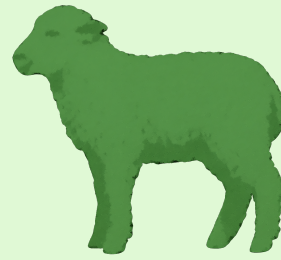


Fellow Workers...
...Unite
...Work Together
...Become an Example



September 2025

(October & November to Come)

Congregational Community Group Emphasis
Scripture & Discussion Questions

September 7 — Covenant Statement **1** & Church Covenant **C** p. 2-3

September 14 — Covenant Statement **2** & Church Covenant **G** p. 4-5

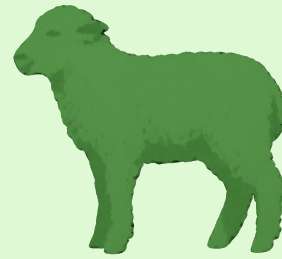
September 21 — Covenant Statement **3** & Church Covenant **F** p. 6-7

September 28 — Covenant Statement **4** & Church Covenant **I** p. 8-9

Full Covenant Statement & Full Church Covenant p. 10-11

*Some of the Covenant Statement Numbers are content-coordinated with the Church Covenant Letter.
Some of the Covenant Statement Numbers do not content-coordinate with the Church Covenant Letter.*

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Covenant Statement 1

I will faithfully participate in the worship services and ministries of the church.
(Hebrews 10:23-25)

Church Covenant C

We will not forsake the assembling of ourselves together, and further, we will be a house of prayer for all the nations and faithfully pray for one another, as well as for those not yet a part of the Body of Christ.
(Hebrews 10:25; Mark 11:17; James 5:16; Matthew 9:38)

“And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near” (Hebrews 10:24-25).

Q1: “Let us consider” (*katanoōmen*) is in the Greek present tense, which signifies that the action of the verb should be performed repeatedly. What is the significance of this observation for the God-glorifying church member?

Q2: What does it mean to “stir up one another to love and good works”?

Q3: What are some practical ways a church member can “stir up one another to love and good works” when we assemble as a congregation or community group?

Q4: Why might the author of Hebrews have warned against “neglecting to meet together”? What is the harm to the individual and to the church as a whole—emotionally, spiritually, financially, effectually, etc.—when its members “[forsake] the assembling of ourselves” (KJV)?

Q5: In what ways can technology help or hinder obedience to the command to meet together in today’s culture?

Q6: What are a few of the reasons why some Christians have made a “habit” of “neglecting to meet together”? Are these reasons valid? Why or why not?

Q7: Some members of the flock cannot assemble due to health concerns. What are some practical ways the gathering Body can keep those who can’t gather from feeling isolated, neglected, or forgotten?

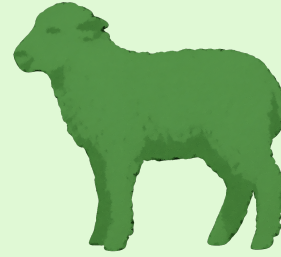
Q8: What is “the Day” referred to at the end of verse 25? How should the nearness of this “Day” influence a Christ-follower’s behavior?

Q9: How does your community group as a cohesive unit help fulfill the command to “stir up one another to love and good works”? Are there avenues for practical improvement?

Q10: What defense might an active church member give for the healthy habit of assembling as a church body?

Q11: Are there specific people in the church that God is calling you to be more intentional about encouraging? What steps could you take this week to stir them up to love and good works?

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Covenant Statement 2

I will gladly give my regular financial support, through tithes and offerings,
to the ongoing work and ministry of the church.
(2 Corinthians 8:1-5; 9:6-7)

Church Covenant G

We will work together for the continuance of a faithful evangelical ministry in this church,
as we sustain its worship, ordinances, discipline, and doctrines. We will 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.
(Hebrews 12:12-14; 2 Corinthians 8:1-2; 9:6-7)

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“For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it. Therefore lift your drooping hands and strengthen your weak knees, and make straight paths for your feet, so that what is lame may not be put out of joint but rather be healed. Strive for peace with everyone, and for the holiness without which no one will see the Lord. See to it that no one fails to obtain the grace of God; that no “root of bitterness” springs up and causes trouble, and by it many become defiled...” (Hebrews 12:11-15).

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Q1: According to v. 11, “discipline...yields the peaceful fruit of righteousness.” How does the righteousness of church members promote peace in the Body of Christ?

Q2: The ability to act rightly in accord with God’s commands is a trait that must be “trained.” The Trainer is the Spirit of Christ and the instrument he uses to train the believer is “discipline” (v. 11). How does God use discipline to train us to produce the fruit of righteousness?

Q3: Read 2 Timothy 3:16-17 together. God uses another device in conjunction with discipline to accomplish the goal of “training in righteousness.” What is that instrument and how does God use it to accomplish his will in us?

Q4: The Lord’s discipline often leads to grief that weighs heavily on our hearts and can even manifest physically: “lift your drooping hands and strengthen your weak knees” (v. 12). Read 2 Corinthians 7:9-10 together. What is the difference between “godly grief” and “worldly grief”?

- Q5:** Perhaps the greatest living parables of godly and worldly grief are Peter and Judas. How did Jesus use discipline and godly grief in Peter's life to produce "the peaceful fruit of righteousness"?
- Q6:** The author states that a Christ-follower must "[s]trive for peace with **everyone**..." (v. 14). What subgroups does "everyone" include? How does your church seek to make peace with them or bring peace to them?
- Q7:** Peace is such a precious commodity that the author of Hebrews demands we "strive" for it; that is, we must strain to chase after peace with the intent to catch it, as a lioness pursues a gazelle. Why is peace in a church—ironically—worth fighting for so aggressively?
- Q8:** One act of peace-making and holiness that might be overlooked by some is giving cheerfully to the ministry and the ministers of the local church. How do financial offerings promote peace and holiness in the Body of Christ?
- Q9:** Read Hebrews 12:15 again. This verse alludes to Deuteronomy 29:18-19, which claims that certain Israelites rebelled against God's standard of holiness, yet thought to themselves that they would be spared coming judgment. Instead, they are a "root bearing poisonous and bitter fruit" that will bring God's judgment upon one and all. Who, then, is the "root of bitterness [i.e., poison]" in the modern church (I am not looking for names!), and what should genuine believers do with this "root"?
- Q10:** Where have you seen peace-making in the church at its finest?
- Q11:** Is there anyone in the local church with whom you need to make peace? Has a lack of holiness hindered your relationship with another person or with God?

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Covenant Statement 3

I will eagerly serve Christ through the unique talents and spiritual gifts with which He has endowed me for equipping of the saints, the furtherance of the Gospel, the up building of the Body of Christ, and for the glory of God.
(Romans 12:6-21; 1 Corinthians 12:1-31; Ephesians 4:11-13)

Church Covenant F

We will seek, by Divine aid, to live carefully in the world, denying ungodliness and worldly lusts, and remembering that, as we have been voluntarily buried by baptism and raised again from the symbolic grave, so there is on us a special obligation now to lead a new and holy life.
(Ephesians 5:15; Titus 2:12; Romans 6:3-4; 1 Thessalonians 4:1; 1 Peter 1:13-25; 1 Peter 2:9-10)

“And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ...” (Ephesians 4:11-13).

Q1: The words “[a]nd he gave” in v. 11 call back to Ephesians 4:8 that reads: “When [Jesus] ascended on high he led a host of captives, and he gave gifts to men.” Paul uses Psalm 68:18 to argue that the offices of apostle, prophet, evangelist, and shepherd-teacher (the Greek suggests that “shepherds” and “teachers” refer to the same office) are gifts Christ gave to the church. How are these offices good gifts from God?

Q2: Read Ephesians 2:19-21 together. Since the Latter Rain Movement in the 1940’s, numerous Pentecostal preachers and teachers have claimed that the offices of apostle and prophet, which had faded into nonexistence by the end of the First Century AD, have been reinstated by the Spirit. What in those verses suggests otherwise?

Q3: Ephesians 4:11 speaks of an office of “evangelist.” But do all Christians, then, have the responsibility to share the gospel with others? If so, why?

Q4: Paul compares teachers in the church to “shepherds.” In what way are pastors like “shepherds” to the people of God?

Q5: Too often Christ-followers have been led to believe that the work of the ministry is the sole responsibility of the evangelist and shepherd-teacher. However, Paul claims that the officers of the church have been given “to equip the saints for the work of ministry” (v. 12). What gifts or roles has God given you to serve the body of Christ, and how are you using them?

Q6: In what ways are you being equipped for ministry? How can you better receive or seek out this equipping? What does CCBC do in order to train disciple-makers?

Q7: How can you personally encourage someone else to use their spiritual gifts for the glory of God?

Q8: Paul states in v. 13 that one of the goals in equipping saints is presenting them before Christ “mature.” What are some indicators of spiritual maturity?

Q9: How well do you know Jesus personally? What steps can you take to grow in the “knowledge of the Son of God” this week? What about this year?

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Covenant Statement 4

I will humbly participate in the biblically prescribed process of church discipline.
(Matthew 18:15-20; 1 Corinthians 5; Galatians 6:1-5; 2 Thessalonians 3:6-15;
1 Timothy 1:8; 5:19; Titus 3:5-11)

Church Covenant I

We will, when we move from this place, 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.

May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with us all. Amen.

(2 Corinthians 13:11-14)

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“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. 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. 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. Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. For where two or three are gathered in my name, there am I among them” (Matthew 18:15-20).

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Q1: Jesus’s outline of the church discipline process is given on the heels of the Parable of the Lost Sheep (Mt 18:12-14). What is the connection between the parable and the process of restoring a brother (or sister) to Christ? What is Jesus attempting to teach his audience about church discipline through the story of the Lost Sheep?

Q2: Prior to approaching a brother to “tell him his fault” (v. 15), the offended disciple is told in Matthew 7:3-4 to do what?

Q3: What specific steps after self-reflection and confession does Jesus outline in Matthew 18:15-17 for addressing a brother who is in rebellion and sin?

Q4: What are the possible consequences if a believer skips one or more of the first two steps in the process?

Q5: How did Jesus treat Gentiles and tax collectors? What do his expressions of kindness to outsiders teach believers as they attempt to express kindness to false brothers?

Q6: Read 1 Corinthians 5:9-11 together. How do we harmonize Jesus's example with Paul's commands?

Q7: The language of "binding and loosing" comes from the Jewish legal tradition. To "bind" something was to forbid it; to "loose" something was to allow it. Therefore, Jesus was delegating his authority to the church to judge its members by his teaching and in his name. If they conducted themselves in righteousness, where two or three were gathered in his name for judgment, he was with them. How is this promise of Christ's presence simultaneously a comforting and sobering thought?

Q8: Have you ever seen the process of church discipline in action? If so, was the process carried out in God's way, and what were the results?

Q9: Are there any past or current relationships where you have avoided these steps? What would obedience to this passage look like now?

Q10: How can exercising church discipline create a healthier culture of accountability in your church, family, or community group?

Q11: Is there anyone who has sinned against you that you need to approach in humility to encourage repentance? Is there anyone you need to be reconciled to by means of repentance and restitution?

→→→→→→→→COVENANT STATEMENT←←←←←←←←

Statement Intro

“Believing that by God’s grace I have been redeemed through the shed blood of Jesus Christ on the cross of Calvary, and His victorious resurrection from the dead, I believe **God’s will is for me to unite with the fellowship of Candies Creek Baptist Church** for His eternal glory and praise, and for **my own spiritual well-being and the spiritual welfare of all fellow members**. I do, hereby, enter into a **covenant relationship with the Candies Creek Baptist Church**, pending affirmative acceptance by the church body, by agreeing to these Biblical membership expectations as **goals to be attained in the pursuit of godliness:**

1. I will **faithfully participate in the worship services and ministries of the church** (Hebrews 10:23-25). With C on back
2. I will **gladly give my regular financial support, through tithes and offerings, to the ongoing work and ministry of the church** (2 Corinthians 8:1-5; 9:6-7). With G on back
3. I will **eagerly serve Christ through the unique talents and spiritual gifts with which He has endowed me for equipping of the saints, the furtherance of the Gospel, the up building of the Body of Christ**, and for the glory of God (Romans 12:6-21; 1 Corinthians 12:1-31; Ephesians 4:11-13). With F on back
4. I will humbly participate in the Biblically-prescribed process of **church discipline** (Matthew 18:15-20; 1 Corinthians 5; Galatians 6:1-5; 2 Thessalonians 3:6-15; 1 Timothy 1:8; 5:19; Titus 3:5-11). With I on back
5. I will faithfully pursue **growth in Christ** (discipleship), **mutual accountability, and spiritual nurture, care, and fellowship through participation in a small group** (2 Peter 3:17-18). With E
6. I will **diligently pray for, seek to encourage, and support the pastoral and ministry leadership provided to our church by** those God puts in authority over us (1 Timothy 2:1-4; Hebrews 13:17). A
7. I will pursue **intimate accountability with one or two others** of the same gender, as God may direct, for the purpose of **living the Christian life in the context of mutual accountability, faithfulness to Christ, and the development of faith** (Proverbs 27:17). With B on back
8. I will pray for the fulfillment of, and **participate in the accomplishment of, the Great Commission** (Matthew 28:18-20; Acts 1:8). With H on back
9. I will **seek to grow in the prescribed prayer patterns of Scripture**, for the glory of God, **the well-being of the church, the salvation of the lost**, and for spiritual awakening in our nation and the nations of the earth (Matthew 7:7-8; 9:37-38; Acts 2:42-47; Ephesians 6:18-19; 1 Thessalonians 5:17). With D on back

Statement Outro

I agree to **pattern my life after the teachings of Scripture** and **in a manner consistent with the Church Covenant** listed on back:

Church Covenant: Having been brought by divine *grace to repent and believe in the Lord Jesus Christ and to give up ourselves to him, and having been baptized upon our profession of faith*, in the name of the Father and of the Son and the Holy Spirit, we do now, relying on His gracious aid, solemnly and *joyfully* enter into our *covenant with each other*. (Ephesians 2:8-10; Matthew 28:18-20)

- A. *We will work and pray for the unity of the Spirit in the bond of peace.* (Ephesians 4:3)
- B. *We will walk together in brotherly love, as is becoming of Christ and His Church, exercise an affectionate care and watchfulness over each other and faithfully admonish and entreat one another as occasion may require.* (Romans 12:10; 1 Corinthians 12:25; 1 Thessalonians 5:14)
- C. *We will not forsake the assembling of ourselves together, and further, we will be a house of prayer for all the nations and faithfully pray for one another, as well as for those not yet a part of the Body of Christ.* (Hebrews 10:25; Mark 11:17; James 5:16; Matthew 9:38)
- D. *We will endeavor to bring up those as may at any time be under our care, in the nurture and admonition of the Lord, and by a pure and loving example to seek the salvation of our family, friends, and the lost. We will, further, make every effort to maintain personal and family worship, and to Biblically train our children for the glory of God.* (Ephesians 6:4; Romans 9:1-5; Deuteronomy 6:4-9)
- E. *We will rejoice at each others' happiness and endeavor with tenderness and sympathy to bear each other's burdens and sorrows.* (1 Corinthians 12:26; Galatians 6:2)
- F. *We will seek, by Divine aid, to live carefully in the world, denying ungodliness and worldly lusts, and remembering that, as we have been voluntarily buried by baptism and raised again from the symbolic grave, so there is on us a special obligation now to lead a new and holy life.* (Titus 2:12; Romans 6:3-4; 1 Peter 2:9-10)
- G. *We will work together for the continuance of a faithful evangelical ministry in this church, as we sustain its worship, ordinances, discipline, and doctrines. We will 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.* (Hebrews 12:12-14; 2 Corinthians 8:1-2; 9:6-7)
- H. *We will, having been commissioned by Christ to go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe everything that Christ has commanded us, commit ourselves by His grace and the authority of Christ and the empowerment of His Holy Spirit to be Christ's witnesses in our Jerusalem, in all our Judea and Samaria, and to the ends of the earth for the eternal glory of our great God.* (Matthew 28:18-20; Acts 1:8)
- I. *We will, when we move from this place, 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. May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with us all.* Amen. (2 Corinthians 13:11-14)