



SOUND CITY
BIBLE CHURCH

Covenant Membership Packet
Updated April 2023



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Introduction

This packet of materials is intended to give you all of the basic information you need about Sound City Bible Church to help you make an informed decision about moving forward in the Covenant Membership process. For information about Covenant Membership overall, and about the other steps involved in becoming a Covenant Member of the church please go to the membership page on our website: www.soundcitybiblechurch.com/membership. As a Covenant Member candidate, doing a careful and prayerful read through of this material is an important step. Actively reading through the packet will also give you the opportunity to take note of any questions you might have so that you can bring those along to the membership interview as well.

This packet includes our mission statement and an expanded description of each part, our core values and their descriptions, our doctrinal statement, a summary version of our bylaws, and our membership covenant.



Mission Statement

What is a Mission Statement?

Our mission statement is our core purpose, the main objective that designs all our activities as a church body. It is also an echo of the Great Commission, with particular resonance to our local Body.

The Great Commission from Matthew 28:19-20

“19 ...make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe everything I have commanded you. And remember, I am with you always, to the end of the age.”

What do we believe our Mission is at Sound City Bible Church?

Through prayer and reflection on the Great Commission, this is our mission:

**Sound City Bible Church exists to raise up
wholehearted followers of Jesus.**



Church Values

What are Values?

A values list seeks to answer questions about ministry motivations. Of all the things that can drive a church, what things are truly most important to our particular local church? Why do we do what we do?

There are four primary values that drive Sound City as a church.

1) Grounded in Scripture

When it comes to how we think about God, the world, and ourselves, we place the bible in the highest place of influence and authority—this is our foundation. The good news of Jesus' life, death, and resurrection is found throughout the pages of Scripture, and this good news gives shape and meaning to everything we do.

●References: Josh. 1:7-8, Ps. 19:7-10, 119:1-16, Is. 40:8, 2 Tim. 3:16, Heb. 4:12

●Behaviors:

- We preach through books of the Bible
- We use a biblically faithful children's curriculum in Sunday classes
- We commit to personal and small group study of scripture
- We encourage families to engage in family worship and training
- We exhort disciples to prioritize God's word over other sources and content

2) Enjoying God

God is not an idea to be grasped, but a person to enjoy. There is a deep desire in every person to passionately delight in something glorious because we were made to enjoy God. Experiencing God in this way is not contingent on our circumstances. We seek to experience God's presence and glory through all aspects of our life, in all seasons both good and bad, and in all that we do as we agree with the Psalmist, "in your presence there is fullness of joy."

●References: Ps. 16:11, 34:8, 40:16, Rom. 15:11, 2 Cor. 3 17-18, 1 Pet. 1:8

●Behaviors:

- We worship God through music, generosity, service, prayer, and gathering in fellowship
- We recognize that God uses his creation to minister his presence to us
- We experience God's presence through relationships with other believers
- We cultivate our relationship with God through personal devotion and spiritual disciplines
- We find joy in knowing God is present with us in all seasons; in our suffering, our successes, and even our mundane moments



3) Growing Together

Following Jesus is not meant to be done alone. In Christ, we are brought into something bigger than ourselves. We are connected to a body of believers in order to encourage and exhort one another, to serve and receive, and to grow in Christlikeness and resilience as we pursue unity in Christ. We use the varied gifts God has given each of us to build up the church.

- References:

Psalm 133:1, John 13:34, Romans 12, Col. 3:16, 1 Thessalonians 5:11, Hebrews 10:24-25, James 5:16

- Behaviors:

- We gather together to know others and be known in many contexts, including community groups, one-on-one discipleship, small group Bible study, and equipping classes
- We encourage one another, spur one another on, and bear one another's burdens by engaging in real relationships centered on our unity in Christ
- We seek wise counsel from one another and are willing to offer gentle rebuke when necessary
- We invite others into our lives in a spirit of love and hospitality, seeking to use the varied gifts God has given each of us to build up the church
- We recognize that discipleship begins in our homes and expands to our local communities and beyond

4) On Everyday Mission

Every follower of Jesus is a missionary. Therefore, we bring the good news of the gospel with us into every avenue of life, even the ordinary or mundane. Wherever we find ourselves, we want to be prepared for evangelism, generosity, acts of service, and faithful presence in the lives of those we encounter and the organizations we support.

- References:

Psalm 96:1-3, Matthew 5:14-16, 9:37-38, 28:19-20, Acts 1:8, Romans 1:16, 10:13-15, 2 Corinthians 5:20, 1 Peter 3:15

- Behaviors:

- We believe in the call to go and make disciples of all nations, starting with our homes, neighborhoods, and communities
- We support local organizations and international missions with service, prayer, and giving
- We live out our faith with consistency and hope, day in and day out, before the watching world
- We strive to equip saints for the work of the ministry in way that empowers them to reach those with whom their lives intersect



Doctrinal Statement

1. God as Trinity

There is one God (Deut. 4:35, 39; 1 Kings. 8:60; Ps. 86:10; Isa. 44:6; Jn. 17:3), who is triune in nature, eternally existent in three persons: Father, Son, and Holy Spirit (Matt. 3:16–17, 28:19; 2 Cor. 13:14). Each person of the Godhead equally possesses all the attributes of deity and the characteristics of personality (1 Cor. 8:6; Jn. 5:17–18, 10:30; Acts 5:3–4; 2 Cor. 3:17–18).

2. God the Father

God the Father is the first Person of the Trinity. He is the holy and loving Creator of all things (1 Cor. 8:6; Rom. 11:36). Although distinct from his creation, he is immanently at work in it (Jn. 5:17). He orders all things according to his own purpose and grace (Ps. 145:8–9; 1 Corinthians 8:6). He has graciously chosen from eternity past those whom he would have as his possession (Eph. 1:4–6). He saves from the penalty of sin all who come to him through Jesus Christ (John 6:37, 65, 10:28–29). As Father, he then adopts as his own all who come to him (John 1:12; Rom. 8:15; Gal. 4:4–7; Heb. 12:5–9).

3. God the Son

Jesus Christ is God's divine Son, the second person of the Trinity. He was miraculously born of a virgin (Isa. 7:14; Mt. 1:23; Lu. 1:26–35), being both fully God (Col. 1:15–16, Heb. 1:3, Col. 1:19, 2:9) and fully man (Heb. 4:15; Phil. 2:7). He lived a sinless life and then was crucified, dying in our place in order to atone for sin, was buried, bodily arose from the grave, ascended into heaven, and will personally return to establish his kingdom on the earth (John 1:1–2; Luke 1:35; Rom. 3:24–25; 1 Pet. 1:3–5; Heb. 9:24, 7:25; Rom. 8:34; 1 John 2:1–2).

4. God the Holy Spirit

The Holy Spirit is the third person of the Trinity. He is the transforming agent who takes up residence in all Christians when they turn from sin and turn to Jesus in repentance, trusting Jesus as Savior and submitting to him as Lord (Rom. 8:9). The indwelling Holy Spirit convicts people of sin (Jn. 16:8), regenerates (Tit. 3:5), baptizes (Acts 1:5), seals (Eph. 1:13–14), and empowers all Christians for holy living in service to God, his church, and all people (Acts 20:28; Rom. 8:26; Jn. 14:26; Luke 12:12; Gal. 5:22–25).

5. The Bible

The Bible is God's Word (2 Tim. 3:16; Matt. 22:31–32; Col. 1:24–25). Every word of it is completely trustworthy and true (Ps. 18:30, 19:7). The Scriptures, both the Old Testament and New Testament, are the inspired Word of God (1 Cor. 14:37; Eph. 3:2–5; 1 Thes. 2:13; 2 Tim. 3:16; 2 Pet. 1:21), and without error (Ps. 12:6; Prov. 30:5; Jn. 17:17) in the original writings (i.e. autographs). The Bible is the complete revelation of God's will for the salvation of mankind (2 Tim. 3:15) and is the final authority for all Christian faith and life (Matt. 7:24–27; Luke 11:28; John 13:17, 14:15, 15:10, 14; James 1:22).



6. Creation

God, out of nothing (Heb. 11:3), created everything that has been and will ever be, including both the visible universe (Gen. 1) and the unseen spiritual realm (Amos 9:6; Ps. 89:11, Ps. 102:25; Isa. 44:24; Eph. 3:9, Col. 1:16). He did so as an act of his will (Rev. 4:11), an expression of his power and wisdom (Jer. 10:12), an act of his love (John 3:16–17), and a display of his glory (Ps. 148:3, 7–11, 13; Isa. 6:3). Before mankind’s rebellion, God’s creation was perfect and free from the devastating effects of sin (Gen. 1:31, 3:17–19; Rom. 5:12, 8:19–21).

7. Humanity

God created mankind in his image and likeness, in only two equal yet complementary forms—male and female—each with significant dignity, value, and worth (Gen. 1:26–27, 2:21–25, 5:1–2; Matt. 19:4; Mark 10:6; 2 Cor. 3:18). Humanity occupies a unique space in God’s created order, preeminent amongst all he created (Gen. 1:28). Humanity is above the animals (Gen. 9:1–2), yet below God himself (Ps. 8:4–8).

8. Satan & Demons

God has an enemy known as Satan or the Devil. He is not equal to God, but is a created being, an angel who led a rebellion of angels (i.e. demons) against God (Jude 1:5–6; 1 Pet. 3:22; Rev. 12:9; Ezek. 28:11–19). His mission is to steal, kill, and destroy, and he does so through various means, including deception, accusation, and temptation (Gen. 3:1–14; 1 Pet. 5:8; Jn. 8:44, 10:10). Although Satan does have influence and power on the earth today (Eph. 2:2, 6:12), he was disarmed by Jesus on the cross (Col. 2:13–15). When Jesus returns, Satan will be ultimately defeated and thrown into the lake of fire forever (Rev. 20:10).

9. Sin & The Fall

Adam and Eve, our first parents, willingly sinned against God, violating his law in their disobedient act of eating from the tree of the knowledge of good and evil (Gen. 3:1–24). Because of their sin, all humanity has fallen into sin (Rom. 5:12). Since then, every person is born with an inherited sinful nature (Ps. 51:5; Eph. 2:3). As such, we find ourselves estranged from our holy and perfect Creator, justly deserving of divine wrath, inwardly depraved (Rom. 3:10–11; Mark 7:21–22), and utterly incapable of returning to right relationship with God apart from a special work of God’s grace in us through Jesus (Rom. 3:24, 1 John 4:19). Our depravity is radical and pervasive, extending to our mind, body, will, and affections (Jer. 17:9; Rom. 8:7; Eph. 4:18).

10. Salvation

God has graciously offered the gift of salvation to all who believe in the person and work of Jesus (Eph.2:8–9). Those who believe that he is the Son of God, that he died in our place for our sins (2 Cor. 5:21), and that he rose from the dead will be saved (1 Cor. 15:3–4; 1 Pet. 2:24). On the cross, Jesus took the punishment that we deserved because of our sins and satisfied the righteous wrath of God (Eph. 2:1–5; Heb. 2:17; Rom. 3:24–25; 1 Jn. 4:10). Because of his life, death, and resurrection, all who trust in Jesus as Savior and Lord are restored into right



relationship with God (2 Cor. 5:18–19; Rom. 5:11). Salvation is a free gift of God and is not attainable by works (Rom. 9:16, 11:5–6; 2 Tim. 1:9). Salvation is only found by grace through faith in Jesus Christ (Jn.10:9, 14:6; Acts 4:12).

11. Church

We believe the universal church, the body and bride of Christ, is a spiritual entity comprised of all born-again persons in all places throughout all times (2 Tim. 2:19; Jn. 6:37, 44, 13:18). We believe that the local church is a visible expression of this universal church. The church is a committed assembly of professing believers in Jesus Christ who are voluntarily joined together in one locality for the purposes of glorifying God, the preaching of Jesus and his gospel, the regular observance of the ordinances, fellowship, discipleship, and evangelism (Eph. 4:11–16; Acts 2:41–47, 8:12; Rom. 12:5; 1 Cor. 11:23–26). We believe committed active participation (i.e. covenant membership) in a single local church to be normative for the Christian (Heb. 10:24–25; Jas. 5:16; Jn. 13:35; Gal. 6:2, 10; Eph. 3:10, 5:15–21; Col. 3:16; 1 Thes. 5:11; Heb. 6:10).

12. Ordinances

Jesus established two practices or ordinances that should be celebrated and regularly observed by Christians. Baptism, which symbolizes the burial and resurrection of Jesus, is to be observed after one has repented of sin and placed their faith in Jesus Christ (Mt. 28:19; Acts 2:41, 8:12). The Lord's Supper or communion, which represents the broken body and shed blood of Jesus, is to be practiced regularly by all Christians (1 Cor. 11:23–26; Lk. 22:14–20).

13. Marriage & Sexuality

After the creation of our first parents, Adam and Eve, God instituted marriage as a covenantal, whole-life union between a man and a woman (Gen. 2:18–25; Eph. 5:31; Mark 10:6–9). Therefore, marriage defined in this way is the only “kind” of marriage sanctioned or ordained by the church. As such, marriage is the only place that sexual activity of any sort or kind is permissible (1 Cor. 7:1–5). God's design for human sexuality, as set forth in Scripture, is for complete fidelity—physically, emotionally, and spiritually—within heterosexual and monogamous marriage (Lev. 18:22–23, 20:13; 1 Tim. 1:9–10; Rom. 1:26–28; 1 Cor. 6:13–20, 10:8; Heb. 13:4; Eph. 5:22–33). Regardless of one's marital status, God's will is for complete abstention from sinful sexually immoral practices such as lust, fornication (i.e. non-marital sexual activity of any kind), adultery, and pornography (Gal. 5:16; 1 Cor. 6:18; 1 Thes. 4:3–5; Mt. 5:28; Rom.13:12–14; Col. 3:5; Eph. 5:3; Acts 15:29). As with all of God's plans, his plan for marriage and sexuality is the best of all possible plans for such matters, bringing him the most glory while protecting his people and bringing them the greatest joy.

14. Death & the Intermediate State



Except for those who are alive when Christ appears, everyone will experience death. Even though Jesus has conquered death through his death and resurrection (Heb 2:14–15), death remains the last enemy to be defeated fully (1 Cor. 15:26). When Christians die, their spirit passes immediately into the presence of Christ where they enjoy conscious fellowship with him until the day of the resurrection (Phil. 1:21–24 2 Cor. 5:8). When non-believers die, their spirit passes immediately into hades where they also await the day of resurrection and the final judgment. (Mark 9:43–48; Rev. 20:15, 22:3–5, 11).

15. Christ's Return

We believe that Christ will one day appear physically and publically. When he returns, he will bring about the ultimate defeat of Satan, the resurrection of the dead, the final judgment, and the eternal blessing of the righteous (1 Cor. 15:1–58; Rev. 20:10, 22:12; Heb. 9:28; 1 Thes. 4:13–5:11; Phil. 3:20–21). At that time, the kingdom of God will be completely fulfilled in the new heavens and the new earth, in which righteousness dwells and in which he will be worshiped forever (Rev. 21:1–27, 22:1; 2 Pet. 3:13). Those who have rejected Jesus will spend eternity in the conscious torment of hell (Dan. 12:2; Mt. 25:46; Rev. 14:11; 20:11–15, 21:1–22:15).

Church Bylaws – Summary Elements

**This summary is based on the June 2, 2015 version of our church bylaws.*

Church bylaws statements are formal documents written: to aid the church in staying focused on its identified mission, values, and beliefs, to assist in the management of the church, and also to protect the church. Our bylaws are no different. We share our full church bylaws openly and freely upon request, and with those moving further in the Covenant Membership process. For simplicity's sake, below you'll find a summary version of the Sound City Bible Church bylaws with some of the less practically relevant sections, legalese, complexities, and length removed. This summary version fully provides you the "spirit" of the full version of our Bylaws, but in a more readable way. We hope it is helpful to you.

1. **Mission Statement.** Sound City Bible Church exists to raise up wholehearted followers of Jesus.
2. **Nonprofit Status.** Sound City Bible Church is a not-for-profit organization, and it operates in accordance with Internal Revenue Service code, section 501(c)(3) which governs national legalities for nonprofit organizations.



3. **Purposes.** The Church is organized for religious, charitable, and educational purposes. More particularly, the purposes of this church are: to promote the Christian faith through the pursuit of the mission statement of Sound City Bible Church, which is to glorify God by proclaiming Jesus, receiving grace, being disciples, and making disciples of Jesus.
4. **Affiliations.** Sound City Bible Church is an independent church, and not part of any denomination that has authority over it. Recognizing, however, that there are benefits of cooperation with other churches and ministries, Sound City Bible Church and its elders may voluntarily affiliate with like-minded churches and conventions upon unanimous agreement of the Elder Team of Sound City Bible Church.
5. **Membership.** Membership at Sound City Bible Church is for those who confess Jesus as both Savior and Lord, and who have completed all of the requirements of membership as defined by the church elders in the Covenant Membership process (see www.soundcitybiblechurch.com/membership for more information), including the signing of the SCBC Membership Covenant which defines the biblically-informed responsibilities and commitments of both the leaders and Covenant Members of the church. The elders of the church are collectively responsible for maintaining, making updates or corrections, or otherwise changing the Membership Covenant of the church, should these become necessary. If any such modifications to the Membership Covenant are made that would represent a genuine departure from a previously held position or belief, such changes will be communicated immediately to the Covenant Members of the church.
 - 5.1. **Formal Dispute Resolution.** As Covenant Members, we're committing to work out any significant differences that might present themselves in a biblical way. Said another way, we won't sue each other, we'll use the Bible, the counsel of other wise, godly, people to help us resolve our differences, in pursuit of unity within the church, which glorifies God. If we should ever need to—and we earnestly pray we won't—we'll commit to using a Christian mediation service. The mediation process is not a substitute for any church disciplinary process set in motion by the church's leaders to investigate reports of misconduct or to administer discipline of Members.
 - 5.2. **Membership Renewal and Removal.** Covenant Membership will be reviewed and renewed on a periodic basis in order to offer each Covenant Member annual opportunity to reflect on and consider their continued alignment with the mission of the church and the commitments of membership as outlined in the membership covenant. Covenant Members can be removed from church membership if through action or inaction they show a desire not to recommit to the mission and member commitments of the church. Membership may also be



removed in circumstances where there is significant disagreement or lack of alignment with elements of the church's founding statements, or in matters of church discipline where separation from the church would be in the best interest of all involved. Please join us in our hope and prayer to never find ourselves in such a situation. We equally hope and pray that we would always be able to resolve differences in a humble, God honoring, caring, gospel-centered manner, and that Covenant Membership would be such that it would always and only be something that draws us deeper into relationships of grace and encouragement with one another and with God.

6. **Church Discipline.** Church discipline is a necessary mark of a healthy church and shall be applied in cases of sexual misconduct, gossip, divisiveness, dishonesty, predatory behavior, and various other expressions of sin. In accordance with the biblical pattern generally outlined in Matthew 18:15-17, a person who evidences such sin will be—with grace and love—confronted in an initial one-on-one meeting, followed by escalating engagement by ministerial leaders within the church and the church's elders, and others as appropriate. Where the steps of discipline are exhausted in cases of unrepentant and/or habitual sin, the elders will consider removing a person from membership with the hope of eventual reconciliation and restoration.

7. **The Governing Structure of Sound City Bible Church.**

7.1. **Primary Leadership of the Church (Elders).** While both Covenant Members and the elders of the church have a shared duty to participate fully in the life of the church, this does not equate biblically to granting the entire congregation final governing authority. Ultimately, according to the Bible, it is elders who must exercise a God-given authority in leading the local church, yet always in a humble and Christ-like manner (cf. 1 Pet. 5:1-4, John 10:11b, 2 Tim 2:24-25). Therefore, in keeping with Scripture, the direction, governance, and management of the church will be accomplished through a plurality of qualified male elders, in accordance with 1 Tim. 3:1-7 and Titus 1:6-9, who are Covenant Members of SCBC in good standing with the church.

7.1.1. **Scope of Elder Leadership.** The governance of the church includes, but is not limited to: managing, teaching, protecting, leading, disciplining, equipping, loving, serving, and caring for the church and its members. The church elders are also responsible for overseeing the spiritual health of the church, setting the vision, mission, and values of the church, maintaining and amending the doctrinal statement of the church, and the appointing and approving of new elders and deacons. In short, it is the shared joy/calling/burden of the elders, as under-shepherds of Jesus to bear ultimate responsibility for all local church matters.



- 7.1.2. **Elder Plurality: Equality of Voice.** All elders, both those on full-time paid staff and all volunteer/bi-vocational elders, have equal voice and vote in any and all church leadership matters.
- 7.1.3. **Elder Accountability.** In keeping with the Membership Covenant of the church, and its documented elder commitments, the elders of the church will join all other Covenant Members of Sound City Bible Church in their commitment to participation in relationships of biblical community and accountability. For the elders specifically, these pursuits include: **(a)** walking by the Holy Spirit—the conviction, repentance, and heart change that comes from him alone—and through the study of God’s Word; **(b)** the Elder Team which meets regularly to pursue relationships of transparency, confession, grace, and accountability with one another; **(c)** the Financial Accountability Team for accountability in matters relating to church leadership having financial implications; **(d)** the Church Health Team for accountability in matters relating to church leadership having church health implications; **(e)** the Crisis Accountability Team for accountability in matters relating to church health and any crisis that may arise in the church; **(f)** persons within any church network or other organization with whom the church—either presently, or in the future—has become affiliated.
- 7.1.4. **Elder Consensus.** A consensus of all of the elders shall be earnestly sought through prayer, study of the Bible, discussion, and consultation before making any decision which shall have major impact on the future of the church, the members of the church, or the members of the Elder Team. This requirement exists to make sure that all elders are fully participating in decisions of major impact to the church.
- 7.1.5. **Removal of an Elder.** Removal of an elder may occur: (1) by the elder removing themselves from service, or (2) a vote consensus of the Elder Team, based on (a) an elder’s ongoing and/or unrepentant sin issue(s), (b) his perpetuation of significant disunity in the church and/or amongst the Elder Team, or (c) ongoing and/or significant lack of ministry alignment with the mission and elders of Sound City Bible Church.
- 7.2. **Deacons.** The role of deacons, male and female, is to assist the work of the Elder Team as assigned by the elders in the leading, managing, and shepherding of the church and its members. The biblical qualification for a deacon is similar to that of an elder, see specifically 1 Tim. 3:8–13. Additionally, the biblical character and heart qualifications for eldership—which should be increasingly present in all who lead in Jesus’ church—will be considered as part of the



evaluation of all deacon candidates (cf. 1 Tim. 3:1–7, Titus 1:6–9, and 1 Pet. 5:1–4).

- 7.2.1. **Appointment & Number.** Biblically qualified men and women who are Covenant Members in good standing will be appointed as deacons by the Elder Team of SCBC. There will be no set number nor limit of the number of deacons appointed. The only limit is that which is required in order to meet the permanent and short-term needs of the church.
- 7.2.2. **Removal of a Deacon.** Removal of a deacon may occur: (1) by the deacon removing themselves from service, (2) because an end or completion of service related to deaconship has occurred, or (3) based on a vote of consensus of the Elder Team.
- 7.3. **Financial Accountability Team (FAT).** Scripture states that the local church is to be led by a plurality of biblically qualified male elders. Additionally, wisdom and a desire for accountability and appropriate transparency would dictate that in certain cases we also invite certain deacons and/or other godly Covenant Members of the church (both male and female) into certain matters of leadership. It is to this end that the Financial Accountability Team serves—with regard to certain important financial matters of the church. The FAT will be comprised of 3-7 Covenant Members in good standing, and will be appointed by the Elder Team to serve for one-year renewable terms.
 - 7.3.1. **Duties of the Financial Accountability Team.**
 - 7.3.1.1. **Setting of Staff Compensation.** The FAT will maintain an annually updated staffing matrix, using independently recognized compensation studies for related work and roles in our region. Together, in partnership with the unpaid elders (if any), staff compensation for paid elders and other staff will be set each year within the bounds of the annually updated staffing matrix. The rationale for the annual staffing matrix updates, and for the decisions made concerning individual compensation, will be shared with the Elder Team, but the decisions themselves will be made by the FAT and unpaid elders alone.
 - 7.3.1.2. **Annual Budget.** The FAT will be responsible to know and employ biblical wisdom, their own experience, and their wisdom of financial best practices to collaboratively work with the Elder Team to draft a recommended annual budget for the church. The FAT will continue to offer counsel throughout this process, but the



Elder Team will ultimately determine the budget that is recommended to the Covenant Members of the church for affirmation at the conclusion of the twenty one day period of consideration.

- 7.3.1.3. **Expenditures & Debt.** All expenditures or debt outside of approved annual budget limits must be approved by the treasurer or FAT, depending on the amount in question. For pastors or their designees, expenditures below \$500 are deemed generally allowable, expenditures of \$500-\$5000 must be treasurer approved, and any debt, borrowing, or expenditures above \$5000 must be FAT approved.
 - 7.3.1.4. **Giving Records Access & Accountability.** All elders may have access to attenders and Covenant Members' giving records but will refrain from accessing such records except when specifically necessary. Whenever individual records are accessed by an elder, the elder shall notify the treasurer of the event of access in order to ensure transparency and accountability in the access of this sensitive information.
 - 7.3.1.5. **Input on Other Financial Decisions.** Input and recommendation from the FAT must be a part of all decisions made by the elders related to the disposition of assets, all matters related to mergers and acquisitions, and any other related matters as requested by the Elder Team.
 - 7.3.1.6. **Temporary Project Teams.** The FAT may create temporary project teams for special projects of specified scope and duration related to the duties of the team. Special projects will be approved by the Elder Team as will the project team members appointed to special project teams. Special project team members are not members of the FAT.
- 7.4. **Church Health Team (CHT).** Scripture states that the local church is to be led by a plurality of biblically qualified male elders. Additionally, wisdom and a desire for accountability and appropriate transparency would dictate that in certain cases we also invite certain deacons and/or other godly Covenant Members of the church into certain matters of leadership. It is to this end that the Church Health Team serves, with regard to the regular consideration of the spiritual and organizational health of Sound City Bible Church. The CHT will be comprised of



3-7 Covenant Members in good standing, and will be appointed by the Elder Team to serve for one-year renewable terms.

7.5. **Crisis Accountability Team (CAT).** Scripture states that the local church is to be led by a plurality of biblically qualified male elders. Additionally, wisdom would dictate that in certain cases we also seek the input of other wise and godly men to function as a system of external accountability that will assist in the handling of very specific leadership issues, in any unfortunate events of crisis that the church may face.

7.5.1. **Team Composition & Purpose.** This team shall consist of three men, unanimously appointed by the Elder Team of SCBC, who are pastors and/or elders at their own respective churches. In times of crisis or significant need they will assist the Elder Team of SCBC in the settling of clearly identified issues as they arise. Any issue to be addressed by the CAT must be specifically documented before inviting their assistance, in order to appropriately limit the powers of the CAT.

7.5.2. **Term of Team Members.** CAT members will be unanimously appointed by the Elder Team, and will serve for one-year terms, renewable annually based on the team member's willingness to continue service and the unanimous affirmation of the elders. A team member may be removed/replaced from the team at any time, as deemed necessary, by unanimous affirmation of the elders.

7.6. **Covenant Members & Church Leadership.**

7.6.1. **The Role of the Congregation.** While SCBC is primarily led by a plurality of male elders based on the pattern of Scripture, the Covenant Members of the church in no way have a status that is inferior to the elders with regard to their standing before Christ. Equally so, both the elders and the Covenant Members have the duty to actively participate in the life and decision-making of the church in biblically appropriate ways. However, equal standing as brothers and sisters in Christ before God, and a shared duty to participate fully in the life of the church does not equate biblically to granting the entire congregation final governing authority. Ultimately, according to the Bible, it is elders that must exercise a God-given authority in leading the local church, yet always in a humble and Christ-like manner (cf. 1 Pet. 5:1-4, John 10:11b, 2 Tim. 2:24-25).



7.6.2. **Specific Responsibilities of Covenant Members.** Because of the fundamental equality of believers, each Covenant Member of SCBC plays an important role in the mission of the church. Covenant Members are called to a shared life together, and although the entire congregation does not have responsibility for the primary governance of the church, Covenant Members still contribute to leading the church in important ways. The congregation is involved in the consideration of elder candidates, offering input and affirmation during the annual church budget process, the annual Elder Team affirmation, and in bringing charges against a leader in serious sin (should such need arise). Covenant Members also participate on—and lead—the Financial Accountability Team, and the Church Health Team. Covenant Members are also responsible to identify and warn the church concerning those who may be false teachers (cf. Rom. 16:17–18; 1 Jn. 4:1; Acts 20:29). Additionally, as followers of Jesus, each has been given spiritual 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 the various ministry roles and service opportunities afforded to deacons, ministry leaders, and participants of the various serving teams of Sound City Bible Church.

7.6.2.1. **Covenant Members: Input, Voice, and Affirmations.** At various times each year, the Covenant Members of Sound City Bible Church are offered opportunities to provide an important layer of input, wisdom, accountability, and encouragement to the Elder Team in their leadership of Sound City Bible Church.

7.6.2.1.1. **The *Period of Consideration*.** During each *period of consideration*, for the matters described in the following sections, all Covenant Members are invited to offer their input and wisdom, share any concerns they might have, and otherwise give voice to specific leadership matters of the church. Each consideration period shall last at least twenty one days unless otherwise noted.

7.6.2.1.2. **Preparations & Expectations.** The expectation of those empowered with a voice is that they will have prayerfully and biblically considered and weighed each matter carefully before offering input, concerns, or affirmation on a given matter. Further, it is expected that one's personal feelings on a given matter will be deemed secondary to their evaluation of the matter from a biblical perspective (in



situations where Scripture and one's feelings appear to be in conflict.)

- 7.6.2.2. **Covenant Member Affirmation: Budget.** Links to the proposed annual budget, prepared together by the Financial Accountability Team (led by the church treasurer) and the full Elder Team, will be shared with all SCBC Covenant Members for a period of consideration and review of no less than twenty one days prior to the Covenant Member affirmation of the annual church budget. Upon review of the proposed budget any Covenant Member can make an appointment with any elder or member of the Financial Accountability Team in order to ask questions, voice concerns, provide input, and make suggestions. At the conclusion of the period of consideration, and without further discussion, the opportunity for all Covenant Members to offer a vote of affirmation will be made available electronically and otherwise as necessary.
- 7.6.2.3. **Covenant Member Affirmation: Elder Team.** Covenant Members in good standing in the church will annually have the opportunity to offer a vote of confidence and affirmation of the church's Elder Team, and will have a period of no less than twenty-one days to raise, and then work through, any concerns they might have about any member of the Elder Team. Concerns should initially be submitted in writing to the Elder Team, who will then determine what, if any, additional steps need to be taken. Prayer, mutual respect, kindness, transparency, forgiveness, and an investigation of the Scriptures as appropriate shall mark all conversations between all parties involved, for the duration of the matter being considered. At the conclusion of the period of consideration, and without further discussion, the opportunity for all Covenant Members to offer a vote of affirmation of the Elder Team will be made available electronically and otherwise as necessary.
- 7.6.2.4. **Covenant Member Affirmation: New Elders.** Covenant Members have the responsibility to prayerfully consider and evaluate new elder candidates that are presented to the church. Covenant Members shall have a period of no less than twenty-one days to offer, in writing, any questions, concerns, and affirmations with regard to the elder candidate, his qualifications, and his character. Such feedback is an important duty of the



Covenant Members for assisting the elders in their consideration, ordination, and installation of new SCBC elders. This input may or may not lead to actions that would ultimately impact the candidacy of the elder candidate in question. However, the voice of the Covenant Members on such matters is very important to the process of assessing the candidate's character and qualifications. Unless the Elder Team deems it appropriate to delay or reconsider the candidacy of an elder candidate (due to unresolved concerns raised during the period of consideration or otherwise), the candidate will be affirmed, without further discussion, during Sunday Services at the close of the twenty-one day period.

7.6.2.5. **Covenant Member Affirmation: Financial Accountability Team (FAT).** Covenant Members in good standing in the church will annually have the opportunity to offer a vote of confidence and affirmation of the proposed members of the Financial Accountability Team, and will have a period of no less than twenty-one days to raise, and then work through, any concerns they might have with regard to any member of the FAT. Concerns should initially be submitted in writing to the elders of the church, who will determine what, if any, additional action should be taken. Prayer, mutual respect, kindness, transparency, forgiveness, and an investigation of the Scriptures as appropriate shall mark all conversations between all parties involved, for the duration of the matter being considered. At the conclusion of the period of consideration, and without further discussion, the opportunity for all Covenant Members to offer a vote of affirmation of the Financial Accountability Team will be made available electronically and otherwise as necessary.

7.6.3. **Elders and Covenant Members in Unity.** The relationship between elders and Covenant Members is meant to be one of joyful unity, the elders themselves also being members of Sound City Bible Church. Consequently, the governing authority given by God to the elders of the church should never be used in a domineering way. Rather, the authority of the elders is a responsibility that is to be stewarded through friendship, leadership, and pastoral instruction in pursuit of congregational solidarity amongst all Covenant Members of SCBC, including its elders. Elders are to model and lead the congregation into healthy rhythms of interaction—rhythms of regular communication, robust collaboration, cooperation, interdependence, and respect. In return, the congregation is



to submit to its elders, as those who keep watch over the church and as those who will give an account for their leadership actions (1 Thes. 5:12-13; Heb. 13:17). In accordance with Scripture, the elders of Sound City seek this end, inviting the congregation to submit to and follow them as they submit to and follow Jesus. This is always within the context of the vibrant, respectful, fruitful, and full participation of both the elders and Covenant Members in the life and leadership of the church.

8. Foundational Church Statements: Mission Statement, Doctrinal Statement, and Core Values Statements.

- 8.1. The foundational statements of Sound City Bible Church ground us as a people of God and shape our identity as a church. These statements are based upon the inspired, inerrant, and sufficient Word of God—the Bible. It is thus the ultimate authority governing our life, faith, and morality. While we understand these foundational statements to represent succinct summaries of particular biblical and theological truths, it is the Bible itself to which we are in ultimate submission.
- 8.2. Should any Covenant Member find they are in disagreement with an area of biblical or theological truth represented in these foundational statements then they would be expected to seek out the elders of the church in order to prayerfully discuss such matters. At the same time, covenant membership carries with it the understanding that the Elder Team shall function as the interpretive authority on biblical meaning and application for the purpose of church doctrine, practice, policy, and discipline.
- 8.3. The church's mission statement and doctrinal statement reflect the core orthodox beliefs of Jesus' church from a biblical and historical perspective. While Covenant Members are not required to exhaustively understand or articulate all aspects of these statements, the explicit rejection of any part of the statements disqualifies one from Covenant Membership at Sound City Bible Church—except in cases where exceptions are specifically noted within the church's doctrinal statement.
- 8.4. The foundational statements of Sound City Bible Church shall be maintained and made public in appropriate ways for the consideration and edification of Covenant Members of the church, potential future members, and other guests and interested parties. These public expressions will include, but not be limited to: the church website, membership class curriculum, and other printed and/or electronic materials.



- 8.5. The elders of the church are collectively responsible for the maintenance of these foundational statements. They may, at times, update and/or modify them in order to more clearly align the statements to Scripture, and/or in order to better communicate the primary mission, beliefs, convictions, and values of the church to Covenant Members, potential future members, and other guests and interested parties.
- 8.6. In instances where modifications to these statements would represent a genuine departure from a previously held position or belief, such changes will be communicated immediately to the Covenant Members of the church.
9. **Statement on Marriage and Sexuality.** The position of Scripture, which is the ultimate authority and guide for the church and the life and faith of its members, is that marriage involves the union of one man and one woman in permanent sacred fidelity.

Though various cultures and customs have evolving definitions of marriage, it is God alone who has ultimate authority to prescribe and describe the marital relationship (Gen. 2:24, Mt. 19:1-9, Mk. 10:1-12). Furthermore, sexual intimacy is only properly exercised and pursued within the confines of this “kind” of marital relationship. Sexual immorality, defined as any sexual activity outside of the boundaries of the sacred marital relationship between one man and one woman, is clearly and expressly prohibited by the Lord (Mt. 15:19, 1 Cor. 6:9-11, 1 Thes. 4:3, Heb. 13:4).

As a consequence, the Church regards any and all forms of sexual immorality, including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, pornography or even lustful intent toward such as sinful and outside of God’s will and good plan for his people. Moreover, the church also regards as sinful the intent or desire to surgically alter one’s biological sex to the other. Since the body is a creation of God, the church holds sexual identity and gender to be biologically determined, in keeping with God’s design in Scripture (Mt. 19:4; Mk. 10:6; Gen. 1:27, 5:2). Disagreement with one’s biological sex and gender only leads to spiritual confusion and emotional chaos (Gen. 1:27, Rom. 1:26-32, 1 Cor. 6:9-11).

In order to preserve the function and integrity of the church and to provide a biblical example to the Covenant Members, regular attenders, and guests of Sound City Bible Church, it is imperative that all persons employed by the church in any capacity, or united to the church as a Covenant Member, abide by and agree to this “Statement on Marriage and Sexuality” and conduct themselves accordingly.

Though sinful sexual expression is egregious (as is all other expressions of sin against God), the gospel provides redemption and restoration to all who confess and forsake



their sin, seeking mercy and forgiveness through Jesus Christ (1 Cor. 6:9-11, Eph. 2:1-10, Tit. 3:3-7).

Furthermore, there is a difference between temptation and unrepented sin. Jesus was tempted in all ways as we are, yet he never sinned. It is the church's intent that all Covenant Members, employees, volunteers, and attendees of the church who are wrestling with all manner of sexual temptation will find SCBC ready to point them to Jesus and join with them to fight for obedience to Christ, their Lord and Savior. Jesus called to himself those who were weary and heavy burdened (Mt. 11:28-30). As a church desiring to follow Christ fully, SCBC should be a safe place for men and women fighting sexual temptations of all kinds. In keeping with our core value of *Progress Not Perfection*, for those fighting temptation and repenting of sin, the church will provide love, grace, truth, care, encouragement, and direction (1 Cor. 10:13, Heb. 2:17-18, Heb. 4:14-16).

This Statement on Marriage and Sexuality does not provide grounds for bigotry, bullying, or hate, as we fully believe that every person made in the image of God must be afforded grace, compassion, love, kindness, respect, and dignity, regardless of his or her sin and lifestyle choices. Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated as sinful and are not in accordance with the Scriptures nor the mission, values, and beliefs of the church.

This Statement on Marriage and Sexuality gives the Elder Team the right and authority to prohibit acts or omissions, including but not limited to (a) permitting any Church assets or property, whether real property, personal property, intangible property, or any property or asset of any kind that is subject to the direction or control of the church, to be used in any manner that would be (or in the sole determination of the Elder Team could be perceived by any person to be) inconsistent with this Statement on Marriage and Sexuality; and (b) permitting any church facilities to be used by any person, organization, corporation, or group that would or might use such facilities to convey, intentionally or by implication, what might be perceived as a favorable impression about any definition of marriage other than that contained in our Statement on Marriage and Sexuality.

This Statement on Marriage and Sexuality is based upon God's will for human life as conveyed to us in the Bible, upon which this church has been founded, and shall not be subject to change based on the prevailing opinion of any persons or groups including the general public, any government authority or agency, or legal developments on the local, state, or federal level.

10. **Ordination and Licensing.** The church will consider ordaining duly qualified men as determined by the Elder Team in accordance with the guidelines of Scripture. Those so



ordained by the Elder Team of SCBC will assist in baptism, communion, prayer, officiating of weddings and funerals, and other ministerial duties as assigned.

- 11. Emergency Powers & The Temporary Emergency Board of Directors.** An “emergency” exists for the purposes of this section if at any time there remains fewer than two elders of the church specifically because of some catastrophic event resulting in the death or long-term unavailability of the elders. In the event of such an emergency, the remaining elder (if one remains) will be aided and assisted by the leader of the Financial Accountability Team, the leader of the Church Health Team, and all three members of the Crisis Accountability Team. Together, these five persons and the remaining elder (if one remains) will operate as a temporary emergency board of directors. The leadership term of temporary board will be complete once there are at least two church elders installed. The new Elder Team may ask the emergency board to remain together in some capacity for an additional period of time, but the leadership of the church in all official capacities will rest in the hands of the newly reestablished Elder Team.
- 12. Books and Records.** The church shall keep correct and complete books and records of account.
- 13. Fiscal Year.** The fiscal year of the church shall begin on the first day of July and end on the last day in June in each year.
- 14. Independent Financial Audit.** The church will engage an independent certified public accountant to conduct an annual audit of the financial records of the church, in accordance with the auditing standards generally accepted in the United States of America. The auditor will express an opinion on the financial statements presented in conformity with accounting principles generally accepted in the United States of America.
- 15. Amendments and Alterations.** These bylaws or any provision contained herein may be altered, amended, repealed, or restated, and new bylaws adopted, by consensus of the Elder Team. In instances where modifications to these bylaws would represent more than incremental or surface-level changes or additions, such changes will be communicated immediately to the Covenant Members of the church.



Membership Covenant

Key Scripture References

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit. For the body does not consist of one member but of many. — 1 Corinthians 12:12–14

But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy. — 1 Peter 2:9–10

But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby killing the hostility. And he came and preached peace to you who were far off and peace to those who were near. For through him we both have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In him you also are being built together into a dwelling place for God by the Spirit. — Ephesians 2:13–22

Preamble

Having been called, saved, and baptized into this body of believers, it is with great joy and with sober-mindedness that we enter into this covenant as Covenant Members of Sound City Bible Church. May God grant us a spirit of unity and joy as we seek to live out the commitments of this member covenant.



Purpose of a Membership Covenant

God is a covenant-making and a covenant-keeping God. It is in keeping with the character and nature of God that this covenant is set forth. However, some may ask, “Why is a membership covenant important?” or “Is such a covenant really necessary?”

First, a membership covenant says to a low-commitment culture that we are not afraid to commit to that which is most valuable. Jesus is not ashamed to call us his brothers (Heb. 2:11), and we are not ashamed to be known as his people (Rom. 1:16).

Second, God says that the elders of the church will give an account to Jesus for those members of the body entrusted to them (Heb. 13:17). A membership covenant is a tangible way for these elders to know who they are to shepherd and for whom they will give an account.

And third, a membership covenant is a way to remember that the church is not a building or an event, but a people (Col. 1:18). By entering this covenant, the Covenant Members of the church intentionally and relationally commit themselves to both God and one another.

In 21st century American culture, the word “membership” often brings to mind images of a commitment at the level of an athletic club or a grocery store. This is in sharp contrast to the biblical example. In the Bible, “membership” is not the low-commitment of these modern examples, but a covenant relationship built on the example of God himself, the God who makes covenants with broken people such as us. Through this relationship, we can live out the many biblical images given for the church: a body (1 Cor. 12), a nation (1 Pet. 2:9), a family (Matt. 12:49–50), and a temple (1 Pet. 2:5).

Role of Elders and Congregation

Based on the pattern of Scripture, Sound City Bible Church is led by a plurality of male elders. However, the Covenant Members of the church in no way hold a status that is inferior to the elders with regard to their standing before Christ. Because of the fundamental equality of believers (Gal. 3:28), each Covenant Member of Sound City Bible Church plays an important role in the mission of the church. Although the entire congregation does not have responsibility for the primary governance of the church, Covenant Members still contribute to the life and health of the church in critical and invaluable ways. The Covenant Members are responsible to give voice and input in order to aid the elders in their leadership of the church, including certain specific responsibilities as outlined in this member covenant and the bylaws of the church.



Additionally, 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 the various ministry roles and service opportunities afforded to elders (reserved only for biblically qualified men), deacons, ministry leaders, and through the daily lives of every Covenant Member of Sound City Bible Church, as they live all of life unto God (1 Cor. 10:31).

Elder Commitments

As a Covenant Member, I understand and affirm the following statements regarding the elders of the church:

1. The elders covenant to care for and tend to their own relationships with God as first priority so that they can love, serve, and lead the church out of the overflow of Christ in them (John 15).
2. The elders covenant to pastor and care for their own families, understanding that their care for the church is to first be lived out in their own homes (1 Tim. 3:4–5; Titus 1:6).
3. The elders covenant to love, shepherd, teach, lead, serve, help, equip, protect, and care for the Covenant Members of Sound City Bible Church as under-shepherds of the Chief Shepherd, Jesus. They will seek to do so in the same gracious manner in which Jesus shepherds all of us (1 Pet. 5:1–5).
4. The elders covenant to proclaim Jesus, to share his gospel, and to teach the full counsel of the Word of God (Acts 20:27; 1 Cor. 15:3–11).
5. The elders covenant to hold to and contend for the mission, values, and essential doctrines of Sound City Bible Church as identified in the church's foundational documents as they accord with Scripture (1 Tim. 4:16).
6. The elders covenant to protect the flock entrusted to their care from “wolves,” those who teach a false gospel that is contrary to the true gospel of Jesus Christ (Matt. 7:15–20; Gal. 1:8–9).
7. The elders covenant that the elders and deacons of the church will be tested and approved according to the criteria assigned to them in the Scriptures (1 Tim. 3:1–13; 5:17–22; Titus 1:5–9; 1 Pt. 5:1–4).
8. The elders covenant to pray for the members of the church regularly, particularly when they are sick (James 5:14).



9. The elders covenant to exercise church discipline when necessary, while always seeking to do so from a heart of love and gentleness. The goal of any such discipline is teaching, restoration, and redemption (Matt. 18:15–20; 1 Cor. 5; Gal. 6:1; Heb. 12:3–17).
10. The elders believe that God uses his people to sharpen one another for their good and his glory (Prov. 27:17). Therefore, we covenant to humbly accept the communication of any offense (perceived or actual) because they know that they are not—and will never be—without sin (Rom. 5:12).
11. The elders covenant to care for and submit to one another (1 Tim. 4:14; Titus 1:5). Each elder individually covenants to act in unity even when their own opinion is of the minority opinion on a given decision, whenever doing so would not violate the clear teaching of Scripture (Prov. 11:14).
12. The elders covenant to seek God’s will for the church community to the best of their ability, through study of the Scriptures, by following the Spirit, and by seeking godly counsel (Acts 20:28; 1 Peter 5:1–5).
13. The elders covenant to set an example by joyfully fulfilling of the commitments of covenant membership at Sound City Bible Church (1 Cor. 11:1; Phil. 3:17; 1 Tim. 4:12).
14. The elders covenant to help the members understand and joyfully fulfill all the commitments and pursuits of covenant membership at Sound City Bible Church.

Covenant Member Commitments

1. I covenant to submit to the Bible as the final authority on all issues of life and belief (Ps. 119; 2 Tim. 3:14–17; 2 Pet. 1:19–21).
2. I covenant to pursue the Lord Jesus Christ through regular practice of the spiritual disciplines found in Scripture: Bible study, prayer, fellowship, silence, solitude, rest, fasting, etc. (Luke 18:1; Acts 17:11; 1 Cor. 9:24–27; Eph. 5:1–21; 1 Thess. 5:12–22).
3. I covenant to faithfully participate in the ordinances of baptism and the Lord’s Supper (Matt. 28:18–20; 1 Cor. 11:17–34).
4. I affirm, in obedience to Scripture, that I have been baptized as a public declaration of identification with Jesus, his death and resurrection, and as a sign of membership of the covenant community (Col. 2:12; 1 Peter 3:21).



5. I covenant to submit to the pastors/elders and other appointed leaders of Sound City Bible Church, out of reverence to, and in recognition of, the loving authority of Jesus Christ, the head of the Church, and to diligently strive for unity and peace within the body (Heb. 13:17; 1 Pet. 5:5).
6. I covenant to regularly contribute to the life and health of Sound City Bible Church by attending weekly services, engaging in biblical community (e.g. Community Groups), and serving those inside and outside of this church regularly (Acts 2:42–47; Heb. 10:23–25; Titus 3:14).
7. I covenant to financially contribute cheerfully and generously in support of the ministries of Sound City Bible Church, the expenses of the church, the aid of church members experiencing financial hardship, the relief of the poor, and the spread of the gospel (2 Cor. 8–9; Gal. 2:10; 3 John 5–8).
8. I covenant to walk together in brotherly love, exercising affectionate care and watchfulness over one another, faithfully admonishing and entreating one another as circumstances may require (Rom. 12:9–16; Heb. 10:24). Additionally, I covenant to pay careful attention to the dozens of other “one-another” commands given in Scripture, in order to joyfully seek the building up of the body of Christ, and my own sanctification (John 3:34; Rom. 12:10, 16; 14:13, 19; 15:7, 14; Gal. 5:13; Eph. 4:32; 5:21; Col. 3:9; 1 Thess. 4:18; James 5:16).
9. I covenant to regularly pray for Sound City Bible Church (1 Thes. 5:17, 25), its leaders (1 Tim. 2:1–2), its Covenant Members, and for the advancement of the gospel through its ministries (Col. 4:3; 2 Thes. 3:1).
10. I covenant to take seriously, and to live out an intentional and active commitment to the mission, values, and beliefs of Sound City Bible Church (Eph. 4:1; Col. 1:10; 1 Th. 2:12; Phil. 2:13; Heb. 13:20–21).
11. I covenant to communicate to the elders or any other Covenant Member regarding any offense that I feel may have been committed against me only after I have first prayerfully considered the situation and I am confident that I am seeking an outcome focused on understanding, forgiveness, reconciliation, and gentle rebuke and correction where necessary (Eph. 4:29–32; Gal. 6:1), as fits the circumstances of the situation and in keeping with Matt. 18:15–20.
12. I covenant to participate in the affirmation of the church elders and certain other leaders as well as the affirmation of the annual church budget as a fully engaged and well-informed participant in the mission of Sound City Bible Church.



13. I covenant to prayerfully reconsider my commitment to Sound City Bible Church and the Covenant Member affirmations listed here on an annual basis in order to intentionally reassess my ongoing alignment with the church's mission, values, and beliefs. If at any time I feel I can no longer adhere to these covenant commitments and live them out joyfully, I will notify the elders of Sound City Bible Church and seek to work through my questions or concerns peaceably, in pursuit of the unity of the Spirit in the bond of peace (Eph. 4:1–6; Rom. 12:18).

14. If at some point I move on from this church, I will inform the leaders of Sound City Bible Church, and then as soon as possible unite with another church where I can carry out the spirit of this covenant and the biblical principles of God's Word (Heb. 10:24–25).



Membership Covenant Signature Page

I have thoroughly read and agree with this membership covenant and am committing myself to the members and leaders of Sound City Bible Church in covenant relationship.

Signature: _____ Date: _____

Print name: _____

Elder/Witness Signature: _____ Date: _____

Elder/Witness Printed Name: _____