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# Membership Manual

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## Introduction to Church Membership with the Wellsburg Church of the Nazarene

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### Table of Contents:

#### **INTRODUCTION**

Greetings from our Pastor	2
A Philosophy of Ministry	3
Growing & Giving - A Statement of Purpose	4
Why Join a Church?	5
Benefits of Church Membership	5

#### **WHO ARE NAZARENES?**

A Brief History of the Church of the Nazarene	6
Welcome to the Church of the Nazarene Video	

#### **WHAT DO NAZARENES BELIEVE?**

Steps to Salvation	11
The Doctrine of the Church of the Nazarene	13

#### **HOW DO NAZARENES LIVE?**

Living a Christian Lifestyle	19
Responsibilities of a Christian Life	22
The Power of a Christian Purpose	25
The Purpose of Wellsburg Church of the Nazarene	27

#### **HOW DOES GOD GIFT US FOR MINISTRY?**

Ministry & Spiritual Gifts Evaluation	29
Discovering Your Gifts	33

#### **HOW CAN WE SERVE THE LORD IN OUR CHURCH?**

Joining the Lay Ministry TEAM at Wellsburg Nazarene	34
TEAM Ministry Opportunities	35

#### **FORMAL REQUEST FOR MEMBERSHIP**

Conditions of Membership	37
Membership Application	38

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# Introduction

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## Greetings From Our Pastor

### Greetings!

As your Pastor, I'd like to let you know how happy I am that you are considering membership at Wellsburg Church of the Nazarene. Making the commitment to be a "part of the family" will be a mutually beneficial experience! As you have been attending worship services and getting acquainted you have, no doubt, witnessed the fact that God is blessing us in our ministry to the community and surrounding area. We believe this is a result of our sincere attempt to be a God - Honoring church and that we are meeting the needs of people.

There's one thing we don't want! Please do not think that membership is just "another ritual" of the church. We have no intention of you joining Wellsburg Church of the Nazarene and fading into inactive anonymity. Our desire is for each of you to be active in ministry.

Why do you want you to be "an active member"? Because we believe people bloom when they are serving God. Serving God and the church is a positive and rewarding experience. I have seen hundreds of people grow and bloom into the persons God intended them to be through service in the congregation. It enhances personal growth when we serve each other "as unto the Lord."

I, along with the staff and leaders of the church, desire to serve you too! My prayer is that as you join hands with the body of Christ in Wellsburg Nazarene Church and as you allow the Word of God to speak to your heart, we will together be transformed into the image of Christ Himself. It's great serving the Lord and I count it a privilege to be your pastor.

In Christ,  
Pastor Kevin Dennis

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## A Philosophy of Ministry:

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*As a young pastor in my first assignment as senior minister, I came to the conclusion that the primary purpose of the Church was to tell the Story of Christ. This is my Philosophy of Ministry that was developed at that time to define what I believe about our mission to God's Church and Community.*

1. The primary task of the Church is to be itself, that is, a people who have been formed by **THE STORY** that provides them with the resources they need for negotiating the dangers of this life, trusting in God's promise of redemption.
2. **THE STORY** is that God, through His Son, Jesus Christ, has called to Himself a people whom He has promised eternal salvation.
3. The Gospels are not just the depiction of a man, but they are manuals for the training necessary to be part of a new community.
4. The primary determinant of whether unbelievers accept our call for a life of holiness is whether they believe **THE STORY**. How well are we telling and living **THE STORY**?
5. Leaders of communities of character do not demand that all the people in the community act in the same way. This discourages the diversity of gifts. These leaders believe that, if properly told, **THE STORY** can appeal to all kinds of people.
6. Such communities must be built on a foundation of trust. This means the welcoming of new members, even those who would dare to challenge **THE STORY**.
7. The political structure of a community should be judged by the character of the people it produces.
8. Every community develops its own **story** and from that **story** the community members draw the values on which they base their own personal stories.
9. The community of character builds its story on **THE STORY** and encourages each of its members to do the same.
10. What are the stories of our church? How well are our personal stories and the **story** of the community tied into **THE STORY**?
11. The leader of the community is one of the primary shapers of the community's story. Thus the leader can influence the story of every person in the community, for good or for ill. Whether that influence is for good is determined by whether the leader's own personal story is tied to **THE STORY**.

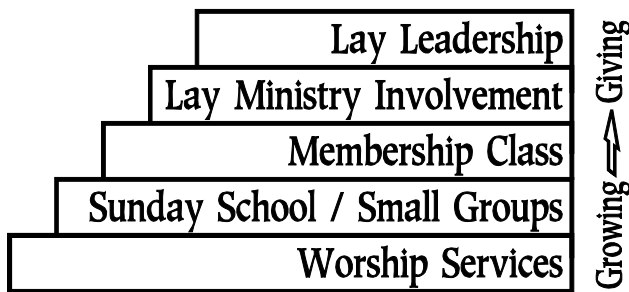
# ***Tell The Story***

# Growing and Giving: A Statement of Purpose

*As a dynamic church proclaiming the Word of God, we purpose to make disciples of Christ by....*

- |                          |                           |
|--------------------------|---------------------------|
| ◆ Exalting God           | Psalm 95:6-7; Rev 4:8-11  |
| ◆ Encouraging Christians | Romans 12:1-2; 14:19      |
| ◆ Equipping Christians   | Matt 9:35-38; Eph 4:11-12 |
| ◆ Evangelizing the World | Acts 1:8                  |

The goal of membership is to lead those who attend our church into a personal relationship with Jesus Christ through an experience of worship. Then to fulfill the mission of the church through discipleship.



Maturing in our relationship with Christ will lead us to the commitment and accountability that comes from small group study. In small groups or Sunday School classes, the Word of God is taught in a supportive environment.

As we are grounded in the faith, the commitment of membership usually follows. There are no "Lone Christians". To be tied to a fellowship of Christians is necessary both Biblically and practically. The

Bible teaches the need for the "Body of Christ" throughout Acts. And experience has taught God's people through the ages that connection with a fellowship of believers is practical.

Following membership, there is the call to lay involvement in ministry. Christianity is not spectator sports. The Bible teaches that God has given each of us gifts for service and that all gifts of all people are necessary for the spiritual well being of the body. You cannot continue growing as a Christian without service.

Finally, there are spiritual leaders within the church. They are given responsibility in leading the Body of Christ forward. An election for leadership within the church is not a popularity contest. Leaders within the church are being confirmed as God's intended. As you take part in the election of church leaders, be reminded that you are not electing a representative of one view or another.

You are confirming the fact that these persons called to leadership are Spirit filled persons of God, gifted for leadership. Currently our leadership ministries are divided into six areas of ministry:

**Worship and Prayer Ministries** - Music, worship, prayer meetings, revivals, and special worship events.

**Sunday School and Educational Ministries** - Sunday School classes, Children's ministry, SAM's, Women & Men's ministries, and any educational program of the church.

**Social Aid and Caregiving Ministries** - Funerals, social aid, compassionate care, and social awareness.

**Youth and Young Adult Ministries**- NYI, Young Adult ministries, and College / Career groups.

**Missions and Evangelism Ministries** - NMI meetings, LINKS, and all areas of evangelism awareness.

**Facility and Grounds Ministries**- Our facility and grounds care, repairs, and maintenance of our worship facilities and parsonage.

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# Why Join A Church?

The most frequently asked questions relating to church membership: "Why should I join, anyway?" "After all, it makes no difference --- I can still go to church and participate the activities without commitment." The last word in that quote is the first reason to join a church - **COMMITMENT!** Church membership is a step of commitment in which the dedicated Christian expresses through both word and deed that Jesus is Lord and master in their lives. This commitment involves several areas of a Christian's life.

- ◆ Commitment to God                      Matt. 22:37
- ◆ Commitment to the Family              Prov. 12:7b
- ◆ Commitment to Personal Growth      Philippians 3:14
- ◆ Commitment to Ministry                Eph. 4:11-12

The key to a Christian's successful commitment lies in accountability to the local church and its leaders. (Heb 13:17; Matt 18:15-17; 1 Thess 5:12-13) Without this accountability it is easy to falter. But with the loving support and challenge of the congregation, each person can maintain, and grow in Christ.

There is a second reason to join in membership. It is **RELATIONSHIP!** We as "living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ." (1 Peter 2:5) We are being built up together as a spiritual house for the work of ministry.

"So we, who are many, are one body in Christ, and individually members one of another." (Romans 12:5) We compliment one another with our different and unique talents and abilities as we join together as a team. Each one of us has a very important function within the body and together we are able to accomplish great things for the glory of God.

COMMITMENT and RELATIONSHIP -- these are the primary reasons a Christian should join a local church.

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# Benefits of Church Membership

## *Wellsburg Church of the Nazarene Needs You.....*

- ◆ For Strength              A church is only as strong as its members
- ◆ For Unity                    A church united can touch the community
- ◆ For Growth                A church only senses growth through people
- ◆ For Ministry                A church ministers through people, not programs
- ◆ For Direction              A church need commitment of its members

## *You need Wellsburg Church of the Nazarene.....*

- ◆ For Strength              A member is encouraged by other believers
- ◆ For Unity                    A member develops Godly relationships
- ◆ For Growth                A member stretches spiritually through study
- ◆ For Ministry                A member is given opportunity to serve God
- ◆ For Direction              A member is given a common purpose

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# Who Are Nazarenes?

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## **HISTORIC CHRISTIANITY AND THE WESLEYAN - HOLINESS HERITAGE:**

One Holy Faith. The Church of the Nazarene, from its beginnings, has confessed itself to be a branch of the "one, holy, universal, and apostolic" church and has sought to be faithful to it. It confesses as its own the history of the people of God recorded in the Old and New Testaments, and that same history as it has extended from the days of the apostles to our own. As its own people, it embraces the people of God through the ages, those redeemed through Jesus Christ in whatever expression of the one church they may be found. It receives the ecumenical creeds of the first five Christian centuries as expressions of its own faith. While the Church of the Nazarene has responded to its special calling to proclaim the doctrine and experience of entire sanctification, it has taken care to retain and nurture identification with the historic church in its preaching of the Word, its administration of the sacraments, its concern to raise up and maintain a ministry that is truly apostolic in faith and practice, and its inculcating of disciplines for Christlike living and service to others.

The Wesleyan Revival. This Christian faith has been mediated to Nazarenes through historical religious currents and particularly through historical religious currents and particularly through the Wesleyan revival of the 18th century. In the 1730s the broader Evangelical Revival arose in Britain, directed chiefly by John Wesley, his brother Charles, and George Whitefield, clergymen in the Church of England. Through their instrumentality, many other men and women turned from sin and were empowered for the service of God. This movement was characterized by lay preaching, testimony, discipline, and circles of earnest disciples known as "societies," "classes," and "bands." As a movement of spiritual life, its antecedents included German Pietism, typified by Philip Jacob Spener; 17th-century English Puritanism; and a spiritual awakening in New England described by the pastor-theologian Jonathan Edwards.

The Wesleyan phase of the great revival was characterized by three theological landmarks: regeneration by grace through faith; Christian perfection, or sanctification, likewise by grace through faith; and the witness of the Spirit to the assurance of grace. Among John Wesley's distinctive contributions was an emphasis on entire sanctification in this life as God's gracious provision for the Christian. The Wesleyan wing of early British Methodism began the process that disseminated these emphases worldwide. Typical of its spread was its rootage in North America, where the formal organization of American Methodism in 1784 was undertaken with the stated purpose "to reform the Continent, and to spread scriptural Holiness over these Lands."

The Holiness Movement of the 19th Century. In the 19th century a renewed emphasis on Christian holiness began in the Eastern United States and spread throughout the nation. Timothy Merritt, Methodist clergyman and founding editor of the Guide to Christian Perfection, was among the leaders of the holiness revival. The central figure of the movement was Phoebe Palmer of New York City, leader of the Tuesday Meeting for the Promotion of Holiness, at which Methodist bishops, educators, and other clergy joined the original group of women in seeking holiness. During four decades, Mrs. Palmer promoted the Methodist phase of the holiness movement through public speaking, writing, and as editor of the influential Guide to Holiness.

The holiness revival spilled outside the bounds of Methodism. Charles G. Finney and Asa Mahan, both of Oberlin College, led the renewed emphasis on holiness in Presbyterian and Congregationalist circles, as did revivalist William Boardman. Baptist evangelist A.B. Earle was among the leaders of the holiness

movement within his denomination. Hannah Whitall Smith, a Quaker and popular holiness revivalist, published *The Christian's Secret of a Happy Life* (1875), a classic text in Christian spirituality.

In 1867 Methodist ministers John A. Wood, John Inskip, and others began at Vineland, N.J., the first of a long series of national camp meetings. They also organized at that time the National Camp Meeting Association for the Promotion of Holiness, commonly known as the National (now the Christian) Holiness Association. Until the early years of the 20th century, this organization sponsored holiness camp meetings throughout the United States. Local and regional holiness associations also appeared, and a vital holiness press published many periodicals and books.

The witness to Christian holiness played roles of varying significance in the founding of the Wesleyan Methodist Church (1843), the Free Methodist Church (1860), and, in England, the Salvation Army (1865). In the 1880's new distinctively holiness churches sprang into existence, including the Church of God (Anderson, Ind.) and the Church of God (Holiness). Several older religious traditions were also influenced by the holiness movement, including certain groups of Mennonites, Brethren, and Friends that adopted the Wesleyan-holiness view of entire sanctification. The Brethren in Christ Church and the Evangelical Friends Alliance are examples of this blending of spiritual traditions.

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### ***UNITING OF HOLINESS GROUPS:***

In the 1890's a new wave of independent holiness entities came into being. These included independent churches, urban missions, rescue homes, and missionary and evangelistic associations. Some of the people involved in these organizations yearned for union into a national holiness church. Out of the impulse the present-day Church of the Nazarene was born.

The Association of Pentecostal Churches of America. On July 21, 1887, the People's Evangelical Church was organized with 51 members at Providence, R.I., with Fred A. Hillery as pastor. The following year the Mission Church at Lynn, Mass., was organized with C. Howard Davis as pastor. On March 13 & 14, 1890, representatives from these and other independent holiness congregations met at Rock, Mass., and organized the Central Evangelical Holiness Association with churches in Rhode Island, New Hampshire, and Massachusetts. In 1892, the Central Evangelical Holiness Association ordained Anna S. Hanscombe, believed to be the first of many women ordained to the Christian ministry in the parent bodies of the Church of the Nazarene.

In January 1894, businessman William Howard Hoople founded a Brooklyn mission, reorganized the following year as Utica Avenue Pentecostal Tabernacle. By the end of the following year, Bedford Avenue Pentecostal Church and Emmanuel Pentecostal Tabernacle were also organized. In December 1895, delegates from these three congregations adopted a constitution, a summary of doctrines, and bylaws, forming the Association of Pentecostal Churches of America.

On November 12, 1896, a joint committee of the Central Evangelical Holiness Association and the Association of Pentecostal Churches of America met in Brooklyn and framed a plan of union, retaining the name of the latter for the united body. Prominent workers in this denomination were Hiram F. Reynolds, H. B. Hosley, C. Howard Davis, William Howard Hoople, and, later, E.E. Angell. Some of these were originally lay preachers who were later ordained as ministers by their congregations. This church was decidedly missionary, and under the leadership of Hiram F. Reynolds, missionary secretary, embarked upon an ambitious program of Christian witness to the Cape Verde Islands, India, and other places. The *Beulah Christian* was published as its official paper.

The Holiness Church of Christ. In July 1894, R. L. Harris organized the New Testament Church of Christ at Milan, Tenn., shortly before his death. Mary Lee Cagle, widow of R.L. Harris, continued the work and became its most prominent early leader. This church, strictly congregational in polity, spread throughout Arkansas and western Texas, with scattered congregations in Alabama and Missouri. Mary Cagle and a co-worker, Mrs. E.J. Sheeks, were ordained in 1899 in the first class of ordinands.

Beginning in 1888, a handful of congregations bearing the name The Holiness Church were organized in Texas by ministers Thomas & Dennis Rogers, who came from California.

In 1901 the first congregation of the Independent Holiness Church was formed at Van Alstyne, Tex., by Charles B. Jernigan. At an early date, James B. Chapman affiliated with this denomination, which prospered and grew rapidly. In time, the congregations led by Dennis Rogers affiliated with the Independent Holiness Church.

In November 1904, representatives of the New Testament Church of Christ and the Independent Holiness Church met at Rising Star, Tex., where they agreed upon principles of union, adopted a Manual, and chose the name Holiness Church of Christ. This union was finalized the following year at a delegated general council held at Pilot Point, Tex.. The Holiness Evangel was the church's official paper. Its other leading ministers included William E. Fisher, J.D. Scott, and J.T. Upchurch. Among its key lay leaders were Edwin H. Sheeks, R.B. Mitchum, and Mrs. Donie Mitchum.

Several leaders of this church were active in the Holiness Association of Texas, a vital interdenominational body that sponsored a college at Peniel, near Greenville, Tex. The association also sponsored the Pentecostal Advocate, the Southwest's leading holiness paper, which became a Nazarene organ in 1910. E.C. DeJernett, a minister, and C.A. McConnell, a layman, were prominent workers in this organization.

The Church of the Nazarene. In October 1895, Phineas F. Bresee, D.D., and Joseph P. Widney, M.D., with about 100 others, including Alice P. Baldwin, Leslie F. Gay, W.S. & Lucy P. Knott, C.E. McKee, and members of the Bresee and Widney families, organized the Church of the Nazarene at Los Angeles. They saw the new church from the outset as the first of a denomination where the poor would be welcome and entire sanctification would be preached, and they made organizational plans accordingly. They adopted general rules, a statement of belief, a polity based on a limited superintendency, procedures for the consecration of deaconesses and the ordination of elders, and a ritual. These were published as a Manual beginning in 1898. They published a paper known as The Nazarene and then The Nazarene Messenger. The Church of the Nazarene spread chiefly along the West Coast, with scattered congregations east of the Rocky Mountains as far as Illinois.

Among the ministers who cast their lot with the new church were H.D. Brown, W.E. Shepard, C.W. Ruth, L.B. Kent, Isaiah Reid, J.B. Creighton, C.E. Cornell, Robert Pierce, & W.C. Wilson. Among the first to be ordained by the new church were Joseph P. Widney himself, Elsie & DeLance Wallace, Lucy P. Knott, & E.A. Girvin.

Phineas F. Bresee's 38 years' experience as a pastor, superintendent, editor, college board member, and camp meeting preacher in Methodism, and his unique personal magnetism, entered into the ecclesiastical statesmanship that he brought to the merging of the several holiness churches into a national body.

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### *The Year of Uniting: 1907-1908.*

The Association of Pentecostal Churches of America, the Church of the Nazarene, and the Holiness Church of Christ were brought into association with one another by C.W. Ruth, assistant general superintendent of

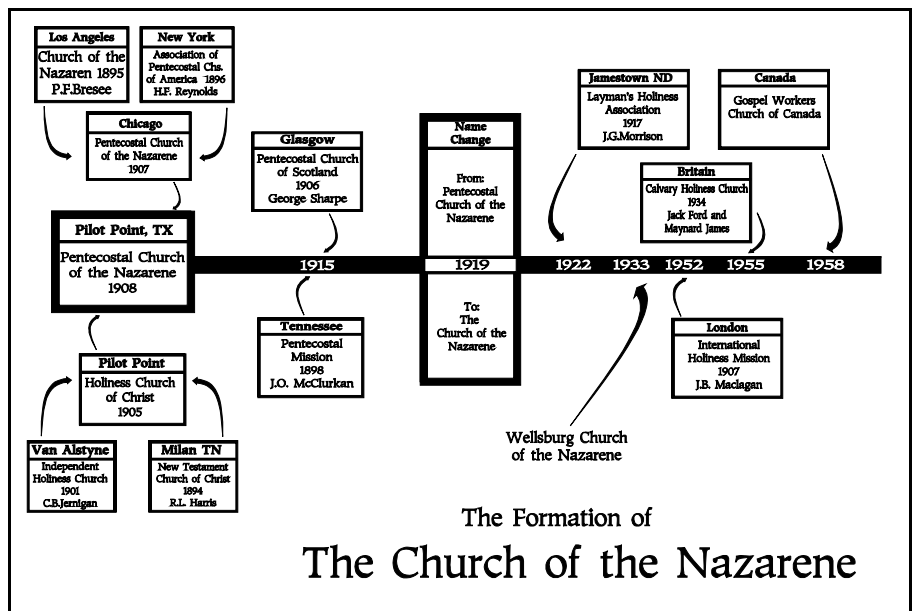
the Church of the Nazarene, who led extensive friendships throughout the Wesleyan-holiness movement. Delegates of the Association of Pentecostal Churches of America and the Church of the Nazarene convened in general assembly at Chicago, from October 10 to 17, 1907. The merging groups agreed upon a church government that balanced the need for a superintendency with the independence of local congregations. Superintendents were to foster and care for churches already established and were to organize and encourage the organizing of churches everywhere, but their authority was not to interfere with the independent actions of a fully organized church. Further, the General Assembly adopted a name for the united body drawn from both organizations: The Pentecostal Church of the Nazarene. Phineas F. Bresee & Hiram F. Reynolds were elected general superintendents. A delegation of observers from the Holiness Church of Christ was present and participated in the assembly work.

During the following year, two other accessions occurred. In April 1908 P.F. Bresee organized a congregation of the Pentecostal Church of the Nazarene at Peniel, Tex., which brought into the church leading figures in the Holiness Association of Texas and paved the way for other members to join. In September, the Pennsylvania Conference of the Holiness Christian Church, after receiving a release from its General Conference, dissolved itself and under the leadership of H.G. Trumbaur united with the Pentecostal Church of the Nazarene.

The second General Assembly of the Pentecostal Church of the Nazarene met in a joint session with the General Council of the Holiness Church of Christ from October 8 to 14, 1908, at Pilot Point, Tex. The year of uniting ended on Tuesday morning, October 13, when R. B. Mitchum moved and C.W. Ruth seconded the proposition: "That the union of the two churches be now consummated." Several spoke favorably on the motion. Phineas Bresee had exerted continual effort toward this proposed outcome. At 10:40 A.M., amid great enthusiasm, the motion to unite was adopted by a unanimous rising vote.

**Denominational Change of Name.**

The General Assembly of 1919, in response to memorials from 35 district assemblies, officially changed the name of the organization to Church of the Nazarene because of new meanings that had become associated with the term "Pentecostal."



**LATER ACCESSIONS:**

After 1908 various other bodies united with the Church of the Nazarene:

**The Pentecostal Mission:** In 1889 J.O. McClurkan, a Cumberland Presbyterian evangelist, led in forming the Pentecostal Alliance at Nashville. In 1915 united with the Pentecostal Church of the Nazarene.

**Pentecostal Church of Scotland:** In 1909 this church was formed with the help of George Sharpe. They united with the Pentecostal Church of the Nazarene in November 1915.

**Laymen's Holiness Association:** The Laymen's Holiness Association was formed under S.A. Danford in 1917 at Jamestown, N. Dak. In 1919 J.G. Morrison was elected president. In 1922 Morrison, together with most of the workers and more than 1,000 of the members, united with the Church of the Nazarene.

**Hephzibah Faith Missionary Association:** Organized in 1893 by Elder George Weavers, in Tabor, Iowa. Around 1950 they united with the Church of the Nazarene.

**International Holiness Mission:** David Thomas, businessman and lay preacher, founded The Holiness Mission in London in 1907. It united with the Church of the Nazarene on October 29, 1952.

**Calvary Holiness Church:** In 1934 Maynard James and Jack Ford formed the Calvary Holiness Church, on June 11, 1955, union took place with the Church of the Nazarene.

**Gospel Workers Church of Canada:** Organized by Frank Goff in Ontario in 1918. It united with the Church of the Nazarene on September 7, 1958.

**Church of the Nazarene (Nigeria):** In the 1940's a Wesleyan-holiness church was organized in Nigeria. It adopted the name Church of the Nazarene, under the leadership of Jeremiah U. Ekaidem on April 3, 1988.

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### ***TOWARD A GLOBAL CHURCH:***

The Church of the Nazarene had an international dimension from its beginning. By the uniting assembly of 1908, Nazarenes served and witnessed not only in North America but also as missionaries in Mexico, the Cape Verde Islands, India, Japan, and South Africa--living testimony to the impact of the 19th-century mission movement upon the religious bodies that formed the present-day Church of the Nazarene.

Expansion into new areas of the world began in Asia in 1898 by the Association of Pentecostal Churches of America. The Pentecostal Mission was at work in Central America by 1900, in the Caribbean by 1902, and in South America by 1909. In Africa, Nazarenes active there in 1907 were recognized as denominational missionaries at a later date.

Subsequent extension into the Australia-South Pacific area began in 1945 and into continental Europe in 1948. In these instances, the Church of the Nazarene entered by identifying with local ministers who already preached and taught the Wesleyan-holiness message: A.A.E. Berg of Australia and Alfredo del Rosso of Italy.

In developing a global ministry, the Church of the Nazarene has depended historically on the energies of national workers who have shared with missionaries the tasks of preaching and teaching the word of grace. In 1918 a missionary in India noted that his national associates included three preachers, four teachers, three colporteurs, and five Bible women. By 1936 the ratio of national workers to missionaries throughout the worldwide Church of the Nazarene was greater than five to one.

The world areas where the church has entered reached a total of 139 by 2003. Thousands of ministers and lay workers have indigenized the Church of the Nazarene in their respective cultures, thereby contributing to the mosaic of national identities that form our international communion.

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# What Do Nazarenes Believe?

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*Nazarenes are a Christian Denomination. As Christians, or members of the universal family of God, what do we believe. We will present the primary issue of the Christian life - the steps to salvation. Then we will outline the complete doctrinal statement of our denomination.*

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## The Steps to Salvation

Heaven... no doubt you've thought of it. Certainly you are interested. But, do you know that you are going there? "Friend, if you died today would you have the assurance of going to heaven?" Let's take time to make sure we are going. There's only one place to look for the answer; God's Word.

Jesus said, "Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God." (John 3:3) Who said that? Jesus did! To whom was He speaking? Nicodemus, a sincere and religious man. Why did He say all must be born again? Because every person has sinned and needs a spiritual birth. (Rom. 3:23)

Did you notice that Jesus said there is only one way to heaven? Jesus repeated in John 3:7, "You must be born again." Now we have discovered something very important. The only way you and I can go to heaven is by being "Born Again" or in other words -- have a spiritual birth.

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## 4 Things You Must Do to Obtain Spiritual Birth & Know that You are Going to Heaven.

### ***Step One: You Must Repent***

Acts 17:30 tells us, "In the past God overlooked such ignorance, but now he commands all people everywhere to repent." The word repent means to be sorry for the sins you have committed in the past. And you must be sorry enough to turn around or change.

### ***Step Two: You Must Believe***

John 3:36, "Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him." To know we are going to heaven we must believe that Jesus is the Son of God and that He died to forgive us of all our sins.

### ***Step Three: You Must Confess Your Sins***

1 John 1:9 "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness." We must confess our sins to Jesus for forgiveness. To confess is to agree with the assessment of God that we have sinned. We must be willing to admit to ourselves that we are to blame for our sins.

**Step Four:**

***You Must Receive Christ***

John 1:12 "Yet to all who received him, to those who believed in his name, he gave the right to become children of God--" The key word is to receive. Repenting, believing, and confessing are necessary, but not enough. There is a difference in believing in and receiving Jesus; we must receive Him.

Friends, you must right now reach out by faith and receive Christ as your Savior. Jesus said, (Rev 3:20) Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me. You can receive Christ right now and know that you are on your way to heaven by sincerely praying.....

*Lord Jesus, I know I have sinned and I am sorry. I truly repent of my sins and ask you to forgive me. I believe you died for my sins. I confess my sins to you and just now open my heart and receive you into my life as my personal Savior. Thank you for answering my prayer. Amen.*

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# The Doctrine of the Church of the Nazarene

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## ARTICLES OF FAITH

### I. The Triune God

1. We believe in one eternally existent, infinite God, Sovereign of the universe; that He only is God, creative and administrative, holy in nature, attributes, and purpose; that He, as God, is Triune in essential being, revealed as Father, Son, and Holy Spirit.

*Genesis 1; Leviticus 19:2; Deuteronomy 6:4-5; Isaiah 5:16; 6:1-7; 40:18-31; Matthew 3:16-17; 28:19-20; John 14:6-27; I Corinthians 8:6; 2 Corinthians 13:14; Galatians 4:4-6; Ephesians 2:13-18*

### II. Jesus Christ

2. We believe in Jesus Christ, the Second Person of the Triune Godhead; that He was eternally one with the Father; that He became incarnate by the Holy Spirit and was born of the Virgin Mary, so that two whole and perfect natures, that is to say the Godhead and manhood, are thus united in one Person very God and very man, the God-man.

We believe that Jesus Christ died for our sins, and that He truly arose from the dead and took again His body, together with all things appertaining to the perfection of man's nature, wherewith He ascended into heaven and is there engaged in intercession for us.

*(Matthew 1:20-25; 16:15-16; Luke 1:26-35; John 1:1-18; Acts 2:22-36; Romans 8:3, 32-34; Galatians 4:4-5; Philippians 2:5-11; Colossians 1:12-22; I Timothy 6:14-16; Hebrews 1:1-5; 7:22-28; 9:24-28; I John 1:1-3; 4:2-3, 15)*

### III. The Holy Spirit

3. We believe in the Holy Spirit, the Third Person of the Triune Godhead, that He is ever present and efficiently active in and with the Church of Christ, convincing the world of sin, regenerating those who repent and believe, sanctifying believers, and guiding into all truth as it is in Jesus.

*(John 7:39; 14:15-18; 26, 16:7-15; Acts 2:33; 15:8-9; Romans 8:1-27; Galatians 3:1-14; 4:6; Ephesians 3:14-21; I Thessalonians 4:7-8; 2 Thessalonians 2:13; I Peter 1:2; I John 3:24; 4:13)*

### IV. The Holy Scriptures

4. We believe in the plenary inspiration of the Holy Scriptures, by which we understand the 66 books of the Old and New Testaments, given by divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation, so that whatever is not contained therein is not to be enjoined as an article of faith.

*(Luke 24:44-47; John 10:35; I Corinthians 15:3-4; 2 Timothy 3:15-17; I Peter 1:10-12; 2 Peter 1:20-21)*

### V. Sin, Original and Personal

5. We believe that sin came into the world through the disobedience of our first parents, and death by sin. We believe that sin is of two kinds: Original sin or depravity, and actual or personal sin.

5.1. We believe that original sin, or depravity, is that corruption of the nature of all the offspring of Adam by reason of which everyone is very far gone from original righteousness or the pure state of our

first parents at the time of their creation, is averse to God, is without spiritual life, and inclined to evil, and that continually. We further believe that original sin continues to exist with the new life of the regenerate, until eradicated by the baptism with the Holy Spirit.

5.2. We believe that original sin differs from actual sin in that it constitutes an inherited propensity to actual sin for which no one is accountable until its divinely provided remedy is neglected or rejected.

5.3. We believe that actual or personal sin is a voluntary violation of a known law of God by a morally responsible person. It is therefore not to be confused with involuntary and inescapable shortcomings, infirmities, faults, mistakes, failures, or other deviations from a standard of perfect conduct that are the residual effects of the Fall. However, such innocent effects do not include attitudes or responses contrary to the spirit of Christ, which may properly be called sins of the spirit. We believe that personal sin is primarily and essentially a violation of the law of love; and that in relation to Christ sin may be defined as unbelief.

*Original sin: Genesis 3: 6-5; Job 15:14; Psalm 51: 5; Jeremiah 17:9-10; Mark 7:21-23; Romans 1:18-25; 5:12-14; 7:1-8-9; I Corinthians 3:1-4; Galatians 5:16-25; I John 1:7-8*

*Personal sin: Matthew 22:36-40 (with I John 3:4); John 8:34-36; 16:8-9; Romans 3:23; 6:15-23; 8:18-24; 14:23; I John 1:9-2: 4; 3:7-10*

## **VI. Atonement**

6. We believe that Jesus Christ, by His sufferings, by the shedding of His own blood, and by His meritorious death on the Cross, made a full atonement for all human sin, and that this Atonement is the only ground of salvation, and that it is sufficient for every individual of Adam's race. The Atonement is graciously efficacious for the salvation of the irresponsible and for the children in innocency but is efficacious for the salvation of those who reach the age of responsibility only when they repent and believe.

*Isaiah 53:5-6; Mark 10:45; Luke 24:46-48; John 1:29; 3:14-17; Acts 4:10-12; Romans 3:21-26; 4:17-25; 5:6-21; I Corinthians 6:20; 2 Corinthians 5:14-21; Galatians 1:3-4; 3:13-14; Colossians 1:19-23; I Timothy 2:3-6; Titus 2:11-14; Hebrews 2:9; 9:11-14; 13:12; I Peter 1:18-21; 2:19-25; I John 2:1-2*

## **VII. Free Agency**

7. We believe that the human race's creation in Godlikeness included ability to choose between right and wrong, and that thus human beings were made morally responsible; that through the fall of Adam they became depraved so that they cannot now turn and prepare themselves by their own natural strength and works to faith and calling upon God. But we also believe that the grace of God through Jesus Christ is freely bestowed upon all people, enabling all who will turn from sin to righteousness believe on Jesus Christ for pardon and cleansing from sin, and follow good works pleasing and acceptable in His sight.

We believe that all persons, though in the possession of the experience of regeneration and entire sanctification, may fall from grace and apostatize and, unless they repent of their sins, be hopelessly and eternally lost.

*Godlikeness and moral responsibility: Genesis 1:26-27; 2:16-17; Deuteronomy 28:1-2; 30:19; Joshua 24:15; Psalm 8:3-5; Isaiah 1:8-10; Jeremiah 31:29-30; Ezekiel 18:1-4; Micah 6:8; Romans 1:19-20; 2:1-16; 14:7-12; Galatians 6:7-8*

*Natural inability: Job 14:4; 15:14; Psalms 14:1-4; 51:5; John 3:6a; Rom 3:10-12; 5:12-14; 20a; 7:14-25*

*Free grace and works of faith: Ezekiel 18:25-26; John 1:12-13; 3:6b; Acts 5:31; Romans 5:6-8, 18; 6:15-16, 23; 10:6-8; 11:22; I Corinthians 2:9-14; 10:1-12; 2 Corinthians 5:18-19; Galatians 5:6; Ephesians 2:8-10; Philippians 2:12-13; Colossians 1:21-23; 2 Timothy 4:10a; Titus 2:11-14; Hebrews 2:1-3; 3:12-15; 6:4-6; 10:26-31; James 2:18-22; 2 Peter 1:10-11; 2:20-22*

## **VIII. Repentance**

8. We believe that repentance, which is a sincere and thorough change of the mind in regard to sin, involving a sense of personal guilt and a voluntary turning away from sin, is demanded of all who have by act or purpose become sinners against God. The Spirit of God gives to all who will repent the gracious help of penitence of heart and hope of mercy; that may believe unto pardon and spiritual life.

*2 Chronicles 7:14; Psalms 32:5-6; 51:1-17; Isaiah 55:6-7; Jeremiah 3:12-14; Ezekiel 18:30-32; 33:14-16; Mark 1:14-15; Luke 3:1-14; 13:1-5; 18:9-14; Acts 2:38; 3:19; 5:31; 17:30-31; 26:16-18; Romans 2:4; 2 Corinthians 7:8-11; 1 Thessalonians 1:9; 2 Peter 3:9*

## **IX. Justification, Regeneration, and Adoption**

9. We believe that justification is the gracious and judicial act of God by which He grants full pardon of all guilt and complete release from the penalty of sins committed, and acceptance as righteous, to all who believe on Jesus Christ and receive Him as Lord and Savior.

10. We believe that regeneration, or the new birth, is that gracious work of God whereby the moral nature of the repentant believer is spiritually quickened and given a distinctively spiritual life, capable of faith, love, and obedience.

11. We believe that adoption is that gracious act of God by which the justified and regenerated believer is constituted a son of God.

12. We believe that justification, regeneration, and adoption are simultaneous in the experience of seekers after God and are obtained upon the condition of faith, preceded by repentance; and that to this work and state of grace the Holy Spirit bears witness.

*Luke 18:14; John 1:12-13; 3:3-8; 5:24; Acts 13:39; Romans 1:17; 3:21-26; 28; 4:5-9; 17:25; 5:1, 16-19; 6:4; 7:6; 8:1, 15-17; 1 Corinthians 1:30; 6:11; 2 Corinthians 5:17-21; Galatians 2:16-21; 3:1-14, 26; 4:4-7; Ephesians 1:6-7; 2:1, 4-5; Philippians 3:3-9; Colossians 2:13; Titus 3:4-7; 1 Peter 1:23; 1 John 1:9; 3:1-2; 9; 4:7; 5:1, 9-13, 18*

## **X. Entire Sanctification**

13. We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotion to God, and the holy obedience of love made perfect.

It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding, indwelling presence of the Holy Spirit, empowering the believer for life and service.

Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration and to this work and state of grace the Holy Spirit bears witness.

This experience is also known by various terms representing its different phases, such as "Christian perfection", "perfect love", "heart purity", "the baptism with the Holy Spirit", "The fulness of the blessing", and "Christian holiness."

14. We believe that there is a marked distinction between a pure heart and a mature character. The former is obtained in an instant, the result of entire sanctification; the latter is the result of growth in grace.

We believe that the grace of entire sanctification includes the impulse to grow in grace. However, this impulse must be consciously nurtured, careful attention given to the requisites and processes of spiritual development and improvement in Christlikeness of character and personality. Without such purposeful endeavor one's witness may be impaired and the grace itself frustrated and ultimately lost.

*Jeremiah 31:31-34; Ezekiel 36:25-27; Malachi 3:2-3; Matthew 3:11-12; Luke 3:6-17; John 7:37-39, 14:15-23, 17:6-20; Acts 1, 2, 15:8-9; Romans 6:11-19, 8:1-14, 12:1-2; 2 Corinthians 6, 7; Galatians 2:20, 5:16-25; Ephesians 3:14-21, 5:17-27; Philippians 3:10-15; Colossians 3:1-17; Hebrews 4:9-10; 1 John 1:7-9*

*Christian Perfection and Perfect Love- Matthew 5:43-48*

*Heart Purity- Matthew 5:8; 1 Peter 1:22; 1 John 3:3*

*Baptism with the Holy Spirit- Jeremiah 31:31-34; Ezekiel 36:25-27; Matthew 3:11-12*

*Fullness of the blessing- Romans 15:29*

*Christian Holiness- Matthew 5-7; John 15; Romans 12, 15; Hebrews 10:19-12:14; 1 Peter 1:15-16*

## **XI. The Church**

15. We believe in the Church, the community that confesses Jesus Christ as Lord, the covenant people of God made new in Christ, the Body of Christ called together by the Holy Spirit through the Word.

God calls the Church to express its life in the unity and fellowship of the Spirit; in worship through the preaching of the Word, observance of the sacraments, and the ministry of His name; by obedience to Christ and mutual accountability.

The mission of the Church in the world is to continue the redemptive work of Christ in the power of the Spirit through holy living, evangelism, discipleship, and service.

The Church is a historical reality, which organizes itself in culturally conditioned forms; exists both as local congregations and as a universal body; sets apart persons called of God for specific ministries. God calls the Church to live under His rule in anticipation of the consummation at the coming of our Lord Jesus Christ.

*Exodus 19:3; Jeremiah 31:33; Matthew 8:11; 10:7; 16:13-19; 24; 18:15-20; John 17; John 20; Acts 1:7-8; 2:32-47; 6; 13:1; 14:23; Romans 2:28; 4:16; 10:9-15; 11:13-32; 12; 15:1-3; 1 Corinthians 3:5-9; 7:17; 11; 12:3-31; 2 Corinthians 5:11-6:1; Galatians 5:6-14; Ephesians 4:1-17; 5:25-27; Philippians 2:1-16; 1 Thessalonians 4:1-12; 1 Timothy 4:13; Hebrews 11:19-25; 1 Peter 1:1-13; 2:4-12; 21:4-11; 1 John 4:17; Jude 24; Revelation 5:9-10*

## **XII. Baptism**

16. We believe that Christian baptism, commanded by our Lord, is a sacrament signifying acceptance of the benefits of the atonement of Jesus Christ, to be administered to believer and declarative of their faith in Jesus Christ as their Savior, and full purpose of obedience in holiness and righteousness.

Baptism being a symbol of the new covenant, young children may be baptized, upon the request of parents or guardians who shall give assurance for them of necessary Christian training.

Baptism may be administered by sprinkling, pouring, or immersion, according to the choice of the applicant.

*Matthew 3:1-7; 28:16-20; Acts 2:37-41; 8:35-39; 10:44-48; 16:29-34; 19:1-6; Romans 6:3-4; Galatians 3:26-28; Colossians 2:12; 1 Peter 3:18-22*

### **XIII. The Lord's Supper**

17. We believe that the Memorial and Communion supper instituted by our Lord and Savior Jesus Christ is essentially a New Testament sacrament, declarative of His sacrificial death, through the merits of which believers have life and salvation and promise of all spiritual blessings in Christ. It is distinctively for those who are prepared for reverent appreciation of its significance, and by it they show forth the Lord's death till He comes again. It being the Communion feast, only those who have faith in Christ and love for the saints should be called to participate therein.

*Exodus 12:1-14; Matthew 26:26-29; Mark 14:22-25; Luke 22:17-20; John 6:28-58; 1 Corinthians 10:14-21; 11:23-32*

### **XIV. Divine Healing**

18. We believe in the Bible doctrine of divine healing and urge our people to seek to offer the prayer of faith for the healing of the sick. Providential means and agencies when deemed necessary should not be refused.

*2 Kings 5:1-19; Psalm 103:1-5; Matthew 4:23-24; 9:18-35; John 4:46-54; Acts 5:12-16; 9:32-42; 14:8-15; 1 Corinthians 12:4-11; 2 Corinthians 12:7-10; James 5:13-16*

### **XV. The Second Coming of Christ**

19. We believe that the Lord Jesus Christ will come again; that we who are alive at His coming shall not precede them that are asleep in Christ Jesus; but that, if we are abiding in Him, we shall be caught up with the risen saints to meet the Lord in the air, so that we shall ever be with the Lord.

*Matthew 25:31-46; John 14:1-3; Acts 1:9-11; Philippians 3:20-21; 1 Thessalonians 4:13-18; Titus 2:11-14; Hebrews 9:20-28; 2 Peter 3:3-15; Revelation 1:7-8; 22:7-20*

### **XVI. Resurrection Judgement, and Destiny**

20. We believe in the resurrection of the dead, that the bodies both of the just and the unjust shall be raised to life and united with their spirits - "they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

21. We believe in future judgement in which every person shall appear before God to be judged according to his or her deeds in this life.

22. We believe that glorious and everlasting life is assured to all who savingly believe in, and obediently follow, Jesus Christ our Lord; and that the finally impenitent shall suffer eternally in hell.

*Genesis 18:25; 1 Samuel 2:10; Psalm 50:6; Isaiah 26:19; Daniel 12:2-3; Matthew 25:31-46; Mark 9:43-48; Luke 16:19-31; 20:27-38; John 3:16-18; 5:25-29; 11:21-27; Acts 17:30-31; Romans 2:1-16; 14:7-12; 1 Corinthians 15:12-58; 2 Corinthians 5:10; 2 Thessalonians 1:5-10; Revelation 20:11-15; 22:1-5*

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## ***THE CHURCH***

### **I. The Church**

23. The Church of God is composed of all spiritually regenerate persons, whose name is written in heaven.

### **II. The Churches Severally**

24. The churches severally are to be composed of such regenerate persons as by providential permission, and by the leadings of the Holy Spirit, become associated together for holy fellowship and ministry.

### **III. The Church of the Nazarene**

25. The Church of the Nazarene is composed of those persons who have voluntarily associated themselves together according to the doctrines and polity of said church, and who seek holy Christian fellowship, the conversion of sinners, the entire sanctification of believers, their upbuilding in holiness, and the simplicity and spiritual power manifest in the primitive New Testament Church, together with the preaching of the gospel to every culture.

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# How Do Nazarenes Live?

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## Living a Christian Lifestyle

To be identified with the visible Church is the blessed privilege and sacred duty of all who are saved from their sins and are seeking completeness in Christ Jesus. It is required of all who desire to unite with the Church of the Nazarene, and thus to walk in fellowship with us, that they shall show evidence of salvation from their sins by a godly walk and vital piety; and that they shall be, or earnestly desire to be cleansed from all indwelling sin. They shall evidence their commitment to God -

### **By Doing that which is enjoined in the Word of God, which is our rule of both faith and practice, including:**

- ◆ Loving God with all the heart, soul, mind, and strength, and one's neighbor as oneself. (Mark 12:28-31; Romans 13:8-10)
- ◆ Pressing upon the attention of the unsaved, the claims of the Gospel, inviting them to the house of the Lord, and trying to compass their salvation. (Act 1:8; 2 Cor. 5:18-20)
- ◆ Being courteous to all men. (Eph. 4:32; Titus 3:2)
- ◆ Being helpful to those who are also of the faith, in love forbearing one another. (Rom. 12:13; Gal 6:2; Col. 3:12-14)
- ◆ Seeking to do good to the bodies and souls of men; feeding the hungry, clothing the naked, visiting the sick and imprisoned, and ministering to the needy, as opportunity and ability are given. (Matt. 25:35-36; Gal 2:10; James 2:15-16; 1 John 3:17-18)
- ◆ Contributing to the support of the ministry and the church and its work in tithes and offerings. (Mal 3:10; Luke 6:38; Phil 4:15-19)
- ◆ Attending faithfully all the ordinances of God, and the means of grace, including the public worship of God (Heb 10:25), the ministry of the Word (Acts 2:42), the sacrament of the Lord's Supper (1 Cor. 11:23-30), searching the Scriptures and meditating thereon (Acts 17:11; 2 Tim 2:15-3:16), family and private devotions (Deut 6:6-7; Matt 6:6)

### **Second by avoiding evil of every kind, including;**

- ◆ Taking the name of God in vain (Ex. 20:7; James 5:12)
- ◆ Profaning the Lord's Day by participation in unnecessary secular activities, thereby indulging in practices that deny its sanctity (Ex. 20:8-11; Acts 20:7; Rev. 1:10)
- ◆ Sexual immorality, such as premarital or extramarital relations, perversion in any form, or looseness and impropriety of conduct. (Ex. 20:14; Matt 5:27-32; Gal 5:19)
- ◆ Habits or practices known to be destructive of physical or mental well being. Christians are to regard themselves as temples of the Holy Spirit. (Prov. 20:1; 23:1-3; Eph 5:18)
- ◆ Quarreling, returning evil for evil, gossiping, slandering, spreading surmises injurious to the good names of others. (Gal 5:15; Eph 4:30-32; James 3:5-18; 1 Pet. 3:9-10)
- ◆ Dishonesty, taking advantage in buying and selling, bearing false witness, and like works of darkness. (Lev 19:10-11; Rom 12:17; 1 Cor 6:7-10)

- ◆ The indulging of pride in dress or behavior. Our people are to dress with the Christian simplicity and modesty that becomes holiness (Prov. 29:23; 1 Tim 2:8-10; James 4:6; 1 Pet 3:3-4; 1 John 2:15-17)
- ◆ Music, literature, and entertainments that dishonor God. (1 Cor. 10:31; 2 Cor. 6:14-17; James 4:4)

### **Finally, by abiding in hearty fellowship with the church,**

- ◆ not inveighing against but wholly committed to its doctrines and usages and actively involved in its continuing witness and outreach. (Eph. 2:18-22; 4:1-3, 11-16; Phil 2:1-8; 1 Peter 2:9-10)

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### *The Christian Life*

The church joyfully proclaims the good news that we can be delivered from sin to a new life in Christ. The old patterns of living are put off and a new pattern of conduct replaces it. [Eph 4:17-24]

The Church of the Nazarene purposes to relate timeless Biblical principles to contemporary social issues. We hold that the ten commandments constitute the basic Christian ethic and should be obeyed in all particulars.

The following issues are addressed as a part of our Holiness ethical standard. In listing practices, however inclusive, we cannot hope to encompass all forms of evil throughout the world. Therefore it is imperative that our people earnestly seek the aid of the Spirit in developing a sensitivity to evil. Remember the Biblical admonition: [1 Th 5:21-22] Test everything. Hold on to the good. Avoid every kind of evil.

### **We believe:**

1. Christians should be encouraged to work in and with public institutions to witness and to influence these institutions for God's Kingdom. [Matthew 5:13-14]
2. Entertainments that are subversive to the Christian ethic should be avoided. It is an issue of Christian stewardship of time and finance as well as a safeguard against the current values that tend not only to ignore but also denigrate Christian values. Christians should avoid entertainments that produce and promote the violent, sensual, pornographic, profane, and occultist world views. These undermine God's standard of holiness. [Romans 14:7-13; 1 Corinthians 10:31-33; Ephesians 5:1-18; Philippians 4:8-9; 1 Peter 1:13-17; 2 Peter 1:3-11]
3. The church holds that lotteries and other forms of gambling, legal or illegal are a detriment to society. [Matthew 6:24-34; 2 Thessalonians 3:6-13; 1 Timothy 6:6-11; Hebrews 13:5-6; 1 John 2:15-17]
4. Membership in oath-bound secret orders, societies, and quasi-religious organizations dilute the Christian commitment, and their secrecy contravenes the Christian's open witness. [James 4:4; 1 John 2:15-17; Ephesians 5:11-16]
5. Forms of dancing that detract from spiritual growth and breakdown the proper moral inhibitions and reserve. [Matthew 22; Romans 12:1-2; Philippians 1:1-11; Colossians 3:1-17]

6. The use of intoxicating liquors as a beverage, or trafficking therein; the using of tobacco in any form or trafficking therein are not in keeping with a Christian walk. Total abstinence from all intoxicants should be the rule. [Proverbs 20; 23; 24; Habakkuk 2:5; 1 Corinthians 6:9-12; Galatians 5:21; Eph. 5]
7. The use of unprescribed drugs and the misuse and abuse of prescribed medicines is not in keeping with a Christian ethic. [Romans 12; 1 Cor. 6 & 9]
8. The Biblical teaching of marriage is the commitment of one man and one woman for a lifetime. It is a reflection of the sacrificial love of Christ. Marriage is intended to be permanent and divorce is a clear infraction of the teaching of Christ. Such infractions are not beyond the forgiving grace of God. His grace and forgiveness should be sought in repentance, faith, and humility.
9. It is recognized that some situations of divorce are thrust upon an individual against their will. It is also recognized that many are compelled to resort to divorce for legal or physical protection.
10. Couples having marital problems are urged to seek counsel and guidance from pastors and appropriate spiritual leaders / counselors.
11. While it is the divine plan of God that marriages remain whole and complete, it is recognized that we live in a fallen world. We believe that Christ can redeem just as He did with the woman at the well in Samaria.
12. We believe that abortion is a violation of the will of God and the destruction of human life. We oppose induced abortion when used for convenience or population control. We oppose laws that allow abortion on demand.
13. We believe that human sexuality is sacred and an expression of covenant between a husband and wife. The Biblical view is clear that other practice; homosexuality, pre-marital sexuality, extra-marital sexuality; are not in keeping with the biblical standard. [Gen 1:27; Lev. 20; Romans 1:26-27; 1 Cor 6:9-11; 1 Tim. 1:8-10]

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# The Responsibilities of a Christian Life

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*Because of the clear teaching of the Word of God, and because we believe the health of the Body of Christ (the church) and the growth of the individual believer is at stake, Wellsburg Church of the Nazarene believes that a positive answer to the following questions are crucial in the area of Christian obedience and to the full membership in this fellowship. Prayerfully consider your response to these questions as they reflect the responsibilities and expectations of the members of this church.*

## **1. Do you believe the Bible to be the Word of God, and that therein only is contained the knowledge of the way of salvation?**

This church believes that the Bible is divinely inspired (2 Tim 3:16); that it will last through the ages (Matt 24:35); and that it is our only firm foundation of faith.

We believe that those who say "yes" to this question will also be indicating their willingness to submit to the authority of the Word. At Wellsburg Church of the Nazarene, we encourage all of our people to be reading the Word of God daily and to bring it to church each Sunday. Spiritual growth will result from our study and application of the Scriptures (1 Pet. 2:2)

## **2. Have you the assurance that all your sins are forgiven and do you publicly confess that Jesus Christ is your personal Savior?**

We believe that a person can have the assurance of his sins being forgiven in this sinful world. All around us we see confusion, doubt, and guilt. Many times, sadly, there are people in the church who simply are not sure that they've been forgiven and that eternal life is theirs.

Yet, on the basis of the Word of God, we believe that you can have full assurance that your sins are forgiven and that you're walking in a right relationship with God. You might consider the following scriptures... 1 Thess 1:5; 2 Tim 1:12; Heb 10:22; 1 John 2:3; 1 John 4:13; 1 John 5:10

The Bible clearly teaches that we must confess Jesus Christ publicly. This is the reason we have an altar and invite people to come forward during a public service. That altar has no power to save. It is a piece of church furniture. But the fact that people come forward at a public service expresses their desire to confess Jesus before others. Even now, your positive response to this question indicates a public acknowledgment that you have been born again and are seeking to live your life fully for Christ.

## **3. Have you been filled with the Holy Spirit? Are you determined, by the grace of God, to follow Christ and to live a sanctified life of Holiness and devotion to God and His cause?**

Jesus said, (Mat 6:24) "No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money." Every Christian should have a desire to be a disciple of Jesus Christ and to become more like Him. It is the teaching

of God's Word that we must (Mat 6:33) " seek first his kingdom and his righteousness, and all these things will be given to you as well."

We are exhorted to live holy lives in this world. (Eph. 1:4) Jesus, realizing that Christians would live in a world of sin, asked His heavenly Father that He should not take us out of the world, but that He would keep us from evil. (John 7:15) As you consider joining our church, please keep in mind that God is looking for disciples who are willing to sacrifice, work, pray, and help the kingdom of God move forward. Having considered the Scripture, we feel that we can ask nothing less of you as you join His Church.

#### **4. Are you willing to be governed by the Word of God, and will you respect the Nazarene understanding of His word as indicated in the Manual of the Church of the Nazarene?**

This question is really quite simple and needs little explanation. If you are not willing to be governed by the Word of God, you are not a Christian. This denomination is under the authority of God's Word and is subject to it. And, in joining the Church of the Nazarene, one ought to be aware of her interpretation and understanding of Scripture. While it would be unprofitable and unwise to ask any individual to concur with every "jot and tittle" of any denomination, we do ask respect for our heritage as Nazarenes.

#### **5. Are you willing to support the Gospel of Jesus Christ through this local church with your tithes and offerings, as God prospers you?**

God's Word plainly tells us that a true disciple of Jesus Christ will give of time, talent, and possessions of God. The subject of being a faithful and true steward is present in the Bible from Genesis to Revelation. Numerous Scripture references could be given about the importance of tithing (giving 1/10th ) and giving in general. Among them would be the following; Malachi 3:10; Genesis 14:18-22; Lev 27:30-33; Deut 14:22-27; and 2 Cor. 8&9)

#### **6. Will you submit to the leadership of this local church and will you, by the help of God, be loyal to this fellowship and her people?**

God has determined that every local church have a group of spiritual people who discern Christ's leading for that church. They are to seek constantly to glorify Christ by making decisions based upon sound biblical principles.

These leaders are to serve and care for the flock and give themselves for it. The responsibility of the members of the church is to place themselves under the authority of these spiritual leaders. (1 Thess. 5:12-13; Heb 13:17; 1 Peter 5:5)

It is expected that members of Wellsburg Church of the Nazarene will seek to be loyal to God and His church and to the leaders He has raised up. In order for you to answer "yes" to this question, you must realize what we are striving for. We desire to be a spiritual church that keeps the Lord first and foremost in our daily lives and in our church programs. We will continue to stress growth spiritually and numerically. We will continue to train Christians to be an effective witness in this day and age. We will continue to emphasize the importance of body life in Wellsburg Church of the Nazarene, and seek to encourage our people to do everything they can to encourage and build one another up. We will continue

to emphasize the necessity of a strong discipleship program and encourage our members to be involved in discipleship on every level. Therefore, if you want God first, desire to see the church go forward in every area, and want to win your friends to Christ, you will not find it hard to be loyal to this church.

**7. Because the Bible places such a high priority upon the family, and because the family was the first institution ordained by God, will you seek to do all you can to develop a strong, healthy, Christian family in your home?**

Oh, how easy it is to take for granted those in our families! We cannot emphasize enough how important it is for each family member -- parents particularly -- to prayerfully seek to enhance their own family relationships. We believe that as we individually seek to know and obey God's Word as it pertains to us as males and females; husbands and wives; and as single adults, that we will best be in a position to see strong Christian homes result. Members of Wellsburg Church of the Nazarene are expected to prayerfully and carefully maintain strong and growing relationships with their immediate family members for the glory of God.

If you, then, are a Spirit filled Christian and are willing to place yourself under the spiritual care and feeding of the leaders of this church, and if you are willing to commit your presence and possessions to the work of Christ, and if you desire to become trained and involved in a personal ministry for the good of the whole body, we want to encourage you in any way we possibly can. To you we would most definitely say: "Please prayerfully consider becoming a part of us in an official manner. We need you!"

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# The Power of a Purpose

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*Mat 28:16-20 Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. 17 When they saw him, they worshiped him; but some doubted. 18 Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. 19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."*

The phrase "but some doubted" is interesting. Jesus knew the fears that threatened to control the future of His disciples. He saw their anxious faces and heard their muttering that disclosed a divided heart. I rejoice when I read how Jesus reacted to all these question marks before Him. Quickly He erased their doubts by giving them a purpose for their lives.

Jesus did for those discouraged, disappointed men what is always needed to replace moodiness with motivation. He gave them a purpose and promised His presence. Throughout the Bible we discover that many great works were accomplished by men whom God gave a purpose.

- ◆ Noah was able to overcome the scoffing of his contemporaries to build an ark.
- ◆ Abraham was willing to leave his family and friends and walk toward a new land.
- ◆ Joseph had strength to endure family persecution and a dark prison.
- ◆ Moses could turn his back on Egypt, riches, position and ease.
- ◆ David could confront Goliath with confidence and security.
- ◆ Daniel could sleep in a den of lions without fear.
- ◆ The three Hebrew Children could stand straight while others bowed down to an idol.
- ◆ John the Baptist was willing to decrease in popularity to make way for Christ.
- ◆ Stephen was able to preach an unpopular message and die as a martyr.
- ◆ Paul endured persecution, beatings, slander, shipwreck, and prison.
- ◆ Jesus, our example, was willing to die on a cross for our sins because He had a purpose!

When we see a people who are tired before their time, lagging with their lives, and complaining about their circumstance, we know they have no purpose. When we see churches that are plagued with pettiness, groaning instead of growing and wrapped up in their own little world, we know they have no purpose. Today many Christians are like the disciples before Christ challenged them with the great commission (Matthew 28:16-20). They are asking, "Why does the Church exist" and "what is the purpose of the church?" Unless they get a grip on the direction of the church, the church will never grip the world.

Too many times the leadership within the church is found in the same position as Oliver Wendell Holmes who discovered that he had lost his ticket while boarding a train. Seeing his frustration, a conductor assured him that they knew who he was and would trust him to mail his ticket to the railroad the next day. Holmes retorted, "I'm not concerned about you getting the ticket, I just want to know where I am going."

## **1. A stated purpose will motivate us.**

When we set goals for ourselves they work in two ways; we work on them and they work on us. J.C. Penny expressed it, "Give me a stock clerk with a goal and I will give you a man who will make history. Give me a man without a goal and I will give you a stock clerk."

## **2. A stated purpose will keep our priorities straight.**

A church that forgets the ultimate priority will become a slave to the immediate priority. Nothing bogs a church down more than meaningless activity.

## **3. A stated purpose will develop our potential.**

What we receive by reaching our goals is not nearly as important as what we become by trying to reach them. We all need to stretch to become what God expects of us.

## **4. A stated purpose will give us power to live today.**

When the storms of daily life begin to blow severely those who will not quit are those who will see tomorrow clearly.

## **5. A stated purpose will produce high morale.**

Keeping score in the game of life generates excitement.

## **6. A stated purpose will help us minister more effectively**

Some years ago a headline told of 300 whales which suddenly died marooned in a by while pursuing sardines. A small fish lured the sea giants to their death. They came to their violent demise by chasing small ends, by prostituting vast power for insignificant goals.

## **7. A stated purpose will help us evaluate the progress**

We never want to be like the impressive machine with hundreds of wheels, cogs, gears, pulleys, belts and lights that all moved or lit with the touch of a button. When someone asked what it did, the owner replied, "Nothing, but doesn't it run beautifully?"

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# The Purpose of Wellsburg Church of the Nazarene

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*As noted in the introduction, a dynamic church proclaiming the Word of God will then have the primary mission to make disciples of Christ by:*

## 1. EXALTING GOD

- ◆ **Psa 95:6-7** Come, let us bow down in worship, let us kneel before the LORD our Maker; 7 for he is our God and we are the people of his pasture, the flock under his care. Today, if you hear his voice,
- ◆ **Psa 96:8-9** Ascribe to the LORD the glory due his name; bring an offering and come into his courts. 9 Worship the LORD in the splendor of his holiness; tremble before him, all the earth.
- ◆ **Rev 4:8-11** "Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come." 9 Whenever the living creatures give glory, honor and thanks to him who sits on the throne and who lives for ever and ever, 10 the twenty-four elders fall down before him who sits on the throne, and worship him who lives for ever and ever. They lay their crowns before the throne and say: 11 "You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being."
- ◆ We want to be a worshiping church that exalts God as our #1 priority. It is the purpose for which we were created, and our purpose for eternity. Both personally and corporately we desire to create an atmosphere conducive to the warm and dynamic worship of God.

## 2. ENCOURAGING CHRISTIANS

- ◆ **Rom 12:1-2** Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God--this is your spiritual act of worship. 2 Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is--his good, pleasing and perfect will.
- ◆ **Heb 10:25** Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another--and all the more as you see the Day approaching.
- ◆ We want to be an encouraging people, building up the lives of those who are seeking the healing touch of God. People will grow in an atmosphere of love and positive supportiveness.

## 3. EQUIPPING CHRISTIANS FOR SERVICE

- ◆ **Mat 9:35-38** Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness. 36 When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. 37 Then he said to his disciples, "The harvest is plentiful but the workers are few. 38 Ask the Lord of the harvest, therefore, to send out workers into his harvest field."

◆ **Eph 4:11-13** It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, 12 to prepare God's people for works of service, so that the body of Christ may be built up 13 until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

◆ The Biblical call to ministry is not for the person who is called to full time, ordained pastoral ministry. Ministry throughout the Bible is for all believers. To fulfill this call, we must prepare and train our members for service to God and man.

#### 4. EVANGELIZING THE WORLD

◆ **Mat 28:19-20** Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

◆ **Acts 1:8** But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

◆ God calls us to be a soul winning people. Jesus expects us to live our lives in such a way as to make those around us thirst for Jesus. Salt of the earth and light of the world. (Matthew 5) When we are inwardly filled with the Spirit of God, we then can outwardly share our faith with our world.

It is my prayer as a pastor that this statement of purpose be the reminder of God's Word as to our call.

*Prayer:*

*Lord, may this statement of purpose be transferred from this paper to the hearts of those who read it. May it not be something we put in a frame, but may it be something which becomes a positive force within our lives. Give us guidance on how to best fulfill this purpose in the lives of those who You love so much. Amen*

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# How Does God Gift Us For Ministry?

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## The Spiritual Gifts Discovery Test (Maret)

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*As a part of membership class, you will be experiencing the Maret Spiritual Gifts Test. If you took this test previously, please refer to your results pages. The following are additional, suggested definitions of the spiritual gifts listed in the Word. They are not meant to be the final word but these definitions and supporting scriptures correspond to the characteristics of the gifts.*

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### **A: HELPS**

The ability to invest the talents one has in the life and ministry of others within the body, thus enabling those others to increase the effectiveness of their spiritual gifts. See Mark 15:40-41; Acts 9:36; Romans 16:1-2; 1 Corinthians 12:28

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### **B: LEADERSHIP**

The ability to set goals in accordance with God's purpose for the future and to communicate those goals to others in such a way that they voluntarily and harmoniously work together to accomplish those goals for the glory of God. See Acts 15: 7-11; Romans 12:8; 1 Timothy 5:17; Hebrews 13:17

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### **C: HOSPITALITY**

The ability to provide an open house and a warm welcome to those in need of food, lodging, and comfort. See Acts 16:14-15; Romans 12:9-13 & 16:23; Hebrews 13:1-2; 1 Peter 4:9

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### **D: SERVICE**

The ability to identify the unmet needs involved in a task related to God's work, and to make use of available resources to meet those needs and help accomplish the desired result. See Acts 16:1-7; Romans 12:7; Galatians 6:2; 2 Timothy 1:16-18; Titus 3:14

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### **E: ADMINISTRATION**

The ability to understand clearly the immediate and long range goals of a particular unit of the body of Christ and to devise and execute effective plans for the accomplishment of those goals. See Luke 14:28-30; Acts 6:1-7; 2 Corinthians 12:28

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**F: DISCERNMENT**

The ability to know with assurance whether certain behavior purported to be of God is in reality divine, human, or satanic. The purpose of this gift is to prevent confusion and false teaching from infiltrating the body of Christ. See Matthew 16:21-23; Acts 5:1-11 & 16:16-18; 1 Corinthians 12:10; 1 John 4:1-6

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**G: FAITH**

The ability to discern with extraordinary confidence the will and purpose of God, and to propel the body of believer into actively claiming the promises of God. See Acts 11:22-24; Romans 4:18-21; 1 Corinthians 12:9; Hebrews 11

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**H: MUSIC**

The ability to use one's voice in singing or an instrument in the playing of praises to the Lord for the benefit of others. See Deut. 31:22; 1 Samuel 16:16; 1 Chronicles 16:41-42; 2 Chronicles 5:12-13 & 34:12; Psalm 150

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**I: LANGUAGE**

The ability to speak in a divinely anointed message across cultural and language barriers. Language gifts are given for the spreading of the Gospel to actual languages of other cultures. See Mark 16:17; Acts 2:1-13, 10:44-46, 19:1-7

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**J: MIRACLES**

The ability to serve as human intermediaries through whom it pleases God to perform powerful acts perceived by observers to have altered the course of nature. See Acts 9:36-42, 19:11-20, 20:7-12; Romans 15:18-19; 1 Corinthians 12:10, 28

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**K: CRAFTSMANSHIP**

The ability to use one's hands, thoughts, and mind to further the kingdom through artistic and creative means. People with this gift often are used in the care and beautification of God's kingdom on earth. See Exodus 30:22-25, 31:3-11; 2 Chronicles 34:9-13; Acts 18:2-3

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**L: HEALING**

The ability to serve as a human intermediary through whom God heals by applying His power to a person's physical or emotional need. See Acts 3:1-10, 5:12-16, 9:32-35, 28:7-10; 1 Corinthians 12:9, 28

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**M: GIVING**

The ability to contribute material resources to the Lord with cheerfulness. See Mark 12:41-44; Romans 12:8; 2 Corinthians 8 & 9

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**N: MERCY**

The ability to feel genuine empathy and compassion for individuals who suffer distressing physical, mental or emotional problems, and to translate that compassion into cheerfully done deeds which reflect Christ's love and alleviate suffering. See Matthew 5; Jude 1:20-25

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**O: WISDOM**

The ability to apply spiritual truth to a specific issue in an especially relevant fashion, and make proper choices in different situations. See Acts 6:3-10; 1 Corinthians 2:1-13, 12:8; James 1:5; 2 Peter 3:15

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**P: KNOWLEDGE**

The ability to discover, accumulate, analyze and clarify information pertinent to the growth and well being of the body of Christ. See Acts 5:1-11; 1 Corinthians 12:8; 2 Corinthians 11:6; Colossians 2:2-3

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**Q: EXHORTATION**

The ability to minister words of encouragement, consolation, comfort and motivation from God's Word to help others complete their tasks of ministry and help them to be all that God wants them to be. See Acts 4:32-37, 14:22; Romans 12:8; 1 Timothy 4:13; Hebrews 10:24-25

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**R: TEACHING**

The ability to employ a logical, systematic approach to Biblical study and to communicate information relevant to the health and ministry of the Body and its members in such a way that others will learn. See Acts 18:24-28, 20:20-23; Romans 12:7; 1 Corinthians 12:28; Ephesians 4:11-14

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**S: PASTOR / SHEPHERD**

The ability to assume a long term responsibility for the spiritual welfare of a group. See John 10:1-18; Ephesians 4:1-14; 1 Timothy 3:1-7; 1 Peter 5:1-3

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**T: APOSTLE**

The ability to exercise general leadership over a number of churches, with authority in spiritual matters which is spontaneously recognized. See Acts 15:1-2; 1 Cor 12:28; 2 Cor 12:12; Gal 2:7-10; Eph 4:1-14

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**U: MISSIONARY**

The ability to minister with other spiritual gifts in a second culture. See Acts 8:4, 13:2-3, 22:21; Romans 10:15

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**V: PROPHECY**

The ability to proclaim the Word of God with divine anointing, bringing conviction to the hearers so they recognize that they must act. See Acts 2:37-40, 7:54, 26:24-29; 1 Corinthians 14:1-3; 1 Thess 1:5

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**W: EVANGELISM**

The ability to share the gospel with unbelievers in such a way as to lead people to Christ. Through the evangelist, men and women become disciples. See Acts 8:5-6, 8:26-40, 14:21, 21:8; Ephesians 4:1-14; 2 Timothy 4:5

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**X: PRAYER / INTERCESSION**

The ability to pray for extended periods on a regular basis and see specific answers to prayer, to a degree greater than that experienced by most Christians. See Luke 22:41-44; Acts 12:12; Colossians 1:9-12; Colossians 4:12-13; 1 Timothy 2:1-2; James 5:14-16

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# Discovering Your Spiritual Gifts

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*You have just begun a process of discovery in the area of spiritual gifts. As you reflect on the survey, circle the three highest resulting gift areas. To then discern which gifts are truly yours, follow this five step approach to your search.*

## **1. Explore the possibilities.**

Read through the scriptures listed next to your possible gifts as well as the primary three chapters dealing with the issue of gifts. (1 Corinthians 12, Romans 12, Ephesians 4) Learn what the gifts are, what characteristics are involved, how they function within the body, and observe your life to see if these are evident.

## **2. Experiment with many gifts.**

This survey is a possible indicator but not a given mandate. God may have spiritual gifts waiting to be imparted to you as you step out in faith. Your feelings, reactions, and general outlook on the gifts were measured, but not the potential of God. He may use you in ways you do not now even comprehend. Unless you try the gifts this analysis has revealed, you will have a hard time knowing if it is really the gift God has intended for you. Get involved in ministries related to these gifts and test the Lord to see.

## **3. Examine your feelings.**

Since God has put the body together, you will feel fulfilled when you are functioning in the area He has intended for you. Thus, if you enjoy these attempts to use your gifts (even if you do not seem effective at first) it is a good sign that you possess the potential of God in this area.

## **4. Evaluate your effectiveness.**

Eventually, if the gift is truly of God, you will begin to see the fruits of your labors. If you see no results as you begin, don't give up too soon. Give it a fair try. Pray for the courage to be honest with yourself and with God.

## **5. Expect Confirmation!**

You cannot discover, develop and use a gift on your own. Gifts are given for the building of the Body. If you have a gift in this area, other Christians will recognize it and confirm it. Be willing to honestly evaluate yourself if others do not see this gift in you as well.

These steps are more fully explained in Dr. Raymond Hurn's book, **Finding Your Ministry** which is available through our CLT ministries. God will guide you in your search if you allow Him.

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# How Can We Serve the Lord in Our Church?

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## Joining the ministry TEAM at Wellsburg Nazarene Church

Elton Trueblood once said, "The layity are not passengers on a ship, but members of the crew." Think of a ship with no crew, no one to guide it at sea, and no one to fill those critical functions necessary to arrive at the destination. A ship with no crew is destined to be helplessly tossed and towed by the current.

At Wellsburg Nazarene Church we view lay involvement as essential. We desire to assist the body of believers in realizing their full potential for Christ through the discovery and development of spiritual gifts in a variety of effective and fulfilling ministries. It is this common involvement and teamwork which brings glory to God and strengthens His church. "For just as we have many members in one body and all the members do not have the same function, so we who are many, are one body in Christ, and individually members one of another. And since we have gifts that differ according to the grace given to us, let each exercise them accordingly."

Have you ever thought of yourself as a minister? Unfortunately many of us have not. Maybe we're like the person who responds to lay ministry by cheerfully reporting three ministries; 1] Sunday Morning Worship Attendance, 2] Sunday Evening Attendance, 3] Attendance at Wednesday Night Service.

Of course attendance is important, but it is not ministry. Ministry is involvement in the lives of others. It is serving as a member of the crew instead of a passenger. Satan loves a content, uninvolved, Christian. They are no threat, and will not contribute to the advancement of the Kingdom of God. However, in Christ's church there is something for everyone to do. God has specially designed each of us for ministry.

Then why do we have pastors and clergymen? What is the difference? Martin Luther gave an excellent answer. He said, "There is really no difference between laymen, priests, princes or bishops, not in their spiritual status, but only in their function in the body of Christ." The idea is not superiority but service. Lay persons should view themselves as being truly ministers. Paul said, "It was He who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service (ministry), so that the body of Christ may be built up." (Eph 4:11-12)

According to this passage pastors have the task to equip the saints for service. Pastors are to prepare the saints, you, for ministry, to build up the kingdom of God. ***Our purpose or function as pastors is to help God's people find their area of ministry according to their gifts, so that they live a more complete and fulfilling life in Christ.***

The Wellsburg Nazarene TEAM needs you. You have special and unique talents and gifts designed by God to serve Him. Our desire is to provide avenues whereby you can be used by God to accomplish great things by His power. Yes, it takes commitment and teamwork, but the growth and results you will see make a lasting and significant difference.

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# Together Experiencing A Ministry

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## *Ministry Opportunities Possible at Wellsburg Church of the Nazarene*

This is a simplified outline of many ministries you can be a part of through Wellsburg Church of the Nazarene. For a more complete listing, please speak with the pastor, or refer to our Ministries Board.

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### **WORSHIP & PRAYER MINISTRIES**

1. **Worship Music & Choir:** Sanctuary Choir, Children's Choir, Instrumental music, seasonal and weekly worship needs.
2. **Prayer Partners:** Support the pastor in prayer during Sunday Morning Worship service and specific times of need.
3. **Drama Ministry:** Telling the Gospel through skits, plays, and drama. Creative exercise in cooperation with preaching plan.
4. **Media & Sound Ministry:** Assisting in setup of platform, sanctuary and sound system.

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### **SUNDAY SCHOOL AND EDUCATIONAL MINISTRIES**

1. **Sunday School Teachers / Assistants:** Lead classroom Bible studies and coordinate ministries of a Sunday School Class. Prepare lessons and lead weekly study. 13 classes for age groups and lesson tracts.
2. **Nursery:** This ministry is one of the great needs of the church. The loving care and safety of our "little ones" is a high priority. In only one hour monthly you can make a difference for families with small children.
3. **Children's Church:** Assist in leading, teaching, and caring for the training of our children in a weekly children's worship setting.
4. **Wee Church:** Assist in leading, teaching, and caring for the training of our small children in a weekly activity oriented service.
5. **SAM's Ministry:** Senior Adult Ministries program.
6. **Women's / Men's Ministries:** Activity & program assistance needed.
7. **Vacation Bible School:** Leaders, teachers, assistants needed for teaching each summer.
8. **Caravan Ministry:** Christian Scouting format program for children.
9. **Continued Lay Training:** Study for the equipping of lay ministry.
10. **Church Greeters:** Providing warm and welcoming environment for visitors and members of the congregation.

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### **YOUTH AND YOUNG ADULT MINISTRIES**

1. **Nazarene Youth International:** Youth ministry activity and Bible study meeting each Wednesday Night.
2. **Youth Classes:** Junior High, Senior High, and College/Career Youth leaders needed for teaching and activity support.

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## MISSIONS AND EVANGELISM MINISTRIES

1. **Hospital Visitation:** Ministry to lay people hospitalized. Visit prior to surgery, follow up for encouragement and support, and crisis contact. For support, communication, and prayer.
2. **New Infant Recognition:** Visitation of families with a recent birth. Ladies visit to encourage parents to renew their consecration to Christ and support them in raising their children in a Godly way. Assist in explaining the dedication process in our church.
3. **Alabaster:** Ezra 2:68-69 Establishing ministry centers around the world to create opportunities for edification and outreach.
4. **Reading Books:** Opening our hearts to the lives of missionaries, the lands and areas they serve, and people they touch.
5. **LINKS:** Phil. 4:15-17 Familiarity creating caring hearts. Hopefully to the ends of deepened prayer support and supplying needs.
6. **Barnabas Ministry:** Phone contact ministry to encourage the congregation. Assist the church in becoming aware of needs that are unmet.
7. **Nursing Home Ministry:** Vision to share with nursing home residents.
8. **Cancer Support Group:** Support for helping to meet the psychological need of those living with or affected by cancer.

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## FACILITY AND GROUNDS MINISTRIES

1. **Church Ushers:** Assist in taking offerings and caring for the comfort of guests during worship services.
2. **Grounds Care:** Assist in caring for the grounds and maintenance of facility. Repairs and upkeep of the facility are a constant need.

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## SOCIAL AID AND CARE GIVING MINISTRIES

1. **Fellowship Ministry:** Provide assistance for special events, meals, and fellowship times at the church.
2. **Funeral Dinner Support:** Provide a meal following a funeral service to the family members for support and encouragement.
3. **Church Office Assistance:** Provide extra assistance during times of additional need for the church office. Typing, filing, phone, and collating needs come from time to time.

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# Formal Membership Request

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## Conditions of Church Membership

The conditions of membership in Wellsburg Church of the Nazarene are as follows:

1. When a person desires to unite with the church, the pastor shall explain to them the privileges and responsibilities of membership. After consulting with the Evangelism and Membership Committee of the church, the minister shall receive the member in a public service.
2. The candidate will be willing to submit to the government and spiritual authority of the pastor.
3. You must be born again with an evidence of personal relationship with Jesus Christ and diligently seeking entire sanctification, if that grace has not been obtained.
4. Acceptance of the Articles of Faith, Lifestyle of a Christian, and authority of the Manual of the Church of the Nazarene in all matters of church government.
5. Acceptance of the call to support the church with time, talents, resources, and to live in harmony with other members. A promise to seek God and glorify Him in all things.
6. Candidates for full membership shall declare their agreement with the following summary of the Article of Faith: We Believe....
  - ◆ in one God, the Creator of all things, who reveals himself as Father, Son, and Spirit.
  - ◆ in Jesus Christ, who is fully God and fully man at the same time, who became like us to bring about our salvation.
  - ◆ in the Holy Spirit, who is active in the world, bringing us to salvation.
  - ◆ that the Bible is the Word of God, giving us all we need to know about being saved.
  - ◆ that Jesus Christ died on the Cross and that, by trusting in His death, we can be restored to a right relationship with God.
  - ◆ that each person must repent, turn from his sins, and trust in Christ.
  - ◆ that when we repent, we are born again, as part of the family of God.
  - ◆ that after being born again, we need the fullness of the Holy Spirit in our hearts. He cleanses us and fills us with His perfect love with the power to live victoriously.
  - ◆ that Jesus is coming again and that each shall face judgment with its rewards and punishments.

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# Membership Interview

Name: \_\_\_\_\_ Age Group: \_\_\_\_\_

Phone: \_\_\_\_\_

Address: \_\_\_\_\_

Where were you born & raised? \_\_\_\_\_

What is your religious background? \_\_\_\_\_

What brought you to our church?

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## *Spiritual Maturity:*

When did you receive Christ? \_\_\_\_\_

How consistent is your devotional / prayer life? \_\_\_\_\_

Are there habits that could hinder your witness? \_\_\_\_\_

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## *Satisfaction In Ministry:*

How long have you attended Wellsburg Nazarene? \_\_\_\_\_

What do you like best about Wellsburg Nazarene? \_\_\_\_\_

What one thing would you change? \_\_\_\_\_

How can we better meet your needs? \_\_\_\_\_

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## *Personal Commitment to Wellsburg Church of the Nazarene*

What Sunday School Class are you a part of?

Are you faithful in your tithes?

What Spiritual Gifts were indicated by your Gifts Survey? \_\_\_\_\_

What ministry area would you like to be involved in? \_\_\_\_\_