

Membership

WORKBOOK



Perimeter
CHURCH

Membership Class Schedule

Friday Evening

6:00 – 6:30		<i>Dinner</i>
6:30 – 9:00		<i>Sessions</i>

Saturday Morning

8:30 – 9:00		<i>Continental Breakfast</i>
9:00 – Noon		<i>Sessions</i>

Sunday Lunch

10:30 – 12:00		<i>Breakfast and Next Steps</i>
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Following the Membership Class, we encourage you to attend classes and seminars we offer as you seek to become more mature and equipped as a follower of Christ during your time at Perimeter. Some examples of these Core Classes are:

- **Discover Your Spiritual Gifts:** Visit perimeter.org/spiritualgifts to take the test and discover your spiritual gifts.
- **Essentials of Faith:** A core course where you will be immersed in the basic doctrines of our faith, learning vital truths of the Gospel, who God is and how we are to live before Him.
- **Express Your Faith:** A seminar that equips you with tools for sharing the Gospel with others in a non-threatening and effective way.
- **Sunday Morning Equipping Class:** Weekly equipping class held at 9am in the Fellowship Hall. Led by pastors and ministry leaders. Study topics vary. Come one week or all.

Please visit our website at perimeter.org/coreclasses for more information, times, and registration opportunities.

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What We Believe



The Gospel

Story from Genesis to Revelation

Pillars of Grace

Perimeter Church is Committed to Being *Gospel-Centered*

- _____
- _____
- _____

Perimeter Church and Its History

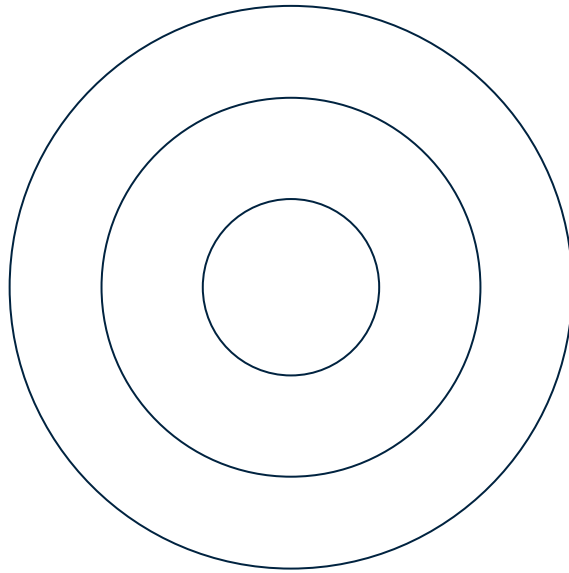
- Founded by Randy and Carol Pope in September of _____ with _____ and met in five differing locations until 1996.
- Current location opened in _____ .
- Home to _____ (K-8th Grade).
- Home to _____ - _____ -summer day camp that serves more than 6,000 kids every summer.
- About _____ core ministries now operating out of this church.
- _____ - We transitioned from our Founding Pastor Randy Pope to our new Senior Pastor Jeff Norris.

Perimeter Church and Its Denomination

- _____
_____ (PCA).
- Reasons it is good to be a part of a denomination like the PCA:
 - It subscribes to a _____
and _____.
 - It provides _____
with _____.
 - It offers safeguards against _____ or
_____.

Perimeter Church's Attitude Regarding Its Beliefs

- _____ on the majors, _____ on the minors.



- Unity in the _____, liberty in the _____ --
_____ - not essential to being part of kingdom of God.
- The _____ and _____ of Christ.
- The _____ of man.
- _____ through faith _____
_____.

Six Reasons Why Membership Matters

(Article in back of workbook)

1. In joining a church you make visible your _____ to Christ and his people.

2. Making a commitment makes a _____ in a low-commitment culture.

3. We can be _____ independent.

4. Church membership keeps us _____.

5. Joining the church will help your pastor and elders be more _____.

6. Joining the church gives you an opportunity to make _____.



Who We Are



Distinctives of Perimeter Church

PURPOSE (*Worship*)

To glorify God and enjoy Him forever as we pursue kingdom flourishing together.

Kingdom Flourishing is rooted in the Hebrew word *shalom* and the Greek word *eirene*. These words are most often translated as peace in our English Bibles. Most of the time, we think of peace as being the absence of conflict. While it certainly is that the words *shalom* and *eirene* are much richer in meaning. These words not only signify peace, but wholeness, completeness, welfare, fullness, rest and harmony. At Perimeter, the word that we use to encapsulate this biblical concept is the word *flourishing*. In Ephesians 2:13-14a, the Apostle Paul says, “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 (Greek: *Eirene*).” The flourishing that we long for – the fullness of life for which we were originally created – is found only in Jesus and His kingdom as we submit ourselves increasingly more to His benevolent rule and reign.

*“You shall love the Lord your **God** with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your **neighbor** as **yourself**.”*
Matthew 22:37-39

We experience kingdom flourishing in us and through us as we grow in right relationship with:

- _____ - First and foremost, Jesus reconciles us to God through faith in Him and His atoning sacrifice and resurrection, bringing peace with God.
- _____ - As the Spirit of Christ transforms us, a right relationship with self comes into view as we holistically experience a reordering of desires and identity.
- _____ - The reconciling work of God through Christ is not only vertical but also horizontal, breaking down walls of hostility, and making enemies friends.

Posture (*Radical Dependence*)

- Trusting _____ to do what only _____ .

VISION (*Kingdom Flourishing*)

- To see people come into right relationship with _____ , _____ , and _____ as they _____ His kingdom and _____ it to the world.

MISSION (*Spiritual Multiplication*)

- To form _____ disciples of Christ who make and train _____ .

“What We Do” Values

- _____ -- A people committed to a lifestyle of faithful worship in our daily disciplines and in our corporate expressions
- _____ -- A people of invitation, seeking to make Perimeter Church a welcoming home to all who encounter her

- _____ -- A people devoted to becoming mature and equipped followers of Christ
- _____ -- A people passionate about the mission of God’s church—seeking to bless, in word and in deed, the individuals and communities we serve.

“Who We Are” Values

- Practicing indiscriminate _____
regardless of social, economic, or racial status
- Demonstrating personal, family, organizational,
financial & leadership _____
- Living by _____ in Christ and attempting
faith oriented goals in an environment of innovation and change
- Speaking and proclaiming _____
regardless of the consequences

4 Membership Standards

- Credible _____
_____ – tell God you are a sinner deserving eternal punishment and trusting in Jesus as your savior.
- Evidence of being a _____
_____.
- Commitment to protect _____
and _____ of church.
- Commitment to support _____
and _____ of church.

Perimeter Church is Committed to Being Doctrinally Sound

- _____

- Five Solas

- | | |
|---------------|---------------|
| • _____ Alone | • _____ Alone |
| • _____ Alone | • _____ Alone |
| • _____ Alone | |

- TULIP

- | | |
|--------------------------|------------------------------|
| • Total Depravity | • Irresistible Grace |
| • Unconditional Election | • Perseverance of the Saints |
| • Limited Atonement | |

- _____

- | | |
|-------------|----------------|
| • Adamic | • Mosaic |
| • Noahic | • Davidic |
| • Abrahamic | • New Covenant |

- _____

Perimeter Church is Committed to Being Biblically Faithful

- The Bible is the

_____, _____
and _____ Word of God.

- Infallible

- Inerrancy

- Translations

Perimeter Church's Approach to Teaching

- In all forms of teaching, Perimeter Church is committed to being

_____ .

- _____ **Teaching**
 - taking passage of Scripture and walking through verse by verse and digging in deeply – grammatical, cultural, language, step by step implication of His word.
- _____ **Teaching**
 - flows out of exegetical and applying it more thematically.
- _____ **Teaching**
 - taking work of exegesis and drawing out main themes and main ideas/point and apply to your heart in practical ways.

What We Do



Perimeter Church is Committed to Being an Equipping Church

- Staff as _____
- _____ as:
 - _____ (Service and Mercy)
 - _____ (Outreach – Greet Befriend Invite GBI)
 - _____ (Stewardship of Time, Talent and Treasure)
- Your _____
 - _____ your spiritual gifts.
 - Put your spiritual gifts _____ .
 - View _____ as the _____
_____ in the church.
- Senior Pastor as a _____ .
- Senior Pastor as a _____ .

Perimeter Church is Committed to Being Kingdom Reflective

- The Church is to be a

_____ of that great

_____ .

- Perimeter Church aims to reflect the diversity

of the Kingdom of God by seeking _____

_____ .



Perimeter Church is Committed to Life-on-Life Missional Discipleship

- Life-on-Life Missional Discipleship is at the _____ of our _____ .
- It is our primary tool for significant _____ and _____ .



Where We Serve



Perimeter Church is Committed to Being Mission Focused

• _____ vs. _____

“The message of Christianity is not ‘God loves me, period,’ as if we were the objects of our own faith. The message of biblical Christianity is ‘God loves me so that I might make Him—His ways, His salvation, His glory, and His greatness—known among the nations.’”

— *David Platt*

Perimeter Church is Committed to Kingdom Advancement

How We Serve Locally

- Community _____
- Local Ministry _____
- Church _____

City Impact

- Living as the _____ in your _____ .
- Seeking _____ of our cities and its people.

How We Serve Globally

- Global _____
- Serving in _____
- _____ of Life-on-Life
Missional Discipleship
- Global focus on _____ and _____
- The “300 Dream” by 2052 (Perimeter’s 75th Anniversary)
 - 100 _____
 - 100 _____
 - 100 _____

Perimeter Church is Committed to Shepherding the Flock

Becoming a member means:

- You will have a _____ .
- You become part of a _____ of _____ .
- Should conflicts arise you agree to enter our _____
_____ .

Perimeter seeks to:

- Love and help those who are _____ with
_____ .
- Love and _____ members through the
Spiritual Care Process and in some cases through biblical church
discipline.
- Help the member move to _____ and _____ .



Additional Resources



In addition to the following resources, discover more books and articles recommended by Senior Pastor Jeff Norris on a variety of topics at perimeter.org/Norris.



What Perimeter Church Believes

1. Our Doctrinal Beliefs

1.1 We believe in the **INSPIRATION** and **INERRANCY** of Scripture.

The Bible is the written Word of God, without error and of infallible and divine authority in all matters of faith and life. (2 Timothy 3:16; 2 Peter 1:20-21)

1.2 We believe in the **MAJESTY** and **SOVEREIGNTY** of God.

The personal Triune God of the Bible owns and controls all things according to His will. (Ephesians 1:11; 3:11; Acts 4:24-27)

1.3 We believe God **CREATED** the universe out of **NOTHING**.

God alone has existed from eternity past and in His wisdom decided to create the universe using nothing which had preexisted. (Genesis 1:1; Hebrews 11:3; Isaiah 44:24)

1.4 We believe that man was **CREATED** by God.

Man did not evolve but rather was created by the Triune God. He was created with dignity in that he was made in God's image and created in humility in that his aim is to glorify God. (Genesis 1:26; Colossians 3:17)

Statement on Sanctity of Life:

Believing that mankind bears the image of God leads us to believe in the sanctity of human life. Therefore, we oppose the practice of abortion and believe that there are no biblical grounds for abortion. Unborn children, as well as the newborn, the aged and the infirm, have a God-given right to life. We also believe that for those who have had an abortion in the past and are repentant, there is grace and forgiveness from God.

1.5 We believe in the **SINFULNESS** of man.

The voluntary sin of Adam resulted in man's total depravity. Total depravity does not mean that man is as sinful as he can be, but that he is fallen in his "total person" (his mind, emotions, will and body). Thus, all men are sinners and are not able to please God on their own merit or save themselves. (Romans 3:9; 8:7-8)

Statement on Marriage, Sexes and Sexuality

We believe that every person should be afforded compassion, love, kindness, respect and dignity. (Mark 12:28-31; Luke 6:31.) Behavior or attitudes inconsistent with this standard should be repudiated as not being in accord with Scripture nor the doctrines of Perimeter Church.

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary sexes together reflect the image and nature of God. (Gen. 1:26-27.) Confusion and or rejection of one's biological sex reflects a lack of understanding and possibly a rejection of the image of God within that person. Perimeter Church believes that each person is an image bearer of God. Perimeter Church, through many of its ministries, seeks to help those who desire to understand the Bible's teaching on what it means to be an image bearer of God.

We believe that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. (Gen. 2:18-25.) We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. (1 Cor. 6:18; 7:2-5; Heb. 13:4.) We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.

We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, incest, bestiality, pedophilia, and use of pornography) is sinful and offensive to God. (Matt. 15:18-20; 1 Cor. 6:9-10.)

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. (Acts 3:19-21; Rom 10:9-10; 1 Cor. 6:9-11, John 8:34-36.) Perimeter Church is committed to offering those who seek redemption and restoration, assistance through counseling and or shepherding within the structures of the ministries within Perimeter Church or through ministries partnered with Perimeter Church.

We believe that in order to preserve the function and integrity of Perimeter Church as the local Body of Christ, and to provide a biblical role model to Perimeter members and the community, it is expected that all persons employed by Perimeter Church and all persons who serve as Officers of Perimeter Church, will agree to and abide by this Statement on Marriage, Sexes and Sexuality. (Matt. 5:16; Phil. 2:14-16; 1 Thess. 5:22.)

1.6 We believe in God's gracious PLAN of salvation.

God in His goodness chose to provide a means of salvation for mankind through the covenant of grace. Covenant of grace is carried out by Jesus Christ in four primary roles:

- 1.6.1** a MEDIATOR who represents both God and man;
- 1.6.2** a PROPHET who is God's spokesman, revealing truth to man;
- 1.6.3** a PRIEST who is mankind's representative, taking his sins upon Himself and offering Himself as a sacrifice to satisfy divine justice and to reconcile him to God;
- 1.6.4** a KING who subdues man to Himself, ruling and defending him, and conquering all of his enemies.

Five Stage Process:

1.7 We believe God APPLIES the salvation earned by Christ to us through the Holy Spirit. This takes place through a five-stage process.

- 1.7.1** God begins the process by effectively CALLING His own to Himself convincing him of his sin and misery and persuading and enabling him to receive Christ by faith.
- 1.7.2** This is followed by JUSTIFICATION, whereby He declares man righteous in His sight, based only on the merit of Christ which is imputed to him and received by faith alone.
- 1.7.3** This is then followed by ADOPTION, whereby the believer is received into God's family, making him a joint heir with Christ.
- 1.7.4** Until his death, the believer continues to be SANCTIFIED. This is the daily process of being enabled more and more to die to sin and to live unto righteousness.
- 1.7.5** The final stage is that of GLORIFICATION, whereby the believer is received at death and his body at the final resurrection. It is especially noted that justification is by grace alone and through faith alone. This grace and faith will inevitably lead to sanctification—an evidence of justification.

(2 Timothy 1:9; Romans 3:24-5:21; Romans 8:14-17; Ephesians 1:5; Romans 6:11; Ephesians 2:10; 2 Corinthians 5:8; 1 Thessalonians 4:13 18)

1.8 We believe in the doctrine of salvation which emphasizes both the SOVEREIGNTY of God and the RESPONSIBILITY of man.

The Bible does not present us with an “either/or” proposition regarding the sovereignty of God and the responsibility of man in salvation. It teaches “both/and” God is sovereign in our salvation. It is His work. He receives all glory. Christians are called His “chosen” or “elect”. He must draw us to Himself, and He preserves us when we trust Him. Yet, we are also responsible before God for our actions.

We must turn to Christ, trust Him, follow Him, and persevere. A belief in God’s sovereignty in salvation was the belief of the leaders of the Protestant Reformation and has been the “majority report” of evangelicals for most of the past 400 years.

(Genesis 6:5; Romans 3:10-18, 21-25; Romans 6:23; Ephesians 2:1; John 8:34; Ephesians 1:4-5; Acts 13: 48; Romans 8:28-30; Romans 9:11-24; John 6:37, 39, 44; John 10:1-5, 14-16; 1 Thessalonians 1:4)

1.9 We believe in COVENANT theology.

Covenant theology views all of Scripture as an unfolding covenant relationship between God and His people in which God’s dealing with man is based consistently throughout by grace. Thus, there is a unity and continuity between Israel of the Old Testament and the Church of the New Testament. There is one covenant of grace expressed in two administrations (Old and New). There is one people of God consisting of both Old Testament and New Testament believers.

(Galatians 6:15 (NIV); Matthew 21:31-45; John 15:1-6; Acts 15:15-18; Romans 8:23-28; 11:17-20; 1 Peter 2:9)

1.10 We believe in the doctrine of INFANT baptism.

1.10.1 The practice of infant baptism is based upon covenant theology.

Just as the Lord’s Supper has replaced the Passover, so baptism has replaced circumcision. What circumcision was in the Old Testament, baptism is in the New Testament.

1.10.2 When God established His covenant with man, He chose to call it an everlasting covenant.

That covenant had two administrations known as the old covenant and the new covenant. In the old and new administrations those who come into that everlasting covenant with God were given a sign of ownership. That sign had both a temporal and an eternal significance to it. It was God's way of promising that both the earthly benefits of being in God's kingdom and the eternal benefits would be theirs.

In the old covenant all agree that the sign, which was circumcision, was to be given to all men within God's kingdom and to their children. Their children received the sign, not to indicate that the eternal benefits were theirs, but that the temporal ones were theirs. Thus, though many who were circumcised did not go to heaven at death, each did receive the earthly benefits of God's kingdom—such as the manna from heaven, the fire by night, the cloud by day, the water from the flowing rock, etc.

Immediately following Pentecost when Peter was preaching his first sermon (Acts 2), Peter answers the question as to whether the children were to be included in the promise of the new administration. Peter says, "The promise is for you and for your children." (vs. 39) Since the new covenant is a "better" covenant than the old, and since no Scriptures of the new covenant introduce the teaching that children should not receive the sign of the covenant, and since baptism is clearly the sign that replaces circumcision, we conclude that children should not be denied this great privilege. It is our understanding that children have a right to the privileges and benefits of God's kingdom, the Church, once they are baptized. However, we understand that this same child must put his or her trust in Christ as Lord and Savior before the eternal benefits can be embraced. (Genesis 17:7, 10; Acts 2:39; Acts 16:31; Galatians 3:26-29; Colossians 2:11-12)

1.11 We believe in SPRINKLING as a valid mode of baptism.

Though sprinkling is not the only valid mode of baptism, it is certainly taught in the Scriptures. The Greek word "baptizo" (though can be translated "immersed") is often used in Scriptures to refer to sprinkling or pouring. Hebrews 9:10 uses the word "baptizo" to refer to various washings. Hebrews 9:13, 19, 21, describe three such Old Testament washings. Each of these washings was done by means of sprinkling or pouring.

Jesus was baptized (baptizo) by John the Baptist. John asked Jesus why he should be baptizing Christ. The Lord's reply gave only one reason—for fulfilling of the law ("to fulfill all righteousness").

Numbers 8:6-7 tells us of that law requiring priests to be baptized. The Greek translation of the Old Testament uses the word "baptizo" and the Hebrew word clearly refers to sprinkling.

The word used in the New Testament for going "into" the water is misleading. For instance, in the chapter describing the eunuch's baptism in Acts 8, the word "eis" (into or in) is used eight times. Seven times it is translated "in". Only the one used to describe the baptism is the word "into" used.

It is possible to take the various accounts of baptism in the New Testament and argue strongly in many of them that the mode of sprinkling was used. It is also a strong argument, though based on silence, that children would have been included in many of the sixteen references to household baptisms. Certainly, they would not have been immersed. (Acts 16:15, 31-33; 1 Corinthians 1:16)

Baptism is a sign of the washing that comes by the reception of the Holy Spirit.

Sprinkling or pouring is a "picture" of the reception/calling of the Spirit and the cleansing received thereby. (Titus 3:5-6)

To be safe, we can say that the mode of baptism is not so clear in Scripture, so as to make it a major doctrinal issue as so many churches do. Perimeter uses sprinkling as its expression of the covenant sign but believes that each of the modes of baptism have support in Scripture.

1.12 We believe in a FINAL JUDGMENT by God.

Because mankind "counts" (i.e., is in the image of God), he is therefore accountable (i.e., will face judgment). God will bring all things to consummation at the Judgment, taking His own to be with Him forever and casting all others into hell forever. (1 Corinthians 15: 24-28; Revelation 20:11-15)

1.13 We believe in the priority of the CHURCH.

The Church invisible is made up of all of God's people of all times. The Church visible is the visible manifestation of the invisible Church and is the ordinary means of the

spreading of the Gospel and the building up of the saints. The Church uses the Word, the sacraments and prayer to accomplish this.
(Ephesians 2:20-22, 5:23-33; 2 Timothy 4:2)

1.14 We believe the Presbyterian form of government is the most biblical expression of church polity.

1.14.1 The three types of church government

Hierarchical — Catholic and Methodist; Congregational — Baptist and Bible Churches; Presbyterian — Reformed and Presbyterian

1.14.2 The biblical basis for a Presbyterian form of government

The office-bearers were chosen by the people. (Acts 14:23) Appointed actually means to “elect by a show of hands”.

The office of bishop and elder were identical.

There was a plurality of elders in each church. (Acts 13:23, 20:17)

There was the privilege of appeal to the assembly of elders and the power of government was exercised by them in their associate capacity. (Acts 15, 16:4)

The only head of the church is the Lord Jesus Christ.
(Ephesians 5:20- 23; Colossians 1:18)

1.14.3 The Presbyterian church courts

Session — The policy elders of a local church (meets monthly)

Presbytery — A representative number of elders from churches of a designated geographical area (meets quarterly)

General Assembly — A representative number of elders from the churches of the entire U. S. and Canada (meets annually)

1.14.4 Church Officers:

Teaching Elders — Member of presbytery Ruling Elders —
Member of church Deacons — Physical needs

6 Reasons Why Membership Matters

By Kevin DeYoung | *From The Gospel Coalition blogs: May 14, 2015*

“Why bother with church membership?”

I’ve been asked the question before. Sometimes it’s said with genuine curiosity—“So explain to me what membership is all about.” Other times it’s said with a tinge of suspicion—“So tell me again, why do you think I should become a member?”—as if joining the church automatically signed you up to tithe by direct deposit.

For many Christians membership sounds stiff, something you have at your bank or the country club, but too formal for the church. Even if it’s agreed that Christianity is not a lone ranger religion, that we need community and fellowship with other Christians, we still bristle at the thought of officially joining a church. Why all the hoops? Why box the Holy Spirit into member/non-member categories? Why bother joining a local church when I’m already a member of the universal Church?

Some Christians—because of church tradition or church baggage—may not be convinced of church membership no matter how many times “member” actually shows up in the New Testament. But many others are open to hearing the justification for something they’ve not thought much about.

Here are just a few reasons why church membership matters.

1. In joining a church you make visible your commitment to Christ and his people.

Membership is one way to raise the flag of faith. You state before God and others that you are part of *this* local body of believers. It’s easy to talk in glowing terms about the invisible church—the body of all believers near and far, living and dead—but it’s in the visible church that God expects you to live out your faith.

Sometimes I think that we wouldn’t all be clamoring for community if we had actually experienced it. Real fellowship is hard work,

because most people are a lot like us—selfish, petty, and proud. But that’s the body God calls us to.

How many of Paul’s letters were written to individuals? Only a handful, and these were mostly to pastors. The majority of his letters were written to a local body of believers. We see the same thing in Revelation. Jesus spoke to individual congregations in places like Smyrna, Sardis, and Laodicea. The New Testament knows no Christians floating around in “just me and Jesus” land. Believers belong to churches.

2. Making a commitment makes a powerful statement in a low-commitment culture. Many bowling leagues require more of their members than our churches. Where this is true, the church is a sad reflection of its culture. Ours is a consumer culture where everything is tailored to meet our needs and satisfy our preferences. When those needs aren’t met, we can always move on to the next product, or job, or spouse.

Joining a church in such an environment makes a counter-cultural statement. It says “I am committed to this group of people and they are committed to me. I am here to give, more than get.”

Even if you will only be in town for a few years, it’s still not a bad idea to join a church. It lets your home church (if you are a student) know that you are being cared for, and it lets your present know that you want to be cared for here.

But it’s not just about being cared for, it’s about making a decision and sticking with it—something my generation, with our oppressive number of choices, finds difficult. We prefer to date the church—have her around for special events, take her out when life feels lonely, and keep her around for a rainy day. Membership is one way to stop dating churches, and marrying one.

3. We can be overly independent. In the West, it's one of the best and worst thing about us. We are free spirits and critical thinkers. We get an idea and run with it. But whose running with us? And are any of us running in the same direction? Membership states in a formal way, "I am part of something bigger than myself. I am not just one of three hundred individuals. I am part of a body."

4. Church membership keeps us accountable. When we join a church we are offering ourselves to one another to be encouraged, rebuked, corrected, and served. We are placing ourselves under leaders and submitting to their authority (Heb. 13:7). We are saying, "I am here to stay. I want to help you grow in godliness. Will you help me to do the same?"

Mark Dever, in his book *Nine Marks of a Healthy Church*, writes,

Church membership is our opportunity to grasp hold of each other in responsibility and love. By identifying ourselves with a particular church, we let the pastors and other members of that local church know that we intend to be committed in attendance, giving, prayer, and service. We allow fellow believers to have great expectations of us in these areas, and we make it known that we are the responsibility of this local church. We assure the church of our commitment to Christ in serving with them, and we call for their commitment to serve and encourage as well.

5. Joining the church will help your pastor and elders be more faithful shepherds. Hebrews 13:7 says "Obey your leaders and submit to their authority." That's your part as "laypeople". Here's our part as leaders: "They keep watch over you as men who must give an account." As a pastor I take very seriously my responsibility before God to watch care for souls. At almost every elders' meeting the RCA Book of Church Order instructed us "seek to determine whether any members of the congregation are in need of special care regarding their spiritual condition and/or not making faithful use of the means of grace." This is hard enough to do in a church like ours where there is constant turnover, but it's even harder when we don't know who is really a part of this flock.

To give just one example, we try to be diligent in following up with people who haven't been at our church for a while. This is a challenge. But if you never become a member, we can't tell if you are really gone, because we might not be sure if you were ever here! It's nearly impossible for the elders to shepherd the flock when they don't know who really considers them their shepherds.

6. Joining the church gives you an opportunity to make promises. When someone become a member at University Reformed Church, he makes promises to pray, give, serve, attend worship, accept the spiritual guidance of the church, obey its teachings, and seek the things that make for unity, purity, and peace. We ought not to make these promises lightly. They are solemn vows. And we must hold each other to them. If you don't join the church, you miss an opportunity to publicly make these promises, inviting the elders and the rest of the body to hold you to these promises-which would be missing out on great spiritual benefit, for you, your leaders, and the whole church.

Membership matters more than most people think. If you really want to be a counter-cultural revolutionary, sign up for the membership class, meet with your elders, and join your local church.

Membership Covenant

As a follower of Jesus Christ and in response to His redemptive love for me, it is my desire, interest, and intention, by the power of His Spirit, to freely enter into covenant relationship with His Bride, the Church, as is expressed in this particular body of believers, known as Perimeter Church.

I affirm the following statements of faith as set forth by the Presbyterian Church in America.

1. I acknowledge myself to be a sinner in the sight of God, justly deserving His displeasure, and without hope, save in His sovereign mercy.
2. I believe in the Lord Jesus Christ as the Son of God, and Savior of sinners, and do receive and rest upon Him alone for salvation as He is offered in the gospel.
3. I do now resolve and promise, in humble reliance upon the grace of the Holy Spirit, that I will endeavor to live as becomes a follower of Christ.
4. I promise to support the Church in its worship and work to the best of my ability.
5. I submit myself to the government and discipline of the Church and promise to study its purity and peace.

I affirm and will participate in the vision, mission, and values of Perimeter Church:

- Vision: Kingdom Flourishing – To see people come into right relationship with God, self, and neighbor as they experience His kingdom and express it the world.
- Mission: Spiritual multiplication – To form gospel-rooted disciples of Christ who make and train disciples.

- Values: To live out the gospel faithfully and intentionally in my home, work, and city by:
 - Worshipping (privately and publicly)
 - Belonging (helping others feel seen and needed)
 - Growing (engaging in discipleship and with the means of grace)
 - Blessing (serving people where I live, work and play and sharing the gospel)

I affirm the servant leadership of Christ and His church.

Knowing that the pastors and elders of Perimeter Church have submitted themselves to the authority of Christ and have committed themselves to my spiritual care, I submit myself to Christ and to the leadership of His Church.

- I will pray for leadership even as they pray for me.
- I will encourage. If I have a concern or question, believing the best, I will ask the appropriate leaders to seek to understand.
- Should conflict arise between me and any other person in the church, I agree to follow biblical guidelines to restore and reconcile relationships.

I acknowledge the call of God to pastors and elders to shepherd the flock and equip them for works of service.

I will expect a contact from my shepherding elder each quarter. I will engage with him to share any needs I have that I feel appropriate to share. I will pray for him even as he prays for me.

Member

Lead Elder

Elder

Senior Pastor

Commitment to Spiritual Care

The hope of Perimeter Church is to shepherd our church members in their spiritual care, growth in grace, and relationship with Christ. For shepherding to be effective, a mutual commitment is required of church leaders and church members. This Commitment to Spiritual Care is the “how to” in answering the BCO membership question, *“Do you submit yourself to the government and discipline of the Church, and promise to study its purity and peace?”* Thus, we ask that you read and agree to this Commitment to Spiritual Care.

In our journey of faith and spiritual growth, we are going to face very real challenges and struggles with sin. The great news of the gospel is that God has given us His sanctifying Spirit to transform us into the image of Christ. God has also given Shepherds (Pastors and Elders) in the Church to walk with us in our struggles, to pray for us, and to point us to Jesus.

Pursuing Peace

There can be occasions in which we are caught up in and frustrated by besetting (enslaving) sin. There can also times when we are blind to our sin. We just don’t see it. If and when you and/or your family members face situations of besetting sin and/or spiritual blindness, you can reach out to the Church and we will respond with love and spiritual care. Besetting sin and spiritual blindness, if not appropriately dealt with, can lead to conflict with others (i.e. spouse, children, neighbors, coworkers, or other church members), and conflict, if not addressed, can be devastating to our relationships. Shepherding our members through sin

and conflict resolution is one of the primary purposes and highest priorities of the Shepherding Department at Perimeter Church. If and when you experience conflict, (especially in your marriage and/or family), it is the expectation that Perimeter Church leadership and members strive to follow Jesus’ pathway to reconciliation as is found in Matthew 18:15-17.

Matthew 18:15-17

“¹⁵ If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. ¹⁶ But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. ¹⁷ If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.” These steps are included in the “Spiritual Care Process” on the reverse side of this document.

Spiritual Care Process

I agree with and submit to the Spiritual Care Process (see reverse) as has been approved by the Session (EMT - Elder Ministry Team) of Perimeter Church. Members are encouraged to use discretion in sharing about conflicts, keeping communication to the minimum number of people who need to know.

I have read, understand and commit to the Commitment to Spiritual Care of Perimeter Church.

Spiritual Care Process

as is provided in Matthew 18:15-17

1. Extend grace - We encourage members to extend grace and to forgive others as Jesus has forgiven you, as instructed in Colossians 3:12-13, “Put on then, as God’s chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive.”

2. Go to the person - When an offense cannot be overlooked, the member should approach the person who has offended them (per Matthew 18:15) and, in a spirit of love and humility, bring it to his or her attention.

3. Ask a friend or two for help - If reconciliation and understanding do not result from this one-on-one meeting, Matthew 18:16 instructs us to encourage the offended party to enlist the help of a close brother or sister in Christ and attempt to work through the conflict.

4. Ask the church for help - If attempts to work out the conflict fail, the church member should contact the church (i.e. your Area Pastor, Elder Shepherd, and/or the Pastoral Care/Shepherding care.

5. Spiritual Care Team - The Shepherding Department will assess the situation, and if needed, assign a Spiritual Care Team (SCT), consisting of Elders and other leaders, to come alongside those in conflict. The SCT will not side with one party, but it will help both parties to identify sin, confess and pray for true repentance and reconciliation by the power of the Spirit.

6. Church Discipline - If one or both parties are not willing to reconcile, the SCT may transition the conflict, under the direction of the Session of Perimeter Church, to a church discipline case with the hope of restoration and reconciliation through the use of church censures, which can include suspension from the Lord’s Table, and as a last resort, ex-communication. Both of these censures are used as an act of love and with the hope of restoration as commanded by the Lord.

Elder Covenant

“Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood” (*Acts 20:28*)

Name (Please Print)

This covenant expresses the intention of my heart to fulfill the responsibilities of the office I have been ordained into, by the grace of God. As He has pursued my heart through His grace and called me to this position of leadership, I am compelled by the love of Christ to serve the Perimeter family in this leadership role. I am committed to the following:

- Shepherding those placed under my care by personally, connecting with them at least monthly (note in system). I will ask them how they are doing, pray with them. I will see how I can serve them. I will encourage them to:
 - participate in Worship
 - cultivate a community of Belonging, (notice people and include them)
 - experience spiritual Growth (discipleship and other means of grace)
 - connect with others in their city to Bless people by serving and sharing the gospel (learn about their city and CIT)
- Participating in Officer Leadership Meetings as scheduled. (When I am unable to attend a scheduled meeting, I will provide advance notice to my Lead Elder.)
- Conducting new member interviews with those who are in my city, recognizing my responsibility to use the keys of membership properly.
- Administrating The Lord's Table for the benefit of those who participate. I will be available to pray with those who have prayer needs, from time to time, after our worship services.
- Practice generosity as evidenced by tithing. It is my desire to bring my “first fruits” to the Church. I appreciate the Church recognizing that supporting other ministries may be a portion of my tithe.

I am also reaffirming my ordination vows and my commitment to the Vision, Mission, Values and Culture of Perimeter Church with a special focus this year on the city I live in.

Elder

Lead Elder

Area Pastor

Elder Covenant Ordination Vows

1. Do you believe the Scriptures of the Old and New Testaments, as originally given, to be the inerrant Word of God, the only infallible rule of faith and practice?
2. Do you sincerely receive and adopt the Confession of Faith and the Catechisms of this Church, as containing the system of doctrine taught in the Holy Scriptures; and do you further promise that if at any time you find yourself out of accord with any of the fundamentals of this system of doctrine, you will, on your own initiative, make known to your Session the change which has taken place in your views since the assumption of this ordination vow?
3. Do you approve of the form of government and discipline of the Presbyterian Church in America, in conformity with the general principles of biblical polity?
4. Do you accept the office of ruling elder (or deacon, as the case may be) in this church, and promise faithfully to perform all the duties thereof, and to endeavor by the grace of God to adorn the profession of the Gospel in your life, and to set a worthy example before the Church of which God has made you an officer?
5. Do you promise subjection to your brethren in the Lord?
6. Do you promise to strive for the purity, peace, unity and edification of the Church?

TULIP | The Fairest Flower in God's Garden

By John H. Gerstner

TOTAL DEPRAVITY

When man first sinned he “died” (Gen. 2:17). Now man is spiritually dead—not well, not sick, not even terminally ill, but “dead” in trespasses and sins (Eph. 2:1). His DEPRAVITY, pertaining to all aspects of his personality, is TOTAL. This is not to be confused with utter depravity for there is room for deprovement. Consequently, this slave of sin (John 8:34) exploits every opportunity to sin in every area of his being: in thought, word, and deed, by commission and omission, and even his “good works” are bad (Gen. 6:5). TOTAL DEPRAVITY is our one original contribution to Tulip; we are the dirty soil in which God plants his flower and from our filth produces a thing of divine beauty. (Those who have eyes to see will notice that the Tulip is an infralapsarian plant).

UNCONDITIONAL ELECTION

If man is as depraved as the Bible says he is, his divine ELECTION to salvation would have to be as UNCONDITIONAL as the Bible says it is (Rom. 9:15). How could totally depraved persons exercise faith in a God they hate or behave virtuously while averse to virtue? If it were a matter of foreseeing, what would God foresee but sin and unbelief unless he elected to rescue some of the deservedly perishing? The election to salvation is absolutely unconditional but the salvation is not, faith being its prerequisite and good works its postrequisite.

LIMITED ATONEMENT

The ATONEMENT is the means by which God brings totally depraved but unconditionally elect persons to himself without violence to his own inexorable holiness. His mercy constrains him to save and his holiness restrains him from saving unjustly. So God became man in Christ that he could pay the price of sin and remained God (he did not “empty” himself of deity when he be-came incarnate!) so that the purchase was infinite in value. Thus the Atonement was

UNLIMITED in its sufficiency as in its offer and LIMITED only in its specific design for those who believe (John 3:16). Those who believe are the elect (Rom. 8:30). “I will have mercy on whom I will have mercy” at once explains the unconditional character of election and the limitedness of the Atonement.

IRRESISTIBLE GRACE

The infinitely precious atonement would be of no value (because totally depraved persons, even though elect, are utterly hostile to God) unless something was done to them in grace that corresponded to what was done for them in the Atonement. Saving grace need not only be provided but applied by means of union with Christ and regeneration. This divine GRACE is IRRESISTIBLE or efficacious because it mercifully changes the depraved soul. When a person is born again from above by the Spirit, he, as a new creature, finds it as natural (irresistible) to come to Christ as in his depravity he finds it natural (irresistible) to flee from him (John 3:3-8). Grace is irresistible not by being against man's will but by recreating his will.

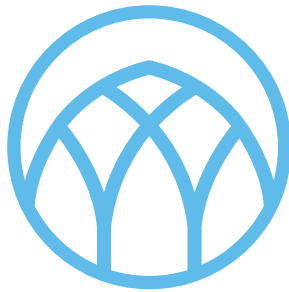
PERSEVERANCE OF THE SAINTS

The purpose of God would fail if the last one of Christ's sheep were not brought and kept within his fold (John 17:20, 21; 2 Pet. 3:9). So the saints must be persevering and this could only be possible or certain by God's preserving. Having put his hand to the plow God never turns back (Phil. 1:6). Because he does not, neither do his saints (Phil. 2:11, 12). The perseverance by the saints is the consequence of the PRESERVATION OF THE SAINTS.

Notes

Notes

Notes



Perimeter

CHURCH

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