
MOBBERLY BAPTIST CHURCH CONSTITUTION

PREAMBLE

Members of Mobberly Baptist Church are a people of deeply held beliefs and cherished doctrines, drawn from the eternal truths of God's Word. These beliefs are followed in our manner of daily living and used as the guide for all work and ministry of our Church. While the beliefs stated herein are not meant to hamper freedom of thought, or individual conscience, our members and employees are expected to abide by and act in harmony with them. Accordingly, we, the members of Mobberly Baptist Church, adopt the following Statement of Beliefs.

I. OUR MISSION STATEMENT

People leading people into a life-changing, ever-growing relationship with Jesus Christ.

- *People Leading People – Every follower of Christ is called to intentionally lead others toward faith in Christ that leads to obedience to God. (Matthew 28:19-20)*
- *Life-changing (relationship) – The work of the Holy Spirit for an unsaved person's justification (salvation; Ephesians 2:8-9) and a believer's sanctification (daily becoming more like Christ; Romans 8:9-17) changes all relationships and activities to reflect the glory of God.*
- *Ever-growing (relationship) – Every follower of Christ is called to:
 - *Ongoing personal spiritual growth through the development of spiritual disciplines (Philippians 1:9-11),*
 - *Using their spiritual gift(s) in service to others and the local church (Ephesians 4:11-16),*
 - *Leading others through evangelism (Romans 10:14-15) and discipleship (Titus 2:2-8).**

All activities that Mobberly Baptist Church engages in are intended to further its religious purpose, as stated in our Mission Statement. As such, all of our ministries are considered an outgrowth of the mission of Mobberly Baptist Church to preach, teach, evangelize, and advance the Gospel message of Jesus Christ. Therefore, all other documents setting forth our Church policies, procedures, and practices, including but not limited to those that govern employees, facilities, and properties, shall incorporate rules that are aligned with this Constitution.

II. STATEMENT OF BELIEFS

The Holy Bible is the inspired Word of God and is the basis for this statement of our beliefs. Our congregation is aligned with the doctrinal statement of "The Baptist Faith and Message 2000" as stated below, and to the additional statements contained herein:

A. THE SCRIPTURES. The Holy Bible was written by men divinely inspired and is

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God's revelation of Himself to humanity. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalm 19:7-10; 119:11, 89, 105, 140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21*

*and the following two or more verses

B. GOD. There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

1. God the Father. God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all people.

Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3,15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7

2. God the Son. Christ is the eternal Son of God. In His incarnation as Jesus Christ, He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of people from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is

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now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and humanity. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever-present Lord.

Genesis 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isaiah 7:14; Isaiah 53:1-12; Matthew 1:18-3; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5, 21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Corinthians 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Corinthians 5:19-21; 8:9; Galatians 4:4-5; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16

3. God the Holy Spirit. The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination, He enables people to understand truth. He exalts Christ. He convicts people of sin, of righteousness, and of judgment. He calls people to the Savior, and effects regeneration. At the moment of regeneration, He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

Genesis 1:2; Judges 14:6; Job 26:13; Psalm 51:11; 139:7ff.; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4, 38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-11,14-16,26-27; 1 Corinthians 2:10-14; 3:16; 12:3-11,13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17

- C. MAN. Humans are the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by His Creator with freedom of choice. By his free choice, man sinned against God and brought sin into the human race. Through the temptation of Satan, man transgressed the command of God and fell

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from his original innocence, whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalm 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11

D. SALVATION. Salvation involves the redemption of the whole person, and is offered freely to all who accept Jesus Christ as Lord and Savior, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

1. Regeneration. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Savior.

2. Justification. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer into a relationship of peace and favor with God.

3. Sanctification. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in the believer. Growth in grace should continue throughout the regenerate person's life.

4. Glorification. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Corinthians 1:18,30; 6:19-20; 15:10; 2

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Corinthians 5:17-20; Galatians 2:20; 3:13; 5:22-25; 6:15; Ephesians 1:7; 2:8-22; 4:11-16; Philippians 2:12-13; Colossians 1:9-22; 3:1ff.; 1 Thessalonians 5:23-24; 2 Timothy 1:12; Titus 2:11-14; Hebrews 2:1-3; 5:8-9; 9:24-28; 11:1-12:8,14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Revelation 3:20; 21:1-22:5

- E. GOD'S PURPOSE OF GRACE. Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of each person, and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility. All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the cause of Christ, and temporal judgments on themselves, yet they shall be kept by the power of God through faith unto salvation.

Genesis 12:1-3; Exodus 19:5-8; 1 Samuel 8:4-7,19-22; Isaiah 5:1-7; Jeremiah 31:31ff.; Matthew 16:18-19; 21:28-45; 24:22,31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45,65; 10:27-29; 15:16; 17:6,12,17-18; Acts 20:32; Romans 5:9-10; 8:28-39; 10:12-15; 11:5-7,26-36; 1 Corinthians 1:1-2; 15:24-28; Ephesians 1:4-23; 2:1-10; 3:1-11; Colossians 1:12-14; 2 Thessalonians 2:13-14; 2 Timothy 1:12; 2:10,19; Hebrews 11:39-12:2; James 1:12; 1 Peter 1:2-5,13; 2:4-10; 1 John 1:7-9; 2:19; 3:2

- F. THE CHURCH. A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by commitment in the faith and fellowship of the Gospel, observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the Gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation, each member is responsible and accountable to Christ as Lord.

The church's scriptural officers are pastors (elders/overseers) and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture. The New Testament speaks also of the church as the body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people and nation.

Matthew 16:15-19; 18:15-20; Acts 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Romans 1:7; 1 Corinthians 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephesians 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9-14; 3:1-15; 4:14; Titus 1:5-9; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3; 21:2-3

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G. BAPTISM AND THE LORD'S SUPPER.

1. Baptism. Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Savior, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of membership in our Church.

2. The Lord's Supper. The Lord's Supper is a symbolic act of obedience whereby believers in Jesus Christ, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

Matthew 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; 20:7; Romans 6:3-5; 1 Corinthians 10:16,21; 11:23-29; Colossians 2:12

H. THE LORD'S DAY. The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

Exodus 20:8-11; Matthew 12:1-12; 28:1ff.; Mark 2:27-28; 16:1-7; Luke 24:1-3,33-36; John 4:21-24; 20:1,19-28; Acts 20:7; Romans 14:5-10; 1 Corinthians 16:1-2; Colossians 2:16; 3:16; Revelation 1:10

I. THE KINGDOM. The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over people who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which people enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

Genesis 1:1; Isaiah 9:6-7; Jeremiah 23:5-6; Matthew 3:2; 4:8-10,23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Romans 5:17; 8:19; 1 Corinthians 15:24-28; Colossians 1:13; Hebrews 11:10,16; 12:28; 1 Peter 2:4-10; 4:13; Revelation 1:6,9; 5:10; 11:15; 21-22

J. LAST THINGS. God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all people in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

Isaiah 2:4; 11:9; Matthew 16:27; 18:8-9; 19:28; 24:27,30,36,44; 25:31-46;

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26:64; Mark 8:38; 9:43-48; Luke 12:40,48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Romans 14:10; 1 Corinthians 4:5; 15:24-28,35-58; 2 Corinthians 5:10; Philippians 3:20-21; Colossians 1:5; 3:4; 1 Thessalonians 4:14-18; 5:1ff.; 2 Thessalonians 1:7ff.; 2; 1 Timothy 6:14; 2 Timothy 4:1,8; Titus 2:13; Hebrews 9:27-28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Revelation 1:18; 3:11; 20:1-22:13

- K. **EVANGELISM AND MISSIONS.** It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of the believer's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the Gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle and by other methods in harmony with the Gospel of Christ.
Genesis 12:1-3; Exodus 19:5-6; Isaiah 6:1-8; Matthew 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8,16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Romans 10:13-15; Ephesians 3:1-11; 1 Thessalonians 1:8; 2 Timothy 4:5; Hebrews 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Revelation 22:17
- L. **EDUCATION.** Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is coordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people. In Christian education, there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.
Deuteronomy 4:1,5,9,14; 6:1-10; 31:12-13; Nehemiah 8:1-8; Job 28:28; Psalm 19:7ff.; 119:11; Proverbs 3:13ff.; 4:1-10; 8:1-7,11; 15:14; Ecclesiastes 7:19; Matthew 5:2; 7:24ff.; 28:19-20; Luke 2:40; 1 Corinthians 1:18-31; Ephesians 4:11-16; Philippians 4:8; Colossians 2:3,8-9; 1 Timothy 1:3-7; 2 Timothy 2:15; 3:14-17; Hebrews 5:12-6:3; James 1:5; 3:17
- M. **STEWARDSHIP.** God is the source of all blessings, temporal, and spiritual; all that we have and are, we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the Gospel, and a binding stewardship in their possessions. They are, therefore, under obligation to serve Him with their time, talents, and material possessions and should recognize all these as entrusted to

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them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

Genesis 14:20; Leviticus 27:30-32; Deuteronomy 8:18; Malachi 3:8-12; Matthew 6:1-4,19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21,42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Romans 6:6-22; 12:1-2; 1 Corinthians 4:1-2; 6:19-20; 12; 16:1-4; 2 Corinthians 8-9; 12:15; Philippians 4:10-19; 1 Peter 1:18-19

- N. COOPERATION. Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

Exodus 17:12; 18:17ff.; Judges 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Nehemiah 4:8:1-5; Matthew 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1ff.; Acts 1:13-14; 2:1ff.; 4:31-37; 13:2-3; 15:1-35; 1 Corinthians 1:10-17; 3:5-15; 12; 2 Corinthians 8-9; Galatians 1:6-10; Ephesians 4:1-16; Philippians 1:15-18

- O. THE CHRISTIAN AND THE SOCIAL ORDER. All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among people can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, vice, drunkenness, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the widowed, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends, Christians should be ready to work with all people of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth. Consequently, Mobberly Baptist Church welcomes persons of every race, skin color, and ethnic background into the full life and ministry of our congregation.

Exodus 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12; 27:17; Psalm 101:5; Micah 6:8; Zechariah 8:16; Matthew 5:13-16,43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15;

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Romans 12-14; 1 Corinthians 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Galatians 3:26-28; 5:19-21; Ephesians 5:18; 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon; James 1:27; 2:8

- P. PEACE AND WAR. It is the duty of Christians to seek peace with all people on principles of righteousness. In accordance with the spirit and teachings of Christ, they should do all in their power to put an end to war. The true remedy for the war spirit is the Gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of people and nations and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

Isaiah 2:4; Matthew 5:9,38-48; 6:33; 26:52; Luke 22:36,38; Romans 12:18-19; 13:1-7; 14:19; Hebrews 12:14; James 4:1-2

- Q. RELIGIOUS LIBERTY. God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of people which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom, no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The Gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all people, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

Genesis 1:27; 2:7; Matthew 6:6-7,24; 16:26; 22:21; John 8:36; Acts 4:19-20; Romans 6:1-2; 13:1-7; Galatians 5:1,13; Philippians 3:20; 1 Timothy 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19

- R. THE FAMILY. God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption. Scripture grants two life-enhancing options for human sexual behavior: (1) marriage and (2) celibacy. Either is a gift from God, given as He wills for His glory and the good of those who receive and rejoice in His gift to them.

1. Marriage. Marriage is the uniting of one man (biologically born male; the husband) and one woman (biologically born female; the wife) in covenant commitment for a lifetime, and with absolute marital fidelity [see Compassion and Sexual Redemption under section S]. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race and

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furtherance of the moral, spiritual, and public good of binding father, mother, and child.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalm 51:5; 78:1-8; 127; 128; 139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7

2. Celibacy. Celibacy is the state of voluntarily being unmarried and abstaining from sexual relations. Celibacy and faithful singleness are celebrated and affirmed within our Church.

Genesis 1:27-28, 2:18, 21-24; Matthew 19:4-6, 12; Mark 10:5-8; 1 Corinthians 7:1-9, 12:12-13; Romans 12:10; 1 Timothy 5:1-2; Hebrews 13:4

- S. HUMAN SEXUALITY. Because the Holy Bible speaks to the nature of human beings and their sexuality, it is imperative that we correctly understand and articulate what the Bible teaches on these matters.

We believe God created and ordered human sexuality within the context of a biblical marriage as defined in section R above.

1. Sexual Immorality. We believe that sexual activity outside of consensual acts within marriage is prohibited as sinful. Consequently, members of our congregation must resist and refrain from sexual acts or relationships outside of marriage — including, but not necessarily limited to, lustful thoughts, adultery, fornication, sexual assault, sexual abuse, incest, sex

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with animals, pornography, prostitution, voyeurism, pedophilia, exhibitionism, polygamy, sologamy, or same-sex sexual acts.
Genesis 2:24, Exodus 20:14, Leviticus 18:7-23, Leviticus 20:10-21, Deuteronomy 5:18, Matthew 5:27-28, Matthew 15:19, Matthew 19:1-12, Mark 10:1-12, Romans 1:26-27, 1 Corinthians 6:9-13, Galatians 5:19-21, Ephesians 4:17-19, Colossians 3:5, 1 Thessalonians 4:3, Hebrews 13:4

2. **Gender Identity.** We believe God created mankind in His image: born biological male (man) and born biological female (woman), sexually different, but with equal personal dignity. We believe that one's gender identity aligns with their predominant biological sex as determined at birth through their natural DNA. Consequently, members of our congregation must accept their biological sex and refrain from attempts to physically change, alter, mislead others or create confusion about, or disagree with, their predominant biological sex — including but not limited to elective sex-reassignment surgery or procedures, or transvestite, transgender, or non-binary “genderqueer” conduct. We believe that those born with a physical disorder of sex development or chromosomal abnormality are created in the image of God and should embrace their biological sex insofar as it may be known.

Genesis 1:26-28; 2:20-25; Deuteronomy 22:5; Isaiah 56:3-5; Romans 1:26-32; 1 Corinthians 6:9-11

3. **Sexual Orientation.** Members of our congregation must accept the sexual complementarity of man and woman and resist same-sex sexual attractions and refrain from same-sex sexual conduct, which are intrinsically disordered.

Genesis 1:27, Genesis 2:24, Leviticus 18:22, Leviticus 20:13, Matthew 19:4-6, Mark 10:5-9, Romans 1:26-27, 1 Corinthians 6:9-11, Ephesians 5:25-27, 1 Timothy 1:10, Revelation 19:7-9, Revelation 21:2

4. **Compassion and Sexual Redemption.** Members of Mobberly Baptist Church will treat with love, respect, compassion, and sensitivity all who experience non-biblical sexual attractions, including same-sex attraction, or who experience gender identity issues.

We also recognize that all people have sinned and fallen short of the glory of God, but can receive redemption through confession, repentance, and faith in Jesus Christ. Therefore, we will treat with love, respect, forgiveness, compassion, and sensitivity all who confess sexually immoral acts, but are committed to resisting sexual temptation, refraining from sexual immorality, and conforming their behavior to Scripture and this Statement of Beliefs.

Matthew 11:28-30, Romans 3:23, 1 Corinthians 10:13, Ephesians 2:1-10, Hebrews 2:17-18, Hebrews 4:14-16

- T. **ABORTION AND SANCTITY OF HUMAN LIFE.** We believe that God has created mankind in His image and that human life begins at conception. God, in

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his infinite sovereignty, uniquely formed human beings and gave them a special dignity, personal freedom, and individual accountability. Human beings have been made for relationship with God and to be good and faithful stewards of creation. God created each person's inmost being, knitting each person together in his or her mother's womb. As God's individualized and personal creation, each person is fearfully and wonderfully made. God has ordained all the days of each person's life before he or she came to be. From the moment of conception until death, every human life is sacred because every human life has been created by God, in His image and likeness. Therefore, we are strongly committed to the preservation and defense of human life, which compels our religious, moral, and ethical duty to defend human life from termination through abortion or active euthanasia.

Genesis 1:26-27; Genesis 25:21-22; Exodus 20:13; Job 10:8-12; Psalm 22:9-10; Psalm 71:9; Psalm 139:13-16; Isaiah 44:1-2; Isaiah 49:5; Jeremiah 1:4-5; Luke 1:39-45; I Corinthians 3:16-17

III. CHURCH RELATIONSHIPS

The government of Mobberly Baptist Church is vested in the body of members who compose it and is subject to the control of no other ecclesiastical body. Because we recognize the value of mutual counsel and cooperation, we will continue to associate with and support those denominational entities and other Christian organizations that share our beliefs.

IV. MEMBER COMMITMENT

Understanding and affirming the mission and core beliefs summarized here, people who choose to commit to membership with Mobberly Baptist Church choose also to:

- Elevate Jesus Christ as the preeminent hope of the world
- Live out Mobberly's mission of leading people to know and grow in Christ
- Connect and serve together in loving accountability to biblical truth
- Live in Christ-centered unity, setting aside disagreement over lesser issues

These intentional choices serve to strengthen the fellowship of the Mobberly Baptist Church family and be a testimony to a watching world.

V. AFFIRMATION BY EMPLOYEES

In order to preserve the function and integrity of this Church as part of the Body of Christ, and to provide a biblical role model for the members of this Church and to the community, it is imperative that all persons employed by this Church in any capacity affirm their agreement with, and agreement to abide by, the Statement of Beliefs as written in Article II.

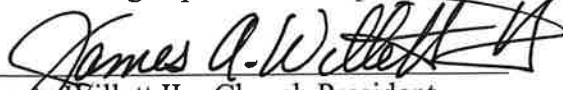
Matthew 5:16; Philippians 2:14-16; I Thessalonians 5:22


CERTIFICATE OF ADOPTION

We certify that we are the duly elected and authorized officers, and duly appointed and authorized clerk, of Mobberly Baptist Church. In our official capacities, we certify that this Constitution was duly adopted by a three-fourths majority vote of the Church members present

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and constituting a quorum in a Special Business Meeting on the 28th day of February, 2021.


James A. Willett II – Church President


Dr. Mark S. Wallis – Church Vice President


Christine Easter – Church Clerk

