



---

# Community Archives – River Hill Missionary Baptist Church Collection

CA-015-001-014

---

n.d.

## Church Covenant

---

For this and additional works see: <https://vtext.valdosta.edu/xmlui/handle/10428/7477>

UUID: 993DA221-C42F-E49C-4C60-63435F049B3E

### **Recommended Citation:**

Riverhill Missionary Baptist Church, *Church Covenant*. Retrieved from Valdosta State University Archives and Special Collections, River Hill Missionary Baptist Church Collection, <https://hdl.handle.net/10428/7504>.

This item is part of the *Community Archives - River Hill Missionary Baptist Church Collection* at Odum Library, Valdosta State University Archives and Special Collections. All rights reserved by Brook County Museum. If you have any questions or concerns contact [archives@valdosta.edu](mailto:archives@valdosta.edu)

"We engage . . .

10 Josh 2:10

## CHURCH COVENANT

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and secret devotion, to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, back-biting, and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the kingdom of our Saviour.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offence, but always ready for reconciliation, and mindful of the rules of our Saviour, to secure it without delay.

We, moreover, engage that when we remove from this place we will, as soon as possible, unite with some other church, where we can carry out the spirit of this covenant, and the principles of God's Word.

### PURPOSE

Baptists have no creeds to which they must subscribe except the Word of God. It is accepted by them as THE perfect rule of faith and practice.

However, that others may know what we believe the Bible to teach on various fundamental doctrines, we have through all the years prepared Declarations of Faith. These do just what they say they do. That is, they declare what we believe the Bible to teach. Baptist have never been ashamed to declare their position as to what the Bible teaches on any doctrine.

The CHURCH COVENANT is also, in a measure, a statement of what we believe the obligations of church members to be. The major difference in it and a declaration of faith is that our church covenant is an agreement among ourselves that we will do something, while our declaration of faith is a statement that we believe something. Our church covenant sets forth in the light of the Scriptures our duties as members of New Testament churches, and we dutifully pledge ourselves to carry them out to the best of our ability.

\* When churches are organized, as a rule, our covenant is read and those forming the organization agree to conduct themselves as church members in the light of it. A church is formed by two or three, or more people of common New Testament faith covenanting together to work as a church of the Lord Jesus Christ. Hence, the statement of this agreement is called a church covenant.

This covenant is rather commonly accepted among Baptist churches. However, it is not a test of fellowship but it does set forth the scriptural duties of our church members very clearly.

Most of our church members are not familiar enough with its teachings and agreements. This series of outlines has been prepared for study, teaching and preaching in our churches. Time spent in their study will enrich the lives of members of our churches and produce more fruit-bearing church members. (From Church Covenant, by T. D. Mitchell)

## OUTLINE NO. 1

**"Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Saviour, and on profession of our faith, having been baptized in the name of the Father and of the Son, and of the Holy Ghost . . ."**

### I. LED BY THE SPIRIT TO RECEIVE CHRIST AS OUR SAVIOR. John 6:44.

The Spirit draws, Eph. 2:18

It's the Spirit's work to bring us to life, John 6:23

### II. BAPTISM OUR PROFESSION

(Dictionary) "Profession: Act of declaring."

We confess Jesus as our Lord in Salvation, Romans 10:9, 10.

But our profession is a public declaration, I Tim. 6:12.

By the act of baptism we declare ourselves to be the children of God.

John preached baptism as a declaration of repentance and salvation, Mark 1:4;

Luke 3:7,8.

Peter preached it the same at Pentecost. Acts 2:38.

"Ye repent" - 2nd person plural, active.

"Be baptized everyone of you" 3rd person singular, passive.

Subject must agree with its verb in person and number.

Action and inaction cannot be joined to secure same moral result without destroying accountability.

The life came through repentance. Acts 11:18.

(Repentance and faith are simultaneous.)

This is true in the following cases - the profession of their faith - ready to declare themselves.

Acts 2:41; Acts 8:36; Acts 9:18; Acts 10:47

Every person that confesses Christ as his Savior ought to profess Him in baptism.

## OUTLINE NO. 2

"We do now in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

### I. IN THE PRESENCE OF GOD.

We should always be conscious that our actions are under the all-seeing eye of God, Psalms 139:7-12; Psalms 34:15.

### II. IN THE PRESENCE OF ANGELS.

Though we are too seldom conscious of it, the angels of the Lord watch over us in our affairs of life, II Kings 6:16,17; Psalms 34:7.

### III. IN THE PRESENCE OF THIS ASSEMBLY.

Entering into church relationship brings the whole assembly to witness our action. We commit ourselves to the principles identifying New Testament churches. As a result we become accountable to the assembly for our actions, I Cor. 5:12,13.

### IV. IT IS A SOLEMN MATTER TO ENTER INTO COVENANT RELATIONSHIP.

It is to commit ourselves as one member of a complete body, Romans 12:4,5. Consequently, what we then do, or fail to do, affects the whole body, I Cor. 12:20,21.

We become responsible for keeping the body pure, Eph. 5:26,27.

### V. IT IS A JOY TO BE A PART OF THE LORD'S ASSEMBLY.

For there we bring to Him glory, Eph. 3:21.

There, if faithful, we shall share the bride's honors, Rev. 19:7,8.

### VI. ENTER INTO COVENANT WITH ONE ANOTHER

A covenant is a solemn agreement of fellowship and faith.

Entering into covenant relationship simply means that our interests in the Lord's work becomes mutual, and it is a pledge that they will remain that way.

### VII. AS ONE BODY IN CHRIST

The church is the Lord's one body on this earth, Eph. 4:4; Eph. 1:22,23;

We have reached the most exclusive relationship possible with the Lord in faithful church membership.

This is true of membership in any true New Testament church.

Every New Testament congregation holds this relationship to the Lord.

## OUTLINE NO. 3

"We engage therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church . . ."

"We engage" - PLEDGE

"By the aid of the Holy Spirit."

Christians can only be what they should be by the aid of the Holy Spirit, John 15:4,5.

This Christ does now in the person of the Holy Spirit, John 15:26; 16:12-14; Romans 8:1,2; Ephesians 6:17,18; 5:18.

## I. TO WALK TOGETHER IN CHRISTIAN LOVE.

1. Christian love is not as the world loves, John 13:34,35.
2. In Christian love we walk together - not at odds, Romans 13:10.
3. By walking together in Christian love we show the true nature of God in us, I John 4:7,11,12,16,20,21.

## II. TO STRIVE FOR THE ADVANCEMENT OF THIS CHURCH.

1. "To strive" - to make strenuous efforts; to labor hard or earnestly.
2. Church of Jesus a progressive institution; Matt. 16:18 "Will build"; I Peter 2:5 Commission to church demands progress, Matt. 28:19,20.
3. Our interest should be in the church of our membership.  
"the advancement of this church."  
I am a part of this church, to which I belong.  
My constant reports of how much better other churches are doing than my own casts reflection upon me.  
Has about the same effect as a man bragging constantly at home about another man's wife.

### OUTLINE NO. 4

**"We engage . . . to strive for the advancement of this church, in knowledge, holiness, and comfort . . ."**

The average church member reads his covenant and thinks it is just so many words - meaningless. These words are there because they are scriptural - and they are scripturally there. "We . . . strive for the advancement of this church."

## I. ADVANCEMENT OF THIS CHURCH IN KNOWLEDGE.

1. A church's zeal should not get ahead of her knowledge of the Word, Romans 10:2, II Timothy 2:15.

It was mis-guided zeal that caused Peter to cut off the ear of the servant of the High Priest - Jesus had to take time out to put it back, Luke 22:50, 51; John 18:10,11.

It was mis-guided zeal that caused Saul to persecute the church of God, I Tim. 1:13.

2. Righteous or virtuous living is not sufficient alone for a church - she needs knowledge of God's Word, II Peter 1:5; I Timothy 2:4.
3. A part of the commission, Matthew 28:20.

## II. ADVANCEMENT OF THIS CHURCH IN HOLINESS

The word "holiness" in both Old and New Testaments means "separation," Jer. 2:3. Israel was a separated nation unto God. I Thess. 4:7.

We are as holy in God's sight as we are separated from the world's pollution. Having been made holy we should so walk.

Hence, the "advancement" of the church in holiness.

A church is as holy as its members are separated unto the Lord, Romans 6:19.

## III. ADVANCEMENT OF THIS CHURCH IN COMFORT.

The word most commonly used in the New Testament for "comfort" means "to call along side." Jesus used it in referring to the Holy Spirit, John 16:7. The church is to gain guidance and assistance in this manner. Thus the church is advanced in comfort, Acts 9:31; Romans 15:4; I Thess. 5:11. The church finds comfort in the second coming of the Lord, I Thess. 4:18. The Church finds comfort in Jesus Christ, II Thess. 2:16,17. We have pledged ourselves to earnestly work to bring our respective churches to the comfort to be had in these matters:

### OUTLINE NO. 5

**"We engage . . . to promote its prosperity and spirituality;"**

#### I. TO PROMOTE ITS PROSPERITY.

Promote - "advance, further."

When does a church prosper?

A. Church at Jerusalem prospered following Pentecost, Acts 2:41,42,47.

What was happening in this prospering church?

1. Sinners receiving the Word - were saved.
2. Saved people were being baptized.
3. Believers coming into church membership (3,000 one day.)
4. Continuing sound in doctrine.
5. Church enjoying great fellowship.
6. This church, sound in the faith, was observing the Lord's Supper.
7. A praying church.
8. God was being praised.
9. Church had the respect of the people.

B. Church at Laodicea wasn't prospering, Rev. 3:16,17.

What was happening in this church that didn't prosper?

1. Lukewarm, no real concern, indifferent, half-way Christian living and half-hearted service.

2. She thought she was rich - prospered materially.
3. Se felt no need - self sufficient.

She was actually:

1. Wretched - really unhappy - inadequate.
2. Miserable - neither in nor out.
3. Poor - had the least of what she needed most.
4. Blind - couldn't see the real mission she had in this world.
5. Naked - bare of the true righteousness of God. Her clothing was much like the fig leaves of Adam and Eve.

What this church needed to make her really prosper: Rev. 3:18,19.

1. Gold tried in the fire - some tested service, I Peter 1:7.
2. White raiment - some real godly living, Rev. 19:8.
3. Eyesalve for her eyes, Eph. 1:18.
4. To repent.

healing ointment  
or remedy

## II. TO PROMOTE ITS SPIRITUALITY

When is a church spiritual?

- A. Outward emotional activity does not necessarily mean spirituality. Plenty of emotional activity on Mt. Carmel, I Kings 18:26,28.
- B. Tears do not necessarily denote spirituality, Matt. 26:75. Here Peter had just cursed and swore that he didn't know the Lord.
- C. Church at Corinth called a carnal church, I Cor 3:1 ✗

What was going on in this church?

1. There were contentions.
2. They were yet babies in Christ - not developing.
3. Envyings.
4. Strife.
5. Divisions over preachers.
6. Fornication unrebuked.
7. Defrauding each other.

D. A church is spiritual when her members bear spiritual fruit, Gal. 5:22,23.

Are you promoting this in your church?

## OUTLINE NO. 6

"We engage . . . to sustain its worship, ordinances,"

Sustain - "to support, maintain, keep up."

### I. SUSTAIN THE WORSHIP OF MY CHURCH.

Wed

1. Acts 24:14. Much of worship is belief - faith in what we are doing.  
Hindu mother throws baby to crocodiles - wrong-heathenism - but she believes in it and is devoted to it - its worship though the wrong kind of worship.  
Religious activity without faith is mockery, John 4:22-24.
2. How do we sustain worship?

- a. Be there, Hebrews 10:25. Can't have much faith in a thing if we are not willing to be a part of it.
- b. Take part in its activities. Can't maintain it and expect others to do all the work.  
Too much talk about what they do down at the church - when I am supposed to be a part of it.  
Don't talk about the hypocrites at the church if you stay away and don't attempt to keep your covenant.
- c. Take an interest in the condition of the house of worship.
- d. Encourage others to attend its worship services.

(Hold-up or support)

## II. SUSTAIN THE ORDINANCES OF MY CHURCH.

Ordinance "religious rite or ceremony."

New Testament church not strong on ceremony - only 2 commanded in the Scriptures.

### 1. Baptism

I Peter 3:21.

How do I sustain it?

- a. By urging its scriptural usage. Be saved - then baptized by proper authority.
- b. By urging its necessity upon believers.
- c. By doing honor to the profession I have personally made through baptism.

### 2. Lord's Supper, I Cor 11:26.

How do I sustain it?

- a. By observing it for its scriptural purpose-"show (declare) the Lord's death."
- b. By using scriptural elements, Mark 14:22,23.
- c. By observing it in scriptural capacity, I Cor. 11:18,20.  
Only divisions in the church prevented this being a scriptural setting.
- d. By observing it in proper manner, I Cor. 11:27.

## OUTLINE NO. 7

"We engage . . . to sustain . . . its discipline and doctrines,"

### I. TO SUSTAIN DISCIPLINE IN MY CHURCH.

Discipline "to cause church members to render strict obedience to God's Word and to inflict punishment for disobedience." Matt. 18:17; I Cor. 5:12; Matt. 16:18,19.

How can I sustain it?

- 1. By encouraging my brethren in what is right and discouraging them in what is wrong.
- 2. By standing firmly behind my church and pastor when disciplinary action is necessary.

## II SUSTAIN THE DOCTRINES OF MY CHURCH.

Doctrine is important, I Tim. 4:12, 13.

### A. What Is the Doctrine of My Church?

1. New Testament and Psalms, (Scriptures) II Tim. 3:16.  
Old Testament law and prophets done away as a rule of faith and practice, Luke 16:16.
2. Any "declaration of faith" - is simply a declaration - of what we believe the Scriptures teach.  
Our churches should be bound only by the Scriptures. Matt. 15:9.

### B. How Do I Sustain It?

1. Know it, John 7:17.  
(20th Century Translation), "If anyone has the will to do God's will, he will find out whether my teaching is from God, or whether I speak on my own authority." Why know it? Eph. 4:14.
2. Believe it.  
Can't conscientiously practice what we don't believe.  
This is not purely a mental matter, Rom. 6:17.
3. Teach it, Titus 2:1; 1:9.  
Early church did this in face of persecution, Acts 5:28.
4. Do it, Acts 2:42; Titus 2:7.

## OUTLINE NO. 8

"We engage . . . to contribute cheerfully and regularly . . ."

### I. TO CONTRIBUTE.

#### A. Who should contribute?

Every member of the church, I. Cor. 16: 1,2. If we accept the resurrection in chap 15 - we are also bound to accept our responsibility for giving in these verses.

#### B. How much should I give? (It isn't a matter of how little.)

1. "as God hath prospered."
2. "bountifully," Ii Cor. 9:6
3. Christ the example, II Cor. 8:9.

#### C. Giving is a grace also, Ii Cor. 8:7. It is a pretty good measure as to how deeply God's grace has touched us.

### II. TO CONTRIBUTE CHEERFULLY.

#### A. II Cor. 9:7. What does it mean to give cheerfully?

1. Cheerful - "hilarious" really enthused.
2. Not grudgingly "weary, despondent, grieved, annoyed."
3. Not of necessity - because of law, or a feeling of sheer obligation.
4. A voluntary matter "as he purposeth in his heart . . . willing of themselves"

#### B. This is the way the churches of Macedonia gave, II Cor. 8:1-4.

- C. How is such giving accomplished? II Cor. 8:5. It calls for real dedication.
- D. What is the result of it?
1. Joy, II Cor. 8:2
  2. Increased ability.
  3. Increased thankfulness to God, II Cor. 9:11,12.
  4. God and gospel glorified, II Cor. 9:13,14. ✓
  5. God loves the giver, II Cor. 9:7, "highly esteemed of God."
- Are you going to encourage or hinder this in your church?

### III. TO CONTRIBUTE REGULARLY.

There is no alibi for the child of God who "tips" God like a waiter, or is haphazard in his giving.

1. I Cor. 16:2. Literally "Every first day." System - "as God hath prospered."
2. II Cor. 8:12-14. Varies only in ratio to his income.
3. According to a deliberate purpose.

### OUTLINE NO. 9

"We engage . . . to contribute cheerfully and regularly to the support of the ministry,"

#### I. WHAT DOES THE BIBLE SAY ABOUT THE SUPPORT OF THE MINISTRY/

1. It is as reasonable to pay the preacher for his work as for a man to eat grapes off his own vine, I Cor. 9:7; Luke 10:7.
2. The law teaches that we should pay our preachers, Deut. 25:4. Paul applies the same principle to New Testament preachers, I Cor. 9:8-10.  
(All Scripture by inspiration and profitable, II Tim. 3:16 - including these that say pay the preacher.)
3. Earthly pay is not too great a price for spiritual things, I Cor. 9:11.  
The preacher leads your children to Christ.  
He baptizes them.  
He instructs you in eternal things.  
He cares for your weddings, funerals, peace of mind, etc.
4. Preacher should be willing to suffer financially rather than hinder the reception of the gospel, I Cor. 9:12.  
When pastors go financially embarrassed because churches resent their mentioning their pay, this is a shame to the churches.  
In too many building programs, etc., the preacher does without until the church gets what she wants.  
Many times people pay high prices for everything else - peanuts for the preacher. He bears it patiently rather than hinder the work of the Lord by complaining.
5. Those serving at temple paid from what came to the temple, I Cor. 9:13.  
Priests paid by temple offerings Deut. 18:1-8.

6. God's ordained means of paying the preacher, I Cor. 9:14

Live off the gospel - not on it.

Much of it could be in food stuffs, etc.

- a. It is here made clear that God has ordained that His preachers should give their time to their calling.
- b. Also that they should be so paid for this work that they can give their time to it.
- c. It is necessary for the preacher to give his time to secular labor for support only when the church fails in her responsibility here.
- d. Churches would have better preachers if they were so supported.

**II. YOU SAY IN YOUR COVENANT THAT YOU WILL DO IT - ARE YOU?**

**OUTLINE NO. 10**

**"We engage . . . to contribute cheerfully and regularly to . . . the expenses of the church, the relief of the poor,"**

- a. Too often it's "our" church when everybody's happy and "their" church when there are bills to pay.
- b. A church that is growing will have expenses as will a growing family.
- c. Such expenses become the responsibility of all who hold membership in the church.

How does the Bible teach that such expenses should be cared for?

**I. WHO - All the Congregation.**

I Cor. 16:2; II Cor. 9:7, "Every man, as he purposeth . . ."

The rich and the poor, II Cor. 8:13, 14, II Cor. 8:2

Nowhere in the New Testament is any segment of the church singled out as being responsible for the finances of the church.

**II. HOW - Voluntarily.**

1. Willingly, II Cor. 8:3; II Cor. 9:7.

2. Enthusiastically, II Cor. 8:4; II Cor. 9:1,2.

3. As proof of love, II Cor. 8:24. God's example, John 3:16.

**III. HOW MUCH - According to Our Ability.**

I Cor. 16:2; II Cor. 8:12.

Accordingly as we want to reap, II Cor. 9:6. This brought liberal contributions from New Testament churches, II Cor. 9:13.

**IV. HOW OFTEN - Every Week.**

The place for God's people on the Lord's day is God's house, and they should bring their offering with them, I Cor. 16:2.

If prevented from attending we should send our offering -- or save it until it can be brought.

## V. ARE YOU WILLING? Then DO It.

II Cor. 8:11

## VI. FOR SUCH GOOD WORK.

II Cor. 9:8-10.

## VII. WE GAIN NOTHING BY TRYING TO GATHER IT FOR OURSELVES

II Cor. 8:15 ( A quotation from Exodus 16:18) ✕

### OUTLINE NO. 11

"We engage . . . to contribute cheerfully and regularly to . . . the spread of the gospel through all nations."

#### I. WHAT IS THE GOSPEL?

1. What are its essential elements? I Cor. 15:1,3,4.

a. What did Paul declare? "the gospel . . . that which I received."

b. What did Paul receive? "death, burial and resurrection of Christ, according to the Scriptures."

2. What is its purpose? - Salvation! I Cor. 15:1,2.

God's power for salvation to Jew and Gentile alike, Rom. 1:16.

#### II. WHO IS RESPONSIBLE FOR ITS SPREAD?

The church of the living God, Matt. 28:19; Mark 16:15; Acts 1:8.

1. a. Apostles didn't go into all the world.

b. Commission says go to all nations.

c. Hence, spoken to an organization - the church.

2. a. Christ promised to be with the group to the end of the age.

b. Apostles didn't live to the end of the age.

c. Hence spoken to a perpetual organization - the church, Matt. 16:18.

✕ Others may carry the gospel message, but the churches Must carry it. ✕

#### III. HOW IS IT SPREAD?

Rom. 10:13,14; I Cor. 1:21.

How did Jesus and apostles spread it? Matt. 11:4,5.

Thus was it spread in Samaria, Acts 8:5.

In Pisidia, Acts 13:14,38. ✕

In Athens, Acts 17:15,18. ✕

Thus Paul commanded Timothy, II Tim. 4:2.

#### IV. TO WHAT EXTENT ARE THE CHURCHES RESPONSIBLE FOR SPREADING IT?

Luke 24:47; Matt. 28:19.

#### V. HOW DO I CONTRIBUTE TO THE SPREADING OF IT?

By supporting those who do this work with your:

1. Prayers.

Paul, greatest missionary of all time, said, I Thess. 5:25.

Jesus instruction to the 70 He sent out was, Luke 10:7.

**"Therefore I engage to . . . contribute cheerfully and regularly to . . . the spread of the gospel through all nations."**

We have no right to say we can't do this, when we find money for our own material wants.

## OUTLINE NO. 12

**"We also engage to maintain family and secret devotion,"**

### I. WHAT IS DEVOTION?

a. In the Old Testament "devote" is sometimes used synonymously with "sanctify" - which means "set apart or separate," Lev. 27:21,22,28; Numbers 18:13,14.

b. In the New Testament religious and God-fearing men were often called "devout." Luke 2:25; Acts 22:12.

Also used to describe pious men, Acts 10:2; Acts 22:12

Also those who held their religious activities in reverence, Acts 13:50; Acts 17:4,17.

c. Only time "devotion" used in the Scriptures it refers to objects of worship, Acts 17:23.

### II. TO SUMMARIZE:

It would seem that our family and secret devotion would involve any activities whereby we recognize ourselves set apart to the service of God, or any activities whereby we worship Him or show our esteem for Him.

### III. WE ENGAGE TO MAINTAIN THIS ON A FAMILY LEVEL.

This may be done in various ways.

1. Prayer at meal time is family devotion.

Last Supper, Luke 22:19

After resurrection, Luke 24:30.

2. Family group studies of the Scriptures and prayer.

Cornelius commended for it, Acts 10:2.

Commended in Timothy, II Tim. 3:15.

3. Family prayer in emergencies.

The habits of the family are reflected in the church.

### IV. WE ENGAGE TO MAINTAIN SECRET DEVOTION.

Matt. 6:6.

Daniel's habit, Dan. 6:10.

David had regular appointments with God, Ps. 55:17.

Private study of the Word is essential and is devotion, II Tim. 2:15.  
Spirituality in the church is low where our family and secret devotion is neglected.

## OUTLINE NO. 13

**"We engage . . . to religiously educate our children;"**

**EDUCATE** - "to develop, improve, or train, either by study or by example, etc."

### I. HOW DO WE EDUCATE OUR CHILDREN RELIGIOUSLY

- a. It is more than mere Bible reading. There is little gained by reading chapters just for the sake of saying we have read them.
- b. It demands study, II Tim. 2:15.
- c. It requires teaching, Psalms 34:11.
- d. Sometimes takes the rod of correction, Prov. 2:15.
- e. Children learn through what they read, see and hear. Supreme care should be given as to what comes into our homes in the way of literature, radio and TV programs. This is also true in what the children see parents do, and hear them say.

### II. WHY EDUCATE OUR CHILDREN RELIGIOUSLY?

- a. That they may be brought to a saving knowledge of the Lord at an early age, II Tim. 3:15.
- b. Such training embedded in a child prevents his taking the wrong course in later life. Prov. 2:6.
- c. Because the evil days of mature life may turn them from God forever if not turned to Him in youth, Eccl. 12:1.
- d. When is a child well trained? - when his doings are right, Prov. 22:11.

### III. WHERE DO CHILDREN RECEIVE THEIR RELIGIOUS TRAINING?

#### 1. In the home.

In Eden the home was God's first institution upon earth for mankind. The environment and teaching of a home or its failure, have tremendous influence in the molding of children's lives.

Parents bringing children into the world owe those children a Christian home life.

**This is the only real way to prevent juvenile delinquency.**

#### 2. The church.

A part of the church's mission in the world is to give religious training, Matt. 28:20.

It is the business of the pastors, etc., placed in the early church to edify the saints, Ephesians 4:11-14.

Take advantage of what your church offers.

## OUTLINE NO. 14

"We engage . . . to seek the salvation of the lost."

### I. SALVATION OF THE LOST.

1. Salvation is given by God in grace, apart from human works or merit, Eph. 1:6-7; II Tim. 1:9; Rom. 3:24; 5:20-21; Titus 2:11; 3:5-7.
2. It is received by man through repentance and faith. Repentance is absolutely necessary.

### II. HOW DO WE SEEK THE SALVATION OF OTHERS?

1. By Christian living, Matt. 5:16.
2. By preaching, I Cor. 1:21.
3. By witnessing, Luke 24:47,48.
4. Any way we can reach them with the gospel, Rom. 1:16.

### III. OUR KINDRED FIRST, AND OUR ACQUAINTANCES ALSO.

Jesus came to His kindred first - then to the Gentiles, John 1:11,12.  
It is the Bible order, John 1:41; Mark 5:19.

### IV. A WARNING IF WE FAIL IN THIS OUR OBLIGATION.

Ezek. 3:18.

## OUTLINE NO. 15

"We engage . . . to walk circumspectly in the world;"

### I. OUR WALK IS IMPORTANT.

Bible has much to say about it.

1. Counsels us against wrong kind of walk, Ps. 1:1; Prov. 19:1; 28:6; Eccl.2:14.
2. Saved people should walk with new life, Rom. 6:4; 8:1,4; 13:13; Eph. 2:10, I Thess 2:12; I John 2:6.

It is a measure by which we may know we are saved, I John 1:6,7.

3. Church even instructed to withdraw from those who do not so walk, II Thess. 3:6,11.

### II. THEREFORE WE SHOULD WALK CIRCUMSPECTLY.

Eph. 5:15 (Circumspectly - accurately, pointedly, diligently, perfectly.)

### III. REMEMBER THAT WE ARE WALKING "IN THE WORLD."

John 17:11.

- a. Though we walk in the world we are not to become a part of it, John 17:15,16; Romans 12:2; II Cor. 10:3; Gal. 1:4.

- b. While walking in it, we are not to fall in love with this world, I John 2:15; 2Tim. 4:10.

If you are to be true to your church and your covenant with her "watch your step."

## OUTLINE NO. 16

**"We engage . . . to be just in our dealings,"**

A justified people should certainly be just in their dealings, Phil. 4:8.

Just - "fair and square."

It means if you make a bill, pay it as soon as possible. Keep your word. Refuse to take the advantage, etc.

### I. JUST IN OUR DEALINGS WITH THE WORLD.

Because of our influence over them, Eccl. 9:18; Matt. 13:25, 38, 39; Matt. 5:16.

### II. JUST IN OUR DEALINGS WITH THE BRETHERN.

Because we are brethren, Prov. 17:17; Prov. 18:19; I Cor. 6:5-8; I John 3:14.

### III. JUST IN OUR DEALINGS WITH GOD.

Because we must account to Him, Rom 14:12; Matt. 12:36; Luke 16:2.

We must account for the way we handle God's money, time and our very lives - so be just in our dealings with Him.

This is one purpose for which you entered into church relationship - what are you doing about it?

## OUTLINE NO. 17

**"We engage . . . to be faithful in our engagements,"**

### I. FAITHFULNESS IS AN IMPORTANT FACTOR IN GOD'S BUSINESS.

1. God, Himself, is faithful, I Thess. 5:24; II Thess. 3:3.
2. His words are faithful, Rev. 21:5.
3. Our High Priest is faithful, Heb. 2:17.
4. His words committed to faithful men, II Tim. 2:2.
5. Faithfulness required of His stewards, I Cor. 4:2.
6. His ministers commended for it, Col. 1:7.
7. His servants commended for it, Matt. 24:45, 46.
8. The basis of our rewarding, Matt. 25:21.

### II. FAITHFUL IN OUR ENGAGEMENTS.

1. Engagements "appointment or obligation."

a. This entire covenant a statement of our Scriptural obligations.

We promise to be faithful in keeping them.

- b. While walking in it, we are not to fall in love with this world, I John 2:15; 2Tim. 4:10.  
If you are to be true to your church and your covenant with her "watch your step!"

## OUTLINE NO. 16

"We engage . . . to be just in our dealings,"

A justified people should certainly be just in their dealings, Phil. 4:8.

Just - "fair and square."

It means if you make a bill, pay it as soon as possible. Keep your word. Refuse to take the advantage, etc.

### I. JUST IN OUR DEALINGS WITH THE WORLD.

Because of our influence over them, Eccl. 9:18; Matt. 13:25, 38, 39; Matt. 5:16.

### II. JUST IN OUR DEALINGS WITH THE BRETHERN.

Because we are brethren, Prov. 17:17; Prov. 18:19; I Cor. 6:5-8; I John 3:14.

### III. JUST IN OUR DEALINGS WITH GOD.

Because we must account to Him, Rom 14:12; Matt. 12:36; Luke 16:2.

We must account for the way we handle God's money, time and our very lives - so be just in our dealings with Him.

This is one purpose for which you entered into church relationship - what are you doing about it?

## OUTLINE NO. 17

"We engage . . . to be faithful in our engagements,"

### I. FAITHFULNESS IS AN IMPORTANT FACTOR IN GOD'S BUSINESS.

1. God, Himself, is faithful, I Thess. 5:24; II Thess. 3:3.
2. His words are faithful, Rev. 21:5.
3. Our High Priest is faithful, Heb. 2:17.
4. His words committed to faithful men, II Tim. 2:2.
5. Faithfulness required of His stewards, I Cor. 4:2.
6. His ministers commended for it, Col. 1:7.
7. His servants commended for it, Matt. 24:45, 46.
8. The basis of our rewarding, Matt. 25:21.

### II. FAITHFUL IN OUR ENGAGEMENTS.

1. Engagements "appointment or obligation."

- a. This entire covenant a statement of our Scriptural obligations.

We promise to be faithful in keeping them.

- b. Faithfulness is a prime factor in all our appointments.  
If we make an appointment keep it, if at all possible.  
God's people ought to be dependable.
- 2. In our church life.  
Sunday School, Church Service, Prayer Meeting, and other activities.
- 3. Are these small matters to you? Luke 16:10.

Being Faithful!

**OUTLINE NO. 18**

**"We engage . . . to be exemplary in our deportment;"  
Deportment "Conduct, behavior."**

**I. MEN WANT TO SEE, NOT HEAR ABOUT JESUS — in our living.**

- a. John 12:21.  
As these Greeks longed to see Jesus in person, so men today want to see Him in you.
- b. They have a right to expect to see Him in you, Matt. 5:16; James 2:18.

**II. THERE IS GREAT POWER IN TEACHING BY EXAMPLE.**

- a. Jesus did it, John 13:15; I Peter 2:21.
- b. It was Paul's counsel to Timothy, I Tim. 4:12.
- c. The record of Israel's sins given for this purpose, I Cor. 10:6.
- d. The suffering of the prophets serves this purpose, James 5:10.

**III. EXEMPLARY DEPORTMENT DEMANDS SEPARATION.**

II Cor. 6:17.

This does not mean separation from contact with the world, but from conformity to it. John 17:15; Rom. 12:2; I John 2:15.

It is a shame to any individual not to keep this part of his covenant with the church.

**OUTLINE NO. 19**

**"We engage . . . to avoid all tattling, backbiting, and excessive anger;"**

**I. AVOID ALL TATTLING.**

- 1. The Bible has nothing good to say about a tale bearer, Prov. 18:8; 26:20; 20:19.
- 2. He is never considered a faithful person, Prov. 11:13.
- 3. To avoid it means to refuse to listen to it, as well as refusing to participate in it.

**II. AVOID ALL BACKBITING.**

- 1. Backbiters not fit for the house of God, Psalms 15:1-3.
- 2. Listed with those worthy of death Rom. 1:30,32.
- 3. How to drive it away, Prov. 25:23.

### III. AVOID EXCESSIVE ANGER.

We are all subject to a little "righteous indignation" occasionally but excessive anger is another thing.

We are to avoid fits of temper and insane rage.

1. This can be done by watching our language, Prov. 15:1.
2. Strife can be prevented by avoiding excessive anger, Prov. 15:18.
3. Self control is highly recommended, Prov. 16:32; Prov. 19:11.

### OUTLINE NO. 20

"We engage . . . to abstain from the sale and use of intoxicating drinks as a beverage,"

#### I. WINE IS THE TOOL OF SIN.

1. Brought shame to Noah, Gen. 9:21.
2. Brought fornication to the house of Lot, Gen. 19:32,36.
3. Brought the murder of Ammon, II Sam. 13:28.
4. Brought the judgment of God upon Israel, Isa. 5:11,22.
5. Caused Belshazzar to defile the vessels of God, bringing his own death and downfall of mighty Babylon, Dan. 5:1,2,5,30,31.

#### II. WINE IS THE COMPANION OF EVIL AND SORROW.

Hosea 4:11; Prov. 21:17; Prov. 23:29, 30.

#### III. IT HASN'T CHANGED TODAY.

(Give practical illustrations from your own personal knowledge.)

#### IV. STRONG DRINK STRONGLY CONDEMNED IN THE SCRIPTURES.

Prov. 20:1; Prov. 31:4; Eph. 5:18; Prov. 23:31.

#### V. THEREFORE WE ENGAGE:

1. To abstain from the sale of strong drink, Habakkuk 2:15.
2. To abstain from its use as a beverage, Prov. 23:20.

Alcohol is a narcotic - not a stimulant.

Its use is for medical purposes - not a beverage.

### OUTLINE NO. 21

"We engage . . . to be zealous in our efforts to advance the kingdom of our Savior."

#### I. THE LORD HIMSELF ADMINISTRATOR

He administers His kingdom with zeal, Isa. 9:7.

## II. THE LORD WANTS HIS PEOPLE TO BE ZEALOUS.

- a. It is characteristic of His people, Titus 2:14.
- b. Right kind of zeal has a good influence over others, II Cor. 9:2.
- c. Should even be zealous in our repentance, Rev. 3:19.

## III. MISGUIDED ZEAL IS DANGEROUS.

1. Peter's zeal was misguided when he cut off the man's ear, Matt. 26:51,52.
2. Paul's zeal caused him to persecute the church, Philippians 3:6.
3. Jews zeal defiled the temple, John 2:16,17.
4. Paul warns of zeal without knowledge, Romans 10:2.

This is why the counsel of II Tim. e:15 is so necessary.

It is a tragedy that there is too often more zeal where there is little knowledge than there is found in the presence of knowledge.

## IV. THE ZEAL OF GOD'S PEOPLE SHOULD BE FOR THE ADVANCEMENT OF THE SAVIOR'S KINGDOM.

1. The charges against the 7 churches of Asia in Rev. chaps. 2 and 3 are things that hindered the advancement of those churches.
2. The things that advance the Savior's kingdom are simple, but fundamental, Matt. 28:19, 20.
  - a. Soul-winning.
  - b. Proper observance of the ordinances.
  - c. Teaching the observation of the full truth from God's Book.
3. While these are sometimes hindered by misguided zeal, they are equally hindered by lack of zeal.

### OUTLINE NO. 22

"We further engage to watch over one another in brotherly love;"

## I. GOD'S PEOPLE ARE BRETHERN. Matt. 23:8.

- a. As such we are taught of God to love one another, I Thess. 4:9.
- b. As such we are responsible for helping an erring brother, II Thess. 3:14,15.
- c. We should always seek brotherly reconciliation. Matt. 5:23,24.
- d. Our brotherly love for one another is the very evidence of our sonship, I John 3:14; 4:20.
- e. A lack of brotherly care shows a lack of brotherly love, I John 3:17.

## II. WE CANNOT EXCUSE OURSELVES FROM BROTHERLY RESPONSIBILITY AS CAIN TRIED TO DO.

Gen. 4:9; I John 3:15.

I am responsible for what happens to my brother if I am in position to prevent it.

## III. AS BRETHERN WE SHOULD NOT SEEK TO TAKE ADVANTAGE OF A BROTHER AS DID JACOB.

1. Drove a hard bargain with his brother for his birthright, Gen. 25.
2. Stole his brother's blessing, Gen. 27.
3. The proper attitude, Romans 12:10.

#### IV. JEALOUSY SHOULD NOT PREVAIL AMONG BRETHREN AS IT DID AMONG JOSEPH'S BROTHERS.

Genesis, Chap. 37.

1. Jealousy results in treacherous deeds, Gen. 37.
  - a. Joseph cast into the place of death.
  - b. Joseph sold into slavery.

#### V. THEREFORE:

1. Let us keep our covenant with the church. Heb. 13:1.

### OUTLINE NO. 23

**"We further engage . . . to remember each other in prayer;"**

#### I. THE POWER OF GOD WHO MADE HEAVEN AND EARTH IS AVAILABLE THROUGH PRAYER.

"Whatsoever ye ask." Matt. 21:22

"What things soever ye desire." Mark 11:24.

"Ask anything," John 14:14.

"Ask what ye will," John 15:7.

From these scriptures it is clear that prayer has an unlimited availability.

#### II. THIS POWER IS AVAILABLE ONLY ON CONDITION.

The above Scriptures with their great unlimited promises are all on condition. These conditions should be carefully considered and complied with if we are to expect anything in answer to prayer.

#### III. THE CONSISTENCY OF PRAYER.

James 1:6, 7; 4:3

#### IV. THE PERSISTENCY OF PRAYER.

Elijah on Mt. Carmel, I Kings 18:42-44.

Jesus' teaching, Luke 11:5-10; 18:1-8.

#### V. OUR COVENANT IS UNSELFISH.

"We engage to remember each other in prayer."

Too much of our praying is self-centered, and this too often accounts for our failure to receive, James 4:3.

**"We further engage . . . to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech;"**

These matters are all closely related, and are channels through which love can manifest itself. We have already pledged ourselves to "watch over one another in brotherly love."

**I. LOVE MANIFESTS ITSELF IN DEEDS.**

I John 3:18.

No need to say that we love God and His people if by our deeds we destroy them, Luke 11:48.

**II. IN TIME OF SICKNESS AND DISTRESS IS A VERY GOOD OPPORTUNITY TO LET OUR LOVE MANIFEST ITSELF.**

I John 3:17.

The members of the early church recognized this, Acts 2:44,45; 4:34,35.

What would happen to the pastor today that insisted upon his church giving such consideration to the members needs?

Too often the congregation isn't willing to share enough of what it has to put a pastor on an equal living basis with his congregation.

Too many church people today expect a pastor to do all the visiting the sick, and accepting responsibility to see that the needy are cared for.

1. Our covenant pledges the members of the church to this task.
2. For this specific responsibility the early church ordained deacons to relieve the pastors, Acts 6:2,3.

Churches have been imposed upon as charitable institutions.

1. Every "Tom, Dick and Harry" in the country that is too lazy to work runs to the churches wanting help. Some of them are even willing to "get religion" to gain sympathy.

From a truly scriptural standpoint, a church's responsibility lies among her own membership - though the spirit of Christ in us will cause us to be willing to help anyone in real need.

**III. CULTIVATE SYMPATHY IN FEELING.**

Why do we cultivate a crop?

For the same reason we should cultivate sympathy in feeling, Romans 12:15.

The suffering of one member should bring sympathy from all, Romans 12:4,5.

**IV. CULTIVATE COURTESY IN SPEECH.**

A kind word doesn't cost you anything.

As we control our speech so we are likely to control our other actions, James 3:2.

What we say and how we say it is important, Prov. 15:23; 25:11.

Such may not come to us naturally, but let us "cultivate it."

## OUTLINE NO. 25

**"We further engage . . . to be slow to take offense but always ready for reconciliation, and mindful of the rules of our Savior to secure it without delay."**

### I. SLOW TO TAKE OFFENSE.

The pledge here is not on the part of the offender, but on the part of those who would be offended.

a. It is the spirit of the Christian to forebear, rather than be offended, Eph. 4:1-3; Col. 3:12,13.

If you are a Christian, keep the proverbial "chip" off your shoulder.

b. Being born of love we should be long-suffering; I Cor. 13:4.

### II. ALWAYS READY FOR RECONCILIATION.

1. We being naturally the enemies of God, reconciliation becomes the very core of Christianity, Romans 5:10.

2. Thus reconciliation becomes our ministry, II Cor. 5:18,19.

3. Some conclusions:

a. If we preach reconciliation to the sinner, isn't it rather foolish not to practice it among ourselves?

b. It is inconsistent to say we are reconciled to God, and not be willing to be reconciled to His people.

c. Reconciliation with God will not allow deliberate refusal to be reconciled to a brother, I John 2:9.

### III. MINDFUL OF THE RULES OF OUR SAVIOR.

1. The Christian should always be willing to abide by "thus saith the Lord."

a. We are so taught under the Lord's commission to His church, Matt. 28:20.

b. It is only here that we can always find safe and infallible instructions, II Tim. 3:16,17.

### IV. SECURE RECONCILIATION WITHOUT DELAY.

1. The rules of our Savior so instruct us, Matt. 5:23,24.

2. Agreement with our brother is the word of the Lord rather than seeking "reason" to be offended, Matt. 5:25; Rom. 12:18.

"We moreover engage that when we remove from this place, we will as soon as possible unite with some other church, where we can carry out the spirit of this covenant and the principles of God's Word."

**I. WHEN WE MOVE, OUR CHURCH MEMBERSHIP SHOULD MOVE.**

We have thousands of church members in industrial cities who are backslidden because they have not joined churches there.

We move everything, including the light bulbs in the house, and leave our church membership to gather dust.

1. We have pledged ourselves to unite with another church as soon as possible.

We are not to wait until we have visited every church in town to see where we can get the most business, or have the least work to do.

2. How do I move my church membership from one church to another?

a. The normal scriptural way is by a letter or recommendation.

Paul in his letter to the church at Rome recommended Phoebe from the church at Cenchrea, Rom. 16:1,2.

The brethren at Ephesus recommended Apollos to the churches in Achaia, Acts, 18:27.

It is probable that church membership was not involved here, but the letter of recommendation is certainly advocated.

In Paul's 2nd letter to the church at Corinth he certainly implies that custom was to have a letter of recommendation, II Cor. 3:1.

Paul, in his letter to Philippi, recommended that Epaphroditus be received, Phil. 2:29.

b. In cases where churches have disbanded, records have been destroyed, etc., the only thing left to do is make such a statement to the church into which you seek membership, and be received on the statement.

**II. WHY SHOULD I MOVE MY CHURCH MEMBERSHIP?**

In order to carry out the spirit of your covenant with the church.

If you are located so that you cannot attend the church where your membership is you certainly will have difficulty in carrying out the spirit of the church's covenant.

1. The church is the Bible-prescribed place to bring God's glory, Eph. 3:21; Eph. 1:22,23.

\* 2. You can't give God the glory to which He is entitled unless you are where you can make the most of your church membership.

**III. WHY SHOULD I CARRY OUT THE SPIRIT OF THE CHURCH COVENANT?**

Because it involves the principles of God's Word. Every point in this covenant has been shown to be there because it is a principle of the Word of God - and you can't ignore the spirit of this covenant without ignoring the spirit of God's Word.

**IV. CULTIVATE COURTESY IN SPEECH.**

A kind word doesn't cost you anything.