

# Ethos and Practice of Moreton Baptist Church

As a member of the Evangelical Alliance, Moreton Baptist Church is committed to establishing and maintaining a distinctive evangelical ethos and practice. Our ethos and practice stems from the Basis of Faith of the Evangelical Alliance and should be read alongside that document. We recognise the need to be consistent with the purposes and patterns of behaviour which accord with an orthodox and historic understanding of the ethical implications of the evangelical Christian faith. In the light of this, we affirm:

1. The sovereignty of the one true God who is to be honoured, obeyed and glorified. We express our love for God regularly in loving others, in worship and in prayer both personally and corporately. (Psalm 95:6, Ephesians 6:18, Colossians 1:15-20, 1 John 4:19-21).
2. The inspiration, authority and truth of the Bible which is to be engaged with regularly and which guides our life and work (Psalm 119, Isaiah 40:8, Matthew 5:17-19, 2 Timothy 3:16-17).
3. The necessity of personal repentance and faith, and of bearing witness to Christ in word and deed. We are to actively share the gospel and generously serve those in need (Matthew 25:35-36, 28:16-20, Acts 2:38, 1 Peter 3:15).
4. That new birth means we belong to God, that our true identity is found “in Christ” and that the Holy Spirit dwells in us. We recognise that we all fall short of God’s standard, and that we need God’s grace and forgiveness, and the ongoing and empowering work of the Holy Spirit (Ephesians 2:10, 3:14-19, 1 Corinthians 3:16, 2 Corinthians 5:17, 1 Peter 2:9).
5. The value and importance for the Christian life of participation in the local church. We frame local participation within the context of the church universal (Romans 12:3-21, Ephesians 4:11-16, 1 Peter 4:10-11).
6. The value and importance of prayer and discipleship. Through our whole-life discipleship we affirm the value and importance of seeking to follow Jesus’ example, obeying His teachings, and dedicating our lives to the purposes of God, to see His will done and His kingdom come. Through our prayers, we recognise our dependence on God and our need to listen to the Holy Spirit (Matthew 28:16-20, John 8:31-38, Ephesians 6:18, 2 Timothy 2:2).
7. That human beings are fearfully and wonderfully made in God’s image and that our choices and actions are informed by a reverence for human life. That God loves and cares for all people in their physical, cultural and ethnic diversity. That the Bible calls us to love everyone and treat them with dignity, mercy, compassion, kindness, humility and justice (Genesis 12:3, Leviticus 19:15, Deuteronomy 16:19, 24:17, Psalm 139:13-16, Amos 5:24, Micah 6:8, John 15:12).

8. That our bodies are created by God, and following Jesus, we will share in a bodily resurrection. God created male and female, and our bodies are essential to our nature and intrinsic to our identity. Both male and female have equal value, are made to glorify God and together reflect His image (Genesis 1:27, 2:23, Ephesians 5:21-33, 1 Corinthians 6:19, 15:35-58). \*
9. The value and importance of friendship, family and marriage. As Christians, we are friends of Jesus and children of God. As modelled by Jesus, outside of marriage God intends for people to live a single, chaste life. Marriage is a witness to the eternal love of Christ for His church and is intended to be a faithful, self-sacrificial and life-long covenant between one man and one woman, and is the place approved by God for sexual relations (Genesis 2:20-24, Malachi 2:13-16, Matthew 19:1-12, John 15:12-17, Romans 8:14-17, 1 Corinthians 6:9-10, 7:8-16, Ephesians 5:21-27, Revelation 19:6-7, 21:1-2). \*\*
10. The value and importance of choices and actions that are informed by love for, and a concern to look after, the good creation that God has made and entrusted to us. In Christ, God is reconciling all things, on earth and in heaven, to Himself (Genesis 2:15, Psalm 8, Colossians 1:19-20, Revelation 21:1-2).

\*on the basis that the Bible teaches God created man and woman and a person's gender is God given and assigned at birth, this theological position precludes transgender persons from being appointed to leadership positions in the life of the church.

\*\* We hold to the understanding that while sexual orientation in and of itself is no barrier to full participation in the life of the church, sexual relationships can only be expressed in marriage which we recognise as being between a man and a woman. This theological position precludes those who are not celibate outside of marriage or those in a same-sex marriage from being appointed to leadership positions in the life of the church.