PREAMBLE

Since it pleased Almighty God, by His Holy Spirit, to call certain of His servants to unite here in 1869 under the name First Baptist Church of Fowlerville, Michigan, for the worship of God and the spread of the gospel of Jesus Christ, and since He has sustained and prospered this work to the present day; and

Whereas we, having searched the Scriptures under the guidance of His Spirit, have recognized the need to reconstitute ourselves to conform more closely to His will for the Church in this age and to prepare ourselves for greater efforts in His name;

Now therefore, we do hereby organize ourselves and adopt this Constitution as our articles of governance, to be interpreted at all times to reflect the character of and bring glory to Jesus Christ, as revealed in the Holy Bible and articulated in the Statement of Faith and Covenant of this church.

ARTICLE I – NAME

The name of this church organization shall be First Baptist Church of Fowlerville. All official auxiliary organizations shall be subordinate to First Baptist Church of Fowlerville. It is a non-profit organization incorporated under the laws of the State of Michigan, Section 92 of Act 327; Public Acts, 1931 as amended.

The corporation is organized exclusively for religious, charitable, and educational purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code of 1986 (or the corresponding provision of any future United States Revenue law), including, but not limited to the purpose outlined below (see Article II – Purpose).

ARTICLE II – PURPOSE

This church exists by the grace of God, for the glory of God, which shall be the ultimate purpose in all its activities. This church glorifies God by loving Him and obeying His commands through:

1. Worshipping Him.
2. Equipping the saints through Bible instruction and study.
3. Proclaiming the gospel of Jesus Christ through preaching and personal evangelism, and any other means consistent with the teachings of the Holy Scripture.
4. Encouraging, supporting, and participating in missions work: local, domestic, and international.
5. Administering the ordinances of baptism and communion.
6. Encouraging biblical fellowship among believers.
7. Training Christian families.
8. Serving other individuals, families and churches by providing for physical, emotional, and spiritual needs, in the name of Jesus Christ.
9. No substantial part of the activities of the church shall be the carrying on of propaganda or otherwise attempting to influence legislation. The church shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of (or in opposition to) any candidate for public office.

ARTICLE III – GOVERNANCE

This church shall be an independent body of baptized believers. The government of this church shall be vested in its assembled membership and carried out through its duly elected officers. It shall never be subject to the control of any other denominational organization. The church may voluntarily fellowship and cooperate with other churches of like faith and practice for the advancement of the gospel.

ARTICLE IV – MEMBERSHIP

Section 1 – Qualifications

1. To qualify for membership in this church, a person must be a believer in Jesus Christ who gives evidence of regeneration, who has been baptized in obedience to Christ following his or her regeneration, and who wholeheartedly believes in the Christian faith as revealed in the Bible.
2. Each member must agree to submit to the teaching of Scripture as expressed in the FBC Statement of Faith and must promise to keep the commitments expressed in the FBC Church Covenant.
3. The elders shall be responsible for determining each qualification for membership. In making this determination, they may rely on a person's profession of faith, or such other evidence, as the elders deem appropriate.
4. First Baptist Church does not discriminate against members, applicants, students, and others on the bases of race, color or national or ethnic origin.

Section 2 – Reception of Members

After attending the membership class, any person applying for membership at FBC will be examined for recommendation by the elders to be accepted by a three quarters vote of the members at any regular Members' Meeting. They will be examined on the basis of the following:

1. Profession of faith and scriptural baptism.
2. Letter from another church of like faith and practice.
3. Restoration of a disciplined member who is truly repentant and has confessed and forsaken the sin or sins for which such member was dismissed.

 Section 3 – Privileges and Responsibilities

 Members shall be expected to participate actively in the life of the church by:

1. regularly attending its Lord's Day meetings.
2. contributing to the ministry and life of the church, consistent with God's leading, with the gifts, time, and material resources each has received from God.
3. submitting to its discipline and instruction.
4. attending its Members' Meetings.
5. voting on the election of officers, on decisions regarding membership, and on all other matters submitted to the members’ vote.
6. Only members shall be allowed to serve in the ministries of the church. Nonmembers may serve on a temporary basis with the approval of the elders.

Section 4 – Classification of Members

1. Any member shall be considered “active” and shall have voting and office-holding rights who
2. is regularly attending the services of this church
3. is submitting to the teaching of Scripture as expressed in the FBC Statement of Faith and Church Covenant
4. is not under church discipline
5. has reached their eighteenth (18th) birthday and has met the requirements outlined in sections 1-3.
6. Members who give notification of an extended absence will remain on the active list, but will fall under a non-voting status until they return.
7. Any member who has been absent from the regular worship services of the church for four (4) consecutive services or more without notification shall be placed on the inactive list. When a member has been placed on the inactive list, he or she shall be notified in writing. Restoration to the active list will be made by recommendation of the elders and vote by the congregation.

Section 5 – Dismissal of Members

Members shall be removed from the membership list on the basis of one of the following:

1. by death.
2. by letter of transfer to sister churches of like faith and practice.
3. a member who is unjustifiably absent from regular services for twelve (12) weeks shall be removed from the membership roll. The elders shall review the membership roll every month to see if there are names which should be placed on the inactive list or removed.
4. by reasons of church discipline. (see section 6)
5. the church shall have authority to refuse a member’s voluntary resignation or transfer of membership to another church, either for the purpose of proceeding with the process of church discipline, or for any other biblical reason.

Section 6 – Discipline

Any member consistently neglectful of his or her duties as outlined in the church covenant and by Scripture is demonstrating conduct by which the name of our Lord Jesus Christ may be dishonored, and is therefore detrimental to the welfare of the church. Therefore, they shall be subject to the admonition of the elders and the discipline of the church, according to the instructions of our Lord in Matthew 18:15-17 and other examples of Scripture. Church discipline, then, should ordinarily be contemplated after individual private admonition has failed.

1. Church discipline can include admonition by the elders or congregation, suspension from communion for a definite period, deposition from office, and excommunication. (see Matthew 18:15-17; 2 Thessalonians 3:14-15; 1 Timothy 5:19-20; I Corinthians 5:4-5). The purpose of such discipline should be:
2. for the repentance, reconciliation, and spiritual growth of the individual disciplined (see Proverbs 15:5; 29:15: I Corinthians4:14; Ephesians 6:4; I Timothy 3:4-5; Hebrews 12: 1-11; Psalm 119:115;141:5; Proverbs 17:10; 25:12; 27:5; Ecclesiastes 7:5; Matthew 7:26-27; 18:15-17; Luke 17:3; Acts 2:40; 1 Corinthians 5:5; Galatians 6:1-5; II Thessalonians 3: 6, 14-15: I Timothy 1:20; Titus 1:13-14; James 1:22)
3. for instruction in righteousness and the good of other Christians, as an example to them (see Proverbs 13:20, Romans 15:14: I Corinthians 5:11; 15: 33; Colossians 3:16; I Thessalonians 5:14 [note this is written to the whole church, not just to leaders] Timothy 5:20; Titus 1:11; Hebrews 10:24-25)
4. for the purity of the church as a whole (see I Corinthians 5: 6-7: II Corinthians 13: 10; Ephesians 5: 27; II John 10; Jude 24; Revelation 21:2)
5. for the good of our corporate witness to non-Christians (see Proverbs 28:7; Matthew 5:13-16; John 13:35; Acts 5:1-14; Ephesians 5:11; I Timothy 3:7: Il Peter 2:2; I John 3:10)

1. and supremely for the glory of God by reflecting His holy character (see Deuteronomy 5: 11; I Kings 11:2; II Chronicles 19:2; Ezra6:21; Nehemiah 9:2; Isaiah 52:11; Ezekiel 36:20; Matthew 5: 16 John 15:8; 18: 17,25; Romans 2:24; 15:5-6; II Corinthians 6:14-7: l; Ephesians 1:4; 5:27; I Peter 2:12).

Please see Policies and Procedures Manual (Commitment to Accountability and Church Discipline) for more information on church discipline.

Section 7 – Limitations of Membership

Membership at FBC does not afford the members with any property, contractual, or civil rights based on principles of democratic government. Although the general public is invited to all of the church’s worship services, the church property remains private property. The elders have the authority to suspend or revoke the right of any person, including a member, to enter or remain on church property. If, after being notified of such a suspension or revocation, the person enters or remains on church property, the person may, in the discretion of the elders, be treated as a trespasser.

ARTICLE V – OFFICERS

The Biblical offices in the church are elders and deacons. In addition, our church recognizes the administrative positions under this constitution of clerk and treasurer. All officers must be members of this church prior to assuming their responsibilities.

Section 1 – Elders

1. Jesus Christ directs His church through gifted men who are called pastors, elders, or overseers. Elders are men who aspire to the office and meet all the biblical requirements found in I Timothy 3:1-7 and Titus 1:5-9. They are men who are recognized by the church for their Christian character and spiritual giftedness.
2. In accordance with I Timothy 2:12 and 3:2, women shall not serve as elders.
3. Elders shall be called as follows: The Council of Elders shall at any regular Members’ Meeting present to the church a list of nominees to the office of elder. For a period of at least one month, the church shall consider whether such nominees are qualified for the office. If any member believes one or more of the nominees to be unqualified, that member shall express such concern to the elders, who may on the basis of that advice remove names from the list of nominees. No name shall be added to the list of nominees which was not included on the initial list. When a period of one month has elapsed, the elders shall at the next regular Members’ Meeting present on a paper ballot, a final list of nominees to the church who shall vote yea or nay on each of the nominees in turn. The moderator shall delegate a minimum of 3 members to count the votes, and any nominee having the approval of at least 75% of a quorum who are present and voting on his nomination shall be an elder, which men the church shall in due haste publicly recognize and set apart as such.

1. The Council of Elders shall consist of both laymen (church members not in the regular pay of the church) and vocational elders.

1. Elders shall serve for as long as God shall direct. They may request a sabbatical for a stated period of time in writing to the elders. They may resign in writing to the elders.
2. No elder shall hold the office of deacon during his tenure.
3. The elders shall, in keeping with the principles set forth in the Scriptures, especially Acts 6:1-6; I Timothy 3:1-7; 5:17; Titus 1:5-9; James 5:14; and I Peter 5:1-4, undertake the responsibility of shepherding God’s flock by devoting themselves to prayer and the ministry of the Word in order to equip the membership for the work of ministry and to mobilize the church for world missions. They shall have particular authority….
4. to plan and oversee worship services, including adequate preparation for the teaching and preaching of God’s Word
5. to oversee the ordinances of Baptism and the Lord’s Supper
6. to oversee the process of church discipline
7. to examine and recommend candidates for all offices and positions
8. to oversee the work of the deacons/deaconesses and all other agents of the church
9. to hire, oversee, evaluate the performance of, and when necessary terminate paid church staff
10. to present to the church, after consultation with the deacons and others, an itemized budget. (No money shall be solicited by or on behalf of the church or any of its ministries without the approval of the elders)
11. to set the agenda and procedures for members’ meetings and
12. to take any other action which shall be necessary and proper for faithfully overseeing and shepherding the church.

1. Meetings: The elders shall elect one of their number to be the chairman of elders’ meetings and shall also designate one of their number to serve as a moderator of members’ meetings. The act of the majority of the elders present at a meeting shall be the act of the elders.

Section 2 - Calling of Vocational Elders

1. Vocational elders, beyond being identified by biblical qualifications (as specified above), are men who have laid aside secular employment to be engaged full-time or part-time in the gospel ministry and are supported financially by the Church (1 Tim 5:17-18; 1 Cor 9:13-14). These are the men who by virtue of their full-time/part-time status are able to commit to the day to day workings of the Church and her ministries. (See Article 5, section 1, letter g)
	1. Primary responsibility for preaching and teaching the Scriptures in public meetings of the church may be vested in a preaching elder. Vocational elders may also be called to fulfill such roles as but not limited to, administrative elder or outreach elder.
	2. A vocational elder shall be selected as follows: The elders shall at any regular members’ meeting present to the church the name of one nominee to the position of a vocational elder. For a period of at least four weeks, the church shall consider the nominee’s ministry gifts in preaching and teaching, or other ministerial gifts, and his commitment to minister personally to the members of the church. If any member believes the nominee to be unqualified, that member shall express such concern to the elders. When a period of one month has elapsed, the elders shall at the next Members’ Meeting present on a paper ballot, the nominee for a vocational elder to the church who shall vote yea or nay on his selection as such. The moderator shall delegate a minimum of three members to count the votes, and if the nominee receives the approval of at least 75% of a quorum who are present and voting on the question, he shall become a member of the church, an elder, and a vocational elder, whom the church shall in due haste publicly recognize as such.
	3. A vocational elder shall meet all the qualifications and hold all the rights and responsibilities of a member of the church. He shall satisfy all the qualifications and hold all the duties and responsibilities of an elder.
	4. In terms of formal authority, there shall be no distinction between a vocational elder and a non-vocational elder.
2. Compensation: At the time of a vocational elder’s calling, the elders shall specify his initial compensation based upon the recommendation by the Finance Team (see Article V, Section 7). An annual performance review of the vocational elder shall be performed by the elder board.

Section 3 – Dismissal of Elders

1. After due consideration, an elder shall be removed from office upon the vote of two-thirds of the members present and voting on the question at any Members’ Meeting. Any such action shall be done in accordance with the instructions of the Lord Jesus in Matthew 18:15-17 and those of the Apostle Paul in 1 Timothy 5:17-21.
2. If dismissal of a vocational elder is required and becomes effective immediately, severance pay of thirty (30) days ends all church responsibility. Permission to occupy the parsonage, or rented facility, for a longer period of time shall be arranged with the elders.

Section 4 – Deacons

1. Particular service to the church shall be provided by men or women called Deacons or Deaconesses, hereafter referred to simply as deacons, the number of which shall vary as the church has need. They shall satisfy the qualifications set forth in I Timothy 3:8-13 and shall be members of this church.
2. Each deacon position shall serve a particular need of the church and shall be created or dissolved upon the recommendation of the elders and the subsequent agreement of a majority of the members present and voting on the question at any Members’ Meeting.
3. They shall be nominated by the elder board (see Article VI, Section 2, Letter a). Recommendations from the membership are encouraged. Candidates will be presented to the church after thoughtful and prayerful examination. All deacons shall be appointed by a church vote of at least 75% of a quorum at any regularly called Members’ Meeting.
4. In keeping with the principles set forth in Acts 6:1-6, deacons shall support the elders’ ministry of the Word, work to maintain the unity of the church, and care for the physical needs of the church family and church facilities.

1. The deacons’ responsibilities may include:
2. seeing that the sick, the sorrowing, the aged, and the infirm receive spiritual and physical comfort;
3. leading the hospitality ministries of the church;
4. attending to the normal care and maintenance of church properties;
5. receiving, holding, and disbursing a fund for benevolence, and for reporting from time to time on the use of such funds to both the Elders and the finance team;
6. attending to the accommodations for public worship;
7. assisting in distributing the elements during the Lord’s Supper;
8. serving in other specific capacities as the church has need.
9. A deacon/deaconess may be removed from office upon the recommendation of the elders and the subsequent agreement of a majority of the members present and voting on the question at any Members’ Meeting.
10. In the event a deacon position becomes vacant, the elders may appoint a person to fill that position and assume its responsibilities, until such time as some person can be duly recognized by the church as a deacon.

Section 5- Clerk

1. It shall be the duty of the clerk to record the minutes of all regular and special Members’ Meetings of the church, to preserve an accurate roll of the membership, and to render reports as requested by the elders, the deacons, or the church.
2. The clerk shall be nominated by the elders and elected by the congregation to serve a term of one year. In the absence or incapacity of the clerk the elders shall appoint a member to perform the duties of the church clerk.
3. In compliance with the nonprofit corporations laws of Michigan, the clerk shall serve as the secretary of the corporation.
4. This position could be filled by one of the deacons.

Section 6 – Treasurer

1. The treasurer, who shall not be an active elder or paid church staff member, shall ensure that all funds and securities of the church are properly secured in such banks, financial institutions, or depositories as appropriate.
2. The treasurer shall also be responsible for presenting regular reports of the account balances, revenues and expenses of the church at each members’ meeting. The treasurer shall also ensure that full and accurate accounts of receipts and disbursements are kept in books belonging to the church, and that adequate controls are implemented to guarantee that all funds belonging to the church are appropriately handled by any officer, employee, or agent of the church.

1. The treasurer shall render to the elders monthly, or whenever they may require it, an account of all transactions as treasurer and of the financial condition of the church.
2. The treasurer shall be nominated by the elders and elected by the congregation to serve a term of one year and they shall serve as a voting member of the Finance Team.
3. This position could be filled by a deacon.

Section 7 – Finance Team

1. The finance team shall be recommended by the elders and elected by the congregation and will serve for a term of one year. The finance team shall consist of at least one elder, one deacon, the treasurer and the financial secretary.
2. These individuals shall act as trustees, serving as representatives of the church in legal matters, maintain church property, and have charge of collecting and counting the finances of the church. They shall annually have the books reviewed by an outside financial professional.
3. They will do an annual review of the compensation of all church employees.
4. The Finance Team will designate at least three check signers to sign checks, this excludes any paid staff.
5. In an emergency the Finance Team can spend the amount of the weekly budget and will report and explain the expenditure to the church as soon as possible.
6. The Finance Team will be responsible for the preparation of Quarterly Reports, Annual Financial Statements and individual giving statements. Quarterly and Annual Financial reports are available to church members upon request.

1. During the fourth quarter of each fiscal year the Finance Team will submit a proposed budget to the Elder body. Upon approval, the proposed budget will be presented to the members at the annual Members’ Meeting. Upon a simple majority vote, the budget shall become effective.

Article VI – Elections

 Section 1 – Principles

The process for church elections shall be interpreted and carried out to fulfill the following principles:

1. Substantial prayer, both individually and corporately, should be an integral part of

the election process;

1. Nominations should proceed with the support of the elders;
2. All candidates for church office should be treated with the grace, kindness, and

honesty appropriate in evaluating fellow members;

1. The election process shall express that spirit of mutual trust, openness, and loving

consideration that is appropriate within the body of our Lord Jesus Christ.

Section 2 – Election of Officers

1. The election of officers shall be held at a Members’ Meeting of the church. (See Article VII, Section 2) Names of nominees to serve as elders, deacons, clerk, or treasurer shall be presented by the elders at least four weeks in advance of a members’ meeting, and the election shall proceed as directed by the moderator. The elders should seek recommendations and involvement from the general membership in the nomination process.

1. Any member with reason to believe that a nominated candidate is unqualified for an office should express such concern to the elders. Members intending to speak in opposition to a candidate should express their objection to the elders as far in advance as possible before the relevant church members’ meeting.
2. The moderator shall declare elected all receiving at least 75% of all votes cast for the office of elders and deacons. For all other offices, the moderator shall declare elected all persons receiving a simple majority of all votes cast; abstentions will not be considered as votes cast. The persons elected shall assume their respective offices upon election, unless another date has been specifically designated.

ARTICLE VII – WORSHIP SERVICES AND MEMBERS’ MEETINGS

Section 1 – Worship Services

Regular worship services shall be held each Lord’s Day, and may be held throughout the week as the church determines. The observance of the Lord’s Supper shall be celebrated regularly.

Section 2 – Members’ Meetings

1. The annual Members’ Meeting will be held no sooner than the second Sunday in January and no later than the second Sunday in February of each year.
2. Quarterly Member’s Meetings shall be held in each quarter (April… July… October or within a reasonable time thereafter.)
3. The church, gathered in Members’ Meetings, shall be responsible to:
	1. elect officers;
	2. receive applicants into church membership;
	3. exercise church discipline;
	4. approve, once every year, a church budget;
	5. hear reports from the elders and from the deacons/deaconesses;
	6. take any other action they deem necessary or desirable.
4. Special Members’ Meetings may be called by the elders or twenty percent (20%) of the active voting membership with a signed petition given to the elders. Notice of such meetings shall be given in all services two (2) weeks in advance and no other business shall be discussed.
5. Quorum – Twenty five percent (25%) of the active voting membership shall constitute a quorum. This number shall be determined by the church clerk on the day of any meeting.
6. Procedure – The moderator shall determine the rules of procedure according to his sense of fairness and common sense, giving all members a reasonable opportunity to be heard on a matter. The moderator is the final authority on questions of procedure, and his decision is final and controlling.

ARTICLE VIII – PAID CHURCH EMPLOYEES

All employees of First Baptist Church shall be members if at all possible.  This membership must be kept active and in good standing.  These positions must be filled by the elders.

ARTICLE IX – MISSIONS

It shall be the policy of this church, in accord with Christ’s command to take the gospel to all the world, to engage in an active missions program.  As such, it may promote and support only evangelical Bible believing missionaries, mission boards, schools, and agencies in agreement with the articles of faith and practice of this church.  They shall be evaluated annually by the elders.

ARTICLE X – FINANCES

We believe that the scriptural method of giving is by tithe and offerings voluntarily from a heart of love.

1. No suppers or sales of any kind are permitted to raise money for the operational expenses of the church (excluding sale of church property by church membership).
2. There will be no sale of church property that exceeds the weekly budget of the church without the approval of the church membership.
3. The elders are allowed to spend the amount of the weekly budget without the congregation’s approval based upon the recommendation of the finance team.
4. No part of the net earnings of the church shall inure to the benefit of, or be distributable to, its members, directors, officers, or other private persons, except that the church shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the tax-exempt purposes of the church.

ARTICLE XI – CHURCH PROPERTY

The elders and deacons shall refer to the Building and Usage Policy (See Policy and Procedures Manual) when determining usage of the church and its property.

ARTICLE XII – INDEMNIFICATION

Section 1 – Mandatory Indemnification

If a legal claim or criminal allegation is made against a person because he or she is or was an officer, employee, or agent of the church, the church shall provide indemnification against liability and costs incurred in defending against the claim if the elders determine that the person acted (a) in good faith, (b) with the care an ordinarily prudent person in a similar position would exercise under similar circumstances, and (c) in a manner the person reasonably believed to be in the best interest of the church, and the person had no reasonable cause to believe his or her conduct was unlawful.

Section 2 – Permissive Indemnification

At the discretion of the elders, the church also may indemnify any person who acted in good faith and reasonably believed that his or her conduct was in the church’s best interest and not unlawful.

Section 3 – Procedure

If a quorum of the elders is not available for an indemnification determination because of the number of elders seeking indemnification, the requisite determination may be made by the membership or by special legal counsel appointed by the membership.

ARTICLE XIII – DISSOLUTION

Upon the dissolution of the corporation, after paying or making provision for payment of all its liabilities, the corporation shall dispose of all of its remaining assets to such organization or organizations formed and operated exclusively for religious purposes as shall at the time qualify as an exempt organization or organizations under Section 501(c)(3) of the Internal Revenue Code of 1986 (or the corresponding provision of any future United States Internal Revenue Law). Assets may be distributed only to organizations that agree with the church’s Statement of Faith.

Any action to dissolve the church must be approved by a two-thirds (2/3) vote of the members of the church present at a meeting called to specifically consider such action, for which meeting written notice has been issued to all members in accordance with the provisions of these bylaws.

ARTICLE XIV – AMENDMENTS

The Statement of Faith and Church Covenant may be amended by a three-quarters vote of the members present and voting at a Members' Meeting. The amendment shall have been offered in writing at the previous Members' Meeting, and shall have been announced from the pulpit at church services two successive Sundays prior to such vote.

This constitution and or church policies may be amended by a two-thirds vote of the members present and voting at a Members' Meeting. The amendment shall have been offered in writing at the previous Members' Meeting, and shall have been announced from the pulpit at church services two successive Sundays prior to such vote. The revised version of this constitution shall be made available to all church members by the church clerk.

**Appendix 1**

**FBC Statement of Faith**

From the time of the Apostles to today, Christians have laid out doctrine (beliefs) in brief, definitive statements. As those who know God, we believe it necessary to set forth in a concise fashion the cornerstone truths of our church as guided by Scripture. Our Statement of Faith summarizes essential Christian beliefs, shows unity in Christ, and guards the church from error.

All who join FBC Fowlerville are required to affirm the FBC Statement of Faith. Once we as members agree to the statement, we are responsible for believing and living in accordance with it.

**1. THE HOLY TRINITY**

We believe that there is one living and true God, Who is omnipotent, omniscient, omnipresent, eternal and immutable, eternally existing in three persons. These persons are equal in every divine perfection, and they execute distinct but harmonious offices in the work of creation, providence, and redemption.

Gen. 1:1, 26; John 1:1, 3; Jn. 4:24; Matt.3:16-17; 28:19; Rom. 1:19-20; Eph. 4:5-6; II Cor.13:14

**2. THE FATHER**

We believe in God the Father, an infinite, personal spirit, perfect in holiness, wisdom, power and love, sovereign over all Creation. We believe that He infallibly foreknows all that shall come to pass, that He concerns Himself mercifully in the affairs of men, that He hears and answers prayer, and that He saves from sin and death all who come to Him through His Son, Jesus Christ.

Luke. 10:21-22; Matt. 23:9; John 3:16; 5:17-18; 6:27; Acts 17:24-31; Rom. 1:7; I Cor.8:6; I Tim. 1:1-2; 2:5-6; I Pet. 1:3; Rev. 1:6.

**3. THE SON**

We believe God the Son is our only Savior, full of grace and truth, in whom all the fullness of the Godhead dwells bodily. God the Son is fully divine and fully human (though sinless). He was born of a virgin, died, was buried, and bodily rose again so that through Him we might have redemption and forgiveness of sins. He ascended into heaven and is seated at the right hand of God the Father until His triumphal return.

Is. 7:14; Matt. 27:57-60; 28:6,7; John 1:1-4; Acts 1:9; 4:12; Eph. 1:7; Col. 1:14-19; Heb. 1:3; 1 Thess. 4:16-17.

**4. THE HOLY SPIRIT**

We believe God the Holy Spirit is the third person of the Trinity, whom the Father sent to convict the world concerning sin, righteousness and judgment as well as to testify of Jesus Christ. He regenerates all believers and baptizes them into the body of Christ, sealing them until the day of redemption becoming the source of assurance, strength and wisdom. He uniquely endows each believer with gifts for the building up of the body.

We believe that the Holy Spirit enables the believer to understand and apply the truth of Scripture. He makes it possible for a Christian to lead a life of Christ-like character and to bear spiritual fruit to the glory of God as the Spirit’s power is appropriated by faith.

Matt. 28:19; John 16:7-14; Rom. 8:9-10; 1 Cor.2:10-16; 6:19; 12:12-14; Gal. 5:16-26; Eph.1:13-14; 4:7-12; Titus 3:5-6;

**5. THE SCRIPTURES**

We believe that "all Scripture is given by inspiration of God," and the whole Bible is inspired in the sense that chosen men of God "were moved by the Holy Spirit" to write the very words of Scripture. We believe that the whole Bible is without error. We believe that all the Scriptures center about the Lord Jesus Christ in His person and work, and hence that no portion is properly read or understood unless it leads to Him. We also believe that all Scripture was designed for our instruction and is the final authority in all matters of conduct and doctrine.

Luke 24:27,44; John 5:39; Acts 1:16; 17:2-3; 18:28; 26:22-23; 28:23; Rom. 15:4; 1 Cor. 2:13; 10:11; 2 Tim. 3:16-17; 2 Pet. 1:21.

**6. THE DEVIL**

We believe the Devil is a created being, who was originally a glorious angel. Satan (the Devil) rebelled against God, and as a result, lost his original estate and became the father of lies. He is the open and declared enemy of God and man; the prince of this world, whose power was broken through the death and resurrection of Jesus Christ and will ultimately be defeated when he is cast into the Lake of Fire.

Gen.3:15; Is.14:12-15; Ezek. 28:11-19; Matt.4:1-11; 25:41; John 12:31; Col.2:15; 1 Pet. 5:8; Rev. 12:9; 20:2, 10.

**7. THE DEPRAVITY OF MAN**

We believe that the first man, by the temptation of the Devil, chose to rebel against God and as a result alienated himself and the entire human race from God. Every person is born into this world with a sinful nature and is spiritually dead until the miracle of salvation takes place and gives that person eternal life.

Gen. 3:1-7; Rom.3:23; 5:12, 18; 6:23; I Cor.15:22; Eph. 2:1-5; Titus 3:5.

**8. SALVATION**

We believe salvation is by grace through faith in the substitutionary death of Christ on the cross, the righteous for the unrighteous, without any consideration of works or merit on the part of man.

2 Cor. 5:21; Gal.3:13; Eph. 2:8-9; Titus 3:5-6; 1 Pet. 2:24; 3:18a.

We believe people are saved when God grants repentance through His Holy Spirit, whereby a person turns from sin and unbelief and trusts in Christ alone for salvation. The believer is delivered from condemnation, given the righteousness of Christ, adopted into the family of God and granted eternal life.

 II Timothy 2:24-26; Romans 8:1; Romans 3:21-22; Galatians 4:5

**9. ASSURANCE**

We believe that all the redeemed are kept by God’s power and are thus secure in Christ Jesus forever, sealed with the Holy Spirit who is the guarantee of our inheritance.

John 8:31-32; 6:37-40; 10:27-30; Rom. 8:1,38-39; I Cor. 1:4-8; Eph. 1:13-14; Col.1:21-23; I Pet 1:4-5.

We believe that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God’s Word, which tells us that we are dead to the power of sin and are commanded to walk in newness of life.

John 14:15; Rom.6; 13:13-14; Gal.5:13, 16-18; Col. 3:17; Titus 2:12; James 2:14-17.

**10. SANCTIFICATION**

We believe that sanctification has a two-fold meaning:

First, the setting apart of things, days, or persons specifically for God, and that the believer at the time of his regeneration is so set apart by God the Father.

Rom. 12:1-2, 13; 1 Cor. 1:30; 2 Cor. 6:14; 7:1; 2 Tim. 3:1-5; Heb. 10:10-14; 1 John 2:15-17; 2 John 9-11.

Secondly, sanctification is the progressive work of the Holy Spirit whereby the believer, obedient to the Word of God, experiences the power of the indwelling Christ for holiness of life and victory over the old nature. This work will be completed when the believer stands in Christ's presence and is fully conformed to His image.

John 17:17; Rom. 8:28-30; Col. 1:26-29; Phil. 1:6; 2 Cor. 3:18.

**11. THE CHURCH**

We believe the church is the bride of Christ, and it is the body of which Christ is the head (Matt. 16:16-18; Col. 1:18; Rev. 19: 7-8). It is made up of all who have believed in the Lord Jesus Christ as their Savior. (Acts 11:15-16, I Cor. 1:1-2, Eph. 1:22-23) We believe that by the same Spirit, all believers in this age are baptized into, and thus become, one body that is Christ's. Having become members one of another, we are under solemn duty to keep the unity of the Spirit in the bond of peace, rising above all sectarian differences, and fervently loving one another with a pure heart.

 Acts 2:42-47; Rom. 12:5; 1 Cor. 12:12-27; Eph. 1:20-23; 4:3-10; Col. 1:18; 3:14-15.

We believe in the local church, consisting of a company of believers in Jesus Christ, baptized on a credible profession of faith, and associated for worship, work, and fellowship. We believe that God has laid upon the members of the local church the primary task of giving the gospel of Jesus Christ to a lost world.

Matt.28:18-20; Acts 1:8; Eph. 2:19-22; 5:19-21; Acts 2:42-47; Heb. 10:23-25

**12. THE ORDINANCES**

We believe there are two ordinances given to the church. Both of these visibly and tangibly express the gospel as they are symbols of the work already completed by Christ and the response of the believer to it.

Baptism:

We believe that Christian Baptism is the believer's immersion in water in the name of the Father, the Son, and the Holy Spirit, to show forth in a solemn and beautiful emblem our faith in the crucified, buried, and risen Savior, with its effect in our death to sin and resurrection to a new life. In Scriptural order, baptism precedes the privilege of church membership and is the public recognition of the Lordship of Jesus Christ.

 Matt.3:6; Matt. 28:19-20; Acts 2:41-42; 8:36-39; Rom.3:3-5; 6:4-5; Col.2:12

The Lord’s Supper:

We believe the Lord's Supper is a memorial service in which the elements of bread and wine represent the body and blood of Christ. These elements remind us of the love of God in Christ Jesus, "(Who) spared not His own Son, but delivered Him up for us all". This ordinance is to be observed in anticipation of His second coming and preceded by solemn self-examination.

Matt. 26:26-28; 1 Cor. 11:23-28

**13. FUTURE DESTINY**

We believe there is a literal Hell, a place of torment and anguish, prepared for the Devil and his angels, in which those who do not believe in Christ Jesus as their personal Savior shall suffer the wrath of God for eternity as just punishment due to their sin.

Matt. 25:41; Luke 16:22-26; Rev. 13:15; 20:10.

We believe there is an eternal Heaven where all the redeemed shall live in perfect peace and bliss forever in the presence of God.

Psalm 16:11; John 14:1-6; Rev. 21:3-4; 22:1-5.

**14. THE RESURRECTIONS**

We believe that Jesus was the first to be raised from the dead to a glorified existence no longer subject to death as a punishment for sin. When Jesus Christ returns to this world He will raise His servants to a resurrection life like His own. He will, indeed, raise the whole human race from the dead; but those who are not His will be raised to appear at the Great White Throne Judgment, and shall be cast into the Lake of Fire to suffer everlasting punishment for their sins.

John 5:29; Acts 26:23; I Cor. 15:20-23; 50-54; 2 Cor. 5:1-5; Phil.3:20-21; I Thess.4:13-18; Rev.2:11; 21:8

**15. JUDGMENTS**

We believe that while believers have their sins forgiven through Christ and are no longer under condemnation they will stand before the Judgment Seat of Christ to receive reward for what they have done in this life.

I Cor. 3:11-15; 4:5; 2 Cor. 5:10

We believe unbelievers will be condemned to the Lake of Fire based on their faith in their own performance and not in the finished work of Christ.

John 3:18-20; Rev. 20:11-15

**16. THE RAPTURE AND SECOND COMING**

We recognize that there are differing views concerning the Rapture and the Second Coming, and we are open to fellowship with those of differing views. Traditionally, FBC has held the following views:

We believe there is an imminent, personal return of Christ in the air for His saints, which event is the blessed hope of the church and at which time the righteous dead shall be raised and the living saints shall be caught up into the air to be eternally with Christ. We believe there is a personal pre-millennial return of Christ to the earth with His saints in power and glory; judging the nations and setting up His kingdom.

Matt. 25:31-34; 1 Cor. 15:51-54; 1 Thess. 4:13-18; Rev. 19:11-16.

**17. Final Authority for Matters of Belief and Conduct**

The statement of faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. For purposes of FBC’s faith, doctrine, practice, policy, and discipline, our body of elders, by the authority granted them by the membership, is the final interpretive authority on the Bible’s meaning and application.

**Appendix 2**

**Church Covenant**

Having been called by God’s grace to faith in the Lord Jesus Christ as our personal Savior, and having been baptized, we joyfully and wholeheartedly enter into this covenant together as one body in Christ as we seek to worship the Lord in spirit and in truth. We realize that we make this promise to each other in the sight of God and through the enablement of His Spirit at work in our lives.

• We commit together to live our lives acknowledging the sovereign rule and authority of Jesus Christ.

• We commit together to be students of the Word of God, accepting it as the rule and standard for faith and everyday living. We will also be diligent in instructing our children, the next generation, that they too will set their hope in God.

• We commit together to personal holiness, desiring to emulate Christ in everything we do. This can only be accomplished by Christ working in us, producing the fruit of the Spirit in our lives. We will lovingly and humbly encourage one another toward this goal, promoting unity in the body.

• We commit together to loving one another as Christ has loved us. We will gather together to motivate each other to Christ- likeness, to edify our brothers and sisters in Christ, to pray for them, and meet one another's needs.

• We commit together to the ministry of the church by being good stewards of our spiritual gifts by exercising them faithfully. We will further strive to use our spiritual gifts willingly to disciple, build up and encourage one another.

• We commit together to the advancement of the Gospel, locally and around the world. We understand that it is the will of God the Father that all peoples be brought to the saving knowledge of Jesus Christ. We will actively share our faith by participating in local missions and by sending and partnering with missionaries worldwide.

We recognize that as sinners saved by God’s grace, we will fall short in these promises. Therefore, we rely on the enabling of His Holy Spirit and hold fast to the promise that He who began a good work in you will carry it on to completion until the day of Jesus Christ. Now we anxiously anticipate Christ's return when He will make all things new.

**FBC’s Policy and Procedures Manual**

**Policy 1 – Beliefs and Practice Concerning Relationships**

**COMMITMENT TO PEACEMAKING AND RECONCILIATION**

*“Blessed are the peacemakers, for they will be called sons of God.” (Matt. 5:9)*

Our church is committed to building a “culture of peace” that reflects God’s peace and the power of the gospel of Christ in our lives. As we stand in the light of the cross, we realize that bitterness, unforgiveness and broken relationships are not appropriate for the people whom God has reconciled to himself through the sacrifice of his only Son (John 13:34-35; Eph. 4:29-32; Col. 3:12-14).

Therefore, we look to the Scriptures and the Holy Spirit for guidance on how we can respond to conflict in a way that will honor God, promote justice, reconcile relationships, and preserve our witness for Christ. As God gives us his wisdom and grace, we are committed to actively teaching and encouraging one another to live out the following principles of peacemaking and reconciliation:

**Personal Peacemaking**

* Whenever we are faced with conflict, our primary goal will be to glorify God with our thoughts, words and actions (1 Cor. 10:31).
* We will try to get the “logs” out of our own eyes before focusing on what others may have done wrong (Matt. 7:3-5).
* We will seek to overlook minor offenses (Prov. 19:11).
* We will refrain from all gossip, backbiting and slander (Eph. 4:29). If we have a problem with others, we will talk to them, not about them.
* We will make “charitable judgments” toward one another by believing the best about each other until we have facts that prove otherwise (1 Cor. 13:7).
* If an offense is too serious to overlook, or if we think someone may have something against us, we will go promptly to seek reconciliation (Matt. 5:23-24; 18:15).
* When we offer a word of correction to others, we will do so graciously and gently, with the goal of serving and restoring them, rather than beating them down (Prov. 12:18; Eph. 4:29; Gal. 6:1).
* When someone tries to correct us, we will ask God to help us resist prideful defensiveness and to welcome correction with humility (Ps. 141:5; Prov. 15:32).
* When others repent, we will ask God to give us grace to forgive them as he has forgiven us (Eph. 4:32).
* When we discuss or negotiate substantive issues, we will look out for others’ interests as well as our own (Phil. 2:3-4).

**Assisted Peacemaking**

* When two of us cannot resolve a conflict privately, we will seek the mediation of wise people in our church and listen humbly to their counsel (Matt. 18:16; Phil. 4:2-3). If our dispute is with a church leader, we will look to other leaders for assistance.
* When informal mediation does not resolve a dispute, we will seek formal assistance from our church leaders or people they appoint, and we will submit to their counsel and correction (Matt. 18:17-20).
* When we have a business or legal dispute with another Christian, we will make every reasonable effort to resolve the conflict within the body of Christ through biblical mediation or arbitration, rather than going to civil court (1 Cor. 6:1-8). If the other party attends another church, our leaders will offer to cooperate with the leaders of that church to resolve the matter.
* If a person coming to our church has an unresolved conflict with someone in his former church, we will require and assist him to make every reasonable effort to be reconciled to the other person before joining our church (Matt. 5:23-24; Rom. 12:18).
* When a conflict involves matters of doctrine or church discipline, we will submit to the procedures set forth in our Commitment to Accountability and Church Discipline.
* If we have a legal dispute with or within our church and cannot resolve it internally through the steps given above, we will obey God’s command not to go into the civil court (1 Cor. 6:1-8). Instead, we will submit the matter to mediation and, if necessary, legally binding arbitration, in accordance with the Rules of Procedure for Christian Conciliation of the Institute for Christian Conciliation, a division of Peacemaker Ministries (www.Peacemaker.net).

Above all, we pray that our ministry of peacemaking will bring praise to our Lord Jesus Christ and lead others to know his infinite love and peace.[[1]](#footnote-1)

**COMMITMENT TO PRESERVING MARRIAGES**

*“So they are no longer two but one. Therefore, what God has joined together, let man not separate.” (Matt. 19:6).*

God designed marriage to reflect the beauty and permanence of Christ’s loving relationship with his bride, the church (Eph. 5:22-33; Rev. 19:7). Therefore, he established marriage to be a life-long, exclusive relationship between one man and one woman (Matt. 19:4-6). God also designed it to provide mutual companionship through life’s joys and difficulties, to create stability for raising and nurturing children, and to give strength and cohesiveness to society in general.

In our society, marriages fail under a wide range of circumstances. Many people have gone through a divorce before having a relationship with Christ, and others have experienced divorce through no desire or decision of their own. Still others may have divorced because of their own wrongful choices, but have since experienced the repentance and forgiveness offered through our Lord Jesus. We want all of you to know that you are welcome in our church.

Because our church recognizes both the divine origin of marriage and the devastating effects of divorce, we are deeply committed to preserving marriages and preventing divorce. Toward this end, we will devote a significant portion of our preaching and teaching ministry to strengthening marriages and families. We require and provide thorough premarital counseling to ensure that couples enter into marriage advisedly and are well prepared for its many challenges.

We also encourage couples to nurture their marriages by participating in weekly fellowship groups in which people can grow together in their love for God and for one another (Heb. 10:24-25). As relationships deepen within these groups, we expect husbands to spur each other on in loving and cherishing their wives, and wives to encourage one another in respecting and loving their husbands (Eph. 5:33).

Our leaders are committed to providing counsel and support to couples who face marital difficulties. We will discourage couples from using divorce as a way to run away from issues that instead can be resolved through Spirit-guided counseling, repentance, forgiveness and ongoing discipleship.

We recognize, however, that there are times when God permits a believer to seek a divorce without sinning against God or a spouse. We believe divorce is permissible when the other spouse has been sexually involved with a person outside the marriage (Matt. 5:31-32), or when an unbelieving spouse abandons a marriage (1 Cor. 7:12-16).

Even though divorce is permissible in these situations, it is not required. God patiently bears with our sins, repeatedly calls us to repentance, and freely forgives us when we turn back to him (Ps. 103:8-12; Isa. 55:7). When divorce becomes an option, an offended spouse can imitate God’s love by offering a straying spouse these same evidences of grace (Eph. 5:1-2). This may involve patiently bearing neglect or lovingly confronting serious sin (Col. 3:12-14; Gal. 6:1). In some situations, love may require asking the church to initiate formal discipline to rescue a spouse and a marriage from the devastating effects of unrepentant sin (Matt. 18:12-20).

Just as church leaders are involved in beginning a marriage, they should be involved when it ends. Therefore, when someone is considering divorce, he or she is expected to bring the situation to our leaders and cooperate with them as they determine whether grounds exist, promote repentance and reconciliation, and exhaust redemptive discipline, if appropriate.

Separated spouses who have filed for divorce should consider themselves married until the day a civil court issues a divorce decree. Thus they should refrain from dating or any other activity that is inconsistent with being married.

We are always interested in helping divorced people restore their previous marriage if that is possible and appropriate. We will support a decision to pursue a second marriage to a different person only when we have determined that it is biblically valid and that every reasonable effort has been made to seek and grant forgiveness of the sins that contributed to a previous divorce.

We rejoice that divorce never diminishes God’s free offer of love, grace and forgiveness. He cherishes and loves every person who has been unwillingly divorced, as does our church. God graciously extends this same love to those who have wrongly left their marriages. That love moves him (and us) to call them to repentance, to encourage and aid reconciliation when possible, and to gladly restore those who have done all they can to rebuild broken relationships.

**COMMITMENT TO ACCOUNTABILITY AND CHURCH DISCIPLINE**

*“And let us consider how we may spur one another on toward love and good deeds…”(Heb. 10:24)*

**A. Accountability and Discipline Are Signs of God’s Love**

God has established the church to reflect his character, wisdom and glory in the midst of a fallen world (Eph. 3:10-11). He loves his church so much that he sent his Son to die for her (Eph. 5:25). His ultimate purpose for his church is to present her as a gift to his Son; thus Scripture refers to the church as the “bride” of Christ (Rev. 19:7). For this reason the Father, Son and Holy Spirit are continually working to purify the church and bring her to maturity (Eph. 5:25-27).

This does not mean that God expects the church to be made up of perfectly pure people. He knows that the best of churches are still companies of sinners who wrestle daily with remaining sin (1 John 1:8; Phil. 3:12). Therefore, it would be unbiblical for us to expect church members to live perfectly. What we can do, however, is confess our common struggle with sin and our mutual need for God’s mercy and grace. We also can spur one another on toward maturity by encouraging and holding each other accountable to love, seek after, and obey God with all of our hearts, souls, minds and strength, and to love others as we love ourselves (Mark 12:30-31; Heb. 10:24-25).

The Bible sometimes refers to this process of mutual encouragement and accountability as “discipline.” The Bible never presents church discipline as being negative, legalistic or harsh, as modern society does. True discipline originates from God himself and is always presented as a sign of genuine love. “The Lord disciplines those he loves” (Heb. 12:6). “Blessed is the man you discipline, O LORD, the man you teach from your law” (Ps. 94:12). “Those whom I love I rebuke and discipline” (Rev. 3:19).

God’s discipline in the church, like the discipline in a good family, is intended to be primarily positive, instructive and encouraging. This process, which is sometimes referred to as “formative discipline,” involves preaching, teaching, prayer, personal Bible study, small group fellowship and countless other enjoyable activities that challenge and encourage us to love and serve God more wholeheartedly.

On rare occasions God’s discipline, like the discipline in a family with growing children, also may have a corrective purpose. When we forget or disobey what God has taught us, he corrects us. One way he does this is to call the church to seek after us and lead us back onto the right track. This process, which is sometimes called “corrective” or “restorative” discipline, is likened in Scripture to a shepherd seeking after a lost sheep.

*If a man has a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go to look for the one that wandered off? And if he finds it, I tell you the truth, he is happier about that one sheep than about the ninety-nine that did not wander off* (Matt. 18:12-13).

Thus, restorative or corrective discipline is never to be done in a harsh, vengeful or self-righteous manner. It is always to be carried out in humility and love, with the goals of restoring someone to a close walk with Christ (Matt. 18:15; Gal. 6:1), protecting others from harm (1 Cor. 5:6), and showing respect for the honor and glory of God’s name (1 Pet. 2:12).

Biblical discipline is similar to the discipline we value in other aspects of life. We admire parents who consistently teach their children how to behave properly and lovingly discipline them when they disobey. We value music teachers who bring out the best in their students by teaching them proper technique and consistently pointing out their errors so they can play a piece properly. And we applaud athletic coaches who diligently teach their players to do what is right and correct them when they fumble, so that the team works well together and can compete for the championship.

The same principles apply to the family of God. We, too, need to be taught what is right and to be lovingly corrected when we do something contrary to what God teaches us in his Word. **Therefore, we as a church are committed to help one another obey God’s command to be “self-controlled, upright, holy and disciplined” (Titus 1:8).**

The leaders of our church recognize that God has called them to an even higher level of accountability regarding their faith and conduct (James 3:1; 1 Tim. 5:19-20). Therefore, they are committed to listening humbly to loving correction from each other or from any member in our church, and, if necessary, to submitting themselves to the corrective discipline of our body.

**B. Most Corrective Discipline Is Private, Personal and Informal**

God gives every believer grace to be self-disciplined. “For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline” (2 Tim. 1:7). Thus discipline always begins as a personal matter and usually remains that way, as each of us studies God’s Word, seeks him in prayer, and draws on his grace to identify and change sinful habits and grow in godliness.

But sometimes we are blind to our sins or so tangled in them that we cannot get free on our own. This is why the Bible says, “Brothers, if someone is caught in a sin, you who are spiritual should restore him gently” (Gal. 6:1). In obedience to this command, we are committed to giving and receiving loving correction within our church whenever a sin (whether in word, behavior or doctrine) seems too serious to overlook (Prov. 19:11).

If repeated private conversations do not lead another person to repentance, Jesus commands that we ask other brothers or sisters to get involved. “If he will not listen, take one or two others along” (Matt. 18:16). If informal conversations with these people fail to resolve the matter, then we may seek the involvement of more influential people, such as a small group leader, Sunday school teacher or church leader. If even these efforts fail to bring a brother or sister to repentance, and if the issue is too serious to overlook, we will move into what may be called “formal discipline.”

**C. Formal Discipline May Involve the Entire Church**

If an individual persistently refuses to listen to personal and informal correction to turn from speech or behavior that the Bible defines as sin, Jesus commands us to “tell it to the church” (Matt. 18:17a). This first involves informing one or more church leaders about the situation. If the offense is not likely to cause imminent harm to others, our leaders may approach the individual privately to personally establish the facts and encourage repentance of any sin they discover. The individual will be given every reasonable opportunity to explain and defend his or her actions. If the individual recognizes his sin and repents, the matter usually ends there, unless a confession to additional people is needed.

If an offense is likely to harm others or lead them into sin, or cause division or disruption, our leaders may accelerate the entire disciplinary process and move promptly to protect the church (Rom. 16:17; 1 Cor. 5:1-13; Titus 3:10-11).

As the disciplinary process progresses, our leaders may impose a variety of sanctions to encourage repentance, including but not limited to private and public admonition, withholding of the Lord’s Supper, removal from office, withdrawal of normal fellowship, and, as a last resort, removal from membership (Matt. 5:23-24; 2 Thess. 3:6-15; Matt. 18:17).

If the straying individual does not repent in response to private appeals from our leaders, they may inform others in the church who may be able to influence that individual or be willing to pray for him or her, or people who might be harmed or affected by that person’s behavior. This step may include close friends, a small group, a Sunday school class, or the entire congregation if our leaders deem it to be appropriate (Matt. 18:17, 1 Tim. 5:20).

If, after a reasonable period of time, the individual still refuses to change, then our leaders may bring the situation before the congregation, with the recommendation that the individual be removed from membership and normal fellowship. If the congregation supports that recommendation, we will treat the individual as an unbeliever. This means that we will no longer treat him as a fellow Christian. Instead of having casual, relaxed fellowship with the individual, we will look for opportunities to lovingly bring the gospel to him, remind him of God’s holiness and mercy, and call him to repent and put his faith in Christ (Matt. 18:17; 1 Cor. 5:5; 1 Tim. 1:20)

We realize that our natural human response to correction often is to hide or run away from accountability (Gen. 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, as described in these Commitments (Matt. 18:12-14; Gal. 6:1; Heb. 13:17).

If an individual leaves the church while discipline is in effect or is being considered, and our leaders learn that he or she is attending another church, they may inform that church of the situation and ask its leaders to encourage the individual to repent and be reconciled to the Lord and to any people he or she has offended. This action is intended both to help the individual find freedom from his sin and to warn the other church about the harm that he or she might do to their members (see Matt. 18:12-14; Rom. 16:17; 1 Cor. 5:1-13; 3 John 1:9-10).

Loving restoration always stands at the heart of the disciplinary process. If an individual repents, and our leaders confirm his or her sincerity, we will rejoice together and gladly imitate God’s forgiveness by restoring the person to fellowship within the body (see Matt. 18:13; Luke 15:3-7, 11-32; 2 Cor. 2:5-11; Col. 3:12-14).

People who have been excluded from another church will not be allowed to partake of the ordinances of the church, to become members, or to participate in the regular fellowship of our church until they have repented of their sins and made a reasonable effort to be reconciled, or our leaders have determined that the discipline of the former church was not biblically appropriate.

As we pursue the blessings of accountability and church discipline, we will hold fast to the promise of Scripture: *“God disciplines us for our good, that we may share in his holiness. No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it”* (Heb. 12:10-11).

**COMMITMENT TO PROTECTING OUR CHILDREN**

*“The prudent see danger and take refuge.” (Prov. 27:12a)*

Children are a blessing from God, and he calls the church to support parents in their responsibility to train children in the discipline and instruction of the Lord. Therefore, the church should be a safe and blessed place for children, where they can grow, play, form friendships, and learn to experience and share the love of Christ.

Since sin affects every person and organization in the world, however, it is possible that children could be harmed even during church activities. We cannot guarantee that such things will never happen within our fellowship, but we are committed to taking every reasonable precaution to protect our children from foreseeable harm. This commitment includes, but is not limited to, the following steps:

* We do not allow anyone to work regularly with our youth (children or teenagers), unless he or she has regularly attended our church for at least six months and is a formal member.
* We require all of our youth workers to complete a detailed application and screening process.
* We require all of our youth workers to attend yearly training classes.
* We require that, whenever practicable, youth workers serve in teams of two or more and be visible to other workers.

If a child is harmed in our church, we will take immediate steps to inform the parents, to accept responsibility for our role in the situation, and to hold offending youth workers fully responsible for their actions. We will also evaluate our practices and procedures, considering changes that might reduce the likelihood of such harm to children in the future. For more information ask a pastor for the Family Discipleship Policy and Procedures Manual.

**Policy 2 – Beliefs and Practices Concerning Human Sexuality**

We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between one man and one woman. We believe that any form of homosexuality, lesbianism, bisexuality, bestiality, incest, fornification, adultery, and pornography are sinful perversions of God’s gift of sex. We believe that God disapproves of and forbids any attempt to alter one’s gender by surgery or appearance. (Gen.2:24; Gen. 19;5,13; Gen. 26:8-9; Lev.18:1-30; Rom. 1:26-29; I Cor. 5:1; I Cor. 6:9; I Thess. 4:1-8; Heb. 13:4) While all are welcome in our services, those who participate in one of the above lifestyles shall not be considered for church membership without repentance.

We believe that God has ordained marriage and defined it as the covenant relationship between a man, a woman, and Himself, therefore, FBC will only recognize marriages between a biological man and biological woman. Further, the elders and staff of FBC shall only participate in weddings and solemnize marriages between one man and one woman. Finally, the facilities and property of FBC shall only host weddings between one man and one woman*.* (Gen. 2:24; Rom. 7:2; I Cor. 7:10; Eph. 5:22-23)

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. *(Acts 3:19-21; Rom. 10:9-10; I Cor. 6:9-11.)* We believe that every person must be afforded compassion, love, kindness, respect and dignity. (Mark 12:28-31; Luke 6:31.) Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the beliefs of FBC.

**Policy 3 – Beliefs and Practices Concerning the Sanctity of Human Life**

We believe that all human life is sacred and created by God in His image. Human life is of inestimable worth in all its dimensions and it should be defended protected and valued. (Psalm 139.)

Abortion:

We believe that that human life begins at conception and that the unborn child is a living human being. Abortion constitutes the unjustified, unexcused taking of unborn human life. Abortion is murder. We reject any teaching that abortions due to rape, incest, birth defects, gender selection, birth or population control, or the physical or mental wellbeing of the mother are acceptable. (Job 3:16; Ps. 51:5; 139:14-16; Isa. 44:24; 49:1, 5; Jer. 1:5; 20:15-18; Luke 1:44)

Euthanasia:

We also believe that the direct taking of any human life is a moral evil, regardless of the intention. Life is the gift of God and must be respected from conception until natural death. Thus we believe that an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder contrary to the will of God. We recognize that medical procedures that are disproportionate to the expected outcome can be a legitimate reason to withhold treatment. (Ex. 20:13, 23:7; Matt. 5:21; Acts 17:28)

**Policy 4 – Building Usage Policy**

**Purpose Statement**

The church’s facilities were provided through God’s benevolence and by the sacrificial generosity of

church members. The church desires that its facilities be used for the fellowship of the Body of Christ

and to bring God glory. Although the facilities are not generally open to the public, we make our

facilities available to approved non-members as a witness to our faith, in a spirit of Christian charity,

and as a means of demonstrating the Gospel of Jesus Christ in practice.

But facility use will not be permitted to persons or groups holding, advancing, or advocating beliefs

or practices that conflict with the church’s faith or moral teachings, which are summarized in, among

other places, the church’s constitution and bylaws. Nor may church facilities be used for activities that

contradict, or are deemed inconsistent with, the church’s faith or moral teachings. The elders are the final decision-maker concerning use of church facilities.

This restricted facility use policy is necessary for two important reasons. First, the church may not in good conscience materially cooperate in activities or beliefs that are contrary to its faith. Allowing its facilities to be used for purposes that contradict the church’s beliefs would be material cooperation with that activity, and would be a grave violation of the church’s faith and religious practice. (2 Cor 6:14; 1 Thess 5:22.)

Second, it is very important that the church present a consistent message to the community, and that the church staff and members conscientiously maintain that message as part of their witness to the Gospel of Jesus Christ. Allowing facilities to be used by groups or persons who express beliefs or engage in practices contrary to the church’s faith would have a severe, negative impact on the message that the church strives to promote. It could also cause confusion and scandal to church members and the community because they may reasonably perceive that by allowing use of our facilities, the church agrees with the beliefs or practices of the persons or groups using its facilities.

Therefore, in no event shall persons or groups who hold, advance, or advocate beliefs, or advance, advocate, or engage in practices that contradict the church’s faith use any church facility. Nor may church facilities be used in any way that contradicts the church’s faith. This policy applies to all church facilities, regardless of whether the facilities are connected to the church’s sanctuary, because the church sees all of its property as holy and set apart to worship God. (Col 3:17.)

**Approved Users and Priority of Use**

The elders must approve all uses of church facilities. Generally, priority shall be given to church members, their immediate families, and organized groups that are part of the ministry, organization, or sponsored activities of the church. Church facilities and equipment will be made available to non-members or outside groups meeting the following qualifications:

1. Groups or persons requesting facility use must affirm that their beliefs and practices and planned uses of the facilities are consistent with the church’s faith and practice.

2. The group or person seeking facility use must submit a signed “Church Facility Reservation Request and Agreement” form.

3. The group or person seeking facility use must be willing to take responsibility for the facilities and equipment used and must agree to abide by the church’s rules of conduct for facility use, as stated below and as described in any additional instructions by church staff.

**Scheduling Events**

Facility use requests shall be made to the elders by submitting the “Church Facility Reservation Request and Agreement” form. The event will be reserved and placed on the church calendar only when the elders approve the use.

**Fees**

Use of church facilities is subject to a use and maintenance fee to pay for the upkeep of church facilities. Church members are not required to pay a fee for usage because maintenance of the facilities are derived from member tithes and offerings.

**Facility Use Guidelines**

1. Alcohol Policy: No alcohol may be served in church facilities.

2. Smoking Policy: Smoking in any indoor church facilities is prohibited.

3. Groups are restricted to only those areas of the facility that the group has reserved.

4. Food and beverages are limited to the Church fellowship hall and basement.

5. Church equipment, such as tables and chairs, must be returned to original placement, unless

arranged otherwise prior to the event.

6. All lights must be turned off and doors locked upon departure.

7. Clean-up - We ask that you seek to leave the room as you found it. A clean-up fee may apply depending on the event.

8. Abusive or foul language, violent behavior, and drug or alcohol abuse are strictly prohibited on

church premises. Any person exhibiting such behavior will be required to leave the premises.

9. Any person or group must sign the “Church Facility Reservation Request and Agreement” form

prior to reservation of church facilities.

**Insurance**

For all non-church-sponsored events, the group or person using the facilities must obtain liability

insurance coverage in the amount of at least $1,000,000. The User will provide a certificate of insurance to the church at least seven days prior to the date upon which the User begins to use the above premises. The certificate of insurance will indicate that the User has made FBC and “additional insured” on User’s policy with respect to the use by the User of the above described premises.

**Church Facility Reservation Request and Agreement**

Name of person or organization requesting use of facilities:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Please state whether you are a:

☐ Church Member ☐ Church-Sponsored Ministry ☐ Non-Member ☐ Non-Member Group/Organization

Contact Information:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Address:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Phone Number:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Email Address:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

If the requested use is by an organization not affiliated with the church, please briefly state the

organization’s purpose and mission:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Please list the organization’s website, if any:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Please list the names of the organization’s office-holders and leaders:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Regardless of type of user, please describe which church facilities you are requesting use of and the

purpose for which you intend to use the facilities:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

What date(s) and time(s) are you requesting to use the facilities:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

If you are requesting use of the church’s facilities for a wedding and/or wedding reception, please list

the names and contact information of the bride and groom:

Bride:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Groom:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Please list the name, contact information, and religious affiliation of the person officiating the wedding:

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Please describe the marriage preparation counseling or training undertaken by the bride and groom:

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

I affirm that:

1. I understand that the church does not allow its facilities to be used in a way that contradicts its faith or by persons or groups holding beliefs that contradict the church’s faith.

2. To the best of my knowledge the purpose for which I am requesting use of church facilities will not

contradict the church’s faith, and I commit to promptly disclose any potential conflict of which I am

aware or become aware to church staff.

3. I am not aware of any beliefs that are professed by me or the organization I represent and which is

requesting use of the church’s facilities that contradict the beliefs of the church. I agree to promptly

disclose any potential conflicts in belief to church staff.

4. I understand that upon approval of my facilities use request, I will need to provide a security

deposit in the amount of $\_\_\_\_\_\_\_\_\_\_\_ , a certificate of insurance for at least $1,000,000 of coverage, and any other fees required by the church.

5. I understand that the church does not allow its facilities to be generally available to the public, and

that my use of these facilities is subject to the elders’ approval, which is conditioned in part on my

agreement to the requirements in the “Church Facility Use Policy,” a copy of which I have read and

understood.

6. I understand that I will be responsible for any damages to the church facilities resulting from this

proposed use of facilities.

7. The church believes disputes are to be worked out between parties without recourse to the courts.

See, generally, Matthew Chapter 18 and 1 Corinthians Chapter 6. Accordingly, users of the facility

agree to attempt resolution of any disputes through Christian mediation.

Name\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Date\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. Adapted from *The Peacemaker: A Biblical Guide to Resolving Personal Conflict,* by Ken Sande (Baker Books, 3rd Ed. 2004) [↑](#footnote-ref-1)