

**I. THE EARLY ROOTS<sup>1</sup>**

- A. The “Church of the Nazarene” traces its roots back to the Wesleyan revival of the 18<sup>th</sup> Century, the Methodist Church, and the Holiness Movement.
- B. The Wesleyan Revival was said to be built upon three “theological landmarks”
  - 1. Regeneration by grace through faith
  - 2. Christian perfection (or *sanctification*, likewise by grace through faith)
  - 3. The witness of the Spirit to the assurance of grace
- C. Wesley emphasized the “entire sanctification of life”
  - 1. This is the “sinless perfection” that was taught by Charles Finney and others in the 1800's – the idea that a Christian can cease from all sin.
    - a. The Bible teaches otherwise – 1 Jn 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.
    - b. See also Rom 7:19-25
  - 2. It ultimately turns to a belief that a believer loses his salvation when he sins
- D. The Methodist Episcopal Church was organized In North America in 1784, and was a forerunner (or grandfather) of the Church of the Nazarene

**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.

– from Church of the Nazarene 2001 Church Manual

**II. THE HOLINESS MOVEMENT**

- A. The Holiness Movement is the reason the Church of the Nazarene split off from the Methodist church.
- B. Holiness leaders in the late 1800's were seeking a sign from God, and stated that the speaking in tongues that was sporadically reported could be that sign
- C. During the 1880's and 1890's there was an “explosion” of books about the Holy Spirit
  - 1. Finney wrote that the Baptism of the Spirit was a second experience following salvation that would produce “sinless perfection”
  - 2. Others wrote much about the Spirit and His influence on the believer’s life
- D. Men like Charles Finney, Asa Mahan, and William Boardman promoted the Holiness movement in Presbyterian, Congregational, and Baptist churches.
- E. The “worst split” that resulted from the Holiness movement was the split off of Methodism which resulted in the Church of the Nazarene.
  - 1. The “Holiness' nitpicky emphasis on behavioral rules and its authoritarian leanings were too much for most Methodists<sup>2</sup>.”
  - 2. The Holiness movement felt that Methodism has lost its focus on Holiness and the Gospel.



Charles Finney

<sup>1</sup> See <http://www.nazarene.org/archives/history/statement.html>

<sup>2</sup> <http://www.spirithome.com/histpent.html>

3. The biggest cause of the split was that the Holiness movement insisted on a “second blessing” and the Methodists rejected this notion.
- F. There were other denominations affected by the Holiness movement including the Baptists
- G. In 1895, Benjamin Irwin, a former lawyer and Baptist convert to Holiness theology, had an experience of the "Baptism of Fire".
1. He then formed the *Fire-Baptized Holiness Church*. From that experience, he fashioned a system of spiritual baptisms, each of which he gave names (like, 'lyddite').
  2. He also created the idea of a 'third blessing' after separate blessings of salvation and sanctification.
  3. His life spun out of control from that time on, and in 1900 Irwin had to publicly confess his sins and step aside from church leadership.

### III. ORGANIZATION, RENAMING, AND EXPANSION

- A. “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. and Lucy P. Knott, C. E. McKee, and members of the Bresee and Widney families, organized the Church of the Nazarene at Los Angeles.<sup>3</sup>“
1. Their initial emphasis was “entire sanctification” thru faith in Christ
  2. They also emphasized preaching to the poor
    - a. In this spirit, they detest overly adorned “houses of worship”
    - b. Relief of the needy was of utmost importance
- B. “In 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 had extensive friendships throughout the Wesleyan-Holiness Movement.”
1. They convened a general assembly in Chicago in October of 1907
  2. There they decided to have “superintendents” who oversaw the churches
- C. Texas, Pennsylvania, and California were sources of Nazarene growth
- D. Before 1919 the name of the movement was the “Pentecostal Church of the Nazarene”
- E. In 1919 they officially changed the name of the organization to Church of the Nazarene because of new meanings that had become associated with the term “Pentecostal.”
- F. By 2001, the Church of the Nazarene had works in over 130 different countries
- G. In 2000, there were over 900,000 members (according to ARDA) in 5,200 churches. They claimed an international membership of 1.3 million in 135 countries.

### IV. NAZARENE DISTINCTIVES

- A. Women in the ministry equal with men
- B. Emphasis on helping the poor and afflicted
- C. Emphasis on colleges
- D. “Entire sanctification was the capstone”
1. “God’s grace is real in human lives”
  2. “Entire sanctification represented a real cleansing a real grace in this life that conquers sin.”

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 devotement 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 fullness of the blessing," and "Christian holiness."

<sup>3</sup> <http://www.nazarene.org/archives/history/statement2.html>

- a. “The deep awareness of sin, repentance, the regenerating power of the new birth, life in the Spirit, true eucharistic celebration all were related to entire sanctification.”
  - b. “The second work of grace was the doorway behind which lay rooms of further experience and life. The founders walked through the door and into the rooms, and if they could, still, they would bid us to follow.”<sup>4</sup>
- E. “Core Values”
- 1. “*We Are a Christian People*” As members of the Church Universal, we join with all true believers in proclaiming the Lordship of Jesus Christ and in embracing the historic Trinitarian creedal statements of Christian faith. We value our Wesleyan-Holiness heritage and believe it to be a way of understanding the faith that is true to Scripture, reason, tradition, and experience.
  - 2. “*We Are a Holiness People*” – God, who is holy, calls us to a life of holiness. We believe that the Holy Spirit seeks to do in us a second work of grace, called by various terms including “entire sanctification” and “baptism with the Holy Spirit”-cleansing us from all sin; renewing us in the image of God: empowering us to love God with our whole heart, soul, mind, and strength, and our neighbors as ourselves; and producing in us the character of Christ. Holiness in the life of believers is most clearly understood as Christlikeness.
  - 3. “*We Are a Missional People*” – We are a sent people, responding to the call of Christ and empowered by the Holy Spirit to go into all the world, witnessing to the Lordship of Christ and participating with God in the building of the Church and the extension of His kingdom (2 Corinthians 6:1). Our mission
    - a. Begins in worship
    - b. Ministers to the world in evangelism and compassion
    - c. Encourages believers toward Christian maturity through discipleship
    - d. Prepares women and men for Christian service through Christian higher education

## V. CONCLUSION

- A. While the Church of the Nazarene is in the top 20 “denominations” recognized by the ARDA, it is much less recognized by books about denominations.
- B. The doctrinal essence of the Church of the Nazarene is very similar to watered down doctrinal positions of Baptist churches with a few notable exceptions
  - 1. They are “very” universal church
  - 2. They emphasize a second blessing and holiness (sinless perfection)
  - 3. They specifically denote women to have an equal standing in the ministry with men
  - 4. They place emphasis on social programs for the poor, and on use of funds in this endeavor
- C. The Church of the Nazarene is not Pentecostal even though their name originally was “Pentecostal.” They changed their name to disassociate themselves from the Pentecostal Movement.”
- D. The Church of the Nazarene is growing, but at a very slow pace (in this country)
- E. Liberalism is as typical in this movement as in most others.
  - 1. Modern versions of the Bible are the norm
  - 2. A lack of emphasis on specific doctrines, and a lack of doctrinal statements provide an environment where social works are more important than doctrinal stands

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<sup>4</sup> <http://www.nazarenecentennial.org/reflect.html>

## NAZARENE DOCTRINAL STATEMENT (EXAMPLE)

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; 1 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; 1 Timothy 6:14-16; Hebrews 1:1-5; 7:22-28; 9:24-28; 1 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; 1 Thessalonians 4:7-8; 2 Thessalonians 2:13; 1 Peter 1:2; 1 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; 1 Corinthians 15:3-4; 2 Timothy 3:15-17; 1 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; 1 Corinthians 3:1-4; Galatians 5:16-25; 1 John 1:7-8

Personal sin: Matthew 22:36-40 {with 1 John 3:4}; John 8:34-36; 16:8-9; Romans 3:23; 6:15-23; 8:18-24; 14:23; 1 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, 11; 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; 1 Corinthians 6:20; 2 Corinthians 5:14-21; Galatians 1:3-4; 3:13-14; Colossians 1:19-23; 1 Timothy 2:3-6; Titus 2:11-14; Hebrews 2:9; 9:11-14; 13:12; 1 Peter 1:18-21; 2:19-25; 1 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 to 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;

Romans 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; 1  
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 they 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 fullness 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, and 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 3:16-17; John 7:37-39; 14:15-23; 17:6-20; Acts 1:5; 2:1-4; 15:8-9; Romans 6:11-13, 19; 8:1-4, 8-14; 12:1-2; 2 Corinthians 6:14-7:1; Galatians 2:20; 5:16-25; Ephesians 3:14-21; 5:17-18, 25-27; Philippians 3:10-15; Colossians 3:1-17; 1 Thessalonians 5:23-24; Hebrews 4:9-11; 10:10-17; 12:1-2; 13:12; 1 John 1:7, 9)

("Christian perfection," "perfect love": Deuteronomy 30:6; Matthew 5:43-48; 22:37-40; Romans 12:9-21; 13:8-10; 1 Corinthians 13; Philippians 3:10-15; Hebrews 6:1; 1 John 4:17-18)

"Heart purity": Matthew 5:8; Acts 15:8-9; 1 Peter 1:22; 1 John 3:3  
"Baptism with the Holy Spirit": Jeremiah 31:31-34; Ezekiel 36:25-27; Malachi 3:2-3; Matthew 3:11-12; Luke 3:16-17; Acts 1:5; 2:1-4; 15:8-9

"Fullness of the blessing": Romans 15:29

"Christian holiness": Matthew 5:1-7:29; John 15:1-11; Romans 12:1-15:3; 2 Corinthians 7:1; Ephesians 4:17-5:20; Philippians 1:9-11; 3:12-15; Colossians 2:20-3:17; 1 Thessalonians 3:13; 4:7-8; 5:23; 2 Timothy 2:19-22; Hebrews 10:19-25; 12:14; 13:20-21; 1 Peter 1:15-16; 2 Peter 1:1-11; 3:18; Jude 20-21)

#### 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 ministry in 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; 28:19-20; John 17:14-26; 20:21-23; Acts 1:7-8; 2:32-47; 6:1-2; 13:1; 14:23; Romans 2:28-29; 4:16; 10:9-15; 11:13-32; 12:1-8; 15:1-3; 1 Corinthians 3:5-9; 7:17; 11:1, 17-33; 12:3, 12-31; 14:26-40; 2 Corinthians 5:11-6:1; Galatians 5:6, 13-14; 6:1-5, 15; Ephesians 4:1-17; 5:25-27; Philippians 2:1-16; 1 Thessalonians 4:1-12; 1 Timothy 4:13; Hebrews 10:19-25; 1 Peter 1:1-2, 13; 2:4-12, 21; 4:1-2, 10-11; 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 believers 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 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 come 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<sup>2</sup>

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.] We also believe God heals through the means of medical science.

(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. 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 9:26-28; 2 Peter 3:3-15; Revelation 1:7-8; 22:7-20)

### XVI. Resurrection, Judgment, and Destiny

20. We believe in the resurrection of the dead, that the bodies both of the just and of 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 judgment 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; 22:1-15)

## THE CHURCH

### I. The General Church

23. **The Church of God is composed of all spiritually regenerate persons, whose names are 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 ministries.

### 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 up-building in holiness, and the simplicity and spiritual power manifest in the primitive New Testament Church, together with the preaching of the gospel to every creature.

### IV. Agreed Statement of Belief

26. Recognizing that the right and privilege of persons to church membership rest upon the fact of their being regenerate, we would require only such avowals of belief as are essential to Christian experience. We, therefore, deem belief in the following brief statements to be sufficient. We believe:

26.1. In one God - the Father, Son, and Holy Spirit.

26.2. That the Old and New Testament Scriptures, given by plenary inspiration, contain all truth necessary to faith and Christian living.

26.3. That man is born with a fallen nature, and is, therefore, inclined to evil, and that continually.

26.4. That the finally impenitent are hopelessly and eternally lost.

26.5. That the atonement through Jesus Christ is for the whole human race; and that whosoever repents and believes on the Lord Jesus Christ is justified and regenerated and saved from the dominion of sin.

26.6. That believers are to be sanctified wholly, subsequent to regeneration, through faith in the Lord Jesus Christ.

26.7. That the Holy Spirit bears witness to the new birth, and also to the entire sanctification of believers.

26.8. That our Lord will return, the dead will be raised, and the final judgment will take place.