

VOLUNTEER APPLICATION
Foothills Bible Church
Confidential

This application is to be completed by all persons desiring to be involved in leadership of any FBC ministry.

PERSONAL INFORMATION

Legal Name _____
 Last First Middle Today's Date
Address _____
 Number Street City State Zip
Home Phone _____ Work _____ Cell _____
E-Mail _____

Marital Status: Single Engaged Married Divorced Widowed

If married, how does your spouse feel about your involvement? _____

Present Employer _____

Position _____ Phone _____ Full-time Part-time

CHURCH INFORMATION

Do you attend FBC? Yes ____ No ____ If not, where do you attend _____

How long have you been attending? _____

Are you a member of FBC? If not, would you consider membership? _____

As a volunteer, would you be willing to submit to the authority of the Elder Board? _____

List (name, address or phone) other churches you have attended regularly over the past five years:

What is your previous/current involvement in church ministries and activities? _____

Have you read FBC Doctrinal Statement (copy attached)? Yes No

Please list and explain any concerns or disagreements you have with FBC's doctrine.

What is your average monthly FBC Worship attendance?

0-1 service 2-3 services 4-5 services

Which service do you attend most? Saturday Evening Sunday 8:45 am Sunday 10:45 am

CHRISTIAN EXPERIENCE

Give a brief statement of your own Christian experience. (How you came to know Christ and how He is presently influencing your life)

List any gifts, calling, training, education, or other factors that would help you in working with children:

Have you read the “Children’s Ministry Volunteer Guidelines” sheet, the “Guidelines for Volunteer / Child relationships sheet”, or the “FBC Nursery Guidelines and Procedures” that is attached?

Yes ___ No ___

Have you any physical handicaps or conditions that could prove harmful to children?

Yes ___ No ___ (if yes, please explain)

Have you ever been convicted of child abuse or any behavior that could prove harmful to children?

Yes ___ No ___ (if yes, please explain)

Have you ever been convicted of child abuse or a crime involving actual or attempted sexual molestation?

Yes ___ No ___ (if yes, please explain)

REFERENCES

Please list references (such as Pastors, Friends, Elders and Employers)

<hr/>	<hr/>	<hr/>
Name	City	Home Phone

<hr/>	<hr/>	<hr/>
Name	City	Home Phone

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Name	City	Home Phone

The information contained in this application is correct to the best of my knowledge. I authorize any person or organization listed in this application to give you any information they may have regarding my character. I release all such contacts from any liability for information shared and I waive any right to inspect references or files provided on my behalf.

Upon approval to serve, I agree to abide by the policies of Foothills Bible Church and to refrain from any unbiblical conduct while serving on behalf of Foothills Bible Church.

Note: As a volunteer, if you are working with children under 18 years of age you will need to provide us with your Social Security number and Date of Birth so we are able to process a criminal background check.

Social Security Number _____ **Birthdate:** ____/____/____

Signature

Date



Foothills Bible Church

GUIDELINES FOR VOLUNTEER / CHILD RELATIONSHIPS

- I. All children's volunteers should take reasonable steps so that a Children's Volunteer would not be alone with a child. As a regular practice a volunteer would not have a class by themselves (specifically Early Childhood Classes). This would not only be for programs at the church, but for any contact outside the church as well.
 - A. Always take someone else, such as another child or adult, when you go visit any of your children
 - B. The restroom policy should be followed for all children. The policy is as follows: Whenever reasonably able, women can assist girls with the restroom, and men can assist boys. A volunteer should avoid being in the restroom alone with a child while the door is shut.
 - C. We cannot be too careful in the area of sexual abuse. We avoid appearance of impropriety whenever possible. Therefore, all volunteers need to use caution in order to avoid doing anything that could be interpreted as inappropriate or sexually abusive.
 1. Unless, for some reasonable situation, touching the genital or buttocks area of children should be avoided.
 2. It would be best not to put your arms around a child sitting on your lap. Your lap can be used for children in the Early Childhood level.
 3. A hug can be acceptable; however, hugging could create an appearance of impropriety. A hug is a single act of short duration. Hugging is embracing or having an arm around a child for an extended time.
 4. Unless, for some reasonable cause, it would be better for hands not to be placed under the garment of a child. Whenever reasonable, if medical attention is needed, be sure two people are present.
- II. If you observe either questionable actions by another church volunteer or questionable marks on a child, the following steps should be taken:
 - A) Report your concern to the Children's Director. They, in turn, can share it with the appropriate person.
 - B) A form for alleged child abuse would be filled out. This is a legal requirement in the State of Colorado.
 - C) The pastoral staff can handle the contacting of the appropriate government officials.

Initial

Date



DOCTRINAL STATEMENT

I. CONCERNING THE SCRIPTURES:

We believe in the verbal plenary inspiration of the Scriptures (Old and New Testaments). By verbal, we mean that the original writers were guided by the Holy Spirit in the exact choice of words yet respecting and using the personality characteristics, style and vocabulary of each writer. By the word plenary, we believe that this divine verbal inspiration extends equally and fully to all parts of the original manuscripts - historical, poetical, doctrinal, and prophetic - so that every word is both infallible as to truth and final as to divine authority (2 Tim. 3:16-17; 2 Pet. 1:21; John 10:35; 2 Pet. 3:16).

We believe in the literal method of interpretation; which gives to each word the same exact meaning it would have in normal, ordinary, customary usage, whether employed in writing, speaking or thinking. We believe that the greater part of the Bible makes sense when interpreted literally; that it is the only sane and safe check on the imaginations of man; that it grounds interpretation in fact; that it delivers us from both reason and mysticism; and that this approach does not blindly rule out figures of speech, symbols, allegories and types. We must take every word at its primary, ordinary, literal, usual meaning unless the context indicates clearly otherwise.

However, we believe that the following principles are prerequisites to a proper interpretation of the Scriptures, these are:

- 1) One must be born again and have an utter dependence upon the Holy Spirit to guide and direct (John 16:7-14; 1 Cor. 2:7-16).
- 2) One must interpret according to the immediate context, according to the larger context, such as the scope or the design of the book itself, and by comparing Scripture with Scripture.

II. CONCERNING THE GODHEAD:

We believe in one God, who is a personal and eternal Spirit, perfect and unchangeable in all His attributes. This one God eternally exists in three persons, impossible of division, but capable of distinction as Father, Son, and Holy Spirit. All have precisely the same nature, attributes and perfections, and are worthy of precisely the same honor, confidence and obedience (Deut. 6:4; 1 Kings 8:60; Psalm 90:1-2; Isaiah 45:5-6; Matt.

3:16-17; 16:16; 28:18-19; Mark 12:29; John 1:1-14; Luke 22:70; 11:13; John 10:30; 14:10-11. 16-17; Acts 5:3-4; 2 Cor. 13:14; Heb. 1:1-3; Rev. 1:4-6).

God The Father: We believe in God the Father as Creator of heaven and earth, perfect in holiness, infinite in wisdom, and measureless in power. We marvel and rejoice that He concerns Himself mercifully in the affairs of men; that He hears and answers prayer; and that He saves from sin, its power over our life, and from spiritual death. He also takes the fear out of physical death for all who come to Him through faith in the substitutionary death of Jesus Christ upon the cross (Gen. 1:1; Psalm 34:6; 147:5; John 1:3, 3:36; 6:27; Rom. 6:1-13; 1 Cor. 15:2-4; Col. 1:16-17; Heb. 2:14-15; 1 John 1:5, 2:1-2; Rev. 3:20, 19:6).

Jesus Christ: We believe in the deity of Jesus Christ; that He was conceived by the Holy Spirit and was born of the Virgin Mary; and is very God and very man. We believe that His death on the cross was substitutionary and representative and a sufficient atonement for the guilt of all men. We believe that He was bodily raised from the dead, and He ascended to the right hand of the Father where He now carries on a ministry as Advocate and Intercessor for believers. We believe in the personal, bodily, and pre-tribulational return of our Lord Jesus Christ for His Church (the Rapture); and that after the Tribulation He will return with His saints to the earth to establish His Kingdom of righteousness, thus bringing to fruition all the unconditional promises made to the nation Israel (John 1:1,14; Luke 1:30-35; John 1:29; 1 Tim. 2:6; Rom. 3:25-26; 2 Cor. 5:14; Heb. 10:5-14; 1 Pet. 2:24; 3:18; 1 John 2:2; 1 Cor. 15; Heb. 4:14-16; 1 John 2:1; 1 Thess. 4:13-18; 5:9-10; Rev. 19-20).

The Holy Spirit: We believe in the deity and the personality of the Holy Spirit and that He is said to be eternally "proceeding" from the Father and the Son. We believe that the Holy Spirit was God's agent in the revelation and the inspiration of His Word. We believe that it is the Holy Spirit who performs the work of salvation in the heart of the individual believer and, that He then indwells believers and bestows spiritual gifts upon them. (1 Cor. 2:11; Eph. 4:30; John 16:13-14; 15:26; 16:7-8; 1 Cor. 6:14; Gen. 1:2; 2 Pet. 1:21; Acts 5:3-4; Titus 3:5; 1 Cor. 6:19-20; Rom. 5:5; 2 Cor. 1:22; 1 Cor. 12; Eph 5:18; John 7:37-39).

III.CONCERNING ANGELS AND SATAN:

Their Origin: The angels were all created by God as a great host of sinless spirit-beings, most of whom kept their first estate of holiness and presently worship God and serve His purposes (Psalm 91:11, 148:2-5; Matt. 18:10, 26:53; Luke 20:36, Col. 1:16; Heb. 1:4, 14, 13:2, 1 Peter 1:12).

The Fall of Some: One of the angels, Lucifer, fell through the sin of pride, thereby becoming Satan, and influenced a large company of angels to follow him, who thereby became demons (Isaiah 14:12-17; 1 Tim. 3:6; James 2:19; 2 Pet. 2:4).

Satan's Work: The work of Satan and the demons is the attempted subversion and supplanting of the work of God.

By a subtle suggestion, Satan accomplished the moral fall of Adam and Eve, subjecting them and their posterity to his own power (Gen. 3:1-7; Job 1:12; 2:6; Ez. 28:13 -15; Zech. 3:1-2; John 8:44; 2 Cor. 4:3-4; Eph. 2:2). Satan continues as the enemy of God and the accuser of God's people and persistently seeks to counterfeit the works and truth of God (2 Cor. 2:10-11; 11:13-15; Eph. 6:12,16; 1 Pet. 5:8; Rev. 12:10).

We believe that Satan was judged at the cross, and that at the second coming of Christ, Satan will be bound and cast into the abyss for a thousand years, and after the thousand years, he will be loosed for a little season and then the judgment will be executed by his being "cast into the lake of fire and brimstone," where he shall be tormented day and night for ever and ever (John 12:31; Col. 2:15; Heb. 2:14; Rev. 20:1-3,10).

IV. CONCERNING MAN:

His Original Nature: Man was directly and immediately created in the image of God, free from sin. He was created with a rational nature, great intelligence and moral responsibility to God (Gen. 1:26-28; 2:15-25).

His Original Purpose: He was originally created with the divine intention that he should glorify God, enjoy His fellowship, and fulfill His will and purposes in the earth (Gen. 1:26-30; Is. 43:7; Col. 1:16; Rev. 4:11).

His Subsequent Sin: Man subsequently fell into sin by a voluntary act of personal disobedience to the revealed will of God (Gen. 2:16-17; 3:1-19; 1 Tim. 2:13-14).

His Present Condition: As a consequence, man became subject to the wrath of God, inherently corrupt, and incapable of choosing or doing that which is acceptable to God apart from divine grace. Thus, he is hopelessly lost apart from the salvation that is in the Lord Jesus Christ (John 3:36; Rom. 3:23; 6:23; 1 Cor. 2:14; Eph. 2:1-3; 1 John 1:8).

The fall of man was an historical and non-repeatable act, the effects of which are transmitted to all mankind, Jesus Christ accepted.

Consequently, all men are sinners by divine pronouncement, nature, and deed, and thus face God's wrath and judgment (Psalm 14:1-3; Jer. 17:9; Rom. 3:23; 5:12-19; James 2:10).

V. CONCERNING SALVATION:

We believe that Salvation is only by grace through faith based upon the redemptive work of our Lord Jesus Christ. All who receive the Lord Jesus Christ through faith are

born again of the Holy Spirit and thereby become the children of God (Rom. 3:24; Eph. 2:8-9; John 3:5; John 1:12-13)..

As a result of salvation, the believer is to glorify God in his body through a life of fellowship and service for the Lord (1 Cor. 6:19-20; Rom. 6:13; 12:1-2; Col. 3:17; Rev. 4:11).

The consummation of salvation will occur at the rapture when the believer shall be delivered from the presence of sin, at which time he will also be glorified, being conformed to the image of Christ (1 Thess. 4:13-18; 1 Cor. 15:51-58; Phil. 3:20-21; 1 John 3:1-3).

Once salvation has transpired, it is eternal and unchangeable. We believe this because of: 1) The eternal purpose of God toward the objects of His love; 2) His freedom to exercise grace toward the meritorless on the ground of the atoning blood of Christ; 3) The very nature of the divine gift of eternal life; 4) The present and unending intercession and advocacy of Christ in heaven; 5) The immutability of the unchangeable covenants of God; 6) The regenerating, abiding presence of the Holy Spirit in the hearts of all who are saved. (John 5:24; 10:28; 13:1; 14:16-17; 17:11; Rom. 8:29-39; John 3:3,8; 1 Cor. 6:19; Heb. 7:25; John 17:15; 1 John 2:1-2; 5:13; Jude 1:24; 2 Tim. 1:12).

VI. CONCERNING SANCTIFICATION:

We believe that sanctification, or setting apart, is a process of becoming holy unto God and is threefold

- 1) Sanctification is already complete for every saved person because his position toward God is the same as Christ's position. Since the believer is in Christ, he is called to be holy unto God in the same way in which Christ is set apart unto God.
- 2) We believe, however, that the believer retains his sin nature, which cannot be eradicated in this life. However, provision has been made for victory over the old nature. Therefore, while the standing of the Christian in Christ is perfect, his present state is not more perfect than his experience in daily life. There is, consequently, a progressive sanctification wherein the Christian is to 'grow in grace,' and to be changed by the unhindered power of the Spirit.
- 3) We believe, also that the child of God will yet be fully sanctified in his state as he is now sanctified in his standing in Christ when he shall see his Lord and shall be "like Him" (1 Cor. 1:2; Heb. 10:10,14; Rom. 6:1-3; John 17:17,19; 2 Cor. 7:1; Gal. 5:22-25; Eph. 4:24; 5:25-27; Heb.12:10; 2 Cor. 3:18).

VII. CONCERNING THE CHURCH:

Its Nature: Those who have placed their faith in Christ are united together immediately by the Holy Spirit in one spiritual body, the church, of which Christ is the Head. This

body began on the day of Pentecost, and will be completed at the coming of Christ. In addition to the spiritual union and communion that extend to the entirety of the body of Christ, the members of this one spiritual body are directed to associate themselves together in local assemblies (Matt. 16:18; Acts 1:4,5; 11:15; 2:46,47; 1 Cor. 12:13; Rom. 12:5; Eph. 1:22-23; 2:19-22; 3:4-6; 5:25-27; Col. 1:18; Heb. 10:25).

Its Mission: We believe the church as the Body of Christ has a four-fold mission:

1) Worship: The highest privilege and responsibility of the church, both gathered and scattered, is worship, is worship and adoration of our great God, the Father, and our savior, Jesus Christ the Lord, through the eternal Spirit. (John 16:13-14; 4:23-24; Acts 2:42; Rev. 4:11; 5:12-13).

2) Instruction: The central lifeline of the church is the Word of God. Therefore, one of the prime responsibilities is the nurture of the believer through the instruction and admonition of our Father's Word (Col. 1:28; Acts 20:28, 32; 2Tim. 3:16; 2:2).

3) Fellowship: Since the believer is a part of a body and not simply an isolated individual, one of the primary responsibilities of the church is to provide opportunities for genuine fellowship among believers (Acts 2:42; Heb. 10:24-25; Phil. 2:1-4; 1 John 1:3).

4) Evangelism: The last command of the risen Christ was for all disciples, to permeate the entire world in a continuous effort to make disciples of all men. (Matt. 28:19 -20; Acts 1:8; 1 Pet. 3:15; Col. 1:28)

Its Organization and Relationships: Authority

These local assemblies have been given the needed authority for administering that order, discipline, and worship which Christ the sovereign Head has appointed. The biblically designated officers, serving under Christ and over the assembly, are elders and deacons (Matt. 18:15-18; Acts 6:1-6; 1 Cor. 14:40; Eph. 4:11-12; 1 Tim. 3:1-13; Titus 1:5-9; 1 Pet. 5:1-5).

Its Organization and Relationships: Spiritual Gifts

We believe that every member of the Body of Christ has been given at least one spiritual gift at his conversion according to the sovereign will of the Holy Spirit. These gifts are to be developed and used in the local assembly to the end that every believer will become completely mature in Christ. Their specific purpose is the mutual edification of the saints. We believe that certain gifts, which were evident in the early church, were temporary. The use of any gift or supposed gift must meet the test of edification. If it does not edify the Body, its use must be dispensed within the local assembly. We are totally opposed to any charismatic teaching that is divisive, or challenging to the teaching of the believer's security or to the teaching of the universal baptism of the Spirit at the moment of salvation of every believer. (1 Cor. 12; John 7:37-39).

Its Organization and Relationships: Ordinances

1) Baptism: We believe that baptism by immersion is an ordinance of definite institution in the New Testament. It is the outward sign and confession of our identification with the Lord Jesus Christ in His death, burial and resurrection. (Rom. 6:3-7; Col. 2:12; Acts 2:38; 10:48).

2) The Lord's Supper: We believe the Lord's Supper is a commemoration of the Lord's body which was broken for us and of His blood that was shed for our sins. There are two requirements that must be met before a person can partake of the Supper. First, a person must be born again, for one who is not saved cannot show forth the Lord's death when he has been unwilling to accept the Savior and His atoning work for him. Secondly, a Christian must examine himself to determine if he is in right fellowship with the Lord. We are warned of the consequences of partaking unworthily. When these two requirements are met, the believer is free to participate. We believe it is the Lord's table and as such is open to all believers who are in right relationship with God, regardless of denomination. Not only is the Lord's Supper a memorial of what Christ has done on the Cross, but it shows our faith in that past work and faith in His anticipated return. (Luke 22:19-20; 1 Cor. 10:16; 11:23-30).

VIII . CONCERNING LAST THINGS:

The Intermediate State: At death, the souls of the redeemed pass immediately into the presence of Christ and there remain in joyful fellowship until the first resurrection, that is their bodily resurrection unto life. The souls of the unsaved at death descend immediately into Hades where they are kept under punishment until the second resurrection, that is their bodily resurrection unto damnation (Matt. 24:30-31; Luke 16:22-23; 23:43; 2 Cor. 5:8; Phil. 1:23; Rev. 20:4-5).

The Rapture of the Church: The next great event in the fulfillment of prophecy will be the personal, bodily coming of the Lord in the air to receive to Himself into heaven both His own who are alive and remain unto His coming, and also all who have fallen asleep in Jesus. At that exact moment, every believer will be conformed unto His image. This event is the blessed hope set before us in Scripture and we are encouraged to be constantly looking for it (John 14:1-3; 1 Cor. 15:51-52; Phil. 3:20-21; 1 Thess. 4:13-18; Titus 2:11-14; 1 John 3:2).

The Tribulation Period: After this removal of believers from the earth, the righteous judgments of God will be poured out upon the unbelieving world. These judgments will be climaxed by the return of Christ in glory to the earth, at which time the Old Testament and tribulation saints will also be raised and the living will be judged (Dan. 12:1; Jer. 30:7; Matt. 24:15-31; 2 Thess. 2:7-12; Rev. 3:20, 6:1-9,21).

The Millennium: After this judgment Christ will establish His Messianic Kingdom in which the resurrection saints will reign with Him over Israel and all the nations of the earth for one thousand years (Is. 11:1-16; 65:15-17; Ezek. 37:21-28; Rev. 20: 1-6).

The Eternal State: At the close of the millennial reign, the unsaved dead will be raised and judged and committed to eternal punishment and the saved will enter the eternal state of glory with God. Having fulfilled His redemptive and kingdom missions as the Son of Abraham and the Son of David, Christ will deliver up the kingdom to God the Father that the Triune God may reign forever in all spheres (; 1 Cor. 15:24-28; 2 Thess. 1:9-10; 2 Pet. 3:10-13; Rev. 20:11-15; 21:1-4; 22:5).