PORTIONS OF THE MANUAL PERTINENT TO STAFF

116. Local churches should consider providing a maternity or paternity leave for the pastor and associates. District superintendents should encourage local churches to adopt maternity/paternity leave policies.

U. Associates in the Local Church

160. There may be those who feel called to prepare themselves for certain vital lay services in the church, either part-time or full-time. The church recognizes the place of such lay workers, and yet it is basically constituted a voluntary institution, with service to God and others the duty and privilege of all its members according to their abilities. When paid associates in the local church, or any subsidiary and/or affiliated corporations of the local congregation, whether ministerial or lay, become necessary for greater efficiency, it must be such as will not devitalize the spirit of free service by all its members or tax the church’s financial resources including the payment of all financial apportionments. However, a request may be made in writing for review by the district superintendent and District Advisory Board for exceptions in special cases. (129.27)

160.1. All local paid or unpaid associates who provide specialized ministry within the context of the local church and enter into a relationship of vocational ministry within the church, including directors of childcare/schools (birth through secondary), shall be elected by the church board, having been nominated by the pastor. All nominations must have prior approval in writing by the district superintendent, who shall respond within 15 days after receipt of the request. (160.4, 208.13)

160.2. The employment of such associates shall be for no more than one year and may be renewed upon recommendation of the pastor with the prior written approval of the district superintendent and the favorable vote of the church board. The pastor shall be responsible to conduct an annual review of each staff member. The pastor, in consultation with the church board, may make recommendations for staff development or modifications in job description as indicated by the review. The dismissal of all local associates prior to the end of the employment term (end of fiscal church year) must be by recommendation of the pastor, approval of the district superintendent, and the majority vote of the church board. Notification of dismissal or non-renewal must be given in writing not less than 30 days prior to the termination of employment. (129.27)

160.3. The duties and services of such associates are to be determined and supervised by the pastor. A clear, written statement of responsibilities (job description) shall be made available to such associates within 30 days of the beginning of their responsibility to the local church.

160.4. No paid employee of the church shall be eligible for election to the church board. If a church board member should become a paid employee of the church, he or she shall not remain a member of the church board.

160.5. In times of pastoral transition, the stability, unity, and ongoing ministry of the local church is crucial. Consequently, the district superintendent (or a representative appointed by the district superintendent) will work closely with the local church board to implement the following steps which (a) may allow the local church to retain some or all staff for at least a period of time during the transition; (b) will still allow the new pastor freedom to develop his/her own team of associates, if desired; and (c) will allow a board and district superintendent discretion to provide transitioning staff a reasonable amount of time to make necessary personal and professional adjustments. First, upon resignation or termination of the pastor, any associates shall also submit their resignations effective concurrently with the pastor. Second, a local church board may request that the district superintendent approve the continued service of any or all associates. This approval, if granted, could continue until 90 days after the new pastor’s assumption of duties or until the incoming pastor nominates his or her paid associates for the coming year in harmony with paragraph 160. Directors of childcare/schools (birth through secondary) shall submit their resignations effective at the end of the school year in which the new pastor assumes the duties of the office. The chief executive officer of any subsidiary and/or affiliated corporation shall submit his or her resignation at the end of that contractual period in which the new pastor assumes the duties of the office. The incoming pastor may have the privilege of recommending the employment of staff members previously employed.

160.6. Communication with staff members, the church board, and the congregation regarding the effect of 160.5 on staff members at the time of pastoral change shall be the responsibility of the district superintendent. (208.13)

160.7. The pastor of a congregation having approval to function as a local church according to 100.2 shall not be considered a staff member.

160.8. Any person serving as paid staff would be ineligible to be called as pastor to the church of which he or she is a member without approval of the district superintendent and the District Advisory Board. (115, 129.2, 208.10, 222.14)

CALL AND QUALIFICATIONS OF THE MINISTER

500. The Church of the Nazarene recognizes all believers are called to minister to all people.

We also recognize Christ calls some men and women to a specific and public ministry. As our Lord chose and ordained His 12 apostles He still calls and sends ministers. The church, illuminated by the Holy Spirit, recognizes God calls individuals to a lifetime of ministry.

When the church discovers a divine call, the church should recognize, endorse, and assist the candidate’s entry into ministry.

501. Theology of Women in Ministry. The Church of the Nazarene supports the right of women to use their God-given spiritual gifts within the church and affirms the historic right of women to be elected and appointed to places of leadership within the Church of the Nazarene, including the offices of both elder and deacon.

The purpose of Christ’s redemptive work is to set God’s creation free from the curse of the Fall. Those who are “in Christ” are new creations (2 Corinthians 5:17). In this redemptive community, no human being is to be regarded as inferior on the basis of social status, race, or gender (Galatians 3:26-28).

Acknowledging the apparent paradox created by Paul’s instruction to Timothy (1 Timothy 2:11-12) and to the church in Corinth (1 Corinthians 14:33-34), we believe interpreting these passages as limiting the role of women in ministry

presents serious conflicts with specific passages of scripture that commend female participation in spiritual leadership roles (Joel 2:28-29; Acts 2:17-18; 21:8-9; Romans 16:1, 3, 7; Philippians 4:2-3), and violates the spirit and practice of the Wesleyan-holiness tradition. Finally, it is incompatible with the character of God presented throughout Scripture, especially as revealed in the person of Jesus Christ.

502. Theology of Ordination. While affirming the universal priesthood and ministry of all believers, ordination reflects the biblical belief that God calls and gifts certain men and women for ministerial leadership. Ordination is the act of the Church, which recognizes and confirms God’s call as stewards and proclaimers of the gospel and the Church of Jesus Christ. Ordination bears witness to the Church universal and the world at large that this candidate reveals a life of holiness, possesses gifts and graces for public ministry, demonstrates a thirst for knowledge, especially for the Word of God, and displays capacity to communicate sound doctrine. (Acts 13:1-3; 20:28; Romans 1:1-2; 1 Timothy 4:11-16; 5:22; 2 Timothy 1:6-7; 5:22)

502.1. The Church of the Nazarene depends largely upon the spiritual qualifications, character, and manner of life of its ministers. (536.14)

502.2. The minister is to be an example to the church: punctual, discreet, diligent, earnest; imitating purity, under-standing, patience, kindness, love, and truth by the power of God (2 Corinthians 6:6-7).

502.3. The minister of the gospel in the Church of the Nazarene must have peace with God through our Lord Jesus Christ, and be sanctified wholly by the baptism with or infilling of the Holy Spirit. The minister must have a deep love for unbelievers, believing they are perishing, and a call to proclaim salvation.

502.4. The minister must likewise have a deep sense of the necessity of believers going on to perfection and developing the Christian graces in practical living, that their “love may abound more and more in knowledge and depth of insight” (Philippians 1:9). One who would minister in the Church of the Nazarene must have a strong appreciation of both salvation and Christian ethics.

502.5. The minister should respond to opportunities to mentor future ministers and to nurture the call to ministry.

502.6. The minister must have gifts and graces, for the ministry. He or she will have a thirst for knowledge, especially of the Word of God, and must have sound judgment, good understanding, and clear views concerning salvation as revealed in the Scriptures. Saints will be edified and sinners converted through his or her ministry. Further, the minister of the gospel in the Church of the Nazarene must be an ex-ample in prayer.

522. Pastoral Service includes the ministry of a pastor or an associate pastor, who may serve in specialized areas of ministry recognized and approved by the appropriate governing, licensing and endorsing agencies. A member of the clergy called to any of these levels of pastoral service in connection with a church may be considered an assigned minister.

EDUCATION FOR MINISTERS

A. For Ministers

527. Ministerial education is designed to assist in the preparation of God-called ministers whose service is vital to the expansion and extension of the holiness message into new areas of evangelistic opportunity. We recognize the importance of a clear understanding of our mission “to make Christlike disciples in the nations” based on Christ’s com-mission to His Church in Matthew 28:19-20. Much of the preparation is primarily theological and biblical in character, leading toward ordination in the ministry of the Church of the Nazarene. The District Ministerial Studies Board shall determine the placement and evaluate the progress of each student in his or her validated course of study.

527.1. Fulfillment of Educational Foundations for Ordained Ministry. The Church of the Nazarene provides a variety of educational institutions and programs around the world. The resources of some global areas allow more than one program to be developed to provide the educational foundations for ministry. Each student is expected to take advantage of the most appropriate validated course of study pro-vided by the Church in his or her area of the world. When not possible, the Church will utilize as much flexibility in delivery systems as feasible to prepare every person called by God to ministry in the Church. A validated course of study, directed and supervised by the District Ministerial Studies Board, and college/seminary programs, developed by the educational institutions, may be used. They should cover the same general standards as outlined in the International Sourcebook on Developmental Standards for Ordination and the regional Sourcebook on Ordination. When a licensed minister satisfactorily completes a validated course of study, the education provider shall issue a certificate of completion to the licensed minister. The licensed minister shall present the certificate of completion to the District Ministerial Studies Board responsible for considering recommendation to the district assembly for graduation from a validated course of study.

527.2. Cultural Adaptations for the Educational Foundations for Ordained Ministry. The variety of cultural contexts around the world makes one curriculum un-suited for all global areas. Each region of the world will develop specific curricular requirements, providing the educational foundations for ministry in a way that reflects the resources and the expectations of that global area. Approval of the International Course of Study Advisory Committee, the General Board, and the Board of General Superintendents (527.5) will be required before implementing a regionally designed program. Even within global regions there are varieties of cultural expectations and resources. As a result, cultural sensitivity and flexibility will characterize regional provisions for the educational foundations for ministry, which shall be directed and supervised by the District Ministerial Studies Board. Cultural adaptations of each region’s program for pro-viding educational foundations for ministry will be approved by Global Clergy Development and the International Course of Study Advisory Committee in consultation with the region-al educational coordinator.

527.3. General Curriculum Areas for Ministerial Preparation. Though curriculum is often thought of only as academic programs and course content the concept is much larger. The character of the instructor, the relationship of the students and instructor, the environment, and students’ past experiences join with the course content to create the full curriculum. Nevertheless, a curriculum for ministerial preparation will include a minimal set of courses that pro-vide educational foundations for ministry. Cultural differences and a variety of resources will require differing details in curriculum structures. However, all programs for providing educational foundations for the ordained ministry that seek approval by Global Clergy Development should give careful attention to content, competency, character, and context. The purpose of a validated course of study is to contain courses that include all four elements in varying degrees and that will help ministers fulfill the mission statement of the Church of the Nazarene as agreed upon by the Board of General Superintendents as follows:

“The mission of the Church of the Nazarene is to make Christlike disciples in the nations.”

“The primary objective of the Church of the Nazarene is to advance God’s Kingdom by the preservation and propagation of Christian holiness as set forth in the Scriptures.”

“The critical objectives of the Church of the Nazarene are ‘holy Christian fellowship, the conversion of sinners, the en-tire 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 creature’” (19).

A validated course of study is described in the following categories:

Content—Knowledge of the content of the Old and New Testaments, the theology of the Christian faith, and the history and mission of the Church is essential for ministry. Knowledge of how to interpret Scripture, the doc-trine of holiness and our Wesleyan distinctives, and the history and polity of the Church of the Nazarene must be included in these courses.

Competency—Skills in oral and written communication; management and leadership; finance; and analytical thinking are also essential for ministry. In addition to general education in these areas courses providing skills in preaching, pastoral care and counseling, biblical exegesis, worship, effective evangelism, biblical stewardship of life resources, Christian education and Church administration must be included. Graduation from a validated course of study requires the partnering of the education-al provider and a local church to direct students in ministerial practices and competency development.

Character—Personal growth in character, ethics, spirituality, and personal and family relationship is vital for the ministry. Courses addressing the areas of Christian ethics, spiritual formation, human development, the per-son of the minister, and marriage and family dynamics must be included.

Context—The minister must understand both the historical and contemporary context and interpret the worldview and social environment of the culture where the Church witnesses. Courses that address the concerns of anthropology and sociology, cross-cultural communication, missions, and social studies must be included.

527.4. Preparation for the ordained ministry pursued in non-Nazarene schools or under non-Nazarene auspices shall be evaluated by the District Ministerial Studies Board in conformity with the curricular requirements stated in a Source-book on Ordination developed by the region/language group.

527.5. All courses, academic requirements, and official administrative regulations shall be in a regional Sourcebook on Ordination developed by the region/language group in cooperation with Global Clergy Development. This regional Sourcebook with necessary revisions shall be endorsed by the International Course of Study Advisory Committee and approved by Global Clergy Development, the General Board, and the Board of General Superintendents. The Sourcebook shall be in compliance with the Manual and with the Inter-national Sourcebook on Developmental Standards for Ordination, produced by Global Clergy Development with the International Course of Study Advisory Committee. The International Course of Study Advisory Committee shall be appointed by the Board of General Superintendents.

527.6. Once a minister has fulfilled the requirements of a validated course of study for ministry, he or she will continue a pattern of lifelong learning to enhance the ministry to which God has called him or her. A minimum expectation is 20 hours of lifelong learning each year or the equivalent determined by the region/language group and stated in their regional Sourcebook on Ordination. All assigned and unassigned licensed and ordained ministers shall report on their progress in a program of lifelong learning as part of their report to the district assembly. An up-to-date report on his or her lifelong learning program will be used in the church/pastoral review process and in the process of calling a pastor. The regional Sourcebook on Ordination for the region/language group will contain the details of the accrediting and reporting process.

Failure to complete these requirements for more than two consecutive years shall result in the ordained minister being required to meet with the District Ministerial Studies Board at their regular meeting time. The Ministerial Studies Board shall give guidance to the minister in completing the lifelong learning required. (115, 123, 514.12, 536.15)

I. INVESTIGATION OF POSSIBLE WRONGFUL CONDUCT AND CHURCH DISCIPLINE

600. The objectives of church discipline are to sustain the integrity of the church, to protect the innocent from harm, to protect the effectiveness of the witness of the church, to warn and correct the careless, to bring the guilty to salvation, to re-habilitate the guilty, to restore to effective service those who are rehabilitated, and to protect the reputation and resources of the church. Members of the church who do violence to the Covenant of Christian Character or the Covenant of Christian Conduct, or who willfully and continuously violate their membership vows, should be dealt with kindly yet faithfully, according to the grievousness of their offenses. Holiness of heart and life being the New Testament standard, the Church of the Nazarene insists upon a clean ministry and requires that those who bear its credentials as a member of the clergy be orthodox in doctrine and holy in life. Thus the purpose of the discipline is not punitive or retributive but is to accomplish these objectives. Determination of standing and continued relationship to the church is also a function of the disciplinary process.

II. RESPONSE TO POSSIBLE MISCONDUCT

601. A response is appropriate any time a person with authority to respond becomes aware of information that a prudent person would believe to be credible. In addition, a response is also appropriate when information which would cause a prudent person to believe that harm is likely to come to the church, to potential victims of misconduct, or to any other person as a result of misconduct by a person in a position of trust or authority within the Church.

601.1. When a person who does not have authority to respond for the church becomes aware of information which a prudent person would consider to be credible and which would cause a prudent person to believe that wrongful con-duct by a person in a position of trust or authority may be occurring within the church, the person with the information shall make the representative of the church who has the authority to respond aware of the information.

601.2. The person who has authority to respond is deter-mined by the position within the church of the individual or individuals who may be involved in misconduct as follows:

Nonmember- Pastor of local church where the conduct in question takes place.

Layperson- Pastor of church where layperson

Member of the clergy- District superintendent where the person implicated is a member or the pastor of the local church where the person is on staff.

District superintendent- General superintendent in jurisdiction

Not otherwise defined- General secretary

The person with authority to respond should also in a timely manner notify respective persons in leadership at the district, field, regional, and/or global dimensions about the accusations. The person with authority to respond may enlist the help of others in any fact-finding or response.

601.3. If no accusation has been made, the purpose of an investigation shall be to determine whether or not action is needed to prevent harm or to reduce the impact of harm that has previously been done. In circumstances in which a prudent person would believe that no further action was needed to prevent harm or to reduce the impact of harm, no investigation will continue unless an accusation has been filed. Facts learned during an investigation may become the basis of an accusation.

III. RESPONSE TO MISCONDUCT BY A PERSON IN A POSITION OF TRUST OR AUTHORITY

602. Whenever a person authorized to respond learns facts which indicate that innocent parties have been harmed by the misconduct of a person in a position of trust or authority, action shall be taken to cause the church to respond appropriately. An appropriate response will seek to prevent any additional harm to victims of the misconduct, seek to respond to the needs of the victims, the accused, and others who suffer as a result of the misconduct. Particular concern should be shown for the needs of the spouse and family of the accused. The response will also seek to address the needs of the local church, the district and the general church concerning public relations, protection from liability and protection of the integrity of the church.

Those who respond for the church must understand that what they say and do may have consequences under civil law. The duty of the church to respond is based on Christian concern. No one has the authority to accept financial responsibility for a local church without action by the church board, or for a district without action by the District Advisory Board. One who is uncertain about what action is appropriate should consider seeking counsel from an appropriate professional.

602.1. In each local church, it is appropriate for the church board to fashion a response to any crisis which may arise; however, it may be necessary to respond before a board meeting can take place. It is wise for each local church to have an emergency response plan.

602.2. On each district the primary responsibility for responding to a crisis rests with the District Advisory Board; however, it may be necessary to respond before a meeting of the board can take place. It is wise for a district to adopt an emergency response plan. The plan may include the appointment by the District Advisory Board of a response team com-posed of people with special qualifications such as counselors, social workers, those trained in communications and those familiar with the applicable law.

603. Resolution of Disciplinary Matters by Agreement. The disciplinary process described in this Manual is intended to provide an appropriate process for resolving allegations of misconduct when the allegations are contested by the accused. In many situations, it is appropriate to resolve disciplinary matters by agreement. Efforts to resolve disciplinary matters by agreement are encouraged and should be pursued whenever practical.

603.1. Any matter which is within the jurisdiction of a Lo-cal Board of Discipline may be resolved by a written agreement between the person accused and the pastor if approved by the church board and the district superintendent. The terms of such an agreement shall have the same effect as an action by a Local Board of Discipline.

603.2. Any matter which is within the jurisdiction of a District Board of Discipline may be resolved by a written agreement between the person accused and the district superintendent if the agreement is approved by the District Advisory Board and the general superintendent in jurisdiction. The terms of such an agreement shall have the same effect as an action by a District Board of Discipline.

IV. CONTESTED DISCIPLINE OF A LAYPERSON

604. If a lay member is accused of unchristian conduct, such charges shall be placed in writing and signed by at least two members who have been in faithful attendance for at least six months. The pastor shall appoint an investigating committee of three members of the local church, subject to the approval of the district superintendent. The committee shall make a written report of its investigation. This report must be signed by a majority and filed with the church board. After the investigation and pursuant thereto, any two members in good standing in the local church may sign charges against the accused and file same with the church board. Thereupon the church board shall appoint, subject to the approval of the district superintendent, a Local Board of Discipline of five members, who are unprejudiced and able to hear and dispose of the case in a fair and impartial manner. If in the opinion of the district superintendent, it is impractical to select five members from the local church due to the size of the church, the nature of the allegations, or the position of influence of the accused, the district superintendent shall af-ter consulting the pastor, appoint five laypersons from other churches on the same district to be the Board of Discipline. This board shall conduct a hearing as soon as practicable and determine the issues involved. After hearing the testimony of witnesses and considering the evidence, the Board of Discipline shall either absolve the accused or administer discipline as the facts shall establish to be proper. The decision must be unanimous. Discipline may take the form of reprimand, suspension, or expulsion from membership in the local church. (515.8)

604.1. An appeal from the decision of a Local Board of Discipline may be taken to the District Court of Appeals within 30 days by either the accused or the church board.

604.2. When a layperson has been expelled from member-ship in the local church by a Local Board of Discipline, he or she may reunite with the Church of the Nazarene on the same district only with the approval of the District Advisory Board. If such consent is granted, he or she shall be received into the membership of that local church using the approved form for the reception of church members. (21, 28-34, 112.1- 112.4, 801)

V. CONTESTED DISCIPLINE OF A MEMBER OF THE CLERGY

605. The perpetuity and effectiveness of the Church of the Nazarene depend largely upon the spiritual qualifications, the character, and the manner of life of its members of the clergy. Members of the clergy aspire to a high calling and function as anointed individuals in whom is placed the church’s trust. They accept their calling knowing that they will be held to high personal standards by those to whom they minister. Because of the high expectations placed upon them, the members of the clergy and their ministry are peculiarly vulnerable to any accusation of misconduct. It is therefore incumbent upon members to use the following procedures with the biblical wisdom and maturity that befits the people of God.

605.1. If a member of the clergy is accused of conduct un-becoming a minister, or of teaching doctrines out of harmony with the doctrinal statement of the Church of the Nazarene, or of serious laxity in the enforcement of the Covenant of Christian Character or the Covenant of Christian Conduct of the church, such accusations shall be placed in writing and shall be signed by at least two members of the Church of the Nazarene who are at the time in good standing. Accusations of sexual misconduct cannot be signed by any person who consented to participate in the alleged misconduct. The writ-ten accusation must be filed with the district superintendent who shall present it to the District Advisory Board of the district where the accused has ministerial membership. This accusation shall become part of the record in the case.

The District Advisory Board shall give written notice to the accused that accusations have been filed, as soon as practical by any method which gives actual notice. When actual notice is not practical, notice may be provided in the manner which is customary for serving legal notices in that locality. The accused and his or her counsel shall have the right to examine the accusations and to receive a written copy of the same immediately upon request. (538.7-538.9)

605.2. A person’s signature on an accusation against a member of the clergy constitutes certification by the signer that, to the best of the signer’s knowledge, information and belief formed after reasonable inquiry, the accusation is well grounded in fact. (538.6-538.8)

605.3. When a written accusation is filed with the district superintendent and has been presented to the District Advisory Board, the Advisory Board shall appoint a committee of three or more assigned ordained ministers and not less than two (2) laypersons as the Advisory Board deems to be appropriate to investigate the facts and circumstances involved and report their finding in writing and signed by a majority of the committee. If after considering the committee’s report, it shall appear that there are probable grounds for charges, such charges shall be drawn up and signed by any two ordained ministers. The District Advisory Board shall give the accused notice thereof, as soon as practical, by any method which gives actual notice. When actual notice is not practical, notice may be provided in the manner which is customary for serving le-gal notices in that locality. The accused and his or her counsel shall have the right to examine the charges and specifications and to receive a copy thereof immediately upon request. No accused shall be required to answer charges of which he or she has not been informed as specified herein. (222.3)

605.4. If, after investigation it appears that an accusation against a member of the clergy is without factual basis and has been filed in bad faith, the filing of the accusation may be grounds for disciplinary action against those who signed the accusation.

605.5. In case charges are filed, the District Advisory Board shall appoint five assigned ordained ministers and not less than two (2) laypersons as it deems advisable of the district to hear the case and determine the issues; these per-sons so named shall constitute a District Board of Discipline to conduct the hearing and dispose of the case according to the laws of the church. No district superintendent shall serve as prosecutor or as assistant to the prosecutor in the trial of an ordained minister or licensed minister. This Board of Discipline shall have power to vindicate and absolve the accused in connection with said charges or to administer discipline commensurate with the offense. Such discipline may provide for discipline intended to lead to the salvation and rehabilitation of the guilty party. The discipline may include repentance, confession, restitution, suspension, recommendation for removal of credential, expulsion from the ministry or membership of the church, or both, public or private reprimand, or any such other discipline that may be appropriate including suspension or deferment of discipline during a period of probation. (222.4, 538.6-538.8, 605.11-605.12)

605.6. If either the accused or the District Advisory Board shall so request, the Board of Discipline shall be a Regional Board of Discipline. The regional board for each case shall be appointed by the general superintendent in jurisdiction of the district where the accused minister holds his or her membership.

605.7. It is provided that in no case shall disciplinary action be taken against a missionary by a Phase 1 district as such.

605.8. The decision of a Board of Discipline shall be unanimous, written and signed by all members, and shall include a finding of “guilty” or “not guilty” as to each charge and specification.

605.9. Any hearing by a Board of Discipline herein provided for shall always be conducted within the bounds of the district where the charges were filed at a place designated by the board that is to hear the charges.

605.10. The procedure at any hearing shall be according to Rules of Procedure hereinafter provided. (222.3-222.4, 530.9, 536.11, 608)

605.11. When a minister is charged with conduct unbecoming a minister and shall admit to guilt, or shall confess to guilt without being charged, the District Advisory Board may assess any of the disciplines provided for in 605.5. (538.6-538.8)

605.12. When a minister is accused of conduct unbecoming a minister, and shall admit to guilt, or shall confess to guilt prior to being brought before a Board of Discipline, the District Advisory Board may assess any of the disciplines provided for in 605.5. (538.6-538.8)

606. Following a decision by a Board of Discipline, the accused, the District Advisory Board, or those who sign the charges shall be entitled to appeal the decision to the General Court of Appeals for those in the United States and Canada, or to the Regional Court of Appeals in other global regions. The appeal shall be begun within 30 days after such decision, and the court shall review the entire record of the case and all steps that have been taken therein. If the court discovers any substantial error prejudicial to the right of any person, it shall correct such error by ordering a new hearing to be conducted in a manner capable of giving relief to that person affected adversely by previous proceedings or decision.

607. When the decision of a Board of Discipline is adverse to the accused minister and the decision provides for suspension from the ministry or cancellation of credential, the minister shall thereupon immediately suspend all ministerial activity; and refusal to do so will result in the forfeiture of the right to appeal.

607.1. When the decision of a Board of Discipline provides for suspension or cancellation of credential and the accused minister desires to appeal, he or she shall file with the secretary of the court to which the appeal is made, at the time the notice of appeal is filed, his or her written credential as a minister, and his or her right of appeal shall be conditioned upon compliance with this provision. When such credential is so filed, it shall be safely kept by the said secretary until the conclusion of the case, and thereupon the same shall either be forwarded to the general secretary or returned to the minister as the court may direct.

607.2. Appeals to the General Court of Appeals may be made by the accused or the Board of Discipline from decisions of a Regional Court of Appeals. Such appeals shall be by the same rules and procedures as other appeals to the General Court of Appeals.

VI. RULES OF PROCEDURE

608. The General Court of Appeals shall adopt uniform Rules of Procedure governing all proceedings before boards of discipline and courts of appeal. After such rules are adopted and published, they shall be the final authority in all judicial proceedings. Printed Rules of Procedure shall be supplied by the general secretary. Changes or amendments to such rules may be adopted by the General Court of Appeals at any time, and when these are adopted and published, they shall be effective and authoritative in all cases. Any steps that are thereafter taken in any proceeding shall be in accordance with such change or amendment. (605.1)

VII. DISTRICT COURT OF APPEALS

609. Each organized district shall have a District Court of Appeals composed of two laypersons and three assigned ordained ministers, including the district superintendent, elected by the district assembly according to 203.22. This court shall hear appeals of church members concerning any action of local boards of discipline. Notice of appeal must be given in writing within 30 days after such action or after appellant has knowledge thereof. Such notice shall be delivered to the District Court of Appeals or a member thereof, and a copy of such notice shall be delivered to the pastor of the local church and to the secretary of the church board concerned. (203.22)

609.1. The District Court of Appeals shall have jurisdiction to hear and decide all appeals of laypersons or churches from the action of a Board of Discipline appointed to discipline a layperson.

VIII. GENERAL COURT OF APPEALS

610. The General Assembly shall elect five assigned ordained ministers to serve as members of the General Court of Appeals during each ensuing quadrennium, or until their successors are elected and qualified. This court shall have jurisdiction as follows:

610.1. To hear and determine all appeals from the action or decision of any District Board of Discipline or Regional Court of Appeals. When such appeals are so determined by said court, such determination shall be authoritative and final. (305.7)

611. Vacancies that may exist in the General Court of Appeals during the interim between sessions of the General Assembly shall be filled by appointment of the Board of General Superintendents. (317.6)

612. Per diem and expense allowances for members of the General Court of Appeals shall be the same as that of members of the General Board of the church, when the members of the court are engaged in official business of the court, and payment therefore shall be made by the general treasurer.

613. The general secretary shall be custodian of all permanent records and decisions of the General Court of Appeals. (326.4)

IX. REGIONAL COURT OF APPEALS

614. There shall be a Regional Court of Appeals for each region. Each Regional Court of Appeals shall consist of five or more assigned ordained ministers elected by the Board of General Superintendents following each General Assembly. Vacancies shall be filled by the Board of General Superintendents. The Rules of Procedure shall be the same for the Regional Courts of Appeals as for the General Court of Appeals, in both the church Manual and the Judicial Manual. A quo-rum of five shall be required for appeals referred to the court.

X. GUARANTY OF RIGHTS

615. The right to a fair and impartial hearing of charges pending against an accused minister or layperson shall not be denied or unduly postponed. Written charges shall be given an early hearing in order that the innocent may be absolved and the guilty brought to discipline. Every accused is entitled to the presumption of innocence until proven guilty. As to each charge and specification, the prosecution shall have the burden of proving guilt to a moral certainty and beyond a reasonable doubt.

615.1. The cost of preparing the record of a case, including a verbatim transcript of all testimony given at the trial, for the purpose of an appeal to the General Court of Appeals, shall be borne by the district where the hearing was held and disciplinary action taken. Every minister who appeals shall have the right to present oral as well as written argument upon his or her appeal, but this right may be waived in writing by the accused.

615.2. A minister or layperson who is accused of misconduct or any violation of the church Manual and against whom charges are pending shall have the right to meet his or her accusers face-to-face and to cross-examine the witnesses for the prosecution.

615.3. The testimony of any witness before a Board of Discipline shall not be received or considered in evidence unless such testimony be given under oath or solemn affirmation.

615.4. A minister or layperson who is brought before a Board of Discipline to answer charges shall always have the right to be represented by counsel of his or her own choosing, provided such counsel be a member in good standing in the Church of the Nazarene. Any full member of a regularly organized church against whom no written charges are pending will be considered in good standing.

615.5. A minister or layperson shall not be required to answer charges for any act that occurred more than five years before the filing of such charges, and no evidence will be considered at any hearing for any matter that occurred more than five years before the charges were filed. Provided, how-ever, that if the person aggrieved by any such act was under the age of 18 or found to be mentally incompetent of making an accusation or filing a charge, such five-year limitation periods would not begin to run until the aggrieved person reached age 18 or became mentally competent. In the case of the sexual abuse of a child, no time limit shall apply.

If a minister is convicted of a felony by a court of competent jurisdiction, he or she shall surrender his or her credential to the district superintendent. At the request of such minister, and if the Board of Discipline has not previously been involved, the District Advisory Board shall investigate the circumstances of the conviction and may restore the credential if it deems appropriate.

615.6. A minister or layperson shall not be twice placed in jeopardy for the same offense. It shall not be considered, however, that such person was placed in jeopardy at any hearing or proceeding where the court of appeals discovers reversible error committed in the original proceeding before a Board of Discipline.

ARTICLES OF FAITH

[I. The Triune God](http://nazarene.org/articles-faith)

1. We believe in one eternally existent, infinite God, Sovereign Creator and Sustainer of the universe; that He only is God, holy in nature, attributes, and purpose. The God who is holy love and light is Triune in essential being, revealed as Father, Son, and Holy Spirit.[[1]](#footnote-1)

[II. Jesus Christ](http://nazarene.org/articles-faith)

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.[[2]](#footnote-2)

[III. The Holy Spirit](http://nazarene.org/articles-faith)

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.[[3]](#footnote-3)

[IV. The Holy Scriptures](http://nazarene.org/articles-faith)

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.[[4]](#footnote-4)

[V. Sin, Original and Personal](http://nazarene.org/articles-faith)

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 the heart is fully cleansed 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.[[5]](#footnote-5)

[VI. Atonement](http://nazarene.org/articles-faith)

6. We believe that Jesus Christ, by His sufferings, by the shedding of His own blood, and by His 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 those incapable of moral responsibility 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.[[6]](#footnote-6)

[VII. Prevenient Grace](http://nazarene.org/articles-faith)

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.[[7]](#footnote-7)

[VIII. Repentance](http://nazarene.org/articles-faith)

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.[[8]](#footnote-8)

[IX. Justification, Regeneration, and Adoption](http://nazarene.org/articles-faith)

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.

9.1. 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.

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

9.3. 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.[[9]](#footnote-9)

[X. Christian Holiness and Entire Sanctification](http://nazarene.org/articles-faith)

10. We believe that sanctification is the work of God which transforms believers into the likeness of Christ. It is wrought by God’s grace through the Holy Spirit in initial sanctification, or regeneration (simultaneous with justification), entire sanctification, and the continued perfecting work of the Holy Spirit culminating in glorification. In glorification we are fully conformed to the image of the Son.

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 or infilling of 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 grace through 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 or infilling of the Holy Spirit,” “the fullness of the blessing,” and “Christian holiness.”

10.1. 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 divine impulse to grow in grace as a Christlike disciple. 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.

Participating in the means of grace, especially the fellowship, disciplines, and sacraments of the Church, believers grow in grace and in wholehearted love to God and neighbor.[[10]](#footnote-10)

[XI. The Church](http://nazarene.org/articles-faith)

11. 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, holy living, and mutual accountability.

The mission of the Church in the world is to share in the redemptive and reconciling ministry of Christ in the power of the Spirit. The Church fulfills its mission by making disciples through evangelism, education, showing compassion, working for justice, and bearing witness to the kingdom of God.

The Church is a historical reality that organizes itself in culturally conditioned forms, exists both as local congregations and as a universal body, and also 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.[[11]](#footnote-11)

[XII. Baptism](http://nazarene.org/articles-faith)

12. 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.[[12]](#footnote-12)

[XIII. The Lord’s Supper](http://nazarene.org/articles-faith)

13. 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.[[13]](#footnote-13)

[XIV. Divine Healing](http://nazarene.org/articles-faith)

14. We believe in the Bible doctrine of divine healing and urge our people to offer the prayer of faith for the healing of the sick. We also believe God heals through the means of medical science.[[14]](#footnote-14)

[XV. Second Coming of Christ](http://nazarene.org/articles-faith)

15. 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.[[15]](#footnote-15)

[XVI. Resurrection, Judgment, and Destiny](http://nazarene.org/articles-faith)

16. 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.”

16.1. 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.

16.2. 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.[[16]](#footnote-16)

COVENANT OF CHRISTIAN CHARACTER

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—

21.1. FIRST. By doing that which is enjoined in the Word of God, which is our rule of both faith and practice, including:

(1) Loving God with all the heart, soul, mind, and strength, and one’s neighbor as oneself.[[17]](#footnote-17)

(2) 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.[[18]](#footnote-18)

(3) Being courteous to all [men] people.[[19]](#footnote-19)

(4) Being helpful to those who are also of the faith, in love forbearing one another.[[20]](#footnote-20)

(5) Seeking to do good to the bodies and souls of [men] people; feeding the hungry, clothing the naked, visiting the sick and imprisoned, and ministering to the needy, as opportunity and ability are given.[[21]](#footnote-21)

(6) Contributing to the support of the ministry and the church and its work in tithes and offerings.[[22]](#footnote-22)

(7) Attending faithfully all the ordinances of God, and the means of grace, including the public worship of God, the ministry of the Word, the sacrament of the Lord’s Supper; searching the Scriptures and meditating thereon; family and private devotions.[[23]](#footnote-23)

21.2. SECOND. By avoiding evil of every kind, including:

(1) Taking the name of God in vain.[[24]](#footnote-24)

(2) Profaning of the Lord’s Day by participation in unnecessary secular activities, thereby indulging in practices that deny its sanctity.[[25]](#footnote-25)

(3) Sexual immorality, such as premarital, extramarital, or same-sex relations; perversion in any form, or looseness and impropriety of conduct.[[26]](#footnote-26)

(4) Habits or practices known to be destructive of physical and mental well-being. Christians are to regard themselves as temples of the Holy Spirit.[[27]](#footnote-27)

(5) Quarreling, returning evil for evil, gossiping, slandering, spreading surmises injurious to the good names of others.[[28]](#footnote-28)

(6) Dishonesty, taking advantage in buying and selling, bearing false witness, and like works of darkness.[[29]](#footnote-29)

(7) The indulging of pride in dress or behavior. Our people are to dress with the Christian simplicity and modesty that become holiness.[[30]](#footnote-30)

(8) Music, literature, and entertainments that dishonor God.[[31]](#footnote-31)

21.3. THIRD. 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.[[32]](#footnote-32)

PORTIONS OF THE MANUAL PERTINENT TO STAFF

Signed \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Date\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Associate Pastor

ARTICLES OF FAITH

Signed \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Date\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Associate Pastor

COVENANT OF CHRISTIAN CHARACTER

Signed \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Date\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Associate Pastor

Signed \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Date\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Witness (Senior Pastor)

Signed \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Date\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Witness (Church Board Secretary)

1. (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; 1 John 1:5; 4:8) [↑](#footnote-ref-1)
2. (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) [↑](#footnote-ref-2)
3. (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) [↑](#footnote-ref-3)
4. (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) [↑](#footnote-ref-4)
5. (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) [↑](#footnote-ref-5)
6. (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) [↑](#footnote-ref-6)
7. (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) [↑](#footnote-ref-7)
8. (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) [↑](#footnote-ref-8)
9. (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) [↑](#footnote-ref-9)
10. 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 [↑](#footnote-ref-10)
11. (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) [↑](#footnote-ref-11)
12. (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) [↑](#footnote-ref-12)
13. (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) [↑](#footnote-ref-13)
14. 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) [↑](#footnote-ref-14)
15. (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) [↑](#footnote-ref-15)
16. (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) [↑](#footnote-ref-16)
17. Exodus 20:3-6; Leviticus 19:17- 18; Deuteronomy 5:7-10; 6:4-5; Mark 12:28-31; Romans 13:8-10 [↑](#footnote-ref-17)
18. Matthew 28:19-20; Acts 1:8; Romans 1:14-16; 2 Corinthians 5:18-20 [↑](#footnote-ref-18)
19. Ephesians 4:32; Titus 3:2; 1 Peter 2:17; 1 John 3:18 [↑](#footnote-ref-19)
20. Romans 12:13; Galatians 6:2, 10; Colossians 3:12-14 [↑](#footnote-ref-20)
21. Matthew 25:35-36; 2 Corinthians 9:8- 10; Galatians 2:10; James 2:15-16; 1 John 3:17-18 [↑](#footnote-ref-21)
22. Malachi 3:10; Luke 6:38; 1 Corinthians 9:14; 16:2; 2 Corinthians 9:6-10; Philippians 4:15-19 [↑](#footnote-ref-22)
23. Hebrews 10:25, Acts 2:42; 1 Corinthians 11:23-30; Acts 17:11; 2 Timothy 2:15; 3:14-16; Deuteronomy 6:6-7; Matthew 6:6 [↑](#footnote-ref-23)
24. Exodus 20:7; Leviticus 19:12; James 5:12 [↑](#footnote-ref-24)
25. Exodus 20:8-11; Isaiah 58:13-14; Mark 2:27-28; Acts 20:7; Revelation 1:10 [↑](#footnote-ref-25)
26. Genesis 19:4-11; Exodus 20:14; Leviticus 18:22; 20:13; Matthew 5:27-32; Romans 1:26-27; 1 Corinthians 6:9-11; Galatians 5:19; 1 Thessalonians 4:3-7; 1 Timothy 1:10 [↑](#footnote-ref-26)
27. Proverbs 20:1; 23:1-3; 1 Corinthians 6:17-20; 2 Corinthians 7:1; Ephesians 5:18 [↑](#footnote-ref-27)
28. 2 Corinthians 12:20; Galatians 5:15; Ephesians 4:30-32; James 3:5-18; 1 Peter 3:9-10 [↑](#footnote-ref-28)
29. Leviticus 19:10-11; Romans 12:17; 1 Corinthians 6:7-10 [↑](#footnote-ref-29)
30. Proverbs 29:23; 1 Timothy 2:8-10; James 4:6; 1 Peter 3:3-4; 1 John 2:15-17 [↑](#footnote-ref-30)
31. 1 Corinthians 10:31; 2 Corinthians 6:14-17; James 4:4 [↑](#footnote-ref-31)
32. Ephesians 2:18-22; 4:1-3, 11-16; Philippians 2:1-8; 1 Peter 2:9-10 [↑](#footnote-ref-32)