



Servant Leader Agreement

The Fellowship at Bend's Servant Leader Agreement was born out of our love and passion for Jesus and His church. The primary purpose of this agreement is to serve as a teaching document with three functions:

To clarify the biblical obligations and expectations for the elders

To clarify the biblical obligations for those who have chosen to serve and lead others at The Fellowship. To establish teaching and doctrinal parameters for The Fellowship body.

What do we mean by a “Servant Leader”?

The term “servant leader” can be found in 1 Corinthians 4:1-2 as both Servant and Steward. Here Paul is making reference to how the Church should view those that lead and serve in the Church. Paul says, “This is how one should regard us, as **servants** of Christ and **stewards** of the mysteries of God. Moreover, it is required of **stewards** that they be found trustworthy.” The first term is a servant (huperetes). It literally means a slave. This type of slave was often referred to as an assistant of a high-ranking official. This could be a slave to the emperor, or a slave to a military general. What Paul says here is that leaders are slaves to King Jesus our Commander and Chief. The second term in this verse is Steward (oikonomos). The Steward was the highest-ranking servant/slave of a wealthy landowner. He was placed in a position of leadership to oversee his master's estate in his master's absence. The steward would be required to oversee family affairs, other servants, and handle business deals. Because of the massive responsibilities, the steward would need to know the master well in order to do his work on his behalf. In this passage, Paul likens himself and other leaders to a steward who is overseeing God's work, in God's house, for the benefit of God and His people.

Therefore, Servant Leaders (Stewards) must be committed to the mission of Jesus and His Church. They use their time, talent, and treasure for the Glory of God. They understand the importance of the mission of Jesus and utilize what the master has given them for His pleasure, not their own.

In summary, to be a Servant Leader at The Fellowship means that you agree to participate, invest, serve, and lead in the work of God in His Church.

The purpose of this agreement is for the overall participation, protection, and provision at The Fellowship. This will help the leadership at The Fellowship know that those who are serving the body are doing so in unity with the Scriptures and with one another.

What is this agreement?

The agreement is a document based on Scripture that defines what the life of a believer who desires to serve and lead as a member in the body of Christ looks like. The Fellowship has qualifications for leaders because Scripture has qualifications for leaders. In 1 Timothy 3 and Titus 1, Paul lists several areas of character qualifications for those who desire to be elders (overseers, leaders) and deacons/deaconesses (those who desire to serve) in the body of Christ. In Titus 2, he gives instruction on the example of older men and women in the body, defining their character, manner of life, and ministry to younger men and women. The entire book of 1 Timothy was written so that, “you may know how to conduct yourselves in the household of God” (3:15).

Therefore, in light of these and many other biblical passages, we believe it is vital for those who are teaching and training our children, serving, and leading other men and women in the body, to adhere to these biblical principles in Christian life.

This document is not a new agreement or covenant that adds to Scripture; rather it is a document that contains the same conditions that are general obligations for those that are members of the Body of Christ.

If at any time an individual feels as though other Servant Leaders are not remaining faithful to the requirements of the agreement, it is the responsibility of the individual to lovingly and humbly express concerns first to the individual (Matt. 18), and, if it is not received, then to the leadership of the church. If the church elders are unwilling to change and pursue biblical faithfulness, then the individual is freed from his or her obligations to the church and is encouraged to seek fellowship elsewhere, given the church’s disobedience. While focusing on the responsibilities between the individual parties, the corporate church body, her elders, and her individuals, the agreement is first and foremost a promise made to God as a commitment to His glory and the good of the body and bride of His Son.

Statement of Basic Belief

The following beliefs represent the core of central orthodox beliefs from a biblical and historical perspective. While a full understanding and ability to adequately articulate these beliefs is not required of Servant Leaders, the explicit rejection of any one of these particular beliefs disqualifies one from being a Servant Leader with The Fellowship.

I believe that...

- the Scriptures are true, authoritative, and sufficient (Psalm 19:7-11; II Tim. 3:16; II Pet. 1:20-21).
- there is only one God (Deut. 6:4; Isaiah 45:5-6, 46:9-10; John 17:3; I Cor. 8:4-6; I Tim. 2:5).
- the Father is God, the Son is God, and the Holy Spirit is God; and that the Father is neither the Son nor the Holy Spirit, the Son is neither the Father nor the Holy Spirit, and the Holy Spirit is neither the Father nor the Son (Gen. 1:26; Psalm 45:6-7, 110:1; Matt. 3:13-17, 28:17-20; I Cor. 12:4-6).
- I, along with all humanity (Christ excluded), am by birth and action a sinner (Gen. 6:5; Psalm 51:5; Jer. 17:9; Rom. 3:23; 5:8, 12-21; 7:18; Eph. 2:1-3).

- the deserved penalty for sin is death, both physical and spiritual (Gen. 2:15-17, 3:19; Rom. 5:12, 6:23; James 1:14-15).
- Jesus Christ is the eternal Son of God, was born of a virgin and is both fully God and fully human (Matt. 1:20; Luke 2:52; John 1:1-4, 14; Col. 1:15-20; Heb. 1:1-3).
- Jesus Christ died as my substitute to pay the penalty of my sin (John 1:29, 10:1-18; Rom. 5:8; I Cor. 15:1-4; II Cor. 5:21; Gal. 1:4; I Pet. 3:18).
- Jesus Christ physically rose from the dead (Matt. 28:1-20; Mark 16:1-8; Luke 24:1-53; John 1:20-21, 25; I Cor. 15:12-34).
- Jesus Christ physically ascended into heaven and will one day physically return (John 14:3; Acts 1:11; I Thess. 4:16; Heb. 9:28; I John 3:2; Revelation 1:7).
- there will be a future physical resurrection of the dead, and those who trust in Jesus Christ alone will be raised to eternal reward; those who have not trusted in Jesus Christ will be raised to eternal punishment (Matt. 25:31-46; Jn. 5:28-29; Acts 24:15).
- by trusting in the person and work of Jesus Christ alone can I be reconciled to God and experience true life and joy as God intended (John 3:18, 14:6; Acts 4:12; Romans 3:21-26; I Tim. 2:5-6).

Statement of Biblical Doctrine

While the doctrines expressed in the Statement of Basic Belief are those that are recognized to be universal and primary within the Church, there are a number of secondary beliefs to which the leadership of The Fellowship holds. Complete agreement is not required for the sake of being a Servant Leader; however, it should be known that The Fellowship will preach, teach, and counsel in accordance with these theological convictions. It is the responsibility of those who serve and lead to have read the Statement of Faith and the FAQs, which describe many of our core values, as well as to address any questions, comments, or concerns with a pastor/elder. The Fellowship has certain theological convictions to which it is strongly committed. For instance:

- The gifts of the Holy Spirit
- The role of men and women in the church and home
- Baptism by immersion
- The relationship of God's glory to man's joy
- The sovereignty of God

Finally, the importance of submission to church leadership is to preserve diligently unity and peace within the body. Servant Leaders will agree to adhere to The Fellowship's Statement of Basic Belief, and will not be divisive over The Fellowship's theological distinctives, found in the Statement of Biblical Doctrine and expounded in the Statement of Faith and FAQs.

Biblical Obligations of The Fellowship Elders to our Church Body

As shepherds and overseers of a local church, elders are entrusted with protecting, leading, equipping, and caring for the corporate church body and her individual members. The following is a rather comprehensive overview of the requirements for elders as spelled out within the Scriptures.

The elders agree to...

- appoint elders and deacons (including staff members who serve in these offices) according to the criteria assigned to them in the Scriptures (I Timothy 3:1-13; Titus 1:5-9; I Peter 5:1-4).
- prayerfully seek God's will for our church community and steward her resources to their best ability through studying the Scriptures and following the Spirit (Acts 20:28; I Peter 5:1-4).
- care for the church and seek her growth in grace, truth, and love (Matt. 18:16-20; Eph. 4:15-16; Col. 1:28; James 5:14; I Pet. 5:1-4).
- provide teaching and discipleship from the whole of Scripture (Acts 20:27-28; I Tim. 4:16; II Tim. 4:1-5; Titus 2:1).
- equip the members of the church for the work of ministry (Ephesians 4:11-16).
- be on guard against false teachers and teachings (Matt. 7:15; Acts 20:28-31; I Tim. 1:3-7; I John 4:1).
- lovingly exercise discipline when necessary, for the glory of God, the good of those disciplined, and the health of the church as a whole (Matt. 18:15-20; I Cor. 5; Gal. 6:1; James 5:19-20).
- set an example in fulfilling the obligations stated below (Phil. 3:17; I Tim. 4:12; Titus 2:7-8; I Pet. 5:3).

As those who have experienced the grace of a life changed by the gospel of Jesus Christ, we have the opportunity to reflect Jesus by “walking in the Spirit” (Galatians 5, Romans 8). The requirements of this Servant Leader agreement are not intended as an addition to the biblical obligations of a believer; rather, this document functions primarily as an accessible, non-exhaustive explanation of what the Scriptures teach about the beauty of what His Grace produces in us. That said, we understand that Jesus is the only perfect servant leader. We recognize that we have two natures, the old and new man. Therefore, we die daily in understanding our need for Him as we walk with Him in following the agreement below.

As one who serves and leads others at The Fellowship, I agree...

- to submit to the authority of the Scriptures as the final arbiter on all issues (Psalm 119; II Timothy 3:14-17; II Peter 1:19-21).
- to love and pursue the Lord Jesus Christ (Luke 18:1; Acts 17:11; I Cor. 9:24-27; Eph. 5:1-21; I Thess. 5:12-22).
- to follow Jesus by participating in the ordinances prescribed to His Church:
 - Being baptized after conversion (Acts 16:30-34).
 - Regularly remembering and celebrating the person and work of Christ through communion (Matt. 26:26-28; Mark 14:22-24).
- to regularly participate in the life of The Fellowship (Acts 2:24-47; Hebrews 10:23-25; Titus 3:14).
- to steward the resources God has given me, including time, talents, spiritual gifts, and finances. This includes regular financial giving, service, and participation in community that is sacrificial, cheerful, and voluntary (Matt. 25:14-30; Rom. 12:1-2; II Cor. 8-9; I Pet. 4:10-11).
- to, by God’s grace through the power of the Holy Spirit, walk in the spirit, not fulfilling the lust of the flesh, as an act of worship to Jesus Christ (Galatians 5, I Pet. 1:13-16; 4:1-3). This includes but is not limited to
 - Practicing sexual purity before marriage; if married, I will practice complete fidelity within heterosexual and monogamous marriage. Sexual purity and fidelity means, among other things, that regardless of my marital status I will pursue purity and abstain from sexually immoral practices such as adultery, premarital sex, and pornography (Rom. 13:11-14; I Cor. 6:15-20; Eph. 5:3; I Thess. 4:1-8; Heb. 13:4).
 - Seeking to preserve the gift of marriage and agreeing to walk through the steps of marriage reconciliation at The Fellowship before pursuing divorce from my spouse (Matt. 19:1-12; Mark 10:1-12; Luke 16:18; I Cor. 7:10-11).

- Refraining from illegal drug use, drunkenness, gossip, getting high, and other sinful behavior as the Bible dictates (Rom. 1:28-32, 13:13; Gal. 5:19-21; Eph. 5:18; James 3:3-18).
- to take seriously the responsibility of Christian freedom, especially actions or situations that could present a stumbling block to another (I Cor. 8:1-13).
- to submit to God’s discipline through the Holy Spirit by doing the following when I sin:
 - confess my sin to God
 - preach the gospel to myself remembering that Jesus is my righteousness and my only hope of salvation
 - seek help to put my sin to death (Rom. 8:13; Col. 3:5; James 5:16; I John 1:6-10).
 - submit to the elders and other appointed leaders of the church and be diligent to strive for unity and peace within the Church (Eph. 4:1-3; Heb. 13:17; I Pet. 5:5).
- If sin is not repented of, the Church leadership would pursue biblical disciplinary action
 - As outlined in Matthew 18:15-20 and 1 Corinthians 5
 - The hope of such action would be to produce repentance and restoration (Psalm 141:5; Matt. 18:15-20; I Cor. 5:9-13; Heb. 12:5-11).
- The disciplinary actions of those that choose to persist in their sin may include:
 - Removal from their position as a Servant Leader in an area of ministry
 - Removal from a community group or all Church activities
 - Removal from the main gathering on Sunday morning
 - Open declaration to the Servant Leaders in TFAB concerning the offense
- The process of restoration to a ministry position includes
 - The person(s) involved have maintained a commitment to be submissive to Church leadership during their time of removal from previous position(s) of ministry
 - The person(s) involved have remained committed to their community group
 - The person(s) involved have received approval from their current community group leader
 - The person(s) involved have submitted a written testimony to the Elders regarding what God has done, is presently doing, and the desire for how they would like to serve in the future.
 - After these steps have been taken, the Elders will pray and make a decision regarding their future involvement at TFAB.

Name

Signature

Date

***This agreement was modified January 8, 2020