



Membership

WELCOME TO MEMBERSHIP CLASS!

As the Lead Pastor of First Wesleyan Church, I want you to know how excited I am that you are part of our church community and family. Membership won't make you more a part of that family. Our faith in Christ alone is what makes us family. But that doesn't mean membership isn't important.

Many people think they need to get their lives all figured out before they become a member, but at First Wesleyan Church, we disagree. Membership is far from the final stop on your spiritual journey. In many ways, it is just the beginning.

I'm sure that if you have attended here any length of time, you have a fairly clear understanding of who we are as a church. We believe that God created us all to live a certain way. Sin keeps us from living our lives the way God designed us to live. So, Jesus Christ gave His life so we could be freed from sin and live our lives the way we were designed to. Christ also came to create the Church – a community of believers who want to live their lives the way God created them to. Membership is about you taking an active role in becoming the person God created you to be and living the life He created you to live. As a member you get the opportunity to lead by example and help others become who God created them to be by involving yourself in the life of this church.

I pray that after this class you will consider becoming an active member. When you begin to serve God, you will also begin to experience a joy that only comes when you live out your purpose! Serving God in the church is a positive and rewarding experience not only for you, but also for those whose lives you touch through the work you will do in and through serving in the church.

It's my privilege and honor to be on this journey with you! It's great to be your pastor!

A handwritten signature in black ink, appearing to read "Andrew Smidt". The signature is fluid and cursive, with the first name "Andrew" written in a larger, more prominent script than the last name "Smidt".

Pastor Andrew Smidt

A HISTORY OF THE WESLEYAN DENOMINATION

In the late sixteenth and seventeenth centuries, the Church of England was the predominant denomination in England. In many ways the church in Britain was the result of an aborted reformation. It was basically a "half-way house" between Rome and the Catholic Church and Geneva and the Protestant Reformation. Much of its structure was actually the result of the ungodly Henry VIII's troubles with the Roman Catholic Church over the issue of divorce and remarriage. (Henry, you may recall, had a convenient system of either divorcing his wife or having her beheaded in order to move on to the next!)

Gradually, the Church of England settled down to a period of relative security, though spiritually they were very lethargic. Soon the Church became stagnant and lost its vitality. What was to result in England was a form of natural religion called "deism." God was completely impersonal. He was likened to a watchmaker who created the world, wound it up and let it go - having nothing further to do with it. The spirit of rationalism was predominant. Many in America adhered to this kind of thinking, including John Locke, Thomas Jefferson, and Benjamin Franklin.

Not until the 1700's would a vital and dynamic Christianity sweep across England. This awakening was largely the result of the labors of but a few men, chief of whom were John Wesley, Charles Wesley, and George Whitefield. It was this eighteenth century English revival under the work of John Wesley that would eventually give birth to the Wesleyan movement.

But Wesley was not always a man who enjoyed a personal, saving knowledge of Jesus Christ. In spite of the fact that he was already an ordained minister and had also served as a missionary to America, it was not until May of 1738 that he "felt his heart strangely warmed" by the assurance of personal salvation. He then discovered that faith led to sanctification and a life of holiness. Rejecting the Calvinism of his day, John Wesley emphasized four great truths found in the Holy Scriptures:

1. Salvation was provided for all people.
2. Salvation was provided from all sin.
3. Salvation was certified by the personal witness of the Holy Spirit.
4. Salvation was received by faith.

The result of Wesley's ceaseless labors was a God-sent revival that swept across the British Isles, leaped the Atlantic Ocean and made its impact upon the American Colonies. The early American Methodists (as Wesley's followers were to be called) were largely faithful to Wesley's emphasis in doctrine and Christian conduct. However, it was not long until many within the church began to feel that the social issue of slavery could not be reconciled with the teachings of Jesus Christ. As this opposition to slavery became more pronounced in the North, reform movements began. It was in the midst of the agitation for the abolition of human slavery that the Wesleyan Methodist Church of America was born in Utica, New York in 1843.

It was a reform movement led by courageous men and women who would not be intimidated into silence on a moral issue. The new organization was called 'The Wesleyan Methodist Connection of America' (to distinguish it from a similar organization in England).

In the last half of the 19th century a revival of scriptural holiness swept across the various denominations in America. This awakening produced many nondenominational and interdenominational holiness unions, associations, and independent churches. Toward the close of the 19th century many of like faith began to draw together in the unity of the Spirit. This was a great awakening of holiness and evangelism. This awakening brought into being the International Holiness Union and Prayer League in 1897. The Union gradually developed into a church organization in order to provide church homes for its converts and to conserve its work. In October 1922, the name, Pilgrim Holiness Church, was adopted. On June 26, 1968 the Wesleyan Methodist Church of America and the Pilgrim Holiness Church were united to form the Wesleyan Church.

One of the distinguishing marks of the Wesleyan Church, from the life of John Wesley through the histories of the various denominational bodies, has been that of deep respect for the authority of the Bible and an insistence that doctrine and practice must be based upon it.

John Wesley said that from 1730 on he began to be a man of one Book. And he said, "In all cases, the Church is to be judged by the Scripture, not the Scripture by the Church."

NOTES:

BASIC INFORMATION ABOUT THE WESLEYAN DENOMINATION

Wesleyan World Headquarters: Indianapolis, Indiana

General Superintendent: Dr. Wayne Schmidt

Wesleyan website: www.wesleyan.org

Churches:
5,000+

Constituents:
400,000+

Kansas District Headquarters: Lawrence, KS

Kansas District Superintendent: Rev. Nate Rovenstine

Kansas District website: <http://www.KDWC.org>

Kansas District Churches: Approximately 37

World Mission Countries: 80+

MISSION, VISION & VALUES

At First Wesleyan Church we believe that God has created each person carefully, uniquely, and wonderfully in His image and for a purpose.

We strive to be a place where people can MEET JESUS, GROW IN LOVE, and BE TRANSFORMED into the people God created them to be.

We want to leave no corner of our community un-touched by the very real power of Jesus Christ. We seek to be a church who meets with God without anything getting in the way, who holds one another accountable and does life together in community, who serves wholeheartedly with passion and practicality, and who intentionally help people give their lives to Jesus.

NOTES:

CORE VALUES & BELIEFS OF THE WESLEYAN CHURCH

Wesleyans believe in one God, who is Father, Son, and Holy Spirit, and the Savior of all men and women who put their faith in Him alone for eternal life. We believe that those who receive new life in Christ are called to be holy in character and conduct, and can only live this way by being filled with the Holy Spirit. We believe in the Bible and we establish our faith and actions on its teaching. We believe God wills for people everywhere to know Him and that the purpose of the Church is to tell the world about Christ through its worship, witness, and loving deeds.

The following are terms descriptive of who Wesleyans are and why they do what they do. They describe the "soul of the Church":

BIBLICAL AUTHORITY: The Bible is the highest source of written authority for God's plan for His people; it reveals how to live out that plan, individually and corporately. Beliefs, practices, and priorities are to be anchored in clear biblical teachings.

CHRIST-LIKENESS: Jesus Christ is the defining feature of God's will for all humankind. In Christ is found the highest and most practical meaning and clearest example for holy living or godliness. Christ is both example and strength as Wesleyans pursue integrity, excellence, faith, hope, and love.

DISCIPLE-MAKING: Making disciples is a clear mandate from Christ. This requires a strong focus on evangelism and training in spiritual growth and holy living. Done effectively, this will produce and promote growth and health in and among the churches.

LOCAL CHURCH CENTERED: The denomination exists to serve local congregations. Local churches are the most fundamental and strategic points of evangelism and discipleship. The challenge of the denomination is to keep finding the best ways to serve and strengthen congregations.

SERVANT LEADERSHIP: Wesleyans respect leadership that is placed over them, while realizing that the authority and effectiveness of spiritual leadership is not primarily given. It is instead earned and manifested by a loving and willing heart of obedience that serves God and mankind gladly. Wesleyans desire to be leaders in serving.

UNITY IN DIVERSITY: There is intrinsic value in every person. Unity becomes all the more important and beautiful in the light of the wide ranges of difference in personality, culture, race, talents, and perspectives. Loving each other eliminates devaluation and deprivation of life to one another.

WHAT WE BELIEVE

We are a Wesleyan church and our doctrine is in line with Wesleyan doctrine. But beyond that, we believe that it is our call as Christians to be in the world but not of it. We believe in living a holy life, but we do not believe this is characterized by a list of rules, but rather by a life surrendered to Christ.

We believe that we are called to dynamically interact with the people around us, to live among them and share our lives with them in order to reach them with the truth of Jesus Christ. We believe that everyone has a calling to serve in some capacity in the church and that the body, which is the church, lives and dies on the backs of those who faithfully serve. We are all called to His service.

Faith in the Holy Trinity

The Father - We believe in one living and true God, that He is both holy and loving, He is eternal, and He is unlimited in power, wisdom, goodness, the Creator and Preserver of all things.

The Son of God - We believe in Jesus Christ, the only begotten Son of God. He was fully God and fully man.

The Holy Spirit - He is the administrator of grace to all mankind. He is ever-present, assuring, preserving, guiding, and enabling the believer.

The Word of God

We believe that God's Word is inspired and infallible. It is fully inerrant in their original manuscripts and superior to all human authority. You don't fit the Bible in your life; you fit your life in the Bible. God's Word has never failed man. It is a perfect road map that leads to eternal life with God.

The Atonement

We believe that Christ's offering of Himself, once and for all, through His sufferings and death on the cross, provides the perfect redemption and atonement for the sins of the whole world, both original and actual.

Repentance and Faith

We believe that for men and women to appropriate what God's prevenient grace (divine grace that precedes human decision) has made possible, they must voluntarily respond in repentance and faith. The ability comes from God, but the act is the individual's. Repentance begins by the

convicting ministry of the Holy Spirit. It involves a willful change of mind that renounces sin and longs for righteousness, a godly sorrow for and a confession of sin. Faith, in turn, is the only condition for salvation. It begins in the agreement of the mind and the consent of the will to the truth of the gospel.

Justification, Regeneration and Adoption

We believe that justification is the judicial act of God whereby a person is accounted righteous, granted full pardon of all sin, delivered from guilt, and completely released from the penalty of sins committed.

We believe that regeneration, or the new birth, is that work of the Holy Spirit whereby, when one truly repents and believes, one's moral nature is given a spiritual life with the capacity for love and obedience.

We believe that adoption is the act of God by which the justified and regenerated believer becomes a partaker of all the rights, privileges and responsibilities of a child of God.

Sanctification

We believe that sanctification is that work of the Holy Spirit by which the child of God is separated from sin unto God and is enabled to love God with all the heart and to walk in all His holy commandments blameless. Regeneration is when we have God. Sanctification is when God has you.

The Church

We believe that the Christian church is the entire body of believers in Jesus Christ, who is the founder and only Head of the church. We believe that the church was/is God's only plan to save the world and is a powerful gathering of people beyond anything man could construct.

The Sacraments: Baptism and the Lord's Supper

We believe that water baptism and the Lord's Supper are the sacraments of the church commanded by Christ and ordained as a means of grace when received through faith.

We believe that water baptism is an outward and visible sign of an inward transformation of the heart and should be administered to all believers.

We believe that the Lord's Supper is a sacrament of our redemption by Christ's death and our hope in His victorious return, as well as a sign of the love that Christians have for each other.

For more information on the Wesleyan Church, visit www.wesleyan.org/beliefs and www.wesleyan.org/about/articles-of-religion

MEMBERSHIP: WHY BECOME A MEMBER?

At First Wesleyan Church, we don't believe that you MUST be a church member to be saved! But we DO believe that there is great value to church membership, as it helps guide and shape our lives and our commitment to Jesus Christ. We want to share with you four reasons why membership is important:

1. We all need healthy relationships:

"Two are better than one, because they have a good return for their work: If one falls down, his friend can help him up. But pity the one who falls and has no one to help him up!" (Ecclesiastes 4:9- 10)

We believe that God designed us to exist in relationship together, not to live life alone. That is why everything from Connect Groups, to Sunday Worship, to Serving our Community, to Living Out our Purpose at First Wesleyan Church is centered around relationships.

2. We all need a place to use our gifts:

"Do not neglect the gift that is in you, which was given to you (1 Timothy 4: 14)

We believe that God has created each person uniquely with a purpose and a specific set of gifts and talents in order to accomplish that purpose. Everyone's purpose includes helping people to know Christ, which is why the Church exists. Membership means that you want to use those gifts as part of the ministry of First Wesleyan Church.

3. We all need a place where we can grow:

"The believers devoted themselves to the apostles' teaching, and to fellowship and to sharing meals and to prayer." (Acts 2:42)

We strive to create an environment where people are free to grow, both in their walk with Jesus Christ, as well as in relationships with others. Membership is just your way of claiming First Wesleyan Church as the place where you want to grow and the place you want to help others to grow.

4. We all need to belong to something bigger than ourselves:

"Just as each of us has one body with many parts, and these parts do not all have the same function, so in Christ we who are many form one body ..." (Romans 12:4-5)

If this world is just about us, then what is the point? Our God-given purpose is way bigger than our self. Your individual purpose is meant to be lived out as part of a bigger community purpose. That is what Membership is all about!

APPENDIX:

DOCTRINES OF THE WESLEYAN CHURCH

1. Faith in the Holy Trinity

We believe in the one living and true God, both holy and loving, eternal, unlimited in power, wisdom and goodness, the Creator and Preserver of all things. Within this unity there are three persons of one essential nature, power and eternity -the Father, the Son and the Holy Spirit.

Gen. 1:1; 17:1; Ex. 3:13-15; 33:20; Deut.6:4;Ps. 90:2;Isa.40:28-29; Matt. 3:16-17; 28: 19; John 1:1-2;4:24; 16:13; 17:3;Acts 5:3-4; 17:24-25; 1 Cor.8:4, 6; Eph.2:18; Phil. 2:6;Col. 1:16-17; 1 Tim. 1:17; Heb. 1:8; 1 John 5:20.

2. The Father

We believe the Father is the Source of all that exists, whether of matter or spirit. With the Son and the Holy Spirit, He made man, male and female, in His image. By intention He relates to people as Father, thereby forever declaring His goodwill toward them. In love, He both seeks and receives penitent sinners.

Ps. 68:5; Isa. 64:8; Matt. 7:11;John 3:17; Rom. 8:15; 1 Peter 1:17.

3. The Son of God

We believe in Jesus Christ, the only begotten Son of God. He was conceived by the Holy Spirit and born of the Virgin Mary, truly God and truly man. He died on the cross and was buried, to be a sacrifice both for original sin and for all human transgressions, and to reconcile us to God. Christ rose bodily from the dead, and ascended into heaven, and there intercedes for us at the Father's right hand until He returns to judge all humanity at the last day.

Ps. 16:8-10; Matt. 1:21, 23; 1 1:27; 16:28;27:62-66;28:5-9, 1617;Mark 10:45; 15; 16:6-7; Luke 1:27, 31, 35; 24:4-8, 23; John 1:1, 14, 18;3:16- 17; 20:26-29; 21; Acts 1:2-3; 2:24-31 ; 4:12; 10:40; Rom. 5:10, 18;8:34; 14:9; 1 Cor. 15:3-8, 14; 2 Cor.5: 18-19; Gal. 1:4; 2:20;4:4-5; Eph. 5:2; 1 Tim. 1:15; Heb. 2: 17;7:27;9:14, 28; 10:12; 13:20; 1 Peter 2:24; 1 John 2:2; 4:14.

4. The Holy Spirit

We believe in the Holy Spirit who proceeds from the Father and the Son, and is of the same essential nature, majesty, and glory, as the Father and the Son, truly and eternally God. He is the Administrator of grace to all, and is particularly the effective Agent in conviction for sin, in regeneration, in sanctification, and in glorification. He is ever present, assuring, preserving, guiding, and enabling the believer.

Job 33:4; Matt. 28: 19; John 4:24; 14:16-17; 15:26; 16:13-15; Acts 5:3-4; Rom. 8:9; 2 Cor. 3:17; Gal. 4:6.

5. The Sufficiency and Full Authority of the Holy Scriptures for Salvation

We believe that the books of the Old and New Testaments constitute the Holy Scriptures. They are the inspired and infallibly written Word of God, fully inerrant in their original manuscripts and superior to all human authority, and have been transmitted to the present without corruption of any essential doctrine. We believe that they contain all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man or woman that it should be believed as an article of faith, or be thought requisite or necessary to salvation. Both in the Old and New Testaments life is offered ultimately through Christ, who is the only Mediator between God and humanity. The New Testament teaches Christians how to fulfill the moral principles of the Old Testament, calling for loving obedience to God made possible by the indwelling presence of His Holy Spirit.

The canonical books of the Old Testament are:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, 2 Samuel, I Kings, 2 Kings, I Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

The canonical books of the New Testament are:

Matthew, Mark, Luke, John, Acts, Romans, I Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians, 2 Thessalonians, I Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude and Revelation.

Ps. 19:7; Matt. 5:17-19; 22:37-40; Luke 24:27, 44; John 1:45; 5:46; 17:17; Acts 17:2, 11; Rom. 1:2; 15:4, 8; 16:26; 2 Cor. 1:20; Gal. 1:8; Eph. 2: 15-16; I Tim. 2:5; 2 Tim. 3:15-17; Heb. 4:12, 10: 1, 11:39; James 1:21; I Peter 1:23; 2 Peter 1:19-21; I John 2:3-7; Rev. 22:18-19.

6. God's Purpose for Humanity

We believe that the two great commandments which require us to love the Lord our God with all the heart, and our neighbors as ourselves, summarize the divine law as it is revealed in the Scriptures. They are the perfect measure and norm of human duty, both for the ordering and directing of families and nations, and all other social bodies, and for individual acts, by which we are required to God as our only Supreme Ruler, and all persons as created by Him, equal in all-natural rights. Therefore, all persons should so order all their individual, social and political acts as to give to God entire and absolute obedience, and to assure to all the enjoyment of

every natural right, as well as to promote the fulfillment of each in the possession and exercise of such rights.

Lev. 19:18, 34; Deut. 1:16-17; Job 31:13-14; Jer. 21: 12;22:3; Micah 6:8; Matt. 5:44-48; 7:12; Mark 12:28-31; Luke 6:27-29, 35; John 13:34-35; Acts 10:34-35; 17:26; Rom. 12:9; 13:1, 7-8, 10; Gal. 5:14;6:10; Titus 3:1; James 2:8; 1 Peter 2:17; 1 John 2:5; 4: 12-13; 2 John 6.

7. Marriage and the Family

We believe that every person is created in the image of God, that human sexuality reflects that image in terms of intimate love, communication, fellowship, subordination of the self to the larger whole, and fulfillment. God's Word makes use of the marriage relationship as the supreme metaphor for His relationship with His covenant people and for revealing the truth that that relationship is of one God with one people. Therefore God's plan for human sexuality is that it is to be expressed only in a monogamous lifelong relationship between one man and one woman within the framework of marriage. This is the only relationship which is divinely designed for the birth and rearing of children and is a covenant union made in the sight of God, taking priority over every other human relationship.

Gen. 1:27-28; 2: 18, 20, 23-24; Isa. 54:4-8; 62:5b; Jer.3:14; Ezek. 16:3ff.; Hosea 2; Mal. 2:14; Matt. 19:4-6; Mark 10:9; John 2:1-2, 11; 1 Cor. 9:5; Eph. 5:23-32; 1 Tim. 5:14; Heb. 13:4; Rev. 19:7-8.

8. Personal Choice

We believe that humanity's creation in the image of God included ability to choose between right and wrong. Thus individuals were made morally responsible for their choices. But since the fall of Adam, people are unable in their own strength to do the right. This is due to original sin, which is not simply the following of Adam's example, but rather the corruption of the nature of each mortal, and is reproduced naturally in Adam's descendants. Because of original sin, humans are very far removed from original righteousness, and by nature are continually inclined to evil. They cannot of themselves even call upon God or exercise faith for salvation. But through Jesus Christ, the prevenient grace of God makes possible what humans in self-effort cannot do. It is bestowed freely upon all, enabling all who will to turn and be saved.

Gen. 6:5; 8:21; Deut. 30: 19; Josh. 24: 15; 1 Kings 20:40; Ps.51 :5; Isa.64:6; Jer. 17:9; Mark 7:21-23; Luke 16:15; John 7:17;Rom.3:10-12;5:12-21; 1 Car. 15:22; Eph. 2:1-3; 1 Tim. 2:5; Titus 3:5; Heb. 11:6; Rev. 22:17.

9. The Atonement

We believe that Christ's offering of himself, once and for all, through His sufferings and meritorious death on the cross, provides the perfect redemption and atonement for the sins of the whole world, both original and actual. There is no other ground of salvation from sin but

that alone. This atonement is sufficient for every individual of Adam's race. It is unconditionally effective in the salvation of those mentally incompetent from birth, of those converted persons who have become mentally incompetent, and of children under the age of accountability. But it is effective for the salvation of those who reach the age of accountability only when they repent and exercise faith in Christ.

Isa. 52:13-53:12; Luke 24:46-47; John 3:16; Acts 3:18; 4:12; Rom.3:20, 24-26; 5:8-11, 13, 18-20; 7:7; 8:34; 1 Cor. 6:11; 15:22; Gal. 2:16; 3:2-3; Eph. 1:7; 2:13, 16; 1 Tim.2:5-6; Heb. 7:23-27; 9:11-15,24-28; 10:14; 1 John 2:2; 4:10.

10. Repentance and Faith

We believe that for men and women to appropriate what God's prevenient grace has made possible, they must voluntarily respond in repentance and faith. The ability comes from God, but the act is the individual's.

Repentance is prompted by the convicting ministry of the Holy Spirit. It involves a willful change of mind that renounces sin and longs for righteousness, a godly sorrow for and a confession of past sins, proper restitution for wrongdoings, and a resolution to reform the life. Repentance is the precondition for saving faith, and without it saving faith is impossible.

Faith, in turn, is the only condition of salvation. It begins in the agreement of the mind and the consent of the will to the truth of the gospel, but issues in a complete reliance by the whole person in the saving ability of Jesus Christ and a complete trusting of oneself to Him as Savior and Lord. Saving faith is expressed in a public acknowledgment of His Lordship and an identification with His Church.

Mark 1:15; Luke 5:32; 13:3; 24:47; John 3:16; 17:20;20:31; Acts 5:31; 10:43; 11:18; 16:31; 20:21; 26:20; Rom. 1:16; 2:4; 10:8-10, 17; Gal. 3:26; Eph. 2:8;4:4-6; Phil. 3:9; 2 Thess. 2:13; 2 Tim. 2:25; Heb. 11:6; 12:2; 1 Peter 1:9; 2 Peter 3:9.

11. Justification, Regeneration and Adoption

We believe that when one repents of personal sin and believes on the Lord Jesus Christ, at the same moment that person is justified, regenerated, adopted into the family of God, and assured of personal salvation through the witness of the Holy Spirit.

We believe that justification is the judicial act of God whereby a person is accounted righteous, granted full pardon of all sin, delivered from guilt, completely released from the penalty of sins committed, by the merit of our Lord and Savior Jesus Christ, by faith alone, not on the basis of works.

We believe that regeneration, or the new birth, is that work of the Holy Spirit whereby, when one truly repents and believes, one's moral nature is given a distinctively spiritual life with the capacity for love and obedience. This new life is received by faith in Jesus Christ; it enables the pardoned sinner to serve God with the will and affections of the heart; and by it, the regenerated are delivered from the power of sin which reigns over all the unregenerated.

We believe that adoption is the act of God by which the justified and regenerated believer becomes a partaker of all the rights, privileges and responsibilities of a child of God.

Justification: Hab. 2:4; Acts 13:38-39; 15:11; 16:31; Rom. 1:17; 3:28; 4:2-5; 5:1-2; Gal. 3:6-14; Eph. 2:8-9; Phil 3:9; Heb. 10:38.

Regeneration: John 1:12-13; 3:3, 5-8; 2 Cor.5:17; Gal. 3:26; Eph.2:5, 10, 19; 4:24; Col. 3:10; Titus 3:5; James 1:18; 1 Peter 1:3-4; 2 Peter 1:4; 1 John 3:1.

Adoption: Rom. 8:15; Gal. 4:5, 7; Eph. 1:5.

Witness of the Spirit: Rom.8: 16-17; Gal. 4:6; 1 John 2:3; 3:14, 18-19.

12. Good Works

We believe that although good works cannot save us from our sins or from God's judgment, they are the fruit of faith and follow after regeneration. Therefore, they are pleasing and acceptable to God in Christ, and by them a living faith may be as evidently known as a tree is discerned by its fruit.

Matt.5:16; 7:16-20; John 15:8; Rom 3:20; 4:2,4, 6; Gal. 2:16; 5:6; Eph.2:10; Phil. 1:1 1; Col. 1:10; 1 Thess. 1:3; Titus 2:14, 3:5; James 2:18, 22; 1 Peter 2:9, 12.

13. Sin After Regeneration

We believe that after we have experienced regeneration, it is possible to fall into sin, for in this life there is no such height or strength of holiness from which it is impossible to fall. But by the grace of God one who has fallen into sin may by true repentance and faith find forgiveness and restoration.

14. Sanctification: Initial, Progressive, Entire

We believe that sanctification is that work of the Holy Spirit by which the child of God is separated from sin unto God and is enabled to love God with all the heart and to walk in all His holy commandments blameless. Sanctification is initiated at the moment of justification and regeneration. From that moment there is a gradual or progressive sanctification as the believer walks with God and daily grows in grace and in a more perfect obedience to God. This prepares for the crisis of entire sanctification which is wrought instantaneously when believers

present themselves as living sacrifices, holy and acceptable to God, through faith in Jesus Christ. This is accomplished by the baptism with the Holy Spirit who cleanses the heart from all inbred sin. The crisis of entire sanctification perfects the believer in love and empowers that person for effective service. It is followed by lifelong growth in grace and the knowledge of our Lord and Savior, Jesus Christ. The life of holiness continues through faith in the sanctifying blood of Christ and evidences itself by loving obedience to God's revealed will.

Gen. 17:1; Deut. 30:6; Ps. 130:8; Isa.6:1-6; Ezek. 36:25-29; Matt. 5:8, 48; Luke 1:74-75;3:16-17; 24:49; John 17:1-26; Acts 1:4-5, 8; 2:1-4; 15:8-9; 26: 18; Rom. 8:3-4; 1 Cor. 1:2; 6:1 1; 2 Cor. 7:1; Eph. 4: 13, 24; 5:25-27; 1 Thess.3:10, 12-13; 4:3, 78; 5:23-24; 2 Thess.2:13; Titus 2:11-14; Heb. 10:14; 12:14; 13:12; James 3:17-18; 4:8; 1 Peter 1:2; 2 Peter 1:4; 1 John 1:7, 9; 3:8-9; 4:17-18; Jude 24.

15. The Gifts of the Spirit

We believe that the Gift of the Spirit is the Holy Spirit himself, and He is to be desired more than the gifts of the Spirit, which He in His wise counsel bestows upon individual members of the Church to enable them properly to fulfill their function as members of the body of Christ.

The gifts of the Spirit, although not always identifiable with natural abilities, function through them for the edification of the whole Church. These gifts are to be exercised in love under the administration of the Lord of the Church, not through human volition. The relative value of the gifts of the Spirit is to be tested by their usefulness in the Church and not by the ecstasy produced in the ones receiving them.

Luke 1 1:13; 24:49; Acts 1:4; 2:38-39; 8:19-20; 10:45; 11:17; Rom. 12:4-8; 1 Cor. 12:1-14:40; Eph. 4:7-8, 1 1-16; Heb. 2:4; 13:20-21; 1 Peter 4:8- 1 l.

16. The Church

We believe that the Christian Church is the entire body of believers in Jesus Christ, who is the founder and only Head of the Church. The Church includes both those believers who have gone to be with the Lord and those who remain on the earth, having renounced the world, the flesh and the devil, and having dedicated themselves to the work which Christ committed unto His church until He comes.

The Church on earth is to preach the pure Word of God, properly administer the sacraments according to Christ's instructions, and live in obedience to all that Christ commands. A local church is a body of believers formally organized on gospel principles, meeting regularly for the purposes of evangelism, nurture, fellowship and worship.

The Wesleyan Church is a denomination consisting of those members within district conferences and local churches who, as members of the body of Christ, hold the faith set forth

in these Articles of Religion and acknowledge the ecclesiastical authority of its governing bodies.

Matt. 16:18; 18:17; Acts 2:41-47; 9:31; 11:22; 12:5; 14:23; 15:22; 20:28; 1 Cor. 1:2; 12:28; 16:1; 2 Cor. 1:1; Gal. 1:2; Eph. 1:22-23; 2:19-22; 3:9-10, 21; 5:22-33; Col. 1:18, 24; 1 Thess. 1:1; 2 Thess. 1:1; 1 Tim. 3:15; Heb. 12:23; James 5:14.

17. The Sacraments: Baptism and the Lord's Supper

We believe that water baptism and the Lord's Supper are the sacraments of the church commanded by Christ and ordained as a means of grace when received through faith. They are tokens of our profession of Christian faith and signs of God's gracious ministry toward us. By them, He works within us to quicken, strengthen and confirm our faith.

We believe that water baptism is a sacrament of the church, commanded by our Lord and administered to believers. It is a symbol of the new covenant of grace and signifies acceptance of the benefits of the atonement of Jesus Christ. By means of this sacrament, believers declare their faith in Jesus Christ as Savior.

Matt. 3:13-17; 28:19; Mark 1:9-11; John 3:5, 22, 26; 4:1-2; Acts 2:38-39, 41; 8:12-17, 36-38; 9:18; 16:15, 33; 18:8; 19:5; 22:16; Rom 2:28-29; 4:11; 6:3-4; 1 Cor. 12:13; Gal. 3:27-29; Col. 2:11-12; Titus 3:5.

We believe that the Lord's Supper is a sacrament of our redemption by Christ's death and of our hope in His victorious return, as well as a sign of the love that Christians have for each other. To such as receive it humbly, with a proper spirit and by faith, the Lord's Supper is made a means through which God communicates grace to the heart.

Matt. 26:26-28; Mark 14:22-24; Luke 22:19-20; John 6:48-58; 1 Cor. 5:7-8; 10:3-4, 16-17; 11:23-29.

18. The Second Coming of Christ

We believe that the certainty of the personal and imminent return of Christ inspires holy living and zeal for the evangelization of the world. At His return He will fulfill all prophecies made concerning His final and complete triumph over evil.

Job 19:25-27; Isa. 1 1:1-12; Zech. 14: 1-11; Matt. 24: 1-51; 25; 26:64; Mark 13:1-37; Luke 17:22-37; 21 :5-36; John 14:1-3; Acts 1:6-11; 1 Cor. 1:7-8; 1 Thess. 1:10; 2:19; 3:13; 4:13-18; 5:1-11, 23; 2 Thess. 1:6-10; 2:1-12; Titus 2:11-14; Heb. 9:27-28; James 5:7-8; 2 Peter 3: 1-14; 1 John 3:2-3; Rev. 1:7; 19:11-16; 22:6-7, 12, 20.

19. The Resurrection of the Dead

We believe in the bodily resurrection from the dead of all people-of the just unto the resurrection of life, and of the unjust unto the resurrection of damnation. The resurrection of Christ is the guarantee of the resurrection which will occur at Christ's Second Coming. The raised body will be a spiritual body, but the person will be whole and identifiable.

Job 19:25-27; Dan. 12:2; Matt.22:30-32; 28:1-20; Mark 16:18; Luke 14:14;24:1-53; John 5:28-29; 11:21-27; 20:1-21:25; Acts 1:3; Rom. 8:11; 1 Cor. 6:14; 15:1-58;2 Cor. 4:14; 5:1-11; 1 Thess. 4: 13-17; Rev.20:4-6, 11-13.

20. The Judgment of All Persons

We believe that the Scriptures reveal God as the Judge of all and the acts of His judgment are based on His omniscience and eternal justice. His administration of judgment will culminate in the final meeting of all persons before His throne of great majesty and power, where records will be examined and final rewards and punishments will be administered.

Eccl. 12:14; Matt. 10:15; 25:31-46; Luke 11:31-32; Acts 10:42; 17:31; Rom.2:16; 14:10-12;2 Cor. 5:10;2 Tim. 4:1; Heb.9:27; 2 Peter 3:7; Rev. 20:11-13.

21. Destiny

We believe that the Scriptures clearly teach that there is a conscious personal existence after death. The final destiny of each person is determined by God's grace and that person's response, evidenced inevitably by a moral character which results from that individual's personal and volitional choices and not from any arbitrary decree of God. Heaven with its eternal glory and the blessedness of Christ's presence is the final abode of those who choose the salvation which God provides through Jesus Christ, but hell with its everlasting misery and separation from God is the final abode of those who neglect this great salvation.

Dan. 12:2; Matt.25:34-46;Mark 9:43-48; Luke 13:3; John 8:21-23; 14:2-3;2 Cor. 5:6, 8, 10; Heb. 2:1-3; 9:27-28; 10:26-31; Rev. 20:14-15; 21:1-22:5, 14-15.