have you become a member of our body. By joining our church, members demonstrate in a concrete way their desire to unite with us to advance Christ's mission in the world. Membership also allows you to enjoy ministry opportunities and privileges that are not available to people who merely attend our church, including the following:

- Members may participate and provide essential feedback when we seek to discern and plan how to follow God's vision for our church.
- If a member needs counseling or support from our elders when their time is limited, the member's request for assistance will take precedence over requests from people who have not joined the church.
- Some teaching and leadership ministries are only open to members.

¹³ For more on the importance of church membership, see SCC'S *Why Should I Become a Member of SCC?* Other resources: Joshua Harris, *Stop Dating the Church: Fall in Love with the Body of Christ*; the third chapter of Donald Whitney, *Spiritual Disciplines Within the Church: Participating Fully in the Body of Christ*; and John's Piper sermon "How Important Is Church Membership?" available online at http://www.desiringgod.org/ResourceLibrary/Sermons/ByDate/2008/2989_How_Important_Is_Church_Membership/