

Name _____



Intro to FFC

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INTRO TO FFC

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1. INTRODUCTORY CLASS

I. INTRODUCTION TO SALVATION:

Let's be sure we have a biblical understanding of salvation, of what it means to walk as repentant believers in Jesus Christ.

- A. God is the Creator and Ruler of the **universe**. Mankind was created to live under His rule and for His glory (Revelation 4:11).
- B. We reject God by determining to **rule** our own lives, rebelling against God's created order (Romans 3:10-12).
- C. As the perfect and holy God of **love**, God does not excuse but rather punishes and judges all rebellion (Hebrews 9:27).
- D. Because of His love, God sent His Son, the man Jesus Christ to earth. He took our punishment and brought **forgiveness** (1 Peter 3:18).
- E. God raised Jesus to life to conquer **death**, give life, rule the world, and return again to judge the world (1 Peter 1:3).
- F. Each person makes a **choice** – either we live by self-rule and face condemnation, death, and judgment, or we live by Christ's rule and rely on His death and resurrection for eternal life (John 3:36).

In Romans 1-8, the Apostle Paul teaches four specific **doctrines** - condemnation, justification, sanctification, and glorification. Each doctrine is foundational to the next in seeing God's plan of salvation. The four doctrines give correct understanding of God's grand and glorious redemption story. As born-again believers in Jesus Christ, we need this accurate understanding not only for our own thinking, but also to be able to explain it to others.

II. WHY FAITH FELLOWSHIP CHURCH EXISTS:

A. Faith Fellowship Church (FFC) Mission Statement:

The mission of Faith Fellowship Church (FFC) is to glorify God through lives transformed by Jesus Christ; and through teaching and training the truth of God's Word.

B. FFC Core Values:

Teaching God's Word: The foundation of FFC is the faithful preaching and teaching of Scripture's sufficient and authoritative truth.

Disciple making: The framework of FFC is Holy Spirit empowered disciple-making, with obedience to God's Word that transforms disciples into Christ's image.

Serving together: As Committed Broken Servants in the body of Faith Fellowship Church sacrificially build together, the pinnacle of glorifying God is reached.

Reaching needs: The body of Faith Fellowship Church works to recognize needs, and extend the hope and love of Jesus Christ into the local and global community.

III. OVERVIEW OF THE INTRO TO FFC CLASS:

We'll meet for thirteen weeks. The next four classes will cover the elementary doctrines surrounding salvation as conveyed in the New Testament; condemnation, justification, sanctification, and glorification. The sixth week we'll uncover the mysterious acronym you've likely been hearing: "CBS." Then, we'll look at nine marks of a healthy church, before spending three weeks discussing FFC's nineteen articles of faith.

The last three classes will get more specific. We'll review the biblical leadership structure that FFC adheres to, as well as the family care group structure and how every CBSer fits in. The final class may be taught out of order, at any time during the thirteen weeks, but it's a vital class for everyone who takes the step of joining FFC, since it covers the FFC Child Protection Policy.

Each class, we'll cover a page or so in the workbook. Pages that we do not cover are to be read by you as "homework." This week, please also read the pamphlet "Two Ways To Live."

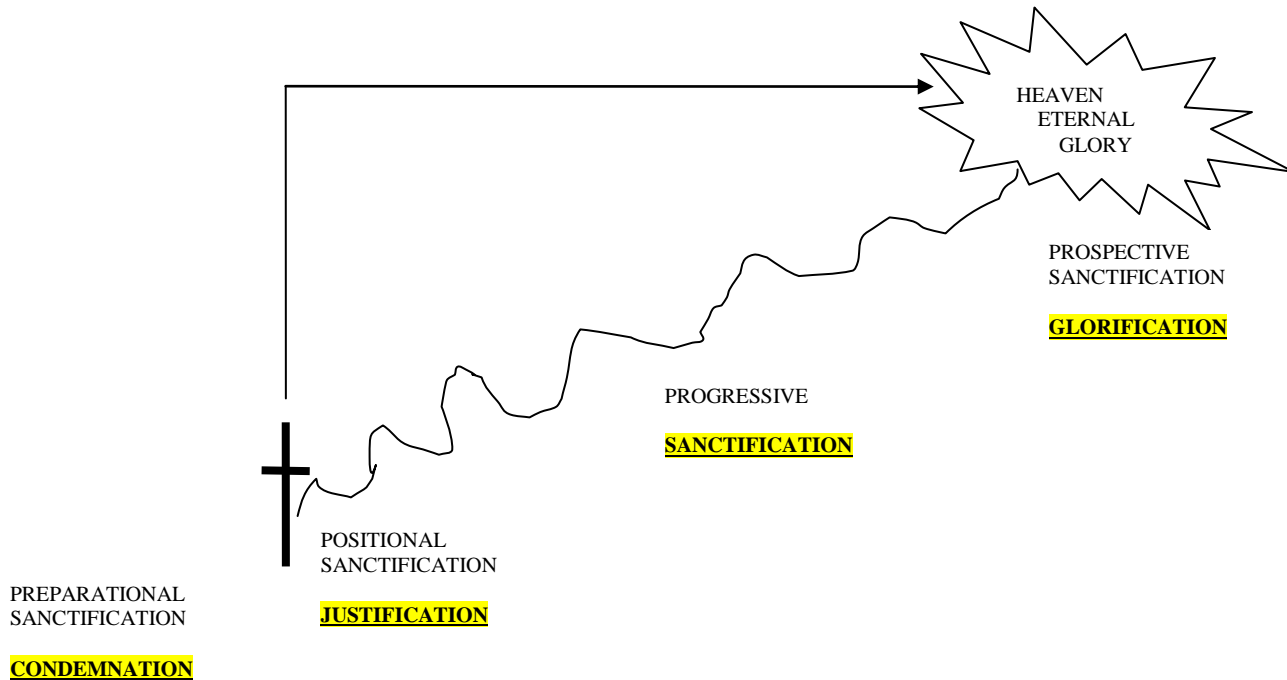
We'd like to have everyone in the class present every week. Faithfulness is evidence of God's spirit bearing fruit in your life. However, due to jobs or illness, we recognize the possibility that you may need to make up a class. It will be your responsibility to obtain that class's CD by marking your feedback slip, and as you listen, to fill in the blanks, then complete the assigned reading. For each week that you make up a class, please indicate that you have done so when you sign in. Those who need to miss more than four classes would simply begin the classes over next time they are offered (unless an exemption has been decided by the FFC elders).

We look forward to building relationships – us with you, and you with others in the class.

2. WHY DO YOU NEED TO BE ON GOD'S TEAM?

Doctrine of condemnation (Romans 1:18-3:20)

I. FOUR MAJOR DOCTRINES OF THE NEW TESTAMENT:



- A. **Preparational Sanctification** – Apart from new life in Jesus Christ, we are condemned to hell. During this state, God works to prepare us for salvation in Jesus Christ. We have no active part in this pre-sanctification, but God does use believers in the pre-sanctification process. For example, 1 Corinthians 7:14 talks about how a believing spouse “sanctifies” an unbelieving spouse and children.
- B. **Positional Sanctification** – When we admit our sinful rebellion against God and His glory, and accept Jesus’ payment on the cross by faith, we are positionally sanctified. We are washed and justified. Our names are written in the Lamb’s Book of Life. We are heaven bound. God declares us legally righteous via double imputation – purely and completely the work of God’s grace.
- C. **Progressive Sanctification** – Every Christian is being sanctified - changing and growing to become like the righteousness that has been put on them. This spiritual growth (progressive sanctification) begins at salvation and continues until death. It is a sure thing, a sign and assurance of our salvation. This growth is impossible apart from the Holy Spirit, but at the same time we must struggle, fight, and work hard at it.
- D. **Prospective Sanctification** – When we die, or Christ returns, we will no longer have a struggle. Our sanctification will be glorious and perfect – no more sinful body, but a heavenly body like Christ’s – with pure worship of God and whole obedience to God.

II. REALITIES OF CONDEMNATION:

- A. **Depravity** - Every human is depraved. We are **incapable** of doing anything to please God apart from His grace and mercy. Sin permeates and affects every part of us. We are not naturally good; even good works that we do are like filthy rags. That's because, apart from Christ, our good works are not motivated by God's glory, rather self-glory. All self-glory deserves condemnation, because it is depraved. Only God is glorious and worthy of glory (*Psalm 14:1, Psalm 51:5, Psalm 101:5, Proverbs 17:11, Mark 7:21-23, John 8:44*).
- B. **Death** - We are eternally **separated** from God by sin, because sin results in death. Death needed to be conquered if we were ever to see God and His glory, and Jesus conquered both sin and death on the cross (*Ephesians 2:1-3, Colossians 1:21, Romans 5:12*).
- C. **Transgression** - **Purposeful** sin – with your eyes wide open.
- D. **Iniquity** - **Moral** sin – errors in morality.
- E. **Sin** - **Missing** the mark of God's perfection and glory.
- F. **Wrath** – Sin (transgression, iniquity) requires God's wrath. God is not holy and He is not love if He doesn't pour out His wrath on sin. That's why, when Jesus took our sins on Himself on the cross, God had to **pour** out His wrath on Him. And He did. When we receive Christ as Lord and Savior, we also receive every bit of God's wrath for our sin, except that instead of being poured out on us, it's poured out on God's Son (*John 3:36, Romans 1:18, Romans 2:8*).

III. THE ONLY THING WE BRING TO GOD IS THAT WE DESERVE CONDEMNATION

A. Matthew 5:3

Poor in spirit

B. Romans 3:9-18

No one is R_____ before God-vs.10

No one U_____ God- vs. 11

No one S_____ God- vs. 11

No one is P_____ before God- vs. 12

No one does G_____ for God- vs. 12

All S_____ against God- vs. 13,14

All P_____ evil- vs. 15

All are C_____ - vs. 16

All have no P_____ - vs. 17

All are _____ - vs. 18

3. HOW TO BECOME PART OF GOD'S TEAM

Doctrine of justification (Romans 3:21-5:21)

I. DEFINITIONS:

- A. **Double Imputation - Impute means credit to, or put on us.** When we are justified (accept and receive Jesus' work on the cross for our salvation), God imputes the righteousness of Jesus Christ onto us. At the same time our sin is imputed onto Jesus Christ. Jesus credits us with His perfect record, at the same time as our sinful record is credited onto Him. That's why Jesus bore God's wrath, and why we get Heaven (Isaiah 61:10).
- B. **Justification** - Justification is the judicial and sovereign act of God in which He pardons all the sins of those who believe in Christ, and accounts, accepts, declares and treats condemned sinners as **righteous** in the eyes of the law, in a new covenant relationship with Him. In addition to pardon of sin, justification declares that all the claims of the law are satisfied in respect of the justified. The law is not relaxed or set aside, but is declared to be fulfilled in the fullest sense; and so the person justified is declared to be entitled to all the advantages and rewards arising from perfect obedience to the law through their confession of sin and their confession of faith in the lordship and redemptive work of Jesus Christ alone (*Romans 3:24, 4:25, 5:1-10, 16,18, Galatians 2:16, Titus 3:7, 1 Corinthians 6:11*).
- C. **Righteousness** - An attribute of God as being **holy**, right, or just. It is consistent with His nature of being faithful and truthful. In justification it characterizes the right relationship and the right conduct that those who believe on the Lord Jesus Christ will then have with God. It is evidenced through one being conformed to the holiness of God (*Romans 3:22,25-26, Romans 5:17,21, 1 Corinthians 1:30, 2 Corinthians 5:21*).
- D. **Reconciliation** - Describes an **exchange** or a change in condition. In justification a sinful condemned person is reconciled to God by His grace through the redemptive work of Jesus Christ. That person is no longer an enemy of or alienated from God. Their state of condemnation has been changed to complete acceptance and favor by God (*Romans 5:10-11, 2 Corinthians 5:18-21, Ephesians 2:15-18, Colossians 1:20-22*).
- E. **Propitiation** - The **satisfaction** of God's holy and righteous demands for judgment on a condemned sinner by the redemptive act of Jesus' death, burial, and resurrection (*Romans 3:25, 5:1, 1 John 2:2, 4:10*).
- F. **Conscience** - Literally means to have a "co-knowledge" of. It is having a knowledge of one's own **inner** motives and thoughts. It is a passing of moral judgment upon oneself for what has been done or what might be done (*Acts 24:16, Romans 2:14,15, 1 Timothy 1:5, 3:9, Hebrews 9:14, 10:22, Hebrews 13:18, 1 Peter 2:19, 3:16,21, 1 John 3:20,21*).
- G. **Redemption** - In Jesus Christ's death, this was the payment price or **ransom** demanded by God who is holy, to satisfy (appease) His wrath and judgment upon condemned sinners for their deliverance from the bondage and burden of sin (*Romans 3:24-26, Mark 10:45, Acts 20:28, 1 Corinthians 1:30, Ephesians 1:7, Colossians 1:14, 1 Timothy 2:6, Titus 2:14, Hebrews 9:12,15, 1 Peter 1:18,19*).

II. MOVING FROM CONDEMNATION TO JUSTIFICATION

- A. **What's the problem?** We are **all** sinful and condemned (*Psalm 51:5, John 3:18,19, Romans 3:10, 23, 6:23*).
- B. **God is perfect!** God is righteous and holy – a perfect mix of love and **justice** (*Psalm 19:9, Romans 1:17, Isaiah 6:3, 1 Peter 1:15*). God is gracious to give us life. God is merciful to save us from the condemnation and death we deserve (*Micah 7:18, Ephesians 2:4,8,9, Titus 3:5, 1 Peter 4:10*).
- C. **Jesus Christ paid the price we deserve to pay.** Jesus Christ is **sacrificed** for our sins (*John 3:16, 2 Corinthians 5:21, Hebrews 9:14, 1 Peter 1:18-19*).
- D. **In justification, Christ takes our sinful record on Himself and gives us His perfect record.** Jesus Christ is God in flesh (*John 1:14,18, John 10:30,38*). Jesus Christ is sinless (*Hebrews 4:15, 7:26, 1 Peter 2:22, 1 John 3:3-5*). Christ's righteousness is imputed onto the justified **sinner** (*Genesis 15:6, Romans 5:18, 1 Corinthians 1:30, 2 Corinthians 5:21, Philippians 3:9*).
- E. **What does it mean to make a profession of faith?** The sinner **confesses** sin by agreement with God about transgression (*Proverbs 28:13, 1 John 1:9*). The sinner repents of sin, evidenced by changed thinking that results in changed behavior (*2 Corinthians 7:10, Luke 5:32, James 4:8-10*). The sinner confesses Jesus Christ as Lord and Savior (*Matthew 10:32, John 1:12, Romans 10:9, 1 John 4:2,3,15*).
- F. **The prizes of justification are out of this world!**
 - No more **condemnation** (*John 3:18, 5:24, Romans 8:1*)
 - New **creation** in Christ (*2 Corinthians 5:17, Ephesians 4:24, Colossians 3:10*)
 - **Eternal** life (*John 3:16, 10:10, 17:3, Romans 6:23*)

III. BIBLICAL EXAMPLES OF JUSTIFICATION:

A. Abraham

Genesis 15:6 "And he believed in the Lord and He accounted it to him for righteousness."

B. The Thief on the Cross

Luke 23:39-43 "Jesus said to him, Assuredly I say to you, today you will be with Me in Paradise."

C. The Tax Collector

Luke 18:9-14 "God be merciful to me a sinner. I tell you this man went down to his house justified."

D. Us

1 Corinthians 6:11 "And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God."

IV. SIXTEEN ASSURANCES OF SALVATION FROM 1 JOHN:

Obedience is not a pre-requisite to salvation, but it is a pre-supposition. The following verses are not pre-requisites for salvation, since the Bible is clear that salvation is a free gift, and God's justifying work is done by Him and Him alone. Upon justification and the imputation of Christ's righteousness, God makes us new creations. We grow in exhibiting the following characteristics.

1. Fellowship with God and believers (1 John 1:5-6).
2. Sensitivity to sin (1 John 1:7,8,10).
3. The experience of forgiveness, cleansing, and restoration upon confession of sin (1 John 1:9).
4. Keep God's commandments (1 John 2:3).
5. Do the will of God (1 John 2:17).
6. Practice righteousness by His standards (1 John 2:29).
7. Look forward to the rapture (1 John 3:1-3).
8. Walk in freedom from habitual sin (1 John 3:9).
9. Love and enjoy the brethren (1 John 3:14).
10. Freedom from moral guilt and confidence before God (1 John 3:21).
11. The experience of answered prayer (1 John 3:22).
12. The inner witness of the Holy Spirit (1 John 3:24).
13. Discernment to hear the Word of God in the messages of men (1 John 4:5-6).
14. Love God by loving others (1 John 4:19).
15. Believe Jesus is the Christ, the Son of God (1 John 5:1).
16. Believe the entire testimony of the Word of God (1 John 5:10-11).

4. OUR JOB ONCE WE JOIN GOD'S TEAM

Doctrine of Sanctification (Romans 6:1-8:18)

I. WHAT IS SANCTIFICATION?

- A. **Definition of sanctification:** Changing and **growing** in Christ.
- B. **Who is being sanctified?** **Everyone** who is justified! Every believer in Jesus Christ, every Christian. Are you more like Jesus now than you were a year ago?
- C. **How does sanctification happen?** By God's **grace**, through the power of the Holy Spirit, as we work at it!

II. WHAT DOES IT LOOK LIKE TO WORK AT SANCTIFICATION?

- A. **Repentance Always Precedes Change.** Think of a personal area of defeat and sin in your life. If you can't think of one, you are being **deceived** (*1 John 1:8,10*).
 - 1. If Jesus loves you, He is rebuking and chastening you. Why? So you will be zealous to **repent** (*Revelation 3:19*).
 - 2. Repentance is the message of all those Old Testament prophets.
 - 3. Repentance in the New Testament:
 - John the Baptist preached repentance, to introduce Jesus (*Matthew 3:2*).
 - Jesus came preaching repentance (*Mark 1:15*).
 - The **disciples** were sent to preach repentance (*Mark 6:12*).
 - Repentance makes the **angels** happy (*Luke 15:7*).
 - Repentance was the message of the **church's** first sermon (*Acts 2:38*).
 - Repentance was the message of the church's second sermon (*Acts 3:19*).
 - As Paul **trained** Pastors for the church, he taught them to preach repentance (*2 Timothy 2:25*).
 - Peter consistently preached repentance (*2 Peter 3:9*).
 - 4. Definition of repentance: *metanoia* – *beyond mind*. Rethink. Given a new **mindset**. Inner change with outer results.
 - 5. How do you know if you've repented? You **confess** sin freely, with godly sorrow. You prove that you've changed (*Acts 26:20, 2 Corinthians 7:11*).
 - 6. Warning: Don't put off repentance. It sometimes becomes **impossible** (*Romans 1:18-32, Hebrews 6:4-8, Hebrews 12:14-17*). Turn from all rationalization about your particular sin or weakness, and choose God's power over sin's power.

B. In Your Moment-by-moment Thinking, Consider Yourself Dead to Sin. This is part of **renewing** your mind (*Romans 6:7-11*).

1. Believe that the power of sin is broken in Christ (*Romans 6:9-10*, vs. 7).
2. Deny your human **inclinations** (*Luke 9:23*). Forgiveness, cleansing, and Christ's righteousness are facts that you need to trust, instead of your feelings (*1 John 1:9*, *1 John 1:9-2:3*, *Philippians 3:12-13*).
3. When faced with a sinful choice, choose to say, "I'm **dead** to that."

C. Changing and Growing is Part of Your Day-to-day Living (Romans 6:10).

1. Instead of living for your own glory, you ask yourself whether this day's thoughts and actions glorify God.
2. You make the **choice**. You can change every thought and action (*Ephesians 4:28*, *Colossians 2:6*, *Isaiah 30:21*).
3. Over and over, choose to say, "I'm **dead** to that. God, I'm alive to pleasing you" (*Romans 6:13*).

D. Power Sources for Changing and Growing.

- 1 Christians are filled with the Holy Spirit. It's His power by which we change and grow.
 - Filling of the Spirit is commanded (*Ephesians 5:18*).
 - You don't fill yourself, God fills you. But you choose to walk according to the Spirit (*Romans 8:5-8*).
 - The Holy Spirit indwells all followers of Jesus (*Romans 8:9*).
 - Be careful not to grieve, quench, or reject the Holy Spirit (*Ephesians 4:30*, *1 Thessalonians 5:19*, *1 Thessalonians 4:8*).
- 2 You need biblical friendships.
 - A biblical friend upholds you in times of potential discouragement (*1 Samuel 23:16*).
 - A biblical friend confronts you with your sin (*2 Samuel 12:1-13*).
- 3 You need God's Word.
 - Trust God's Word (*Hebrews 4:2*).
 - Study God's Word (*2 Timothy 2:15*, *2 Timothy 3:16-17*).
 - Memorize and meditate on God's Word (*Psalms 119:11*, *Joshua 1:8*).
 - Don't try to change or add to God's Word (*Proverbs 30:6*).
 - Act out God's Word (*John 14:21*).

"God gives us the heart's desire to fulfill all Your good law and to see sin defeated. We know that comes when we walk in the Spirit, yielded to Him, tasting the sweetness of victory until the day when Jesus comes and frees us from the body of this death and we become all that we should be in Thy glorious presence." John MacArthur

III. SANCTIFICATION IS OBEDIENCE : THE EVIDENCE OF SALVATION

Obedience in:

- A. **Baptism** - Water baptism by immersion is an initial act of obedience to the ordinance from God in His Word that immediately follows salvation.

Matthew 3:16

Acts 8:36-39

Colossians 2:12

Example of the Philippian Jailer- Acts 16:25-34

- B. **Faith and works** - Continually joined together with other believers in active participation for spiritual growth and glorification of God.

John 13:34-35

1 Corinthians 12:12-31

Ephesians 4:11-16

Hebrews 10:19-25

Example of the Early Church- Acts 2:40-47

- C. **Service** - An active physical demonstration of the love of Jesus Christ in care for others.

Matthew 20:26-28

Galatians 5:13

Ephesians 6:5-9

Example of Jesus Christ- John 13:1-17

- D. **Prayer** - Being an imitator of Jesus Christ who ever lives to make intercession for us.

Ephesians 6:18

Philippians 4:6,7

Colossians 4:2

Hebrews 4:16

Example of Jesus Christ- John 17

- E. **Evangelism and discipleship** - Sharing the gospel with others and then teaching them by God's Word how to live it out.

Acts 8:35

Romans 10:14-17

1 Corinthians 15:1-4

2 Timothy 2:2

- F. **Studying the Scriptures** - Reading, studying, meditating, memorizing, teaching, and hearing the Word of God .

Joshua 1:8

Psalms 119

2 Timothy 3:16,17

Hebrews 4:12

"Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Colossians 3:16

IV. BAPTISM:

A. The Purpose of Baptism

In the book of Romans 6, Paul beautifully uses the concept of baptism as an illustration of the basis for sanctified living. He does not assert that baptism sanctifies, but rather uses baptism as a means of explaining the spiritual process of salvation and why we should “*reckon ourselves to be dead indeed unto sin, but alive unto God.*” In verses 3-5, we see the expression of complete identification with Jesus Christ, which is what baptism symbolizes:

Identification with the Person of Christ	<i>Matthew 3:13-15</i>
Identification with the death of Christ	<i>Galatians 2:20</i>
Identification with the burial of Christ	<i>Colossians 2:12</i>
Identification with the resurrection of Christ	<i>Colossians 2:12</i>

In addition to being a symbol of identification, baptism is also an act of **obedience**. Jesus not only submitted Himself to be baptized (*Matthew 3:15*), but He commanded us to follow that example by being baptized ourselves, and by baptizing others (*Matthew 28:19*). The disciples understood this symbolism and baptized new converts immediately. Baptism is not presented in Scripture as a **means** of salvation, but as a **testimony** of salvation. For example, *Mark 16:16* states, “*He who believes and is baptized will be saved...*” *seeming to indicate that baptism is essential to salvation, but the passage goes on to read, “...but he who does not believe will be condemned.”* The criterion for salvation is not baptism, but **belief**! The connection between salvation and baptism is similar to James’ explanation of the connection between faith and works in his writings. Stating that “*faith without works is dead,*” James illustrates that works are an outward manifestation (not means) of salvation. In the same way, baptism is an outward manifestation of the salvation, and not the means.

B. Who Should be Baptized?

The Scriptures are quite clear concerning who should be baptized. This clarity becomes evident as you read through the accounts in Acts that describe people being baptized. Baptism is for **saved** people. Baptism is not a step of obedience for salvation, but because of salvation. There are no biblical accounts of people being baptized, and **then** believing. Baptism **follows** belief, the belief that leads to eternal life: Who then, should be baptized?

One who believes the gospel.	<i>I Corinthians 15:1-4; Romans 10:9</i>
One who receives the gospel.	<i>Acts 2:41</i>
One who believes Jesus is Lord.	<i>Acts 8:37; 18:8; 16:31</i>
One who receives Jesus as Lord.	<i>John 1:11; Romans 10:9</i>

C. What is the Scriptural Method of Baptism?

Although there is great controversy over the method of baptism, it is almost universally accepted that the agent of baptism is **water**. To be scripturally baptized, you must be baptized in water (*Acts 8:36; 10:47; Mark 1:5, 9-11*). Not only are we to be baptized in water, but we are to be baptized in the name of the Father, the Son, and the Holy Spirit (*Matthew 28:19*). This identification of Jesus being equal with the Father and the Spirit is emphasized through baptism. Jesus is not a mere emanation of God, **He is God** (*John 1:1-3; Philippians 2:5-10; Colossians 1:15-19; 2:8-9*). The method of baptism, therefore, is to baptize with water in the name of the Father, Son, and Holy

Spirit. The third aspect of the method of baptism, **immersion**, is where most of the modern controversy lies.

Why does Faith Fellowship Church insist that scriptural baptism is by immersion? First of all the meaning of the Greek word (baptizo) from which we have the word “baptize.” Because of certain political and religious pressures, the King James translators hesitated to accurately translate baptizo. As a compromise solution, they chose to transliterate the word, leaving the specific definition up to the reader. The word baptizo, predominantly throughout Greek literature, means “to dip, to plunge, to sink, to immerse.” To be baptized means to be immersed, dipped, or plunged. This word is often associated with another word, rhantizo, which is a ceremonial cleansing by sprinkling. Baptism, however, is not simply a continuation of this Old Testament ritual, nor is it an extension of Jewish tradition. Baptizo and rhantizo are not interchangeable. Baptism is a unique ritual, instituted by Jesus Christ, implemented by John the Baptist and the early church, as a symbol of repentance, identification with and trust in Jesus Christ.

Secondly, we insist upon immersion because of the symbolism of the **burial** of Christ. Sprinkling does not maintain the symbol of being completely covered (either by tomb or grave) in burial. With immersion, the believer is completely “entombed” under water to fully symbolize the burial of our Lord.

Thirdly, we insist upon immersion because there is no scriptural evidence that any other baptism was practiced by the Apostles and the early church. In the accounts of Jesus (*Mark 3:16*) and the Ethiopian Eunuch (*Acts 8:36*), we see clearly that a concern was the amount of water required for baptism. We are then told that Jesus and John come up out of the water. All other scriptural examples can be easily harmonized with the strict meaning of the word baptizo, to be immersed.

There are two other agents of baptism mentioned in Scripture. They are the Holy Spirit and fire. These two agents are seen in direct contrast to one another in *Matthew 3:11-12* and *Luke 3:16-17*. We are told in *I Corinthians 12:13* and *John 1:33*, that **Jesus** baptizes with the Holy Spirit. It is through this baptism that we are united with the body of Christ. The baptism with the Holy Spirit is a **spiritual transaction** that takes place the moment of salvation! The baptism with fire is as the **alternative**. Notice in both *Matthew 3* and *Luke 3*, the gospel writers continue on to describe this baptism with fire as an unquenchable fire with which He will purge His threshing floor to remove the chaff! This sounds a great deal like the fires of Hell, (*Mark 9:43-48*) rather than a special blessing or endowment of power. John contrasts these two baptisms, in the context of the water baptism of repentance for which people have gathered, because there are both groups (saved and unsaved) assembled.

D. Summary

1. We are baptized **into** Christ, with the Holy Spirit, by Christ.

We are baptized **into** identification with Christ, with water, by the Church.

2. Baptism with water is for the **obedient** Christian, while baptism with Spirit is for **all** Christians, and the baptism with fire is for **unbelievers**.
3. Baptism with water is an act of **obedience** by the believer to the Lord. Baptism with the Spirit is an act of **grace** by the Lord to the believer. Baptism with fire is an act of **judgment** by the Lord to the unbeliever.

5. THE GREAT BENEFIT OF PLAYING ON GOD'S TEAM

Doctrine of glorification (Romans 8:19-39)

I. INTRODUCTION:

Why should anyone want to play on God's team? What is the big attraction? Because this life is not it! There's a better place.

- Your worst day on earth is your worst day. Christians have future **hope**!
- You will see **glory**!
- You will be with Jesus forever!
- You will have everlasting life!

Thinking like a Christian means having a perspective of future hope. When you learn to think from that perspective, every trial can be counted joy.

II. THE DOCTRINE OF GLORIFICATION PROVIDES HOPE FOR THE PRESENT, EVEN DURING THE WORST TRIALS AND SUFFERING:

A. Present Hope for Believers-Romans 8:18-39

1. All present sufferings can be **endured** because of the future glory attained- vs. 18
2. The promise of **deliverance** produces patience and perseverance- vv. 19-22
3. The Holy Spirit delivers us from all **hopelessness**- vs.23
4. Our hope is an exercise in **faith**-vv.24-25
5. The Holy Spirit **ministers** to us and acts for us in our weakness- vv. 26, 27
6. God has **purposed** everything in our lives to prepare us and accomplish His will- vs. 28
7. God's sovereignty is **displayed** in our conforming to the righteousness of Christ- vs. 29
8. The Divine plan of sanctification is **fulfilled** in our glorification-vs. 30
9. The **power** of God is our deliverance and confidence-vv. 31,32
10. Christians are eternally secure in their **spiritual** state of justification- vs. 33-36
11. A Christian's assurance of **victory** is certain in Jesus Christ-vs. 37
12. We have complete **confidence** that nothing can separate us from being glorified- vs.38,39

III. WHAT IS OUR PRESENT RESPONSE TO THE FACT OF GLORIFICATION?

Read each of the passages below, and then finish this sentence with what you learn about how future glory impacts your present life.

Because nothing can separate me from the love of Christ Jesus and eternity with Him, I will:

1 Peter 1:13 -

1 Peter 1:14 -

1 Peter 1:15 -

1 Peter 1:17 -

1 Thessalonians 4:18, 5:9-11 -

1 John 3:3 -

Ephesians 5:15-16 -

Ephesians 5:26-27 -

2 Corinthians 4:16-18 -

Romans 13:11-14 -

6. WHY JOIN GOD’S TEAM AT FFC?

Committed Broken Servants

I. AS MEMBERS OF CHRIST’S BODY, AT FFC WE CALL OURSELVES COMMITTED BROKEN SERVANTS (CBSers). EVER WONDER WHY?

A. Committed

1. To **Christ** *Acts 2:41*
 - Salvation - “gladly received the word...”
 - Baptism - “were baptized ...”
 - Commitment - added unto them about 3,000 souls
2. To **truth** *Acts 2:42*
 - Word of God
 - Fellowship
 - Worship
 - Prayer
3. To **community** *Acts 2:43-47*
 - Had all things common
 - Gave to each other from what they had
 - Were united
 - Praised God together
 - Loved to be with one another

B. Broken – To self – Of self

1. **Poor** in spirit *Matthew 5:3, Luke 18:9-14*
2. **Yoked** to Christ *Romans 6:2-6, Matthew 11:28-30*
3. **Walking** in repentance *2 Corinthians 7:11*

C. Servant – Love all, serve all

1. No **reputation** *Philippians 2:5-16*
2. **Humble** *Matthew 20:25-28*
3. Ask not what the local **church** can do for you, but what you can do for the local church *Mark 10:42-45*

II. WHO BECOMES A COMMITTED BROKEN SERVANT?

A. Those becoming CBSers through this church shall consist of individuals who:

1. Have **received** Jesus Christ as personal Lord and Savior.
2. Have been **baptized**.
3. Are in **agreement** with the doctrinal stance of FFC, and FFC Church Covenant (Appendix B).

B. Admission of new CBSers into the body:

Upon satisfactory completion of the “Intro to FFC” classes, the Committed Broken Servant application, and signing of the Church Covenant (Appendix B), you’ll be notified of who will be your FFC elder. It will be **your** responsibility to contact him to arrange for your interview. He’ll give you the opportunity to share your salvation testimony (see Appendix A), and then recommend you to all the FFC elders as a Committed Broken Servant. Then, during the next CBS Testimony Night (usually the third Sunday night of the month), your elder will ask you questions about your testimony before the congregation. Finally, a pledge will be made between you and the body (at a regularly scheduled church service), and you’ll be welcomed into the body, in covenant relationship. Death or letter of transfer concludes the relationship as Committed Broken Servant of Jesus Christ at FFC.

CBSers under the age of 18 may not assume voting privileges prior to age 18, per state mandate.

C. Student Servants:

Those aged 13-19 who desire to serve but not yet become a Committed Broken Servant, may do so after attending two Student Servant Training Classes—covering the Gospel, the Child Protection Policy, and FATR teaching (Faithful, Available, Teachable, Respectful). Student servants reaching the age of 20 are contacted by the church and informed that at age 20, if they wish to continue serving, the step of becoming a CBSer would need to be taken.

Student servants may not teach or lead a ministry, however, at times you may find yourself in ministry leadership over a Student Servant. Please hold Student Servants to their FATR (faithful, available, teachable, respectful) responsibilities. When serving alongside a Student Servant, be in a watching, **disciple-making** mode to see where they’re at and take advantage of opportunities to evangelize. If there are issues, the Ministry Leader would first talk with the Student Servant, and for any unresolved issues, the Ministry Leader would set up a meeting with the Student Servant, overseeing Ministry Elder, and Student Servant’s parents.

III. WHY BECOME A COMMITTED BROKEN SERVANT?

A. Wrong Ways of Thinking About Church

Some folks think they can follow Jesus by going on a hike on Sundays to enjoy God’s nature, or by having a little service in their house, but they stay out of “organized religion.” Others view church as something to shop for. They go here for a while, and there for a while. Some people enjoy the benefits of some kind of church service group (such as a singles group), and attend services when the topic sounds interesting. And then there are folks who love the preaching and slip out when it’s done, never thinking of joining the church. These people all see themselves as Christians, and they all have a similar view that it is unimportant to commit to a local church. The problem is that they all misunderstand fundamentally what it means to be a Christian. The Bible teaches that all Christians belong in churches as committed members.

B. What the Bible Teaches We Should Think About Church

The church is the one avenue God has chosen to declare His glory (*Matthew 16:16-19, Matthew 28:19-20*). Believers are commanded to serve Christ through the one vehicle that He ordained, the local church (*Ephesians 3:21, Colossians 1:18*).

The church is a group of people who have believed and accepted the gospel (*Ephesians 1:3-3:7*). They do not seek to make an impression on one another, or to make religious rules and regulations to keep, but they are filled with profound gratitude for God's forgiveness and have a longing to reflect the righteousness God has imputed onto them through Christ Jesus. There is no dividing wall between them; as a matter of fact they have nothing in common except Christ Jesus. The church is a gathering of people who are different from one another in the world's eyes, but share Christ in common and so live together in unity and love according to God's Word (*2 Corinthians 5:16*). Biblical instruction fuels the gathering, and praise is the response of the gathering. But the core of the called-out people of God is loving unity for His glory (*Romans 1:21*).

This unity is so profound that it is called a mystery (*Ephesians 3:3*), hidden for generations and now made known (*Ephesians 3:6*). The unity and love of the church as a body glorifies God and presents a witness to the watching world that God sent Jesus (*John 13, John 17:20-21, 1 John 4:20*). Love between Christians is not an optional part of the Christian life. Christians don't just attend church; they also invest in messy, difficult, God-glorifying relationships with people they otherwise have nothing in common with. Not to love and be committed to the church fails to show off the gospel life God creates inside Christians. The Bible teaches that the unity of the body of Christ is necessary in order to show the world God's perfect plan and the power of the gospel (*Ephesians 4:1-16*). Any other way of thinking is futile, darkened, and alienated from the life of God (*Ephesians 4:17-20*).

If you call yourself a Christian, you need to be an integral part of a church. God's purpose in saving you was that you might bring glory to Him through the life you live in communion with other Christians. If you do not join yourself with a body of believers in order to live that out, you have failed to live out what the Bible says is absolutely fundamental to what it means to be a Christian.

IV. THE IMPORTANCE OF BEING PART OF THE CHURCH:

A. Images Used in the New Testament to Teach the Necessity of Being Part of a Church:

1. Image of a building (*1 Corinthians 3:9, Ephesians 2:21, 2 Corinthians 6:16*). If the bricks aren't in a building, they can't really part of it.
2. Image of a body (*Romans 12:4-5, Hebrews 12*). You can't be a member of a physical body and not be attached to it.
3. Image of a flock (*1 Peter 5:2*). If we are sheep, we will be part of the flock.
4. Image of a family (*1 Timothy 3:15, Ephesians 1:5*). If we are called to be God's children, we are going to be in His family.

B. Five Reasons to Join the Church

1. Join a church for non-Christians

- a. The church is there to help you better understand if you are truly living as a Christian (*1 Corinthians 5:1-5*).
- b. The church needs to be a place where non-Christians can see that they are deceived into thinking they are Christians, but that they are not living like Christians. The church is where we see whether or not we are living out this Christianity we profess.
- c. Sadly, American churches have used altar calls to fill their seats with non-Christians who sincerely intend to be Christians, and may have prayed a prayer but don't give any signs of really knowing the Lord. There are no altar calls in Scripture, thus FFC does not use this form of evangelism. Instead, we call people to repent and believe, like Jesus did (*Mark 1:15*).

2. Join a church for weaker Christians

- a. We all know folks who say they have been badly wounded and have bought into the American consumer mentality that they can be their own shepherd (*1 Peter 5:1-5*). But God's Word teaches we are to be part of a church where there is baptism, the Lord's supper, and biblical leadership that preaches the Word of God rightly.
- b. We need to make it no longer acceptable to call oneself a Christian and not be involved in a local church. Sheep need to be in the fold or no longer call themselves Christians.
- c. Perhaps as you throw yourself into the church in a committed fashion, you may encourage those weaker in the faith who see the church as an added option (unfortunately that includes some who see themselves as involved in ministry).

3. Join a church for strong Christians (John 13:34-35)

- a. If you see yourself as a strong Christian but aren't committed to a group of people who are different than you, in reality you might not even have much reason to think you are converted (*2 Corinthians 13:5*).
- b. The more we know our own sin and know the way God has forgiven us in Christ, the more love finds a way out of our hearts to other people, especially to our brothers and sisters in Christ.

4. Join a church for church leaders

- a. *Hebrews 13:17, 1 Peter 5:1-5*
- b. Practically, you need elders and deacons to pray for you, to grow in preaching, teaching, and serving you well.

5. Join a church for God

- a. *Acts 2:39-41*
- b. It is God who identifies with the church and tells those who persecute it that they are persecuting Him (*Acts 9:4*).
- c. The church is God's body, and bought with His blood (*Acts 20:29*).

C. Committed Broken Servant Statement

We, the Committed Broken Servants of Faith Fellowship Church, having been led as we believe by the Spirit of God, to receive the Lord Jesus Christ as Savior and Lord, and upon profession of our faith having been baptized by immersion in the name of the Father and of the Son and of the Holy Spirit, do now, in the presence of God, and this assembly, most solemnly and joyfully enter into this covenant with one another as one body in Christ. Our purpose, therefore, *by the grace of God and the power of the Holy Spirit who indwells us*, is to:

- Love the Lord with all our heart, soul, mind, and strength.
- Maintain personal, family, and corporate prayer lives.
- Read, study, obey and apply our lives to the principles found in God's Word.
- Love one another as He loves us.
- Strive together in advancing the gospel and the ministry of Faith Fellowship Church.
- Evangelize our friends and relatives by sharing Christ with them.
- Zealously work to edify the body through doctrine, fellowship, worship, and prayer.
- Contribute cheerfully and regularly to the financial support of this ministry.
- Separate ourselves from the ways of living that would detract from the testimony of Christ to this world, and follow the leadership of the Holy Spirit in this regard.
- Exhibit hospitality to the poor in our fellowship and in our community.

In addition to these guidelines, we believe that our testimony is confirmed by the manifestation of love we have one for another; therefore, we purpose to:

- Watch over one another in prayer, and watch over one another in sickness and distress.
- Be slow in taking offense, but swift in forgiveness and reconciliation.
- Refuse involvement in all gossip, tattling, murmur, slander, and backbiting.
- Earnestly endeavor in the cultivation and maintenance of unity.

7. GOD’S TEAM AT FFC STANDS ON

19 ARTICLES OF FAITH

I. UNDERSTANDING FFC’S DOCTRINAL STANCE:

The doctrinal stance of FFC is laid out in the following statement: “Our doctrine is based solely on God’s Word.” Throughout the New Testament the importance of sound doctrine is stressed over and over again. Paul says in *2 Timothy 2:15*: “*Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.*” Paul also warns us in *2 Timothy 4:3-4*: “*For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables.*”

At Faith Fellowship Church we are committed to “rightly dividing” God’s Word and preaching not simply what “itching ears” desire to hear. The following articles of faith summarize what we believe God’s Word says about the essential doctrines of our faith in Jesus Christ.

1. The Scriptures:

We believe in the **inerrancy** of Scripture as the Word of God, complete in and of itself, as found in the original manuscripts of both the Old and New Testaments. We also believe that God is the **Author**, writing through men. (*2 Timothy 3:16-17, II Peter 1:19-21, Revelation 22:18-19*)

2. The Trinity:

We believe that there is one, and only one living and true God; that the Scriptures reveal God as eternally existing and manifesting Himself in three (3) Persons – the **Father**, the **Son**, and the **Holy Spirit**. We believe that all three (3) Persons of the Divine Trinity are equal in every aspect but carry out distinct functions. (*Genesis 1:1-3, Exodus 20:2-3, 1 Corinthians 8:6, Matthew 3:16-17, Revelation 4:11, John 1:1-3, John 5-7, John 19:30, 2 Corinthians 13:14*)

3. Jesus Christ:

We believe **Jesus Christ** to be God the **Son**. He was 100% God, and 100% man. We believe that He was **born** of a **virgin**, that He lived His life without sin, that He died as the substitutionary payment for our sin, and that He restored us to fellowship with God. We believe that He was physically raised from the dead (*1 Corinthians 15*), and is now in the presence of God as our intercessor and High Priest. (*John 1:1-14, Philippians 2:6-8, Genesis 3:15, Isaiah 7:14, Matthew 1:18-25, Luke 1:35, Ephesians 2:8, Acts 15:11, Romans 3:24-25, John 3:16, Matthew 18:11, Hebrews 2:14, Isaiah 53:4-12, 1 John 4:10, 1 Corinthians 15:3-4, 2 Corinthians 5:21, John 10:18, Galatians 1:4, 1 Peter 2:24, 1 Peter 3:18, Hebrews 12:2, 1 Corinthians 15:20, Hebrews 9:12-15, 7:25, 1 John 2:2, Matthew 28:6-7, Luke 24:39, 51, John 20:27, Acts 1:9-11, Mark 16:19, Revelation 3:21, Hebrews 8:6, 1 Timothy 2:5, 1 John 2:1, Hebrews 2:17*)

4. **The Second Coming:**

We believe in the personal **return** of Jesus Christ and that it will be revealed in three stages (*1 Thessalonians 4:15-18*):

- a) The rapture of the saints.
- b) His pre-millennial return to earth.
- c) His millennial reign on earth. (*John 14:1-3*)

(*1 Thessalonians 4:13-18, 1 Corinthians 15:50, Acts 1:11, James 5:8, Hebrews 9:28, Luke 1:32, Isaiah 9:6-7, Acts 2:39-40, 1 Corinthians 15:25, Isaiah 32:1, 11:4-5, Psalm 72:8, Revelation 20:1-4,6*) (For further study, see Appendix C).

5. **The Holy Spirit:**

We believe that the Holy Spirit is a **Divine Person**, not merely a force; equal with God the Father and God the Son and possesses the same nature. He is responsible primarily to empower followers of Jesus to live every day for God. (*John 14:16-17, Matthew 28:19, Hebrews 9:14, John 14:26, Luke 1:35, Genesis 1:1, 2 Thessalonians 2:7-13, John 16:8-11, 15:26,27, Acts 5:30-32, John 3:5,6, Ephesians 1: 13-14, Mark 1:8, John 1:33, Acts 11:16, Luke 14-49, John 16:13, 14:26, Romans 8: 14-16, 1 Peter 1:22, Romans 8:26-27, Romans 12, 1 Corinthians 12*)

8. GOD’S TEAM AT FFC STANDS ON

19 ARTICLES OF FAITH

6. Satan:

We believe in the reality of Satan (the Devil) and that he actively and aggressively works at destroying and hindering God’s work on earth. As a **creation** of God he must ultimately submit to God’s authority over him. His destiny is sure - eternity in the Lake of Fire. (*Matthew 4:1-11, Mark 1:13, 2 Corinthians 4:44, Ephesians 2:2, Revelation 20:10, Isaiah 14, Ezekiel 28, Genesis 3, Job 1*)

7. Creation:

We believe in the **Genesis** account of creation (in six days) as literal, true, accurate and scientific; and we reject any other theories. (*Genesis 1 & 2, Colossians 1:16-17, John 1:3, Genesis 1:27, 2:7*)

8. Fall of Man:

We believe that Adam was created sinless, but that he willfully chose to break God’s law, thereby bringing **sin** into the world. As a consequence, all mankind became law-breakers and stand **guilty** before God, deserving of punishment, and therefore have been sentenced to “death” (eternal separation from God). (*Genesis 3:1-6, Romans 5:12, 19, 3:10-19; 1:18, 20, 32, Ephesians 2:1-3, Galatians 3:22*)

9. New Birth:

We believe that **salvation** (the only escape from our “death” sentence) is by **grace** through **faith** in Jesus Christ, and that it is available to all who believe in the substitutionary death, burial, and resurrection of Jesus, and who acknowledge Him alone as Lord and Savior. (*John 3:3-13, Galatians 3:26, Acts 16:31, 2 Corinthians 5:17-19, 1 John 5:1, 2 Peter 1:4, Romans 6:23, Ephesians 2:1, Colossians 2:13, Galatians 5:22, Ephesians 5:9*)

10. Justification:

We believe that upon **salvation** the believer is justified, such justification including: the pardoning of sin, the impartation of righteousness, the endowment of eternal life, and the status of a new creation. This justification is accomplished solely through faith in Jesus’ death; His righteousness is credited to us on His merits, not our own works. (*Acts 13:39, Isaiah 53:11, Zechariah 13:1, Romans 8:1, 5:1,9, Titus 3:5-7, Romans 1:17, Habakkuk 2:4, Galatians 3:11, Romans 4:1-8, Hebrews 10:38*)

11. Sanctification:

We believe that sanctification is the process by which God gives to us His **holiness**. This is a **progressive** work that begins at the new birth (salvation) and continues in our hearts by the work of the Holy Spirit in connection with Bible study, self examination and repentance of sin, watchfulness

and prayer – only to be completed upon the return of Christ! (*1 Corinthians 6:11, 2 Peter 3:18, 1 Thessalonians 3:12, 1 John 3:2*)

12. Eternal Security:

We believe that God will never disown those who are truly born again, as manifested by a life of serving Christ. (*John 6:36-40, 10:27-39, 1 Corinthians 1:4-8, 1 Peter 1:5, Philippians 1:6, Jude 1, Romans 8:35-39, Romans 13:13-14, Galatians 5:13, Titus 2:11-15*)

9. GOD'S TEAM AT FFC STANDS ON

19 ARTICLES OF FAITH

13. The Christian Life:

We believe that all believers should live in such a manner as to enhance their testimony as **ambassadors** for **Christ**, and to not bring reproach upon their Savior and Lord. This life includes obedience to Scriptural principles of living. (*2 Timothy 3:1-5, Romans 12:1-2, 14:1-3, 1 John 2:15-17, 2 John 9-11, 2 Corinthians 6:14, 7:1*)

14. Two Natures:

We believe that every believer possesses two natures: **spiritual** and **sinful**, with provision made for victory of the new nature over the old nature through the **power** of the **indwelling Holy Spirit**, and that all claims to the eradication of the old nature in this life are unscriptural. (*Romans 6:13, 8:12, Galatians 5:16-25, Ephesians 4:22-24, Colossians 3:10, 1 Peter 1:14-16, 1 John 3:5-9*)

15. The Local Church:

We believe that the local church is a **servant-hood** association of born-again believers, believers equal in rank and privilege, subject to the Word of God, observing the directives of Christ, and therefore no hierarchy of individuals or organizations holds absolute right over us. On all matters of servant-hood, of policy, of government, of discipline and benevolence; the will of the local church, as led by Scripture, is final. (*Acts. 2:41-42, 1 Corinthians 11:2, Ephesians 1:22-23, Acts 20:17-18, 1 Timothy 3:1-7, Colossians 1:18, Ephesians 5:23, 1 Peter 3:21, Matthew 28:18-20*)

16. Baptism:

We believe God's Word commands every believer, and only believers, to be baptized by the immersion of the believer in water. Baptism, while **not** necessary for salvation, is a beautiful **outward symbol** of our inward faith and public identification with the crucified Savior who was buried and rose again. (*Romans 6:3-5, Colossians 2:12, Acts 8:36-39, John 3:23, Matthew 3:16, 1 Peter 3:21, Matthew 28:18-20*)

17. Communion:

We believe that the Lord's Supper is the **remembrance** of His death until He comes, and that it should be observed by believers in recognition of His broken body and shed blood. Communion must always be preceded by **self-examination**. It is **not** necessary for salvation. (*1 Corinthians 11:23-28, Matthew 26:17-30*)

18. Evangelism:

We believe that it is the solemn obligation and privilege of all believers to do their utmost to carry out the Savior's command to give the **gospel** to the **whole world**. This is accomplished through verbalization of our beliefs, leading a life which exemplifies our beliefs, following the Holy Spirit's leading, and supporting fellow believers' evangelistic efforts through prayer, finances, and exhortation. (*Ephesians 4:12, Mark 16:15, Acts 1:8, Matthew 28:19-20*)

19. The Resurrection:

We believe that all those who have been truly born again will be resurrected at the **rapture** of the **church** to eternal fellowship with the Lord; and that their works shall be rewarded at the judgment seat of Christ; and that they shall reign and judge with Him in the Millennium. We believe that those who are not born again will be resurrected at the Great White Throne Judgment where they will be judged and thrown into the Lake of Fire for eternity. (*Malachi 3:18, Romans 6:17-18, Romans 5:1, 1 Thessalonians 4:13-18, 1 Corinthians 15:42-44, 52, 2 Corinthians 5:10, 1 Corinthians 3:11-15, John 8:21, Matthew 7:13-14, John 5:28-29, Luke 16:25, Mark 9:32-48, Revelation 20:11-15*)

10. WHAT MAKES GOD’S TEAM AT FFC A HEALTHY CHURCH?

I. CALLED TO GLORIFY GOD:

Christ Jesus gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds. Titus 2:14

Jesus died for two reasons – one is individual and one is corporate.

- We are **individually** redeemed from our sinfulness.
- We are **corporately** purified as a people for God’s possession.

Christ’s death on the cross paid the price for sinners individually in order that they may become part of the redeemed church devoted to the apostles’ doctrine, fellowship, worship, and prayer (*Acts 2:42*). The church commends the gospel of Christ, shows God’s glory to this world through His Word, and protects us from the world and worldliness.

II. MISSION OF THE CHURCH:

A. FFC and Nine Marks

In agreement with the 9marks ministry for building healthy churches, we believe “the local church is the focal point of God’s plan for displaying His glory to the nations. Churches are to reflect the character of God, evidenced by the following nine marks:”¹

1. Expository Preaching

Expository preaching takes the main point from a passage of God’s Word, explains its meaning, and instructs in how lives are to be applied to it. Like Ezra and the Levites (*Nehemiah 8:8*) and the apostles (*Acts 2:14-41, 13:16-47*), expository preaching includes the expounding of Scripture by giving the “sense of it” and calling hearers to a response of repentant **obedience**.

At FFC, expository preaching includes thorough exposition of entire Scriptural books, as well as thematic messages that are timely for particular seasons.

2. Biblical Theology

A commitment to biblical theology means knowing the God of the Bible as He has revealed Himself in Scripture. As Paul charged Titus to “teach what is in accord with sound doctrine” (*Titus 2:1*), we are concerned that teaching content at FFC accords with the **sound doctrine** of the entire Bible.

3. The Gospel

The good news of the gospel is a biblical understanding of **salvation**. It is not that God wants to meet people’s felt needs or help them develop a healthier self-image. The gospel begins with acknowledging sin against God the Judge, who sent His Son Jesus Christ to take the punishment we deserved for our sin, and imputes our sin on Him and His righteousness on us

¹ Adapted from “The Nine Marks of a Healthy Church” www.9marks.org

at belief. The gospel is the only way for rebels to be reconciled to Holy God and live changed lives for God's glory.

4. Conversion

A biblical understanding of conversion includes the calling of sinners from sin, and emphasizes **reliance** on God. All are desperate for conversion, because we are all sinners destined for hell. Conversion is done by God (Ephesians 2:5), as we repent and believe (Mark 1:15, Romans 3:21-26). Conversion is new life that is only given by God and is evidenced by the fruit of turning from sin and trusting in Christ.

5. Evangelism

When we present the gospel, we tell others about the good news of what Jesus Christ has done to save sinners. The gospel begins with God's wrath for our sin. A biblically accurate portrayal of the gospel calls people to repent of sin and **trust** in Christ. We present the gospel accurately, and then prayerfully leave the converting to God.

6. Membership

A biblical understanding of membership involves commitment to not only attend, but also to love, serve, and **submit** to a local church. A local church is described by the many "one anothers" of the New Testament, and presents a picture of God's witness of Himself to the world.

7. Biblical Church Discipline

Church discipline is everything the church does to promote **holiness** and fight sin in the lives of her membership. Jesus Christ clarified that at times there will be the need to exclude a professing Christian from fellowship because of unrepentant sin, and defined the process (Matthew 18:15-20, 1 Corinthians 15:1-13, 2 Corinthians 2:6, 2 Thessalonians 3:6-15).

8. Discipleship

Christianity is not a one-time decision, but a lifetime of growth. Christ commanded not only the baptism of disciples, but the also the teaching of obedience to His Word (Matthew 28:19-20). All Christians struggle with sin, and through the church's fostered culture of discipleship and growth, believers can grow in holiness.

9. Leadership

The Bible teaches a **plurality** of elders – godly, qualified men (Acts 14:23, 20:17, 1 Timothy 3:1-7, Titus 1:5-9). Elders teach God's Word, guide the body and protect from attack (Acts 20:27-29). Without biblical church leadership, God's people are like sheep without a shepherd.

III. COMMITTED BROKEN SERVANT FAITHFULNESS

A. Committed Broken Servant Responsibility Regarding Membership

Just as persons are not able to walk in and voluntarily declare themselves members of FFC, they cannot walk out independently and proclaim they are **not** subject to the authority established by their earlier acceptance into membership.

All actions regarding membership, either of accession or dismissal, shall be by vote of the church upon recommendation of the Elder board, in accordance with Matthew 18:17, which makes the church body the final court of appeal in whether a person is part of the church or not.

No individual has the unilateral ability to resign his or her church membership. As Jonathan Leeman (9Marks.org) explains in *The Preemptive Resignation—A Get Out of Jail Free Card*:

1. **Jesus gave the church—the local congregation as a whole—the authority to determine who does and does not belong (see Matthew 16:19, 18:17-19).** This means that an individual simply lacks the authority to remove himself from the church without the consent of the entire congregation.
2. **Jesus gave the church this authority to “bind and loose” people to itself in order that the church would representatively declare to the world who does and does not belong to him.** When a person is baptized and joins the church, the church is saying to the world, “This person belongs to Jesus.” When a professing Christian lives in serious, unrepentant sin, it is the church’s *responsibility* to declare to the world that a person who lives this way does not belong to Christ, which the church does by excluding a person from membership. Thus, an individual who attempts to evade the church’s discipline is compounding his guilt by resisting the authority Christ has invested in the local church for this very purpose.

The responsibility of discipline for public and private offense (which will be explained in the next section) rests with the recommendations of the Elder Board and vote of the FFC membership. Members may be **biblically** disciplined for any actions which promote discontent, disunity and Church ineffectiveness, failure to abide by the Church Constitution and Bylaws, or failure to submit to Church authority, in accordance with Biblical standards. Members cannot simply resign in order to avoid discipline.

*“We realize that our natural human response to **correction** often is to hide or run away from accountability (Genesis 3:8-10). To avoid falling into this age-old trap and to strengthen our church’s ability to rescue us if we are caught in sin, we agree not to run away from this church to avoid corrective discipline. Therefore, we waive our right to withdraw from membership or accountability if discipline is pending against us. Although we are free to stop attending the church at any time, we agree that a withdrawal while discipline is pending will not be given effect until the church has fulfilled its God-given responsibilities to encourage our repentance and restoration, and to bring the disciplinary process to an orderly conclusion (Matthew 18:12-14; Galatians 6:1; Hebrews 13:17).”* (www.9marks.org/article/informed-consent-biblical-and-legal-protection-church-discipline/)

IV. CHURCH DISCIPLINE:

The church has a responsibility to see that all CBSers are growing, giving, and serving Jesus Christ. The process which Jesus commanded to be sure that the flock remains faithful, is church discipline as described in *Matthew 18:15-17*.

A. The Basis for Church Discipline

As we strive toward the goal to present “every man complete in Christ” we know that all believers fall short of the perfection of a Holy God. All are born with a sin nature (*Romans 5:12*), which is in constant conflict with a believer’s new nature, until we meet Jesus through death or the rapture (*Romans 7:21; Galatians 5:17; Hebrews 12:4; James 3:2; 1 Peter 2:11*). Yet, there are publicly, habitually practiced sins which, if we don’t repent of, harm the witness of a local body and more importantly the name of Jesus Christ. When situations like this arise in the body, Scriptural church discipline is FFC’s responsibility, on the basis of:

1. The holiness of God *Hebrews 12:11; John 15:2*
2. Given to the church *1 Timothy 1:20*

3. Commanded by Jesus Christ *Matthew 18:15-17*

The church is made up of followers of Jesus Christ. We are representatives of Christ's body and part of His plan to display His glory here on earth. Our actions either subvert or uphold the truths we proclaim. Church discipline's goal is not to excommunicate, humiliate, or harm a particular member, but rather, is **always** with the aim of bringing the sinning brother or sister to repentance for God's glory. The purpose is never to destroy or punish, but to discipline with the aim of chastisement towards the goal of restoration back into right relationship with Jesus Christ.

B. The Scope of Church Discipline

1. Division within the church body
2. Persistent, un-repentant sin of a member of the body
3. False teaching by a member of the body
4. Voluntary neglect of gathering with the body

C. The Attitude of Church Discipline

1. With an attitude of love, and humility, absent of arrogance *Galatians 6:1*
2. With an attitude of prayer *Matthew 18:19-20*
3. With a heart that is ready to forgive *2 Corinthians 2:7*

The goal of any church discipline is the restoration of the erring one to the Lord and subsequently to the body, as well as the protection and purity of the body of Christ.

D. The Procedure of Church Discipline for Personal Sin without Repentance

1. ***Matthew 18:15 "Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother."***

Contact is made with the person, and upon explaining *Hebrews 10:24-25* (and the "one another" passages), walks them through the paradigm of *James 1:12-15*; *John 16:8-11*; *1 John 1:9*; *Romans 12:1-2* and *2 Corinthians 7:8-11* urging them to make things right with God and return to the Church. If the purpose is restoration of one who has voluntarily neglected church attendance, the overseeing elder goes to the person. (*Hebrews 10:24-25*, *John 15:12*, *John 17:21*, *Ephesians 4:32*, *Colossians 3:16*).

2. ***Matthew 18:16 "But if he will not hear, take with you one or two more, that 'by the mouth of two or three witnesses every word may be established.'***

If there is no response (meaning the person does not repent and return to regular body life), then the overseeing elder meets them again, taking along the Family Care deacon and others who have a relationship with that person as a witness, urging the Committed Broken Servant to make things right with God and return to body for fellowship (*Hebrews 13:17*).

3. ***Matthew 18:17 "And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector."***

If there is still no response, the elders will present the person's name to the congregation as a matter of discipline.

Over the next two weeks, the congregation can make personal contact (rather than phone or letter), and use the Word of God to exhort the person to make things right with the Lord and return to the body (without asking "why"). Conversation at this point should be limited to urging them to restore their relationship with the Lord. When contact is made, the overseeing elder is to be notified. If they show themselves to be argumentative, one should simply back

away. If there is no response in the two weeks, then the person would be dealt with as an unbeliever (thus further meetings would be for evangelism rather than fellowship), according to *Matthew 18:17, 1 Corinthians 5:4-5, 2 Thessalonians 3:6, Titus 3:9-11, Matthew 10:34-39.*

E. The Procedure of Church Discipline for Divisiveness without Repentance

1. *Romans 16:17-20 “Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them. For whose who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech, deceive the hearts of the simple. But your obedience has become known to all therefore I am glad on your behalf; but I want you to be wise in what is good, and simple concerning evil. And the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus Christ be with you all. Amen.”*

Those who cause divisions are avoided or turned away from (*Hebrews 13:17, 1 Thessalonians 5:12-14, 1 Timothy 5:1*).

2. *Titus 3:10-11 “Reject a divisive man after the first and second admonition, knowing that such a person is warped and sinning, being self-condemned.”*

A first and second warning is given to the divisive person. If there is no repentance after these warnings, knowing that such a person(s) is self-condemned, the response of the body is rejection (*Jude 8-16*).

3. *1 Timothy 5:19-21 “Do not receive an accusation against an elder except from two or three witnesses. Those who are sinning rebuke in the presence of all, that the rest also may fear. I charge you before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice, doing nothing with partiality.”*

It is the responsibility of the elders to lead in rejecting those who are divisive (*1 Peter 5:5, Hebrews 13:17*). In the event that divisive members leave, the elders must follow through on all the steps of the biblical disciplinary process for divisive people, in protection of the Body of Christ.

F. The Restoration of a Disfellowshipped Committed Broken Servant

1. *2 Corinthians 2:5-11 “But if anyone has caused grief, he has not grieved me, but all of you to some extent—not to be too severe. This punishment which was inflicted by the majority is sufficient for such a man, so that, on the contrary, you ought rather to forgive and comfort him, lest perhaps such a one be swallowed up with too much sorrow. Therefore I urge you to reaffirm your love to him. For to this end I also wrote, that I might put you to the test, whether you are obedient in all things. Now whom you forgive anything, I also forgive. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Christ, lest Satan should take advantage of us; for we are not ignorant of his devices.”*

A disfellowshipped Committed Broken Servant must present his/her desire (verbally and in writing) to the overseeing elder of his/her Family Care Group regarding restoration to the body of Faith Fellowship Church.

The elder will work with Faith Fellowship Biblical Counseling Center (FFBCC) to set up the individual(s) to meet with a biblical counselor for a specified period of time when (once a week) they will study the Word of God according to the “Clearing Conscience” paradigm from *James 1:12-15; John 16:8-11; 1 John 1:9; Romans 12:1-2 and 2 Corinthians 7:8-11*. If an outside counselor is involved (ie. Court mandate), Board of Elders will remain in contact with counselor. At the conclusion of the time in biblical counsel, there will be commendation or non-commendation of the individual(s) to the Board of Elders for restoration.

Upon commendation, the FFC elders will meet with the individual(s) at which time he/she will walk through:

- | | |
|--------------------------------------|-------------------------------------|
| 1. Conception of the sin | <i>James 1:12-15</i> |
| 2. Conviction of the sin | <i>John 16:8-11</i> |
| 3. Confession of the sin | <i>1 John 1:9</i> |
| 4. Change- put off/renew mind/put on | <i>Romans 12:1-2; 2 Cor. 7:8-10</i> |
| 5. Confirmation of change | <i>2 Corinthians 7:11</i> |

The individual(s) will then be given the opportunity to stand in front of the congregation at a meeting prescribed by the Pastor, at which time he/she will walk through the above process with the body.

At this point the congregation of FFC will be given the opportunity to welcome the individual(s) back into a restored relationship!

11. GOD'S TEAM AT FFC AND BIBLICAL LEADERSHIP

I. BIBLICAL LEADERSHIP BY ELDERS AND DEACONS:

A. Elders and deacons

1. Elders

FFC is an **elder**-led church, according to Scripture. In Acts 14:23 and Titus 1:5, a plurality of elders was appointed in each local church. Meetings with the New Testament church included a plurality of elders (Acts 15:16, 20:17, 21:18). A **plurality** of elders offers the rounding out of pastors' gifts in shepherding the flock. It helps in decision making as wise and godly men seek God's Word (Proverbs 15:22). A plurality of elders helps keep church leadership more permanent. If a pastor were to leave, there would not be a noticeable difference and the direction of the church would not change much, since its leadership is in several hands. A plurality of elders also helps the leadership to know the church. The senior pastor cannot spend time meeting with everyone, so a plurality of elders allows for more knowledge of the congregation by simply having more elders to care for those in the church.

2. What are the responsibilities of an elder?

- a. **Prayer** (Acts 6, James 5:14). Elders are faithful in personal prayer, in prayer as a group, and in corporate prayer.
- b. Oversight in **shepherding** the flock (1 Peter 5:1-3). Elders in the church oversee many areas: worship, ordinances, doctrine, missions, ministries, deacons, sin, marriages, membership.
- c. **Teaching** (1 Timothy 3:2, 1 Timothy 2:12). Men are given teaching and governing roles by order of creation. This does not mean elders do all the teaching in the church, but they oversee it.

3. Deacons

Deacons are those who **serve**. Acts 6 shows how the office of deacon was established. The elders did not think it was right that they neglect their responsibilities to "wait on tables," so they told the church to take this responsibility.

At FFC we have **facility** care deacons who take care of the buildings. That does not mean they do all the work, but they oversee and make decisions. We also have **family** care deacons who take care of the physical needs of CBSers. Each CBSer is put into a family care group where a deacon (or deacon's wife for women) calls them regularly regarding prayer requests they may have. Each family care group is also overseen by an elder for spiritual oversight.

Those who are chosen to be deacons are those who exhibit serving others. They allow the church's good to supersede theirs and do not harbor selfish quarrels or division (James 4). Unlike the elder position, the deacon position does not include spiritual oversight of teaching and shepherding. Also unlike elders, Scripture speaks of females who serve as deacons. Our family care deacons' wives play an integral role in the deaconing of FFC.

4. Church Staff

- Pastor (elder) – teaching and preaching
- Associate Pastors (elder) – various ministries
- Ministry Directors – seasons, children, discipleship, media ministries, special events

- Administrative Staff – office

II. CHURCH MATTERS:

A. What is Church?

Almost everyone has an opinion of what a church is. Often these opinions are based on preference, comfort, or taste instead of being grounded in an understanding of the Scripture. In the New Testament, we find many examples of how early Christians structured their churches. God does not leave us lacking, but gives us clear instruction regarding how to order our lives together. The epistles spread light on such topics as:

1. Meeting together (*Hebrews 10:25, Acts 20:17, 28*)
2. Elections (*Acts 1:23-26, 6:5-6*)
3. Discipline (*1 Corinthians 5*)
4. Contributions (*Romans 15:26, 1 Corinthians 16:1-2*)
5. Letters of commendation (*Acts 18:27*)
6. Administration of ordinances (*1 Corinthians 11:23-26, Acts 2:41*)
7. Qualifications for pastors and deacons (*1 Timothy 3, Titus 1*)
8. Qualifications for membership (*Acts 2:47*)

Webster's dictionary defines church as "a building for Christian public worship," but the church isn't a building. Our word "church" comes from the Greek term "*ekklesia*," which is a compound word meaning "to call out." The church is the *calling out* of God's people to Himself. We are called out in order to come together, being called to community with one another. This relationship we have as His "body" is actually similar to the marriage relationship; it is a covenant relationship, one instituted by God Himself, one that that **cannot be broken** (*Ephesians 5:23-27*).

Ephesians 4:4-6 says this: "There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all." God has declared that if we indeed have a personal relationship with Jesus Christ then we are "one" body... His body. God has said we are "one body" establishing a covenant relationship between all who believe in the name of Jesus. The church is God's covenant community of His people called by His name. The church isn't a building, or an organization. It's a living organism of God's people who meet together to be strengthened and then go out into the world allowing Jesus Christ to manifest His Life through their actions (*Hebrews 10:25*).

Believers have been called by God into covenant communion with Jesus Christ and into community with His people. None of us deserve this privilege; it is part of the inheritance of our Father to His precious children.

B. Meeting as a Church

We expect all members to be faithful in attending corporate services, and become involved in Sunday Bible classes, Care Groups, and Wednesday night studies. It is one way we keep the church covenant with one another. We do not make coming to services mandatory, but you should not miss for secondary reasons, such as meeting with a friend.

On Sundays we set aside our first day of the week to gather with the church and worship God together (*Acts 20:7, 1 Corinthians 16:2*). At 9:30am, we have a variety of Bible Classes, with practical biblical teaching for all ages. Then you'll pick up your kids (Pre-k and older) for corporate worship at 10:45am. Kids up to grade 5 will be dismissed for Junior Church. Since Sunday is the highlight of our week for believers, we prepare for them on Saturday nights. Take care not to be out

late on Saturday. A sleepless night leads to an inattentive morning. Come rested and prepared through Scripture and prayer. Some folks have found it helps to have clothes laid out and simple food prepared the night before so the family is not rushed to arrive at church.

On Wednesday nights following dinner, there is something for everyone. Adults are involved in interactive Bible study in the sanctuary, students meet in the Youth Center, and children attend Club. Men's and women's Bible studies are offered throughout the week.

FFC began as a group of people who got together and prayed, and this priority of prayerful dependence on God is continually observed through the prominence of prayer among the people of FFC. The Bible tells us that "...*men always ought to pray and not lose heart,...*" in *Luke 18:1*. Our time for prayer together is on Saturday mornings from 8-9am. Our elders meet weekly to pray, and our deacons and elders meet monthly to pray.

Your ministry at first is to attend regularly. This honors God. This lets you get to know us and we get to know you. Take time to greet people around you and write down their names. Pray for people you have met, and pray for names on the church directory. Once you've become a CBSer, you'll receive information about which Family Care Group you are part of. It's important to become an integral part of this group and look for ways you can serve.

C. How Do We Conduct Church Business?

Family forum meetings are held periodically to keep the body informed on reports on members, finances, buildings and property, children's ministry, elder or deacon matters, and various other practical matters. Our goal is to practice full disclosure. We also practice church discipline as we are commanded to in Scripture. Discipline may sound harsh to our ears, but it is one way God commands us to love one another, and we will review how it is carried out in the next section. Please pray in advance for these meetings as we seek to glorify God.

We host an annual business meeting, wherein a report is handed out to all CBSers, and issues that require a vote are voted on. An annual direction dinner for the church body helps us stay on track in ministry vision. Our prayer is for boring business meetings and exciting worship services, and God is faithful.

III. COMMUNION:

The Lord instituted two ordinances for the church: Baptism and the Lord's Supper. They are "sacraments" in the strict sense of the word (a religious rite or practice), but not in the common understanding of "sacrament" as a means of salvation. Neither of these ordinances contain, nor transfer any saving grace, but rather serve as symbols of what has already taken place in the heart and life of the believer. Therefore, it is more appropriate to refer to baptism and communion as **ordinances, observances, memorials, or symbols**, than it is to label them sacraments. The New Testament refers to communion as:

- | | |
|----------------------|----------------------------|
| 1. The Lord's Supper | <i>1 Corinthians 11:20</i> |
| 2. The Lord's Table | <i>1 Corinthians 10:21</i> |
| 3. The Communion | <i>1 Corinthians 10:16</i> |
| 4. An Ordinance | <i>1 Corinthians 11:2</i> |

The Lord's Supper is recorded for us in *Matthew 26:17-35*, and then relayed with instructions in *1 Corinthians 11:23-34*. With these two passages of Scripture we can ascertain certain important truths:

1. Observance of communion has its origin in the Jews' experience of Passover (*Exodus 12*).
2. The observance of communion has its origin in Jesus' observance of the Jewish Passover

(*Matthew 26:17-35*).

3. The observance of communion has a threefold purpose:
 - a. As a memorial of the Person of Christ... *1 Corinthians 11:24-25*
 - b. As a testimony to the death of Christ... *1 Corinthians 11:26*
 - c. As a means of personal introspection by looking backward (*1 Corinthians 11:26*), inward (*1 Corinthians 11:28*), and forward (*1 Corinthians 11:26*).
4. The observance of communion is ultimately a tribute to the death of Jesus Christ. Who, in fact, is responsible for the crucifixion of our Lord and Savior?
 - a. Satan *Genesis 3:15*
 - b. Jews *John 2:19, Acts 2:23, 36*
 - c. Judas *Matthew 26:2*
 - d. Pilate *John 19:11*
 - e. Crowd *Mark 15:13*
 - f. Us *Romans 5:8, Colossians 1:20, 1 John 2:22, 4:10*
 - g. Soldiers *John 19:23*
 - h. God *John 19:10-11, Isaiah 53:3-10*
 - i. Adam *Romans 5:12-19*
 - j. Jesus *Hebrews 12:2, John 10:17-18, Matthew 26:53*
5. The observance of communion can be hindered by:
 - a. Divisions *1 Corinthians 11:18*
 - b. Carnality *1 Corinthians 11:22*
6. The observance of communion carries a solemn warning in *1 Corinthians 11:29-32*. This warning is of God's judgment that may include sickness, death, or chastisement should the communion be participated in unworthily.
7. The observance of communion is to be preceded by self-examination, confession, and repentance (*1 Corinthians 11:28, 31*). This process is further defined in *1 John 1:9*; *2 Corinthians 7:10* and *James 4:7-8*.

Of the three types of common communion services observed among Bible-believing Christians (open, closed, and close), Faith Fellowship Church observes a **close** communion. Although we welcome every person who professes Jesus Christ as Lord to partake in communion, we suggest that only baptized believers participate, and that they examine their hearts to repent of any known sin so as not to partake of communion in an unworthy fashion. The Bible says that God is displeased by the hypocrites' celebration of His Son's death as the means of deliverance from sin when he is willingly and deliberately indulging in sin. It is not the elements but the symbol that is mocked by this behavior, for neither the cup nor the bread contain any special qualities or sacred identity. Communion commemorates His death; it does not reenact it.

12. COMMITTED BROKEN SERVANT SPECIFICS

I. THREE FUNDAMENTAL EXPECTATIONS FOR COMMITTED BROKEN SERVANTS:

As it is the basic responsibility of the church to encourage and stir up love and good works, there are three fundamental expectations for Committed Broken Servants at FFC (*Hebrews 10:24-25*).

Grow - Growing in godliness

Romans 6-8

Give - Financially

2 Corinthians 8-9

Serve - Sacrificially

Hebrews 6:10-12

A. Grow (*Luke 9:23*)

Growth is based on training in righteousness (*2 Timothy 3:16-17*); pressing on toward maturity (*James 1*); learning the Word of God, fellowshiping with other believers, worshipping God, and depending prayerfully on God (*Acts 2:42*).

We are all called to growth in godliness through the process of progressive sanctification. That does not mean we do not sin, but it does mean we live a life of confession, forgiveness, and repentance. A follower of Christ who is growing, views trials and difficulties as opportunities to give God glory and grow to become more like Christ. Growing in godliness is necessary to be in the discipleship river of church ministries. If there is an obstacle to growth in your life, please call the FFC Biblical Counseling Center. There God's Word will be ministered and by His grace and the power of the Holy Spirit, you'll be renewed to grow in godliness!

B. Give

Giving is actually just a disbursement of what already belongs to God. The basis of financial giving is as follows:

1. God is the Creator *Genesis 1:1, John 1:1-3, Colossians 1:16,17*
2. Man is a servant *Genesis 2:15-17, Matthew 25, Luke 19*
3. Man is to tithe *Leviticus 27:30-32, Malachi 3:8-10, Matthew 23:23*
4. Tithing is not everything *Psalms 40:6; 51:16, Isaiah 1:11*

Giving should be properly performed:

1. Thoughtfully *Luke 6:31*
2. Unselfishly *Luke 6:32-34*
3. Wisely *2 Corinthians 8:3*
4. Sacrificially *2 Corinthians 8:3*
5. Willingly *2 Corinthians 9:7*
6. Joyfully *2 Corinthians 8:2*
7. Bountifully *1 Corinthians 9:6*
8. Cheerfully *2 Corinthians 9:7*
9. Sincerely *Matthew 6:4, 6, 18*
10. Practically *2 Corinthians 8:4*


11. Lovingly

*2 Corinthians 8:8,24***C. Serve**

Scripture teaches that serving in the local church is the privilege and responsibility of the believer (*Titus 3:8, Hebrews 10:24-25*). The next lesson considers practical aspects of serving at FFC.

II. FAMILY CARE GROUPS:

As a CBSer, you will become part of a Family Care Group. You will meet with your Elder after you contact him to let him know you'd like a meeting regarding becoming a Committed broken Servant. He will hear you explain the four doctrines of salvation, give your salvation testimony (Appendix A), help prepare you to share your testimony, and guide you through it on Testimony Night.

<p><u>ELDER</u> Elder (wife)</p> <p><u>FAMILY CARE DEACON</u> Deacon (wife)</p>	
<p><u>MISSIONARY</u> Name</p>	
<p><u>OUTREACH</u> Organization</p>	
<p><u>SPECIAL NEEDS</u> Widows, handicapped, etc.</p>	
<p>Care group members</p>	

III. THE HOLY SPIRIT:

In addition to being called **Eternal** (*Hebrews 9:14*), and **Comforter** (*John 14:26*), the Holy Spirit has other titles in the Word of God that identify His Person and function. He is called, **The Spirit of:**

- | | |
|-------------|---------------------------|
| 1. God | <i>1 Corinthians 3:16</i> |
| 2. Christ | <i>Romans 8:9</i> |
| 3. Adoption | <i>Romans 8:15</i> |
| 4. Truth | <i>John 16:14</i> |
| 5. Grace | <i>Hebrews 10:29</i> |
| 6. Glory | <i>1 Peter 4:14</i> |
| 7. Life | <i>Romans 8:2</i> |
| 8. Promise | <i>Acts 1:4-5</i> |

- | | |
|----------------|---------------------------|
| 9. Holiness | <i>Romans 1:4</i> |
| 10. Faith | <i>2 Corinthians 4:13</i> |
| 11. Wisdom | <i>Ephesians 1:17</i> |
| 12. Revelation | <i>Ephesians 1:17</i> |

A. His Personality and Deity

He has a **mind** (*Romans 8:27*) that manifests a **will** (*1 Corinthians 12:11*) and **emotion** (*Ephesians 4:30*). In addition to these attributes of personality, He also **loves** (*Romans 15:30*), **prays** (*Romans 8:26*), and **speaks** (*Acts 8:29*). The Word of God also reveals at least four divine attributes of the Holy Spirit:

- | | |
|-----------------|------------------------------|
| 1. Omnipresence | <i>Psalms 139:7</i> |
| 2. Omnipotence | <i>Genesis 1:2</i> |
| 3. Omniscience | <i>1 Corinthians 2:10-11</i> |
| 4. Eternality | <i>Hebrews 9:14</i> |

As a matter of fact, when Ananias and Sapphira are confronted about their sin of lying to God (*Acts 5:4*), they are told that they lied to the **Holy Spirit** (*Acts 5:3*).

B. His Symbols

Certain symbols are used in God's Word to describe the Holy Spirit and His works. They are:

- | | |
|------------|-----------------------|
| 1. Dove | <i>John 1:32</i> |
| 2. Water | <i>John 7:37-39</i> |
| 3. Oil | <i>Luke 4:18</i> |
| 4. Seal | <i>Ephesians 1:13</i> |
| 5. Wind | <i>Acts 2:1-2</i> |
| 6. Fire | <i>Acts 2:3</i> |
| 7. Earnest | <i>Ephesians 1:14</i> |

C. His Ministry to Believers

General ministry:

- | | |
|----------------|----------------------------|
| 1. Comforts | <i>John 16:7-11</i> |
| 2. Regenerates | <i>Titus 3:5</i> |
| 3. Baptizes | <i>1 Corinthians 12:13</i> |
| 4. Indwells | <i>1 Corinthians 3:16</i> |
| 5. Seals | <i>Ephesians 1:13</i> |
| 6. Fills | <i>Ephesians 5:18</i> |

Specific ministry:

- | | |
|-------------|--------------------|
| 1. Prayer | <i>Romans 8:26</i> |
| 2. Guidance | <i>John 16:13</i> |

- | | |
|----------------|------------------------------|
| 3. Teaches | <i>1 John 2:27</i> |
| 4. Empowers | <i>Acts 1:8</i> |
| 5. Love of God | <i>Romans 5:5</i> |
| 6. Changes | <i>2 Corinthians 3:18</i> |
| 7. Strengthens | <i>Ephesians 3:16</i> |
| 8. Assures | <i>Romans 8:16</i> |
| 9. Liberty | <i>2 Corinthians 3:17</i> |
| 10. Gifts | <i>1 Corinthians 12:7-11</i> |

His Result in the Believer:

- | | |
|-----------------|--------------------------|
| 1. Fruit | <i>Galatians 5:22-23</i> |
| 2. Worship | <i>Ephesians 5:19-20</i> |
| 3. Submission | <i>Ephesians 5:21</i> |
| 4. Contentment | <i>John 7:37-39</i> |
| 5. Purity | <i>Galatians 5:16</i> |
| 6. Eternal Life | <i>Galatians 6:8</i> |

With this information in mind, the warnings from Paul to not **quench** or **grieve** the Holy Spirit take on a new importance. The daily life of the individual believer and the corporate life of the church subsist on the power of the Holy Spirit. It is foolish for us to do anything contrary to His leading and still expect His blessing. May we always remember Zechariah 4:6, “*Not by might, nor by power, but by My spirit,*’ says the Lord of Hosts.”

13. COMMITTED BROKEN SERVANT SERVICE

I. SERVING GOD AT FFC:

You may have noticed that we do not have a lot of programs, planning committees, or boards. This is intentional, for we do not desire to be defined by programs and organized activities. Success of the church is not defined by the number of people participating in a program, but by the extent to which its members live out Scriptural principles. That does not mean we have no organization or administration, but that we are not defined by such.

One practical way you can serve is by hospitality. Come early to greet people and stay late to fellowship. We celebrate with other members who are married, and we mourn at funerals of those in the church. We are all encouraged to visit the sick, pray for them, and provide meals. Invite people into your homes for meals (and not always the same people). When people in the body move, or let's say need a roof, we help them. There are also meals and special events at FFC where people are needed to serve in preparation and cleanup. Each Committed Broken Servant becomes part of a Family Care Group, which meets together in homes during the less busy months for the purpose of building relationships based on God's Word.

We seek to be a church that recognizes and reaches needs. We do this in a variety of ways including the food pantry, sports ministries, compassion ministries, and being active in local homeless shelters. We are committed to offering help to those in need through free counseling by certified biblical counselors at the Faith Fellowship Biblical Counseling Center (FFBCC). Rather than being a church with a Biblical Counseling Center, we are a Biblical Counseling Church. That means we take every chance we get to build relationships with people, and when they ask how to handle difficulties in their lives, we tell them that God's Word has the answers, and that the FFBCC is available, free of charge. It also means that as a body, we host annual Biblical Counseling Training Seminars and Conferences that reach into the community.

Our church gives 12 % of our budget to missions. We try to be involved more than just writing checks. We desire to offer housing or vehicle needs while they are in the U.S., and we organize meetings with them as they pass through. Our biblical counseling training conferences can provide great encouragement to them. Each Family Care Group is actively involved in the life of one missionary.

II. PERSONAL TESTIMONY:

See Appendix A as an outline for the personal testimony you will share with your elder, and also before the church body during Testimony Night. The following pattern was given by Paul when he recounted his conversion in *Acts 22:3-21*.

The first part of the testimony mentions your lost state of pride and rebellion prior to salvation.

A. Recount coming to an understanding that you were lost in sin without Christ - *Acts 22:3-5*

You did not always believe in God (*Romans 1:18-3:20; Romans 5:10*).

The second part of the testimony speaks of meeting Christ, confessing your sin, and becoming born again. Include baptism and the joys of life as a new creation.

B. Describe your conversion experience – *Acts 22:6-13*

Include the following:

1. Event of being born again (*John 3*)
2. Manifestation being a new creation – compassion, change of heart re church, desire to be part of church (*Acts 15:33; Matt 25:34-40; 2 Corinthians 5:17; 1 John 4:7-12*)
3. Obedience in baptism (*Acts 2; Acts 16:33*)
4. Evidenced by joy amid trials (*Acts 16:30, 34*)

The final part of the testimony includes how God is at work in you, drawing you to glorify Him by serving Him. All CBSers at FFC are expected to serve. Please be sure you have completed and submitted the following pages Ministry Questionnaire, which was given to you in your application package.

C. Talk about your life as a Christian – *Acts 22:14-21*

How are you part of the Body of Christ (*Hebrews 10:24-31*)? Gifting of Holy Spirit is for edification of the body (*1 Corinthians 12:1-27; Romans 8:9*). Serving Christ grows faith and evidences obedience (*Luke 17:5-10*).

1. In what ways do you think interdependence will be evidenced as you join the body (*1 Corinthians 12:13, 20-22; Ephesians 4:13-16*)?
2. How will you individually evidence that you are part of the body by serving (*1 Corinthians 12:27, Galatians 5:13*)?

III. MINISTRY QUESTIONNAIRE:

To be involved in the ministry at Faith Fellowship Church, it is required that you be a Committed, Broken, Servant of Jesus Christ. The purpose of this questionnaire is two-fold. First of all, you have an opportunity to see the different areas available for service at FFC. God has gifted everyone in different ways for the purpose of edifying the body. Paul addresses spiritual gifts in 1 Corinthians 14. In verse 26 he states, *"When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let **all** things be done for **edification**."* As members of the Body of Christ we should be serving in ministry. Secondly, the leadership of this church would like to be able to connect you with the person overseeing the ministry God is calling you to. Your responses to this questionnaire will help ministry leaders to be aware of the areas you are best equipped to serve in.

ASSIMILATION:

- ☐ Greeters
- ☐ Ushers
- ☐ Brownie Brigade

CHILD & YOUTH MINISTRIES:

- ☐ Sunday School Teacher
- ☐ _____ Age/grade preferred
- ☐ Sunday School Helper
- ☐ _____ Age/grade preferred
- ☐ Sunday School Nursery

Only 1 of the 4 below

- ☐ Worship Service Nursery
- ☐ Worship Service Toddlers
- ☐ Worship Service Pre-K
- ☐ Jr. Church (K – 6th)

Only 1 of the 4 below

- ☐ Wed. Eve Nursery
- ☐ Wed. Eve Toddlers
- ☐ Wed. Eve Pre-K
- ☐ Wed. Eve Kidz Klub (K – 6th)

Only 1 of the 3 below

- ☐ Sunday Evening Nursery
- ☐ Sunday Evening Toddlers
- ☐ Sunday Evening Pre-K
- ☐ Child Care Tuesday Ladies Bible Study
- ☐ Special Needs Ministry
- ☐ Youth Junior High
- ☐ Youth Senior High
- ☐ Vacation Bible School

FACILITIES:

- ☐ Snow Removal
- ☐ Landscaping/Gardening
- ☐ Carpentry
- ☐ Automotive Repair
- ☐ Plumbing
- ☐ Cleaning
- ☐ Drywall
- ☐ Painting (Building)
- ☐ Oil Changes
- ☐ Other ideas _____

HOSPITALITY & OUTREACH:

- (Banquets/Picnics/ Showers/Conferences)
- ☐ Planning & Development
- ☐ Setup and/or cleanup
- ☐ Games & Activities
- ☐ Decorating for Events & Holidays
- ☐ Food Preparation & Planning
- ☐ Meal Service
- ☐ Promotion & Advertisement
- ☐ Baking for Events
- ☐ Providing meals in our home

MUSIC:

- ☐ Choir
- ☐ Vocalist
- ☐ Instrumental – Piano
- ☐ Instrumental – Guitar
- ☐ Instrumental – Drums
- ☐ Instrumental – Other _____
- ☐ Orchestra
- ☐ Worship Team

DRAMA:

- ☐ Production & Coaching
- ☐ Acting
- ☐ Lighting/Camera
- ☐ Stage Crew
- ☐ Costume/Makeup

TECHNICAL/MEDIA PRESENTATION:

- ☐ CD Ministry
- ☐ Computer Help
- ☐ Power Point
- ☐ Audio Ministry
- ☐ Graphic Design
- ☐ Website

OTHER:

- ☐ Library
- ☐ Office Help – collating, copying, etc.
- ☐ Van Ministry
- ☐ Sewing/alterations
- ☐ Floral design
- ☐ Calligraphy/Card or Favor Designing
- ☐ Art/Painting

IV. CHILD PROTECTION POLICY:

All who join FFC are required to be taught this child protection policy, and consent to a background check, for the safety of not only our children, but also our teens, seniors, and handicapped adults. The following policy was developed by the FFC elders and adopted on January 10, 2005.

A. Why a Child Protection Policy?

Ministry to children and youth is an important aspect of church life at Faith Fellowship Church (FFC). *“But Jesus said, ‘Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven’ (Matthew 19:14 ESV).* Jesus further clarifies His intent when He said, *“It would be better for him if a millstone were hung around his neck and he were cast into the sea than that he should cause one of these little ones to sin” (Luke 17:2 ESV).* As a body of believers, we must take this area of ministry very seriously.

In today’s society, child abuse and child abuse accusations are occurring daily. Therefore, it is important that FFC takes steps to protect the children to whom we minister and to protect our workers from false accusations. It is naïve and irresponsible to believe “it could never happen here.”

It is our goal to enact a policy and procedures that will help safeguard our continued ministry to our young people of all ages. Our desire is to protect:

1. Our Children – by having an approval process and training requirements for potential workers, thereby minimizing the possibility of potential problems.
2. Our Workers – by attempting to shield them from false accusations, and to keep them from being placed in compromising situations.
3. Our Church – by maintaining a high standard of education and loving care, so that the integrity of the body of Christ and testimony remain unblemished.

B. Church Position Statement: On child safety and protection

FFC desires to provide a friendly and safe nurturing environment where families can feel comfortable in allowing their children and youth to receive spiritual training and guidance. The church takes very seriously its responsibility to safeguard children and youth from abusive situations. This is why FFC denounces and deplores any and all forms of child abuse including sexual and physical abuse. This is also why all who join the church are required to complete a church worker’s application which includes specific questions regarding sexual abuse, to submit references, and to undergo training for child abuse awareness.

The church has implemented these procedures to maximize child and youth protection. FFC intends to cooperate with all civil and legal authorities to investigate any and all allegations of misconduct on the part of its workers, paid or volunteer.

C. Definitions

1. “FFC” – Faith Fellowship Church
2. “CBS” – Committed, broken servant – an individual who has:
 - a) made a profession of faith in the Lord Jesus Christ
 - b) given testimony of baptism by immersion
 - c) acknowledged agreement with the Church Covenant, Articles of Faith and the Church Constitution
 - d) attended the “Introduction to FFC” class

- e) had approval of the board of Elders
- 3. “Jr. CBS” – any CBS between the ages of 12-18.
- 4. “Preschooler,” “child,” “children,” “youth,” and “minor” shall be defined as any individual under the age of eighteen (18) (or whose mental capacity is that of a minor).
- 5. “Adult” shall be defined as any CBS at least eighteen (18) years of age.
- 6. “Worker” shall be defined as any adult Committed Broken Servant (CBS), paid or unpaid, who has been given the responsibility of working with or caring for minors.
- 7. “Teenage Worker” shall be defined as any worker, at least Jr. CBS age, enlisted to assist with the care of minors.
- 8. “Criminal Background Check” (CBC) is the procedure used to check the background of adult CBS(s) for criminal activity.
- 9. “Elder” is a lay person or pastor(s) appointed by elder board to oversee the spiritual matters of the church.
- 10. “Ministry Leader” refers to any CBS put into the position of overseeing a ministry and other CBSs performing that ministry as approved by the elder board.

D. Definitions of Child Abuse

Child abuse is defined as any verbal or physical abuse or exploitation of a minor. It also includes serious physical injury, which is not explained by medical history as being accidental. Abuse includes non-physical contact such as sexually explicit verbal comments or innuendoes, displaying of pornographic images, obscene messages, exhibitionism, or allowing children to witness sexual activity.

Examples of verbal abuse include excessive yelling, berating, ridicule, or verbal assault intentionally directed at a child. Examples of physical abuse include corporal punishment (other than reasonable, controlled punishment by a parent of their own child), striking, shoving, or other use of excessive physical force.

Sexual abuse of minors (less than 18 years old) is any contact or interaction between a minor and an adult in which the minor is being used for the sexual stimulation of the adult or another person.

E. Prohibited Contact

Any worker who is providing care for a youth/child shall not engage in any of the following conduct with or towards the latter, whether consensual or non-consensual:

- Sexual conduct
- Sexual contact
- Demonstration of any romantic or sexual interest
- Kissing on the lips or in an intimate area (i.e. neck)
- Extended or inappropriate hugging or embracing
- Removal of any clothing, unless and only to the extent reasonably necessary under the circumstances (i.e. winter coats)
- Sleeping in the same bed/bedding
- Remaining alone in any private location (room, motor vehicle), or denying access to same of any person who is not a threat to a child to extent necessary to protect the youth/child

F. Worker Qualifications

1. All youth/children/nursery workers must currently display a personal relationship with Jesus Christ and compassion for children and youth, and must be a current Committed Broken Servant.
2. All workers shall be properly screened:
 - a) Submit a completed, signed application form, agreeing to follow the policies and procedures concerning child abuse protection and reporting as outlined in this document. References listed may be contacted.
 - b) Be available for a personal interview to clarify the application as necessary by one or more of the elders.
 - c) Must complete the FFC initial Child Protection Training class before approval.
3. Anyone who has been convicted of either sexual or physical abuse should not serve in any church-sponsored activity or program for children or youth. Any such person will not be approved for working in these programs.
4. Teens who meet the above qualifications may assist adult workers, but only as a helper, and NEVER without adult supervision.
5. Substitute workers for all youth ministries must comply with all worker qualifications.
6. Be formally approved prior to service by meeting the guidelines above.
7. The Faith Fellowship Church Screening Form for Children or Youth Workers must be secured and on file.

G. Worker Policies

1. Worker Behavior – workers should always conduct themselves in a godly manner, being an example of obedience, respect, and honesty to young children.
2. Workers and helpers should never be alone in private with children or youth without additional adult presence. Classrooms should be equipped with windows so as to make them open to observation. If the classroom or counseling room door does not have a window, the door must remain open at all times while occupied.
3. Individual contacts of workers with children or youth shall be with express parental permission only.
4. Adult workers are to observe the “two adult” rule. This requires that adults are never alone with children or youth. Another CBS must always be present.
5. Workers are not to use corporal punishment. Limited physical restraint may be used to protect the child or others. If disciplinary action is required, the child’s parent(s) should be contacted.
6. When staffing allows, an adult, who shall wait outside the door, should accompany children using the lavatory. If the adult worker is required to enter the lavatory, the door(s) shall remain open (propped).
7. Designated personnel shall make random visits to classrooms or church-sponsored activities to monitor for policy compliance.
8. In the nursery, husbands and wives may work together in the same room with the approval of the nursery coordinator.

9. Diaper changing should always take place in such a way that other nursery workers could easily see the child that is being changed.
10. Workers will not be involved in any of the following activities: extended hugging, kissing, sitting a child on the lap (children 5 years old & under permissible), inappropriate touching or being alone with a child.
11. Emergencies – Workers are not to give or apply any medications to children except with express parental permission in special situations. (Such permission shall be in writing in advance or with two witnesses if by phone.) In a life-threatening situation, workers shall call 911 and should provide life-sustaining intervention as able, under the provisions of the Good Samaritan laws. Simple first aid, such as cleaning and bandaging minor wounds, may be done until a parent or the family physician can provide more complete care. First-aid boxes will be kept on hand, and all workers are to be familiar with the locations. Supervisors should check the contents quarterly. In any medical situation requiring care, parents or the guardian of record shall be notified as soon as possible.
12. Parties and Field Trips – Always have another pre-approved adult (not a relative) present at all times at these activities. Secure a signed parental release statement from each parent if the church is responsible for transporting children to these activities. Parents are always invited to attend all events and activities.
13. Teachers of nursery through Pre-school are not permitted to release children without proper parent/guardian identification.
14. Parents are responsible for placing the child in the direct care of the teachers or helper for the child's age group. Parents are not to leave children unattended in the church or on church grounds. A child should at all times be either with an approved teacher OR with the parent. Anything else should be avoided. This includes meetings and activities that occur in the church building outside normal Sunday and Wednesday services.
15. Parental permission slips for off-church activities are to be signed before activity occurs for a particular class or club. Teachers and Leaders are requested to inform parents at least 24 hours before such events take place.
16. Workers follow reporting guidelines as below (H.)
17. Workers in the Nursery Wing follow these standard precautions:
 - a. Children with obvious infections or fevers are not admitted for care, and parents are recommended to sit in the Quiet Room with child during service.
 - b. Worker smock use is mandated while serving in the Nursery Wing with babies or toddlers.
 - c. Hand washing is mandated upon entering room, before and after donning gloves for diaper changes, and before exiting the rooms at the completion of service.
 - d. Glove use is mandated whenever there is potential contact with body fluids (diaper changes, first aid, clean up of vomit).
 - e. A pager system for an on-call LPN or RN is implemented for any type of incident that results in exposure to potential blood borne pathogens, for the ministering of care, clean-up, assessment, and advisement.

H. Reporting Procedures

All workers **MUST** report known or reasonably suspected cases of physical or sexual abuse, or sexually inappropriate or suspicious behavior. They are also to report when these policies and procedures have been violated.

Workers are to notify an elder immediately when:

1. These policies and/or procedures have been violated
2. Suspicious behavior of workers is observed, such as:
 - (a) Inappropriate touching
 - (b) Inappropriate time spent one-on-one
 - (c) Inappropriate language is used
3. Physical signs or suspicious behavior symptomatic of sexual or physical abuse is observed in a child or youth.

Such physical signs include:

- (a) Lacerations
- (b) Nightmares
- (c) Irritation, pain, or injury to the genital area
- (d) Discomfort when sitting
- (e) STDs
- (f) Bruises
- (g) Unusual fears
- (h) Difficulty urinating
- (i) Torn or bloody underclothing

Such behavioral signs include:

- (a) Undue anxiety when approaching the church or nursery area
- (b) Nervous, fearful, or hostile behavior towards adults (specific or general)
- (c) “Acting Out” of sexual behavior
- (d) Withdrawal from church activities or friends

If the Ministry Leader is first notified, he/she shall then inform an elder.

If an elder is first notified, he shall notify a Pastor, the other elders, and the Ministry Leader, if appropriate.

If a Pastor is first notified, he shall notify the other elders and the Ministry Leader, if appropriate.

The elders and Ministry Leaders (where appropriate) are responsible to immediately investigate the situation and ascertain the facts with appropriate discretion and discernment.

When an accusation or report gives initial evidence as legitimate, those who are investigating shall take appropriate action as outlined below:

1. Parents shall be notified as soon as possible (except where legitimate suspicion of in-home abuse suggests investigation by the authorities first).
2. When the matter involves only a violation of procedure or policy, the correction shall be handled in-house.

3. When the matter involves potential abuse outside the church ministry, but discovered within the church ministry, proper reporting procedures to child protection authorities shall be followed.
4. When the matter involves potential abuse with the context of our church ministry, all appropriate measures to uncover the truth, deal with the offender, and protect and aid the victim(s) will be taken.
5. The church will notify civil authorities when reasonable suspicion of criminal wrongdoing exists and will cooperate with any ensuing investigation and litigation.
6. In all cases involving possible criminal acts or potential civil liability, elders, deacons, and the church insurance agent (in that order) must all be informed, and the required insurance paperwork must be initiated.

The Church Position Statement on child protection must be available for release in the event an incident becomes public.

The Chairman of the elders and deacons approved designee will be the spokesman for the church in such cases.

Appendices

Appendix B

FAITH FELLOWSHIP CHURCH COVENANT

Founded on prayer

- ☐ To the best of my knowledge, I am eligible to become a Committed Broken Servant of Jesus Christ in this local body. I have heard the gospel of the Lord Jesus Christ and have been brought by divine grace to repent of my sins and believe on His name, and give up myself to Him.
- ☐ I have publicly testified to my union with Christ upon profession of faith, through believer's baptism in the name of the Father, and of the Son, and of the Holy Spirit.
- ☐ After reviewing the doctrine this church believes, I substantially agree with its content. I will not neglect to pray for the unity of the Spirit in the bond of peace, for ourselves at FFC and for others.
- ☐ I am committed to living carefully in the world, denying ungodliness and worldly lusts, and remembering that, as I have been voluntarily buried by baptism and raised again from the symbolic grave, so there is on me a special obligation to lead a new and holy life.

Focused on Jesus Christ

- ☐ I am committed to this local church and will walk together in brotherly love as the body of our Lord Jesus Christ. I will not neglect the assembling of ourselves together, but will exercise regular whole-hearted participation in the body, and will work to sustain worship, ordinances, discipline, and doctrines in this local body.
- ☐ I am committed to self-sacrificial service to others in this local body, through the Holy Spirit, in accordance with His gifts for the common good of the body and the furtherance of the gospel.
- ☐ I affirm that I am presently not under the discipline of any other church AND agree to submit to the discipline of this church. I also agree to promote holiness in the body by affectionate care and watchfulness over others, to faithfully admonish and entreat others with God's Word as occasion may require, and properly confront the sins of others as described in God's Word when need arises.

Bearing fruit for eternity

- ☐ I am committed to carrying out the mission of reaching out to this lost world with the gospel of Jesus Christ. In my personal sphere of influence, I will bring up those who are under our care in the nurture and admonition of the Lord, and will be a pure and loving example who seeks the salvation of our families and friends.
- ☐ I am committed to carrying out my God given responsibility to fellow committed, broken servants—rejoicing at each others' happiness, bearing each other's burdens and sorrows, caring for each others' needs, meeting together regularly, diligently seeking and preserving unity, and building up each other in the faith.
- ☐ I am committed to carrying out my God given responsibility to the leadership of this local body—responsibility of obedience and submission, holding them in high esteem and honor, praying for them regularly, and contributing cheerfully and regularly to the support of the ministry.

NAME _____

DATE _____

Appendix C

THE SECOND COMING

