

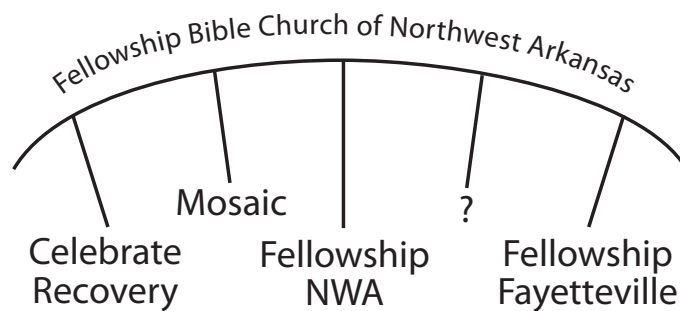
# HISTORY

In order to experience a sense of belonging to a particular group of people, it is helpful to understand and identify with that group's history, core beliefs, and guiding principles. In this session we will examine each of these things as they pertain to Mosaic.

## Why the Church Began

Late in the fall of 1983, seven families met together to discuss the question, "Was there a need in the Northwest Arkansas area for a new church with a distinctive emphasis and approach to ministry?" After considerable time in prayer, both separately and together as a group, these families launched Fellowship Bible Church of Northwest Arkansas. Throughout the Spring of 1984, they continued to meet to establish a core who understood and were committed to the vision and mission for this new church. Then, on May 27, 1984, they had their first public worship service. By this time the core had grown to 17 families, and the church met each Sunday for corporate worship and throughout the week in small groups that met in homes. It began to grow as more and more people experienced life-change through Fellowship's ministry across Northwest Arkansas.

## One Church – Multiple Congregations



## Mosaic Begins

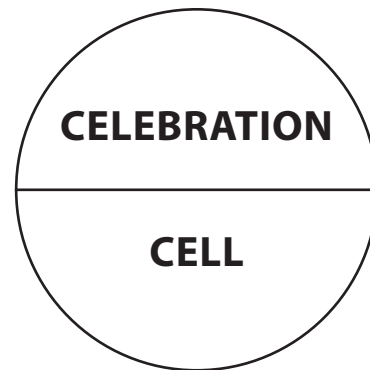
In 1998, Fellowship was growing by leaps and bounds and found itself "bursting at the seams." There were quite literally people standing around the back and side walls with every seat filled. The church leadership began to explore the possibility of expanding to include services on Saturday nights as a way of relieving some of the crowding on Sunday morning. However, as they developed the idea, they decided it should be more than just an extension of Sunday morning; Saturday night would have its own leadership team. In September 1998, a Saturday night church was born.



# HISTORY

direction and health of Fellowship. All decisions of the Elder Board are made by consensus. Elders are nominated by the Body and selected by the existing Elder Board. Fellowship does not have a Deacon Board that is named as such. We believe that deacons are extensions of the Elders' responsibility. Our staff and our community group leaders perform most of the functions of New Testament deacons. However, formal deacons could be selected by the Elders as needed or desired.

Under this leadership, we carry out the ministry of the church. The Bible instructs the Church to perform three timeless functions: worship, make disciples, and serve. The goal of all of these is the Glory of God. In an effort to keep the form (or structure) of our ministry simple and flexible, we use the "Cell/Celebration" model, where the church gathers as a community to carry out these functions. This church model will be discussed more in other sections of this material. A simple explanation of the two components of the model is as follows:



**Celebration** – We **gather** together in large groups on a weekly basis (Saturday night) to worship God and hear from His Word.

**Cell** – We **scatter** into small groups for the purpose of fellowship, Bible study, prayer, accountability, ministry, etc. (Live as *One*, Live by the *Word*, Live as *Sent*). Most of these groups meet in homes rather than on the church campus.

### **Our Core Values: Because we value...**

- Truth: the Bible is our anchor and compass.
- Relationships: we love, evangelize, disciple, and serve together in the name of Jesus Christ.
- Accountability: we entrust our lives, attitudes, and actions to God and one another.
- The Gospel: Jesus Christ is central to everything we do.
- Generosity: we live selflessly through stewardship of time, talent, and treasure.
- Life-change: we celebrate the transforming power of Christ.
- Team: we serve effectively and efficiently through collaboration and cooperation with others.



# HISTORY

How would you respond to the statement, "Unity does not require uniformity"?

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*Accept the one whose faith is weak, without quarreling on disputable matters. Who are you to judge someone else's servant? To their own master, servants stand or fall... Each of them should be fully convinced in their own mind... So then, each of us will give an account of ourselves to God... So whatever you believe about these things keep between yourself and God.*

Romans 14:1, 4a, 5b, 12, 22a

How would you define a "non-essential" belief or a "disputable matter"?

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*"A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another."*

John 13:34-35

*If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing.*

1 Corinthians 13:2

*The whole point of what we're urging is simply love—love uncontaminated by self-interest and counterfeit faith, a life open to God.*

1 Timothy 1:5 (MSG)

# DOCTRINAL STATEMENT

## The Scriptures

We believe that the Scriptures of both the Old and New Testaments are verbally inspired of God, in whole and in part, error-free in the original writings and the supreme authority of faith and practice for the believer in Jesus Christ. We further believe that there is but one true interpretation of any Biblical passage and this is only found when one accurately applies the literal-grammatical-historical method of interpretation. (Ps 119:160; 2 Tim 3:16-17; 2 Pet 1:20-21; Heb 1:1-2, 4:12)

## God

We believe there is but one living and true God who is infinite, eternal, and unchangeable. We further believe that God is one in essence while existing in three distinct persons: Father, Son, and Holy Spirit. Though each person of the Godhead possesses precisely the same nature and attributes, each function differently in respect to God's purposes and dealings with man. (Deut 4:39; 6:4; Matt 28:19; 2 Cor 13:14)

## The Father

The first person of the Trinity orders and directs all things according to His own purpose, pleasure, and grace. The Father is sovereign in creation, providence, and redemption. He has decreed all things that come to pass for His own glory. He graciously involves Himself in the affairs of men, hears and answers prayer, and saves from sin and death all who come to Him through Jesus Christ. (2 Chron 29:11; Ps 103:19; Matt 6:9; John 5:19-24; Eph 1:2-6)

## The Son

The second person of the Trinity is both the eternal Son of God and virgin-born Son of man. Jesus Christ, fully God and fully man, surrendered nothing of His deity during His earthly life. Having led a sinless life, He satisfied the Father's justice concerning sin by His substitutionary death. We believe in His bodily resurrection, His physical ascension, and His visible return to earth to establish His earthly kingdom. (John 1:14-18; Acts 1:11; Rom 3:24-26; 1 Cor 15:1-8; Col 2:9; Heb 2:17-18; Rev 20:11-15)

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