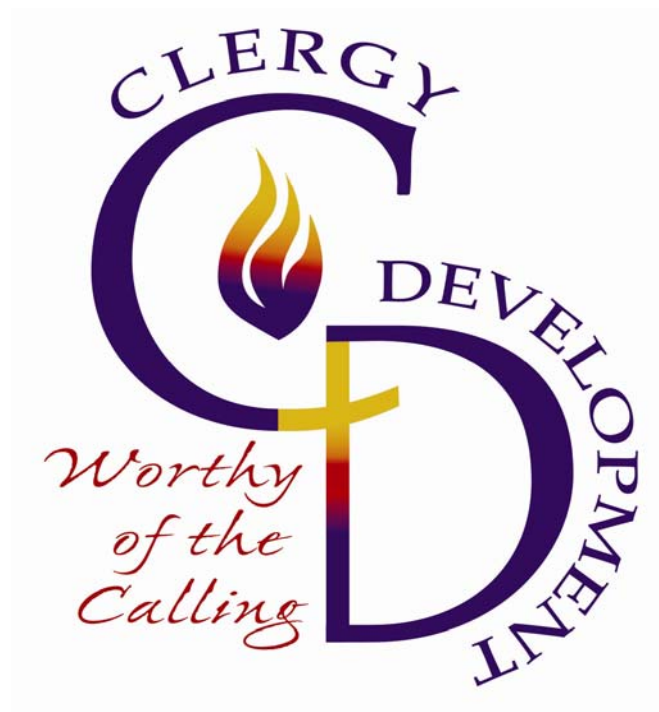

Student Guide

Exploring Nazarene History and Polity



Clergy Development
Church of the Nazarene
Kansas City, Missouri
816-999-7000 ext. 2468; 800-306-7651 (USA)
2002

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The **Modular Course of Study** is an outcome-based curriculum designed to implement the educational paradigm defined by the Breckenridge Consultations. Clergy Development is responsible for maintaining and distributing the Modular Course of Study for the Church of the Nazarene.

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Series Foreword

A Vision for Christian Ministry: Clergy Education in the Church of the Nazarene

The chief purpose of all persons—indeed, all of the creation—is to worship, love, and serve God. God has made himself known in His deeds of creation and redemption. As the Redeemer, God has called into existence a people: the Church, who embody, celebrate, and declare His name and His ways. The life of God with His people and the world constitutes the Story of God. That story is recorded principally in the Old and New Testaments, and continues to be told by the resurrected Christ who lives and reigns as Head of His Church. The Church lives to declare the whole Story of God. This it does in many ways—in the lives of its members who are even now being transformed by Christ through preaching, the sacraments, in oral testimony, community life, and in mission. All members of the Body of Christ are called to exercise a ministry of witness and service. No one is excluded.

In God's own wisdom He calls some persons to fulfill the ministry of proclaiming the gospel and caring for God's people, in a form referred to as the ordained ministry. God is the initial actor in this call, not humans. In the Church of the Nazarene we believe God calls and persons respond. They do not elect the Christian ministry. All persons whom God calls to the ordained ministry should continue to be amazed that He would call them. They should continue to be humbled by God's call. The *Manual* of the Church of the Nazarene states, "we recognize and hold that the Head of the Church calls some men and women to the more official and public work of the ministry." It adds, "The church, illuminated by the Holy Spirit, will recognize the Lord's call" (*Manual*, Church of the Nazarene, paragraph 400).

An ordained Christian minister has as his or her chief responsibility to declare in many ways the whole Story of God as fulfilled in Jesus of Nazareth. His or her charge is to "tend the flock of God . . . not under compulsion, but willingly, not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock" (1 Pet 5:2-3, NRSV). The minister fulfills this charge under the supervision of Christ, the chief Shepherd (1 Pet 5:4). Such ministry can be fulfilled only after a period of careful preparation. Indeed, given the ever-changing demands placed upon the minister, "preparation" never ceases.

A person who enters the Christian ministry becomes in a distinct sense a steward of the gospel of God (Titus 1:7). A steward is one who is entrusted to care for what belongs to another. A steward may be one who takes care of another person or who manages the property of someone else. All Christians are stewards of the grace of God. But in addition, in a peculiar sense a Christian minister is a steward of the "mystery of God," which is Christ, the Redeemer, the Messiah of God. In all faithfulness, the minister is called to "make known with boldness the mystery of the gospel" (Eph 6:19, NRSV). Like Paul, he or she must faithfully preach "the boundless riches of Christ, and to make everyone see what is the plan of the mystery hidden for ages in God who created all things; so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places" (Eph 3:8-10, NRSV).

In fulfilling this commission, there is plenty of room for diligence and alertness, but no room for laziness or privilege (Titus 1:5-9). Good stewards recognize that they are

stewards only, not the owners, and that they will give an account of their stewardship to the master. Faithfulness to one's charge and to the Lord who issued it is the steward's principal passion. When properly understood, the Christian ministry should never be thought of as a "job." It is ministry—uniquely Christian ministry. No higher responsibility or joy can be known than to become a steward of the Story of God in Christ's Church. The person who embraces God's call to the ordained ministry will stand in the company of the apostles, the Early Fathers of the Church, the Reformers of the Middle Ages, the Protestant Reformers, and many persons around the world today who joyfully serve as stewards of the gospel of God.

Obviously, one who does not recognize, or who understands but rejects, just how complete and inclusive a minister's stewardship must be, should not start down the path that leads to ordination. In a peculiar sense, a Christian minister must in all respects model the gospel of God. He or she is to "shun" the love of money. Instead, the minister must "pursue righteousness, godliness, faith, love, endurance, gentleness." He or she must "fight the good fight of the faith" and "take hold of the eternal life, to which you were called" (1 Tim 6: 11-12, NRSV).

Hence, the Church of the Nazarene believes "the minister of Christ is to be in all things a pattern to the flock—in punctuality, discretion, diligence, earnestness; 'in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left' (2 Cor 6:6-7)" (*Manual, Church of the Nazarene*, paragraph 401.1). The minister of Christ "must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, ⁸but hospitable, loving what is good, sensible, just, devout, self-controlled, ⁹holding fast the faithful word which is in accordance with the teaching . . . able both to exhort in sound doctrine and to refute those who contradict." (Titus 1:7-9, NASB).

In order to be a good steward of God's Story one must, among other things, give oneself to careful and systematic study, both before and after ordination. This will occur not because he or she is forced to do so, but out of a love for God and His people, the world He is working to redeem, and out of an inescapable sense of responsibility. It cannot be too strongly emphasized that the attitude one brings to preparation for the ministry reveals much about what he or she thinks of God, the gospel, and Christ's Church. The God who became incarnate in Jesus and who made a way of salvation for all gave His very best in the life, death, and resurrection of His Son. In order to be a good steward, a Christian minister must respond in kind. Jesus told numerous parables about stewards who did not recognize the importance of what had been entrusted to them (Mt 21:33-44; 25:14-30; Mk 13:34-37; Lk 12:35-40; 19:11-27; 20:9-18).

Preparation for ministry in Christ's Church—one's education in all its dimensions—should be pursued in full light of the responsibility before God and His people that the ministry involves. This requires that one take advantage of the best educational resources at his or her disposal.

The Church of the Nazarene recognizes how large is the responsibility associated with the ordained Christian ministry and accepts it fully. Part of the way we recognize our responsibility before God is seen in the requirements we make for ordination and the practice of ministry. We believe the call to and practice of Christian ministry is a gift, not a right or privilege. We believe God holds a minister to the highest of religious, moral, personal, and professional standards. We are not reluctant to expect those

standards to be observed from the time of one's call until his or her death. We believe Christian ministry should first be a form of worship. The practice of ministry is both an offering to God and a service to His Church. By the miracle of grace, the work of the ministry can become a means of grace for God's people (Rom 12:1-3). One's education for ministry is also a form of worship.

The modules comprising the Course of Study that may lead a person to candidacy for ordination have been carefully designed to prepare one for the kind of ministry we have described. Their common purpose is to provide a holistic preparation for entrance into the ordained Christian ministry. They reflect the Church's wisdom, experience, and responsibility before God. The modules show how highly the Church of the Nazarene regards the gospel, the people of God, the world for which Christ gave His life, and Christian ministry. Completing the modules will normally take three or four years. But no one should feel pressured to meet this schedule.

The careful study for which the modules call should show that before God and His Church one accepts the stewardly responsibility associated with ordained ministry.

Acknowledgments

Every module is the accumulation of effort by many people. Someone writes the original manuscript, others offer suggestions to strengthen the content and make the material more easily understood, and finally an editor formats the module for publication. This module is no different. Many people have contributed to this module. Every effort has been made to represent accurately the original intent of the principal contributors.

Principal Contributor

The principal contributor for this module is Robert Doyle Smith. Dr. Smith has served as a faculty member at Olivet Nazarene University since 1982 and is a professor of theology.

He was granted a Ph.D. in History of Christianity from Baylor University in 1981. Dr. Smith also holds a Masters of Divinity from Nazarene Theological Seminary; and an M.A. and B.A. from Southern Nazarene University.

Responder

Each module was reviewed by at least one content specialist to ensure that the content did not represent a single, narrow view or opinion. The responder provided suggestions the principal contributor could integrate into this module.

Dr. Carl Leth was the responder for this module. Dr. Leth serves on the faculty at Olivet Nazarene University and is the chair of the Religion Department. He formerly served as the senior pastor at Detroit First Church of the Nazarene.

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Syllabus

Exploring Nazarene History and Polity

Educational Institution, Setting or Educational Provider:

Location of the Course:

Course Dates:

Name of the Instructor:

Instructor's Address, Telephone, and E-mail Address:

Module Vision Statement:

This course is specifically designed for the person entering pastoral ministry. However, it would benefit anyone who will be employed by the church or who desires an understanding of the Church of the Nazarene, its history, membership, and how it operates. *History and Polity of the Church of the Nazarene* is a prerequisite and foundation for the doing of ministry. The course is designed to produce understanding of the identity of the Church, what is membership and how one becomes a member, and how the Church operates at its various levels of local, district and general. Theoretical insight and practical knowledge are a must for the wide range of tasks which the pastor faces.

Unit 1 of these lessons considers the historical identity of the Church of the Nazarene. Our understanding of the Church of the Nazarene needs to be grounded in a biblical understanding of what it means to be the Church. It is both in faithful continuity with the New Testament Church and the result of the creative work of the Holy Spirit in history. As we review the development of key formative influences and doctrines through history, we can observe the particular and distinctive development of the Church of the Nazarene. In this way, we can see the particular and distinctive understanding of who we are and of our place in the broader Church. We also will be able to engage effectively in the ongoing dialogue of our identity. We can examine the core values of our Church: Christian, Missional, and Holiness. We understand ourselves as a Protestant church in the Wesleyan-Holiness tradition that was formed initially as an organization out of the American Holiness Movement. Worldwide adaptations of this section should incorporate materials from their personal world area.

Unit 2 considers the questions of membership in the church. The *Manual* sets forth that membership should be based upon a personal faith in Jesus Christ, a commitment to the distinctive doctrines and practices of the church, and a willingness to work with the administrative structure. Our participation in the Church of the Nazarene is rooted in a profession of personal faith in Jesus Christ. For adults, this profession should be affirmed in the sacrament of baptism. Membership, itself, in the Church of the

Nazarene, is a covenant with the church and the commitment of our calling. This includes our doctrines as expressed in our foundational Agreed Statement of Belief and the expanded Articles of Faith. Of central importance to our tradition is the call to a radical commitment to Holiness, life reflecting the likeness of Christ. This call is a biblical imperative to all disciples and the General Rules and the Covenant of Christian Conduct serve to guide and inform our realization of that calling. The work of the church in worship, sacraments, and other means of nurture and spiritual disciplines serve to form our lives into Christlikeness. Every pastor should understand the meaning of our covenant in membership, be personally committed to it, and be able to lead new believers into membership.

Unit 3 discusses the polity or government of the church. The context of our church government has been a representative form of government with shared authority between laity and elder. The office of superintendent has been the primary mode of oversight. Ministry is the responsibility of both laity and elder. The church affirms the divine call for pastoral ministry, recognizes various tracks of ministry, and sets forth a program that leads to ordination. The work within the local church is governed by the *Manual*. The church also operates on a district and general level.

Educational Assumptions

1. The work of the Holy Spirit is essential to any process of Christian education at any level. We will consistently request and expect the Spirit's presence within and among us.
2. Christian teaching and learning is best done in the context of community (people being and working together). Community is the gift of the Spirit but may be enhanced or hindered by human effort. Communities have common values, stories, practices, and goals. Explicit effort will be invested to enhance community within the class. Group work will take place in every lesson.
3. Every adult student has knowledge and experiences to contribute to the class. We learn not only from the instructor and the reading assignments, but also from each other. Each student is valued not only as a learner but also as a teacher. That is one reason so many exercises in this course are cooperative and collaborative in nature.
4. Journaling is an ideal way to bring theory and practice together as students synthesize the principles and content of the lessons with their own experiences, preferences, and ideas.

Outcome Statements

This module assists the student to develop the following required abilities as defined in the *U.S. Sourcebook for Ministerial Development*. Below each competency are listed specific abilities for the course, which correspond with each particular competency. It must be recognized that the listed abilities below each competency do not necessarily comprehend the entire range of the competency addressed in the lessons.

CN 24 Ability to describe the general story line of church history and the development of major doctrines and creeds

CN-27 Ability to identify the formative influences of the American Holiness Movement and the Church of the Nazarene.

- To understand and explain the historical groups that influence and form the heritage of the Church of the Nazarene, especially Protestant, Wesleyan, and Holiness.
- To understand the events and issues that caused the formation of the Church of the Nazarene at the beginning of the 20th century.
- To understand and explain the place of the Church of the Nazarene within the Christian community.

CN-28 Ability to identify and explain the significance of the major figures and events of the Church of the Nazarene.

- To understand and evaluate the identity of the Church of the Nazarene.
- To understand and articulate the rationale for having a specific organization to promote the message of holiness.
- To understand the core values of the Church of the Nazarene that form its identity.
- To understand the events and issues that concern the Church of the Nazarene and forms its identity within the 20th century.
- To understand the current issues that concern the future of the Church of the Nazarene.
- To understand and examine local and regional histories of the Church of the Nazarene.
- To trace the values that have given identity to the Church of the Nazarene.

CN-29 Ability to identify the directives of the *Manual* of the Church of the Nazarene that pertain to the organization and ministry of the local church and to the responsibilities of the pastor at the local and district levels.

- To understand what it means to be a member of a particular church.
- To understand a profession of faith.
- To have a clear experience and personal faith.
- To understand the Agreed Statement of Belief and Articles of Faith.
- To be able to explain the biblical foundation for the doctrinal statements.
- To be in agreement with the doctrinal statements.
- To understand and be able to explain the covenant of membership, especially to holiness, a transformed life of Christlikeness.
- To be committed to spiritual formation.
- To understand and explain the relationship of crisis and process in pursuit of holiness.
- To be familiar with the General Rules and Covenant of Christian Conduct, and understand how they serve to guide and enable holy living.
- To understand and explain the corporate and personal practices of spiritual discipline.
- To be practicing spiritual disciplines.
- To understand the process of bringing people into membership and be able to do that.
- To understand and explain the process of becoming a minister from the divine call to ordination.
- To understand and explain the meaning, expectations, and responsibilities of ministry for both clergy and laity.
- To be committed to the responsibilities of ministry.

CN-30 Ability to explain the governance systems of the church at local, district, and general levels.

- To understand and explain the *Manual* stipulations on the administration of the local church.
- To understand and explain the responsibilities of the laity in the pastoral review process.
- To understand the function of the district and district superintendent, and the local pastor's responsibilities to both.
- To understand the procedure for pastoral relations to the local church from the call extended by the church, to the pastoral review process.
- To understand the international partnership of the church.
- To understand how the church functions at the general level.
- To be committed to the district and general Church of the Nazarene.

CX-9 Ability to apply historical analysis to the life of a local congregation in order to describe its historical and cultural context.

- To understand and examine local and regional histories of the Church of the Nazarene.
- To understand and evaluate the identity of the Church of the Nazarene.
- To understand the current issues that concern the future of the Church of the Nazarene.

OUTCOME STATEMENTS

- Ability to articulate the collective conscience of the Church of the Nazarene and how it is to be communicated to our generation.
- Ability to understand and communicate the distinctive identity and mission of the Church of the Nazarene, to provide a rationale for its existence, and to explain why it came into existence in its present form.
- Ability to understand and communicate the identity the Church of the Nazarene shares with the universal church.
- Ability to understand who can become a member of the Church of the Nazarene, what it means to be a member, and how one can do so.
- Ability to plan and lead a membership class.
- Ability to explain and function within the governmental structures of the church at the local, district, and general level.
- Ability to understand the meaning of ministry, the call and responsibilities of a minister, and the process of becoming ordained within the Church of the Nazarene.
- Ability to use the *Manual* in the service of the Church.

Recommended Reading

Church of the Nazarene. *Manual*, (current edition). Kansas City: Nazarene Publishing House. This book is required for this course.

Course Requirements

1. **Class attendance, attention, and participation** are especially important. Students are responsible for **all** assignments and in-class work. Much of the work in this course is small-group work. Cooperative, small-group work cannot be made up. That makes attendance imperative. Even if one does extra reading or writing, the values of discussion, dialogue, and learning from each other are thwarted. If one lesson is missed, the instructor will require extra work before completion can be acknowledged. If two or more classes are missed, the student will be required to repeat the whole module.

Small-Group Work. Nothing is more important in this course than small-group work. The class members will be assigned to groups of two to four students each. The group members will serve as study partners for explorations and discussion.

2. Assignments

Journaling: The only ongoing assignment for this module is your journal. It is to be used regularly, if not daily. On at least one occasion during the term, the instructor will check the journals. In each lesson a journal assignment is included.

The journal should become the student's friend and treasury of insights, devotions, and ideas. Here the integration of theory and practice occurs. The spiritual life nature of the journal helps guard against the course of study being merely academic as you are repeatedly called upon to apply the principles studied to your own heart and your own ministry situation.

This journal is not a diary, not a catchall. It is, rather, a guided journal or a focused journal in which the educational experience and its implications are selected for reflection and writing.

The framers of this curriculum are concerned about the way that students fall into learning "about" the Bible, or "about" the spiritual life rather than learning—that is coming to know and internalize the Bible and spiritual principles. The journaling experience ensures that the "Be" component of "Be, Know, and Do" is present in the course of study. Be faithful with all journaling assignments.

Daily Work: This module has regular homework assignments. It is called daily work because even though the class may only meet once a week, the student should be working on the module on a "daily" basis. Sometimes the homework assignments are quite heavy. The assignments are important. Even if homework is not discussed in class every session, the work is to be handed in. This gives the instructor regular information about the student's progress in the course. The normal time for homework to be handed in is at the beginning of each class session. **All** assignments are to be completed.

The lesson homework assignments are designed to prepare the students for each upcoming lesson. Since the original directive for this module requires that it be "textbook" independent, the homework assignments serve to acquaint the student with key material for the upcoming lesson, as well as involve the student in critical interaction with the material.

Student sharing from the product of their homework assignments has been integrated into the structure of many lessons. All assignments should be typed or written out, and brought to class the session in which they are due.

Course Outline and Schedule

This module contains 17 lessons designed for sessions of approximately 1.5 hours each, making a total of 25.5 hours of class time. (An individual teacher may decide to lengthen the number of sessions on which they focus on a particular topic to meet their own special needs.) Enter the meeting dates and times in the chart.

Session Date	Session Time
--------------	--------------

Unit 1: Who We Are: Nazarene Identity in History

1. Nazarenes and the Church
2. Historical Development: Reformation and the Wesleyan Movement
3. Formation of the Church of the Nazarene
4. Church of the Nazarene in Local and Regional History
5. Defining Issues of the 20th and 21st Centuries

Unit 2: Membership: What it Means to be Part of the Church of the Nazarene and the Procedure for Uniting with the Church

6. Becoming a Disciple
7. Membership as Covenant in Community
8. Commitment to Shared Vision of Lifestyle
9. Becoming a Member

Unit 3: How the Church Functions: Polity of Governance

10. How the Church Functions
11. Lay Ministry
12. Pastoral Ministry
13. Local Church: Pastoral Relations
14. Local Church Administration
15. The District Church
16. The General Church
17. What Is the Church of the Nazarene?

Course Evaluation

The instructor, the course itself, and the student’s progress will be evaluated. These evaluations will be made in several ways.

The progress of students will be evaluated with an eye for enhancing the learning experience by:

1. Carefully observing the small-group work, noting the competence of reports, the balance of discussion, the quality of the relationships, the cooperation level, and the achievement of assigned tasks
2. Careful reading of homework assignments
3. Journal checks

A letter grade is not the measure of completion. Completion of the module is based on attendance, participation, completion of all homework, and showing competence in the ability statements.

The course materials and the teacher will be evaluated by frequently asking and discussing the effectiveness and relevance of a certain method, experience, story, lecture, or other activity.

Some evaluation cannot be made during the class itself. Some objectives will not be measurable for years to come. If students encounter the transforming power of God at deeper levels than ever before, learn devotional skills and practice them with discipline, and incorporate the best of this course into their own ministries, the fruit of this educational endeavor could go on for a long time. In truth, that is what we expect.

Additional Information

A reasonable effort to assist every student will be made. Any student who has handicaps, learning disabilities, or other conditions that make the achievement of the class requirements exceedingly difficult should make an appointment with the instructor as soon as possible to see what special arrangements can be made. Any student who is having trouble understanding the assignments, lectures, or other learning activities should talk to the instructor to see what can be done to help.

Instructor's Availability

Good faith efforts to serve the students both in and beyond the classroom will be made.

Journaling: A Tool for Personal Reflection and Integration

Participating in the Course of Study is the heart of your preparation for ministry. To complete each module you will be required to listen to lectures, read books and articles, participate in discussions, and write papers. Content mastery is the goal.

An equally important part of ministerial preparation is spiritual formation. Some might choose to call spiritual formation devotions, while others might refer to it as growth in grace. Whichever title you place on the process, it is the intentional cultivation of your relationship with God. The module work will be helpful in adding to your knowledge, your skills, and your ability to do ministry. The spiritual formation work will weave all you learn into the fabric of your being, allowing your education to flow freely from your head through your heart to those you serve.

Although there are many spiritual disciplines to help you cultivate your relationship with God, journaling is the critical skill that ties them all together. Journaling simply means keeping a record of your experiences and the insights you have gained along the way. It is a discipline because it does require a good deal of work faithfully to spend daily time in your journal. Many people confess this is a practice they tend to push aside when pressed by their many other responsibilities. Even five minutes a day spent journaling can make a major difference in your education and your spiritual development. Let me explain.

Consider journaling time spent with your best friend. Onto the pages of a journal you will pour out your candid responses to the events of the day, the insights you gained from class, a quote gleaned from a book, and an 'ah-ha' that came to you as two ideas connected. This is not the same as keeping a diary, since a diary seems to be a chronicle of events without the personal dialogue. The journal is the repository for all of your thoughts, reactions, prayers, insights, visions, and plans. Though some people like to keep complex journals with sections for each type of reflection, others find a simple running commentary more helpful. In either case, record the date and the location at the beginning of every journal entry. It will help you when it comes time to review your thoughts.

It is important to chat briefly about the logistics of journaling. All you will need is a pen and paper to begin. Some folks prefer loose-leaf paper that can be placed in a three-ring binder, others like spiral-bound notebooks, while others enjoy using composition books. Whichever style you choose, it is important to develop a pattern that works for you.

Establishing a time and a place for writing in your journal is essential. If there is no space etched out for journaling, it will not happen with the regularity needed to make it valuable. It seems natural to spend time journaling after the day is over and you can sift through all that has transpired. Yet family commitments, evening activities, and fatigue militate against this time slot. Morning offers another possibility. Sleep filters much of the previous day's experiences, and processes deep insights, that can be recorded first thing in the morning. In conjunction with devotions, journaling enables you to begin to weave your experiences with the Word, and also with module material that has been steeping on the back burner of your mind. You will probably find that carrying your journal will allow you to jot down ideas that come to you at odd times throughout the day.

It seems we have been suggesting that journaling is a handwritten exercise. Some may be wondering about doing their work on a computer. Traditionally, there is a special bond between hand, pen, and paper. It is more personal, direct, and aesthetic. And it is flexible, portable, and available.

With regular use, your journal is the repository of your journey. As important as it is to make daily entries, it is equally important to review your work. Read over each week's record at the end of the week. Make a summary statement and note movements of the Holy Spirit or your own growth. Do a monthly review of your journal every 30 days. This might best be done on a half-day retreat where you can prayerfully focus on your thoughts in solitude and silence. As you do this, you will begin to see the accumulated value of the Word, your module work, and your experience in ministry all coming together in ways you had not considered possible. This is integration—weaving together faith development and learning. Integration moves information from your head to your heart so that ministry is a matter of being rather than doing. Journaling will help you answer the central question of education: "Why do I do what I do when I do it?"

Journaling really is the linchpin in ministerial preparation. Your journal is the chronicle of your journey into spiritual maturity as well as content mastery. These volumes will hold the rich insights that will pull your education together. A journal is the tool for integration. May you treasure the journaling process!

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Lesson 1: Nazarenes and the Church

Due This Lesson

None

Learner Objectives

At the end of this lesson, participants will

- understand and explain the place of the Church of the Nazarene within the Christian community
- understand what it means to be a member of a particular church
- explore what is distinctive about being a member of the Church of the Nazarene
- understand the core values of the Church of the Nazarene that form its identity

Homework Assignments

Reflect upon and write about what difference it makes whether or not the Church of the Nazarene exists. 2-3 pages.

Read Resource 1-7, "The Nazarene Church and Its Mission."

Read *Manual* paragraphs:

- 424.3—425.2

Read the portions of the Syllabus not read in class.

Write in your journal. What does it mean to you personally to be called Christian?

Christian

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

Being a Christian means we are regenerate and are being transformed by the grace of God.

The one belief that normally separates Christians from these other groups is that salvation comes only through the name of Jesus, the Christ.

Families of Christian

- Roman Catholic
- Orthodox
- Anglican
- Protestant
 - Reformed
 - Pentecostal
 - Anabaptist
 - Wesleyan
 - Nazarene

Group Activity

Get into groups of no more than four people.

First, share experiences you have had with people from other religions or experiences you have had with other religions. How have you found other religions to differ from Christianity?

Second, share experiences you have had with people from other Christian denominations. What have you learned to be important in these other Christian denominations?

Consider what makes a denomination a Christian denomination.

Christians Are a New Testament Church

Christians understand themselves as inheriting the promises given to the people of the Old Testament and to those of the ancient faith of Judaism. We see ourselves as being the continuation of God's chosen people.

The Great Commission in Matthew 28: 18-20 commands the church to translate the gospel into all cultures so everyone can respond to the message of salvation.

A New Testament church is one that focuses upon evangelism. The mission of evangelism becomes the prime characteristic of the church.

The church is more than some abstract concept; it is real people organizing themselves so they can better worship God and present the gospel.

A New Testament church is a mission-driven church.

We Belong to a Particular Church

Just like in the churches in the New Testament that existed in diverse cultures like those found in Corinth, Rome, or Ephesus, when we worship in a church we find ourselves in some particular location with its own cultural setting. We unite with real people who are discovering the meaning of being a Christian in a real world; we call our family the Church of the Nazarene.

The Apostles' Creed

I believe in God the Father Almighty,
Maker of heaven and earth;

And in Jesus Christ, His only Son, our Lord:
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, dead, and buried;

He descended into hades;
and the third day He rose again from the dead;
He ascended into heaven,
and sitteth at the right hand of God the Father Almighty;
from thence He shall come to judge the living and the dead.

I believe in the Holy Spirit,
the holy Church universal,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.
Amen.

Nicene Creed

I believe in one God the Father Almighty,
Maker of heaven and earth,
and of all things visible and invisible;

And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of His Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us and for our salvation came down from heaven,
and was incarnate by the Holy Spirit of the Virgin Mary
and was made man,
and crucified also for us under Pontius Pilate;
He suffered and was buried,
and the third day He rose again according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father,
and He shall come again with glory to judge both the living and the
dead;
whose kingdom shall have no end.

And I believe in the Holy Spirit,
the Lord and Giver of life,
who proceedeth from the Father and the Son,
who with the Father and the Son together is worshiped and glorified;
who spoke by the prophets.

And I believe in one holy universal and apostolic church;
I acknowledge one baptism for the remission of sins;
and I look for the resurrection of the dead,
and the life of the world to come.

Amen.

Excerpts from
The Nazarene Church and Its Mission
(*Herald of Holiness*, September 7, 1921. Used by permission.)
by Rev. C. B. Widmeyer

“And he came and dwelt in a city called Nazareth that it might be fulfilled which was spoken by the prophets. He shall be called a Nazarene” (Mt 2:23, KJV).

“For we have found this man a pestilent fellow and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes” (Acts 24:5, KJV).

In the days of the Apostle Paul, certain companies of Christians were called Nazarenes and Paul was accused of the leadership of this sect. No doubt some of them chose the name, while others were called by it in derision. The name still exists in Arabic as the ordinary designation of Christians.

For some time after the ascension of Christ the church was of one name and one form of government. However, there appears to have soon developed some sects, as doctrines were discussed and ideas were advanced. Differences arose as to the person, nature and work of Christ, and the Christian world was divided. However, there developed a very strong organization now known as the Roman Catholic church, which did not hold to the pure spiritual teachings of Christ. Since the day of Martin Luther there have developed many church organizations; many of these have served their day in the past, and when they failed to function and hold up the pure gospel of Christ, another denomination has been reared to carry on the glorious task of preaching salvation from sin to the lost and ruined world.

Some object to church organizations, saying that they are unbiblical but the history of God’s dealings with the Jews show that the Jewish church was a well organized body. When Christ was here he did not decry organization, but rebuked the Pharisees because they were given to work and had lost the true spirit of devotion. Upon every occasion Christ attended the synagogue form of worship and frequently took part; and then we find Him attending the yearly feasts at Jerusalem, which was required by the law of the Jewish church.

There are some doctrinal issues such as Arminianism and Calvinism that have produced certain churches but the idea of *church government* has been a large factor in preparing the way for a new church. Most of the churches are the outcome of a revival of religion. The old church became satisfied with a routine of life and practice and failed to keep alive the fire of God; then some man was raised up to lead the hosts on to victory and as a result the old church would not take the new converts under her wings unless there was a surrendering of the new life and a lessening of the revival fervor; so as a consequence a new church was organized. But by careful and close analysis we find that the new church partook of forms of government from the old church with a change or two. Look at the many bodies of Methodists, Baptists, Presbyterians, etc. We like to look upon the various denominations as representing the scaffolding surrounding a house, necessary to its construction; but when the house has been completed the scaffold is torn away and we see the beautiful house.

. . . Just as there was not the sound of the hammer when the walls of the temple were erected in Jerusalem, so when God fits us all together in that church above, we will lose sight of the old scaffolds, trestles, cross beams, rough timbers, etc. hammers, saws, spikes; and will see nothing but the law of love and the harmonious design of the great Master mechanic. . . .

As to church polity, the Church of the Nazarene is a composite body. We have today what might be termed two forms of church government—Episcopacy and the Congregational. In the government of the Church of the Nazarene, the better qualities of both forms are sought and blended together into a workable plan. The extreme of either plan has its faults and failings but both forms have good qualities. So the makers of our laws have sought to select the best of both forms and use only what was necessary to the furtherance of the spreading of the doctrine of scriptural holiness.

John Wesley said that the Methodist Episcopal church was made the depositum of the doctrine of holiness or sanctification and that if they failed to preach it, God would raise up some other agency for the spreading of the doctrine of scriptural holiness. Thus God has in these last days signally raised up the Church of the Nazarene for the spreading of the doctrine of scriptural holiness and the conservation of the work. The organizers did not seek to add another denomination to the long list already in the land, but to organize a church that would stand distinctively for the doctrine of holiness and to furnish a church home for the number who received the experience. It was deemed necessary to the promulgation of the doctrine that an organization was essential in order that the best results might be attained. The question has been asked, "Has the Church of the Nazarene a right to exist?" Why should it encumber the ground? Other bodies who were committed to the preaching of this doctrine having lessened in their zeal and interest. God called upon a company of people to enter the great field of churches and establish a church that would stand committed to this truth and make it her business to work at the job. God wants a holy people. In all ages He has had a holy people. The Nazarene church exists for the purpose of preaching holiness "without which no man shall see the Lord."

God has blessed the Church of the Nazarene with an unparalleled growth. The Pentecostal bodies of the East, the Church of the Nazarene of the West, the bodies from the South and the Southeast, and from the British Isles, have been called together.

The Church of the Nazarene is not called to inaugurate a new social order; she is not sent to prescribe policies for the solving of social unrest; she is not commanded to enter the realm of ethical relationships; she is not commissioned to equalize wealth and wages; she is not to heed the call of the twentieth century to a "new vision, a new message, and new methods," but she is to preach the doctrines of regeneration and sanctification.

The modern church has fallen into the trap laid for the Master, and is discussing eugenics, and trying to make the race better by generation, instead of regeneration. The modern church is being led today to take the place of a factor in the civilization of the world; when the very name "church" signifies those who have been called out and separated from the world. God help the church of the Nazarene to stand true to her call.

The world believes that in itself lies the secret of its betterment. The call of the world is to the community, while the cry of the church is to the individual. The world demands no repentance, but the church demands a confession of sin. Civic righteousness knows no cross, and acknowledges no Savior. Social regeneration pleads no Calvary, and anticipates no Olivet. The Socialist proclaims that man is his own Savior while the philanthropist is buying his way to heaven. The politician is trying to purify politics to get the vote of the church.

The mission of the Church of the Nazarene is to lift up a Savior who can save from all sin, purify the heart from the pollutions and keep the individual free from sin while sojourning here below.

Israel was to go a three days' journey into the wilderness before she could worship her God; she could not accept Pharaoh's plea and worship God in the land. The church must be separate from the world. "Love not the world, neither the things that are in the world." The Church of the Nazarene seeks to lead us back to the cross; back to the ascended Christ and onward to the coming King. But before us lies the world in darkness; we will take it the light. Souls are enslaved by sin; we will take them Christ who is the Lion of the Tribe of Judah and can break every chain.

Lesson 2: Historical Development: Reformation and the Wesleyan Movement

Due This Lesson

2-3 page paper
Reading of Resource 1-7
Manual reading
Syllabus reading
Journal

Learner Objectives

At the end of this lesson, participants will

- understand and explain the historical groups that influenced and form the heritage of the Church of the Nazarene, especially Protestant and Wesleyan
- understand and explain the place of the Church of the Nazarene within the Christian community

Homework Assignments

Write a pro and con paper in which you debate the value of having specific denominations for doing ministry. Would it be better for Christians to be only in one denomination? Would it be possible for all Christians to live within one denomination? 2-3 pages.

Write in your journal. Reflect on what Wesley's teaching on "Free Grace" means to you personally.

Reformation: We Are Protestant

The history of the Protestant movement began with the personal quest of Martin Luther when he sought assurance of his salvation.

On October 31, 1517, Luther's concern for the church to have a proper understanding of the nature of salvation led to his nailing a list of debating statements on the church door.

A rich diversity of Christian groups comprise the Protestant movement.

- Presbyterians favor a governmental system that stresses the sharing of power between clergy and laity, and denomination and local church.
- Baptists emphasize local church government.
- Pentecostals have brought intensity and energy with their style of worship, healing, and the gifts of the Spirit.
- Mennonites and Amish stress separation from culture and state in order to maintain a holiness lifestyle.
- Methodists have contributed to the fabric of Christianity with their stress upon free grace and holiness.

Three theological beliefs of this movement have been

- salvation by grace through faith
- the authority of Scripture
- the priesthood of believers

Protestants Impact the World

The Protestant understanding that the individual must read Scripture produced a massive effort to translate Scripture into common languages and to teach people to read.

Wesleyan-Arminians, with the emphasis upon free will, and Wesley's understanding of the world as his parish, believed evangelism to be at the heart of what it meant to be a Christian and a Christian organization.

- The United States was founded on the principle of religious liberty because a diversity of religious groups immigrated to its shores.
- Europeans took the gospel with them to Africa and Asia as part of their economic enterprises.
- The 20th century saw the explosion of indigenous Protestant movements in Latin America, Africa and Asia.
- For the first time in the history of Christianity, more Christians exist south of the equator than north.

And Can It Be?

And can it be that I should gain an int'rest in the Savior's blood?
Died He for me, who caused His pain? For me who Him to death pursued?
Amazing love! How can it be that Thou, my God, shouldst die for me?
Amazing love! How can it be that Thou, my God, shouldst die for me?

He left His Father's throne above, so free, so infinite His grace!
Emptied Himself of all but love, and bled for Adam's helpless race.
'Tis mercy all, immense and free, for, O my God, it found out me!
'Tis mercy all, immense and free, for, O my God, it found out me!

Long my imprisoned spirit lay, fast bound in sin and nature's night.
Thine eye diffused a quick'ning ray, I woke; the dungeon flamed with light!
My chains fell off; my heart was free. I rose, went forth, and followed Thee.
My chains fell off; my heart was free. I rose, went forth, and followed Thee.

No condemnation now I dread; Jesus and all in Him, is mine!
Alive in Him, my living Head, and clothed in righteousness divine,
Bold I approach th' eternal throne and claim the crown, thro' Christ, my own.
Bold I approach th' eternal throne and claim the crown, thro' Christ, my own.

—Charles Wesley

Love Divine, All Loves Excelling

Love divine, all loves excelling,
Joy of heav'n, to earth come down!
Fix in us thy humble dwelling;
All thy faithful mercies crown.
Jesus, Thou art all compassion;
Pure, unbounded love Thou art,
Visit us with Thy salvation;
Enter ev'ry trembling heart.

Breathe, O breathe Thy loving Spirit
Into ev'ry troubled breast!
Let us all in Thee inherit
Let us find that second rest.
Take away our bent to sinning;
Alpha and Omega be.
End of faith, as its Beginning,
Set our hearts at liberty.

Come, Almighty to Deliver;
Let us all Thy life receive.
Suddenly return, and never,
Nevermore Thy temples leave.
Thee we would be always blessing,
Serve Thee as Thy hosts above,
Pray and praise Thee without ceasing,
Glory in Thy perfect love.

Finish then Thy new creation;
Pure and spotless let us be.
Let us see Thy great salvation,
Perfectly restored in Thee;
Changed from glory into glory,
Till in heav'n we take our place,
Till we cast our crowns before Thee,
Lost in wonder, love, and praise.

—Charles Wesley

A Charge to Keep I Have

A charge to keep I have,
A God to glorify;
A never dying to soul to save,
And fit it for the sky.

To serve the present age,
My calling to fulfill;
O may it all my pow'rs engage
To do my Master's will.

Arm me with jealous care,
As in Thy sight to live;
And O Thy servant, Lord prepare
A strict account to give!

Help me to watch and pray,
And on thyself rely,
Assured if I my trust betray
I shall forever die.

—Charles Wesley

Wesleyan Revival

The beginnings of the Wesleyan revival began with John and Charles Wesley searching for their own spiritual assurance of salvation as they attempted to live a life of holiness.

On the evening of May 24, sitting in a small group meeting on Aldersgate street in London, Wesley experienced the presence of God in such a way that he pointed back to that moment as a turning point in his life.

Some of the issues that marked the Wesleyan movement were

- the understanding of the relationship between Scripture and authority
- holiness as an optimistic view of grace
- free grace

Wesleyan-Arminian vs. Calvin

When Wesleyans are designated as Wesleyan-Arminian, the label refers to how Wesleyans handle the theological issue of free will.

Writing in the *Institutes*, Calvin simply answered the question as to why people were saved or damned with the response that God is the source of salvation so God selects who will be saved.

- Calvin's understanding of election and grace was a consequence of his affirmation of God's absolute providence.
- Grace was tied to God's sovereignty.
- A sovereign God controls and determines everything, including the salvation of the individual.

In the 1618-1620 period, the Reformed movement in Europe established its identity as being connected with five basic points:

- total depravity—individuals are born in need of salvation
- unconditional election—God is the source of salvation
- limited atonement—God died only for the elect
- irresistible grace—God gives the saved the power that affects their salvation
- final perseverance—the believer will make it to heaven

Arminius advocated that God's grace enables all humans to have the ability to respond to the grace of God; in a Wesleyan understanding of grace, no human being would be locked into their fate. Wesley affirmed that any individual can become a Christian.

Holiness

Holiness refers to both spiritual formation and entire sanctification or as process and crisis. Holiness as spiritual formation is the growth and development in the Christian life that begins with the new birth and continues throughout the Christian life.

Wesley balanced his activities of personal devotion of prayer, Bible reading, fasting, and journaling with his actions of evangelism, social compassion for the poor, improved medical care, and quality education. Wesley affirmed that salvation meant Christlikeness or character formation.

Holiness did not refer only to process or spiritual development for Wesley. He also preached and taught the crisis of entire sanctification. The focus of salvation is to have God as the center of human living. Conversion establishes a relationship with God. Entire sanctification addresses the need to have God at the center of one's living.

His understanding of the essence of entire sanctification focused upon love:

It is thus that we wait for entire sanctification; for a full salvation from all our sins,—from pride, self will, anger, unbelief; or, as the apostle expresses it, “go on to perfection.” But what is perfection? The word has various senses; here it means perfect love. It is love excluding sin; love filling the heart, taking up the whole capacity of the soul.

The Scripture Way of Salvation

Nazarenes and the Fundamentalists

Shelby Corlett, April 20, 1935

Herald of Holiness. Used by permission

Are Nazarenes Fundamentalists? This question has been raised upon several occasions. There is only one answer to such an inquiry, namely, "That depends upon what one may mean by the 'Fundamentalist'." If one is a Fundamentalist who believes the orthodox Wesleyan standard of theology, then the Church of the Nazarene is one hundred per cent Fundamental. If, on the other hand, one is to agree fully with the so-called "Fundamentalists" as organized into associations or groups and advanced by certain Bible Institutes and Keswick Conferences, etc., then we are not Fundamentalists.

We practically find ourselves in a position with Lutheran Churches where some time past when the issue was presented they advocated a classification something like this: Modernist, Fundamentalists and Lutherans. We Nazarenes and other holiness people would of necessity be compelled to make another classification, namely; Modernists, Fundamentalists, Lutherans and holiness people.

But why can we not be classed among the so-called Fundamentalists? Largely because it would be a distinct compromise for our church to accept the standards and doctrines of this group; and then we have no desire to partake of the spirit generally manifested by the average Fundamentalist. It is absolutely impossible for us to accept their extreme positions on the verbal inspiration of the Bible as differing from the plenary inspiration as held by our church, nor do we find ourselves in accord with their emphasis on eternal security, their radical Calvinistic, Pre-millennial position, or their allowance made for "sin in the flesh." We can no more be in full accord with the so-called Fundamentalists than John Wesley could fully agree with Count Zinzendorf.

Then the manner in which some of these leaders assume the position of judges over God's heritage is absolutely disgusting. We were in conversation with the president of a thoroughly orthodox holiness college, belonging to a sister holiness denomination, in which he told of his experience with the organized Fundamentalist group. This group was investigating the standing of colleges so as to present a list of "Fundamentalist" schools to the church world. Because of a difference in belief on the second coming of Christ this holiness school was excluded from the list. We agree fully with the president of that college when he said, "Who are those fellows that we should depend upon their endorsement to make us an orthodox college?" There is not a holiness college in existence which needs the endorsement of that group, and any such college that courts their favor compromises its doctrinal position to secure it.

We are not in accord with the methods of the Fundamentalist group. They are "Defenders" and assume an attitude of defense in all of their endeavors. The church that is driven to a position of defense already admits defeat. What progress would have been made by the early Christian Church had they assumed the attitude of defense? They were proclaimers of the truth which to them had become real by an actual experience. They waged an offensive warfare. They attacked the enemy in his strongest positions and placed him on the defensive side. The Church of the Nazarene has nothing to defend. We have a whole Bible given by inspiration of God to present to a bewildered generation. We have a gospel to preach that not only saves a person

from actual sins, but which also cleanses his nature from indwelling sin. We are “Crusaders” in the conflict against wrong for we are conscious that our mission is to spread scriptural holiness over these lands. We cannot spread holiness very far if we are simply defending our positions. Let others be “defenders” if they choose. We must be proclaimers, Crusaders, spreaders of truth, an army waging an offensive warfare.

Are Nazarenes Fundamentalists? As the term is generally understood, No! We are willing to go with the Fundamentalists as far as they travel our path or accept our doctrinal standards; but where our paths separate we will part peaceably. They may continue to “defend the fundamentals,” while we spread the gospel of holiness.

Lesson 3: Formation of the Church of the Nazarene

Due This Lesson

2-3 page paper
Reading of Resource 2-9
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand and be committed to the issues that caused the formation of the Church of the Nazarene at the beginning of the 20th century
- understand the events and issues that concern the Church of the Nazarene and form its identity in the 20th century
- understand the rationale for having a specific organization to promote the message of holiness

Homework Assignments

Think about and list some of the cultural issues the Church of the Nazarene has to consider and relate to within your own context.

Find out about some of the history of your local church. Write a 1- to 2-page paper.

Read Resource 3-7, "Worldwide Revival."

Write in your journal. Reflect on what it will mean to you, in your ministry, to be a part of a denomination.

Holiness Movement in the United States

The Christmas Conference (1784), the founding conference of American Methodism, adopted a statement entitled “On Perfection” that acknowledged both the process and crisis of holiness.

Shall we defend this perfection, or give it up? We all agree to defend it, meaning thereby (as we did from the beginning) salvation from all sin, by the love of God and man filling our heart . . . The substance then is settled; but as to the circumstances, is the change gradual or instantaneous? It is both the one and the other.

Aaron Lummus in the 1853 *Methodist Preacher*:

Growing in grace implies a gradual progress of the work of God in the heart. This is the case with the repenting sinner, the justified, and the sanctified. The whole of our pilgrimage to heaven, from our first setting out to seek the kingdom, implies this progressive work. But there are certain points in the narrow way, at which the work of the Lord is instantaneous: viz, namely when a sinner is pardoned, a backslider forgiven, or a believer wholly sanctified.

During the 1880s and 1890s holiness groups emerged

- The Association of Pentecostal Churches of America in New England
- The Holiness Church of Christ in Texas and Arkansas
- The Church of the Nazarene in California

In 1907, two of these groups came together in Chicago to form the Pentecostal Church of the Nazarene. The following year, in 1908, at Pilot Point, Texas, the third group, the Holiness Church of Christ, entered into the organization.

Class Activity

Holiness Denomination vs. Holiness within a Denomination

Your two groups will take opposing positions on the question of whether a separate holiness denomination should exist.

In the debate, make certain you consider the implications of what it means for the message of holiness. Also, consider what it means for there to be a holiness denomination within your own country/community?

Organized Holiness

One of the primary reasons the holiness groups merged in 1907 and 1908 was their recognition of the need for centralized authority to enable them to promote the doctrine of holiness effectively; common goals in education, missions, social ministries, publishing and evangelism.

Early issues included:

- Budget
- Power of the general superintendents

Compromise issues:

- Infant baptism
- Viewpoints on the millennium

In his last Quadrennial Address in 1915, Bresee recalled that those who “went out under the stars to preach holiness and gather together a holy people” had laid the foundations “of all of our people declaring in unmistakable terms their belief in entire sanctification and all of our preachers confessing their experience of the blessing, and the constant insistence that all men seek and obtain it.”

In the 2001 Quadrennial Address, the general superintendents spoke of the need to maintain the church’s formal position on entire sanctification:

The mission of the Church of the Nazarene is to respond to the Great Commission to “go and make disciples of all nations” with a distinctive emphasis upon entire sanctification and Christian holiness.

Small-Group Activity

Denomination vs. Nondenomination

Consider the following questions.

First, why do some people have negative feelings about denominations?

Second, consider some of the benefits of having a church organization. What does the organization make possible?

Third, speculate as to how well your own local church is in harmony with the original mission of the Church of the Nazarene to proclaim entire sanctification.

Fourth, what conclusions do you draw from these findings?

The group will give a two-minute report to the class.

Significant Features

Five additional issues shaped the identity of the church:

- **Common lifestyle issues**
- **Women in ministry**
- **Rejection of the Pentecostal movement**
Our historic reserve with regards to Pentecostalism was rooted in our concern to maintain the primary focus on holiness as character transformation into Christlikeness.
- **Rejection of fundamentalism**
First, we understood the basic fundamental to be holiness, but fundamentalist groups did not believe in entire sanctification.
Second, we realized these groups did not always want to include us within their identity because we took a slightly different conservative emphasis on the Scripture and we preached entire sanctification.
- **Revivalism**

Nazarene Difference with Fundamentalism

Fundamentalist	Nazarenes
Concerned about affirming particular doctrinal affirmations (signed list of fundamentals)	Concerned about how we live out doctrinal affirmations
Tend to be more static or rigid	Tend to be more dynamic and relational
Produce a spirit of exclusion to protect church purity	Strive for a spirit of inclusiveness in the life of faith

Three-Minute Writing Assignment

First, provide a rationale for organizing to proclaim holiness.

Second, respond to the fact that these early people came together to proclaim the message of entire sanctification. What should be the implications of that decision?

Third, list people you know who need this message of entire sanctification shared with them.

Worldwide Revival

The place of revivalism in the early Church of the Nazarene might be seen best in the simultaneous Worldwide Revival of January 1922. A memorial of the 1919 Assembly and the action of the 1920 General Board of Home Missions and Evangelism called for this simultaneous Worldwide Revival. The *Herald of Holiness* built up the revival campaign for almost a year, beginning in January 1921 with an article by General Superintendent Goodwin and a letter by C. E. Roberts. In the March 30, 1921 *Herald*, the president of the Board of Home Missions announced the plan for the revival to begin with prayer in the watch night services of December 31, 1921. In the August *Herald* similar information was conveyed along with the Assembly Memorial and the minutes from the Correlated Boards of 1920 which called for the revival. From July 1921 through February 1922, the *Herald* had a regular feature on "World-Wide Revival." The official call for the revival came in an October 19, 1921 *Herald* article, "A Simultaneous Effort for the Promotion of a World-Wide Revival." The fact that these revivals were "simultaneous" is a major point. One indicator of the global effort came in articles from Great Britain such as J. H. Hynd's November 30 article, "A World-Wide Revival and the British Isles District." The revival itself began with prayer meetings on December 31 and the first week of January 1922 and moved into actual revival campaigns. By January 25, 1922, the *Herald* contained reports of the revival from churches and evangelists. Revival telegrams and cablegrams were included. One from Buldana, India, reported, "Gracious revival on Western India District." From the British Isles, the report was "Churches report 150 seekers."

Articles from the *Herald of Holiness* also revealed some problems that had to be dealt with in the 1920s because of the stress on revivalism. R. E. Gilmore discussed the problem of revival converts not retaining their experience. Another author contended the lack of seekers in a revival service did not necessarily mean the service was a failure. The writer contended, "Seekers are not the goal after all—finders are what count." John C. Patty discussed "The Kind of Evangelist I Wanted When I Was a Pastor." He listed 22 items that would improve the revival meeting. Another article considers whether Nazarenes are proselytizers. Writing in 1933, A. S. London contended, "The element of a divine passion for the lost must come before there is a pursuit after those who are not in the fold."

The 25th anniversary celebration of the church in 1933 afforded the opportunity for church leaders to point to the revival heritage of the Church of the Nazarene. E. E. Wordsworth, in his "Factors That Have Made For the Perpetuity in Nazareneism," explained the motivational force behind the revivalism: "It is because men and women have received Him that we have become enamored of the pioneer evangelistic spirit and passion. This divine urge has pushed us on and out. Tents have been erected, vacant halls have been utilized, empty church buildings have been pressed into service for revival campaigns, store buildings sometimes have met the need, church structures have been erected, days of fasting and prevailing prayer with God have characterized us, and we have sacrificed and burned out our lives that souls might be won." H. Orton Wiley, in "The Christ of History," contended God has called the Church of the Nazarene for the purpose of evangelism, "Nor can we doubt that it is in the Christ of History who raises up men and movements for the specific purpose of evangelism, and cares for them with His own guiding hand. We believe that this is true of the movement known as the Church of the Nazarene whose Silver Jubilee we are

now celebrating.” N. B. Herrell, in “A District Superintendent’s Inventory,” noted “Evangelism is our watchword and song . . . The Church of the Nazarene is the evangelistic movement of today and our responsibility is measured by our opportunity. Second blessing holiness evangelism is the crying need of the church and the only hope of the world. God help us to have a deeper devotion to Himself and our task.”

During this 25th anniversary celebration year, the church leaders also looked toward the future. General Superintendent Williams in his “The Next Twenty-Five Years” listed the purposes of the Church of the Nazarene were “to give the gospel to the whole world,” “to make God more real to the world,” and “to carry on a program of real and effective Holy Ghost evangelism.” He contended that every organizational structure of the church must be measured by its ability “to serve an end, the evangelizing the souls of men.” General Superintendent Chapman shared his concerns for the future in his article “The New Nazarene Crusade.” He placed revivalism at the center of who Nazarenes were: “We ‘were born in the fire and cannot live in the smoke.’ We are a revival people. The mourner’s bench is the symbol of service with us. It stands for the crises of Christian experience and demands intensive evangelism.” He continues, like Williams, by pointing to the purpose of the Church of the Nazarene: “The world is our parish and our spirit of aggressive evangelism must not be checked. We are out to win the people to God. We will gather the people to the Sunday school to study the Word of God; we will sow the country down in holiness literature, we will organize our forces in group formations, we will build and sustain training schools and colleges because we will promote revivals of the oldtime, Pentecostal type. Everything is for a purpose. Our purpose is represented by the mourner’s bench—that is, we propose principally to bring people into the knowledge of God in sins forgiven and in the baptism with the Holy Ghost and fire subsequent to regeneration.”

Lesson 4: Church of the Nazarene in Local and Regional History

Due This Lesson

List of cultural issues
History of local church
Reading of Resource 3-8
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand and examine local and regional histories of the Church of the Nazarene
- understand and evaluate the identity of the Church of the Nazarene
- understand the current issues that concern the future of the Church of the Nazarene

Homework Assignments

Think about and list some of the key lifestyle issues for the church (as a denomination) to state a position upon.

Write an essay on why you believe the Church of the Nazarene supported the ordination of women at a time when it was not the normal practice. Also, how does your local church feel toward women becoming ministers?

List what you feel to be the current issues that concern the future of the Church of the Nazarene locally, regionally, or globally. Then write an essay about your concerns.

Read Resource 4-1, "Lifestyle Policies."

Read *Manual* paragraphs:

- 27–27.3

Write in your journal. Reflect on how your local church compares to other Nazarene churches in the area. What would be their distinct differences with other Nazarene churches in other regions of the USA or world regions?

Lifestyle Policies

In crafting a policy on ethical and lifestyle issues the church often has chosen to protect itself against two opposite forces. One power group pushes the church toward legalism. The other, usually the general culture, calls for few, if any, limits on behavior.

Mixed Bathing

One glimpse of how the church forms a policy in response to both of these forces is found in the action of the General Assembly of 1928 in its consideration of legislation dealing with mixed bathing or swimming. In this discussion, the church attempted to define the meaning of modesty in dress in a particular cultural situation, an issue considered by Christians in every culture. The recommendation asked that “mixed bathing,” or the “public swimming of men and women together,” be listed in the General Rules with other entertainment to be avoided. The legalistic group simply wanted to ban any public swimming together of men and women. The general culture argued for few limits.

The action taken by the church attempted to withstand the pressure from both groups. First, the church replaced “mixed bathing” with the phrase “public promiscuous bathing.” This shifts the discussion from a blanket prohibition against swimming by men and women to inappropriate modes of such activity. Second, they located the statement in the Appendix, instead of in the General Rules section. R. T. Williams explained the placement in the Appendix section allowed for the Assembly to address the issue without making this issue a test of membership.

Those reading the statement after 50 or 75 years may find odd the expression “promiscuous bathing” because we do not understand the context of the issue and what was attempted with this change of words and the placement of the statement. Instead of ruling out the entire activity, the Assembly attempted to point to a particular behavior that would not be in accordance with Christian modesty. Holiness rejects legalism by not ruling out the entire activity, but it also rejects liberalism by arguing that limits do exist.

The question considered for any Christian would be the meaning of modesty for a Christian in one’s own culture. The 2001 *Manual* statement in the Appendix on “Public Swimming Recreational Activities” directly refers to the general principle of modesty: “We remind our people of our traditional concept of ‘modesty that becometh holiness’ and urge that Christian judgment be exercised in the matter of swimming or sunbathing in public places.” Without legalistically indicating what is immodest, the statement calls the Christian to apply the principle to this activity.

Dancing and Entertainment

Two issues that have gone through revision in the years have been statements concerning dancing and the entertainment industry. First, let’s examine dancing. In the 1907 and 1908 unions, the church listed within the General Rules that one should avoid “the ballroom.” Part of the motivation for this rule might be viewed in this comment from a May 1926 *Herald* article “The Social Status of the Dance”: “In the rural community where we were reared when church members danced, they ‘danced out of the church.’ That is, they did not usually dance until after they had made up

their minds to quit professing Christianity and to leave the membership of whatever denomination they were allied with.”

The statement of prohibition on the “ballroom” remained in the General Rules until 1976 when the statement was modified into a more general statement that what should be avoided would be “entertainments that dishonor God.” In the same year, a Special Rule was adopted which read one should avoid, “All forms of social dancing. We hold that such actions tend to break down proper inhibitions and reserve between the sexes.” In 1993, this was modified to read “all forms of dancing that detract from spiritual growth and break down proper moral inhibitions and reserve.”

These three statements show the movement in opinion from 1907 to 1993 was from a prohibition against the place where dancing took place to social dancing itself, to forms of dancing that would negatively impact Christian character. The Appendix addressed a related issue. In 1952, the Assembly took a stance against “modern or folk dancing.” Through the years, the prohibition extended to those activities conducted in local schools. In 1993, the Assembly did not continue this statement. For any culture the question is, how does one’s Christianity affect one’s participation in dancing?

The issues connected with entertainment—the motion picture to television to the Internet—received a good deal of attention in the 20th century. As early as the 1920s, the general church began to consider what position Christians should take toward the new entertainment medium of motion pictures. Concerns appeared in the *Herald of Holiness* about the promotion of “sex appeal” in movies. Authors rejected the argument by producers that the movies only gave the people what they wanted. With the 1930s came the church’s boycott of the movies. In 1936, the *Herald of Holiness* explained: “Our people must take an uncompromising stand against these most dangerously influential corporations whose sole end is greed and gain with a total disregard of the moral welfare of our country. We, as a church, cannot afford to discriminate between good and bad pictures.”

In the 1950s, the church debated how a Christian should respond to television. Some wanted an outright ban of any use of this media. We find this discussion held in the 1952 General Assembly. The leadership of the church opposed a total ban on television because it wanted to keep the church from a legalistic approach to living. The position adopted by the General Assembly and reported in the *Herald of Holiness* was the following: “We therefore call upon our leaders and pastors to give strong emphasis in our periodicals and from pulpits to such fundamental truths as will develop the principle of discrimination between the evil and the good to be found in these mediums.”

This issue surfaced in the 1980s and 1990s with attempts to modify the position of the church in regards to the motion picture industry. Eventually in the 1990s, a measure was adopted which seemed to place the church in favor of discrimination in personal selection of individual movies rather than outright boycott of the industry itself. With the church being an international fellowship and the motion picture distribution being worldwide, this policy would impact believers throughout the world. The difficulty with the 1930s policy came with the development of entertainment delivery systems such as VCRs, cable TV, and the Internet; thus, the 1990s proposals on movies sounded very similar to the one adopted on television during the 1950s, a policy of personal discrimination.

Therefore, in the long history of the church's reflection on this issue, two different but significant conclusions have been drawn and applied. In the 1930s, the church wisely recognized the corporation behind the industry should be held responsible for its product. Beginning in the 1950s, the church advanced a different but equally important principle that the membership must be taught how to make good decisions when confronted with new situations resulting from advanced technology. The biblical principle is self-control. The question remains, how does Christianity impact one's choices of entertainment?

Sports

Sports plays a major role in many cultures throughout the world, particularly as reflected in the interest in soccer and the Olympics. In the United States between 1940 and 1960, the church struggled with what guidance should be given to Christians on this issue. The issue emerged primarily in regards to the role of sports in the colleges of the church. In the 1940s, a policy was advocated that only intramural athletics should be conducted at Nazarene colleges. However, in the late 1950s and early 1960s, resolutions were brought to the Assembly, which would allow the colleges to participate in intercollegiate athletics. In several cases, this was the actual policy of the colleges.

The 1964 Assembly adopted a rule on athletics that allowed the Education Department to make the decision. From the 1960s, there developed in Nazarene colleges a move toward more active involvement in athletics, which actually paralleled the expansion of the role of sports in culture and society. Opinion has changed to such an extent that in the 2001 Assembly, the paragraph on athletics was not restored to the Appendix section of the *Manual*. This suggests the issue is no longer one of active debate, but that athletics is an accepted part of church culture. The question remains, what role should sports play in the living of a Christian?

Alcohol and Tobacco

How culture responds to a certain issue impacts how a church might be viewed within a particular culture or society. For example, two issues that have been treated the same in the Church of the Nazarene received different treatment in United States culture. From the beginning of its history, the Church of the Nazarene has taken a stance against tobacco use and the consumption of alcohol. Since 1989, the Appendix has included a statement in support of the desocialization of alcohol. The 2001 Assembly reaffirmed the church's position of abstinence relating to alcohol. On both of these issues the church has argued for taking political and economic action against these industries.

In most of the 20th century, the church in the United States was at variance with culture on both of these issues. However, a change in United States culture in regards to smoking began in the 1960s. The culture slowly endorsed a policy of abstinence. The position of the Church of the Nazarene in the United States finds itself in the mainstream of culture. In other regions of the world, where smoking is still culturally acceptable, the position of the Church of the Nazarene may result in ridicule for Nazarenes. Moreover, in regards to social drinking the church remains at variance with the general cultural norm in the United States.

Lesson 5: Defining Issues of the 20th and 21st Centuries

Due This Lesson

List of key lifestyle issues
Essay on women in ministry
List of current issues
Reading of Resource 4-1
Manual reading
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand the current issues that concern the future of the Church of the Nazarene
- understand and evaluate the identity of the Church of the Nazarene

Homework Assignments

Write a rationale for the existence of the Church of the Nazarene for someone who does not belong to the church.

Write an essay in which you explain how one is saved and then how one is entirely sanctified. Then discuss what a profession of faith is and why one should be the basis for membership in a church.

Write in your journal. Answer the question: Who are we as a church? Consider the wisdom of the Early Church in staying focused on its purpose and mission. How do we instill that same love for the call to holiness in our people today?

Lifestyle Issues

Share your homework assignment in which you listed the current issues that will impact the future of the Church of the Nazarene locally, regionally, or globally.

After sharing and discussing, list five important concerns your group agrees upon.

List them for the rest of the class to see on an overhead, marker board, or chart.

Each group is to prepare and present one special issue to the class.

The Nazarene Objective

The objective, therefore, of the Nazarene movement is the formation of holy character. We have not inaugurated a reform movement in customs or costumes, forms or formalities—rather an evangelism which promotes a transformation of the whole being into holy manhood and womanhood, and which radiates the divine life in all departments of holy living. God refines the nature and man works out this refinement in thought, word and deed . . . We preach holiness, therefore, in order to deepen conviction for sin that men may accept God's promised deliverance from it. We preach holiness in order that believers may be established in the fullness of the blessing. We preach holiness in order to prosper growth in grace, that believers may become strong in the grace which is in Christ Jesus.

—General Superintendent Goodwin

Globalization

The globalization is seen in mergers and world evangelism. Three churches from various parts of Great Britain united with the Church of the Nazarene in 1915 and the 1950s. Missionary activity began in India before 1908 by each of the US churches, in Latin America in places like Guatemala by 1904, in southern Africa by the 1920s and in Asia. By 1927, the Church of the Nazarene had churches in Great Britain, Africa, Argentina, Peru, India, China, Guatemala, Japan, Mexico, and Palestine/Syria.

By 2002, the governing structures of the church had been divided into 15 regions: Africa, Asia-Pacific, Canada, Caribbean, Central USA, East Central USA, Eastern USA, Eurasia, Mexico-Central America, North Central USA, Northwest USA, South America, Southeast USA, South Central USA, and Southeast USA.

Power Sharing

The transition to an actual global church raises many issues. The sharing of power and listening to people from various cultures as they think through the meaning of holiness and entire sanctification becomes critical.

- Power sharing refers to representation at General Assembly and on the General Board.
- Power sharing also refers to the development of indigenous leaders at every level of leadership in world areas.
- Power sharing means the development of educational systems that allow believers to participate in dialogue concerning the theology and mission of the church.

Lesson 6: Becoming a Disciple

Due This Lesson

Rationale for the existence of the church
Essay on being saved and sanctified
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand and explain a profession of faith
- have a clear experience and personal faith

Homework Assignments

In your *Manual*, check the biblical references for the Articles of Faith.

Write about what you think it means for membership to be understood as a covenant.

Read *Manual* paragraphs:

- 23—26.8
- 107—109.4

Write in your journal. Write about what you believe to be the important doctrines of the Church of the Nazarene. What key biblical references support these doctrines?

Faith

Three understandings of the word “faith.”

The **first** is that faith can refer to beliefs or doctrines.

A **second** understanding of faith is a positive response to revelation.

A **third** meaning of faith is trust and commitment.

Profession of Faith

The most common meaning for the phrase profession of faith is that one acknowledges he or she has been converted and is continuing to live by faith. A profession of faith is thus understood to be a testimony or a public statement of the fact that we have said “Yes” to God’s revelation and we intend and are living in commitment to God.

The focus upon a profession of faith helps one understand that being a Christian and being a member in a church, like the Church of the Nazarene, is based upon religious experience. So, a profession of faith must include—but go beyond—intellectual agreement that God is real and salvation through Christ is real, to an indication that one personally has been saved and continues to live for God. A profession of faith says God is real to us and we serve Him.

Christian Faith

What ties conversion experiences together is that of a change taking place and a relationship with God.

- Christian faith is more than acknowledgment of certain beliefs, which it is
- it is more than making a decision for Christ, which it is
- it is knowing the Christ who is the object of the doctrine and the decision

One must be more than convinced of the resurrection of Jesus and the resurrection of the body; one must know the risen Lord.

One becomes a member if

- one can testify that one agrees with certain beliefs and practices
- one is in harmony with this particular community of Christians
- one testifies to a personal act of faith through which one was saved
- one can testify to a continuing personal relationship marked by obedience to God

We Profess to Be Saved and Sanctified

Being saved changes how God views us because of what He has done for us in Christ, but it also changes us inside because of what He is doing to us through the grace provided by Christ. Being saved means we can testify to the reality of God because His Spirit lives within us. Being saved means we begin to be led by the Holy Spirit.

The word “sanctified” itself simply means “being made holy.”

Sanctification refers to spiritual growth or development.

Sanctification refers to the specific real-life changes one makes in one’s living; is called to present one’s entire self to God.

Nazarenes have affirmed that God through His Holy Spirit will lead the believer to a point where one will be expected to commit oneself entirely to God. God’s response to the believer’s consecration is known as entire sanctification.

Lesson 7: Membership as Covenant in Community

Due This Lesson

Biblical references for the Articles of Faith
Essay on covenant membership
Manual reading
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand the Agreed Statement of Belief and the Articles of Faith
- be able to explain the biblical foundation for the doctrinal statements
- be in agreement with the doctrinal statements
- understand and be able to explain the covenant of membership

Homework Assignments

Develop a plan for personal, spiritual development and be ready to share with the group to get their response. Also, indicate how you would lead others to grow in their spiritual relationship with God.

Read Resource 7-4, “The Nazarene Objective.”

Read *Manual* paragraphs:

- 33—41

Write in your journal. Reflect on the different words and aspects of salvation as expressed in the Articles of Faith. Which one has special meaning for you? Why?

Membership as Covenant in Community

This concept of community has an even stronger force for the Church of the Nazarene, which came into existence because people wanted to covenant together around both shared doctrine and a shared vision of lifestyle.

Membership as covenant in community in the Church of the Nazarene means at least the coming together as a group to further the proclamation of the holiness message and to foster the transformation that comes through holy living.

Summary of the Agreed Statements of Belief

- The first statement of belief acknowledges God and the Trinity.
- Two centers belief and practice on the Scripture.
- Three and four recognize the sinfulness of humans and their need for salvation.
- Five ties salvation to Jesus, who is our atonement and the object of repentance.
- Six states that believers are to be entirely sanctified.
- Seven affirms the Holy Spirit provides assurance both to those being saved and those being entirely sanctified.
- Eight has general statements relating to the return of Jesus and the final judgment.

Small-Group Activity

In your group, study the assigned Articles of Faith. Discuss why the church would select them to place in their Articles of Faith. Discuss the selection and relevance of the scripture citations. What value does the doctrine have to the discussion of membership?

Select one member of the group or divide the articles between all members of the group to present the articles to the class.

The Nazarene Objective

General Superintendent Goodwin, July 5, 1933
Herald of Holiness. Used by permission.

What is our objective? What brought the Church of the Nazarene into existence? What is the purpose of all this effort, sacrifice and toil? Can we give a good reason for the hope that is in us, for aggressive evangelism? I believe we can. According to the Pauline vision as expressed in the Ephesian epistle, God has one eternal purpose in Christ Jesus, our Lord—a purpose which centers in a people builded together like a temple for the habitation of God through the Spirit. So, also, our object has never been the mere building of a new denomination, nor the gathering of a following characterized by certain forms of dress, of doctrine or ritual. Neither has it been the building of church edifices after a given pattern or type of church architecture. We have a higher motive in our churchly activities. Not only have we undertaken to spread scriptural holiness, but our object is to build up believers in holy character and create an aggressive force for Christian evangelism.

The divine purpose for the Church as set forth by the apostle Paul comprehends the revelation of the mystery hidden from the ages—that all men might be made partakers of the promise in Christ by the gospel. This mystery of the gospel is revealed in the divine plan through the manifold wisdom of God, by which, through a new and spiritual creation, God unites all believers into one glorious fellowship. This blessed fellowship which exists between Christ the living Head, and the Church which is His Body, is termed, “the fulness of him that filleth all in all.” Christ was to be enthroned in human life; and this was to be accomplished by the divine Spirit imparted to the inner man. Thus holy character is made possible through a spiritual experience grounded in the atonement and the gift of the Holy Spirit. This divine provision avails nothing without the co-operation of the human will in the formation of character. God provides grace, but man must consent, receive and believe from the heart.

The objective, therefore, of the Nazarene movement is the formation of holy character. We have not inaugurated a reform movement in customs or costumes, forms or formalities—rather an evangelism which promotes a transformation of the whole being into holy manhood and womanhood, and which radiates the divine life in all departments of holy living. God refines the nature and man works out this refinement in thought, word and deed. Every right decision strengthens character. Every right expression deepens it. We preach holiness, therefore, in order to deepen conviction for sin, that men may accept God’s promised deliverance from it. We preach holiness in order that believers may be established in the fullness of the blessing. We preach holiness in order to [promote] proper growth in grace, that believers may become strong in the grace which is in Christ Jesus.

Lesson 8: Commitment to Shared Vision of Lifestyle

Due This Lesson

Plan for personal, spiritual development
Reading of Resource 7-4
Manual reading
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand and be able to explain the covenant of membership, especially as pertaining to holiness, as a transformed life of Christlikeness
- be committed to spiritual formation
- understand and explain the relationship of crisis and process in pursuit of holiness
- be familiar with the Covenant of Christian Character and the Covenant of Christian Conduct and understand how they serve to guide and enable holy living
- understand and explain the corporate and personal practices of spiritual discipline
- be practicing spiritual disciplines

Homework Assignments

Write a list of requirements for those who would wish to become members of the Church of the Nazarene.

Write a list of expectations for those who would wish to become members of the Church of the Nazarene.

Read *Manual* paragraphs:

- 25
- 110—110.8
- 801

Write in your journal. Reflect on the most beneficial spiritual disciplines in your own personal walk. Which have been the most difficult to incorporate?

The Holy Life of Transformation

The model of the Christian life for a holiness church like the Church of the Nazarene is transformation. The events of conversion and entire sanctification *do something* to the person and *lead to something*.

One does not earn salvation. So what is the role of works? Works indeed are not the price of conversion or entire sanctification, but works can become the means by which God transforms us into the image of Christ.

Lesson 9: Becoming a Member

Due This Lesson

Membership requirements
Membership expectations
Manual reading
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand the process of bringing people into membership and be able to do that

Homework Assignments

Write out your own personal plan for a church membership class. Make it a specific, detailed plan you will be able to use in your church.

Read *Manual* paragraphs:

- 28—28.2

Write in your journal. What did your vows of membership mean to you?

Membership Class

One feature of the class would be to provide a selective history of the denomination.

Another function of the membership class would be to consider the requirements of membership. One significant issue would be the discussion of what it means to be saved and entirely sanctified.

Outline in general several models of spiritual development.

Discuss the issues concerning the Covenant of Christian Character and the Covenant of Christian Conduct of the church.

Small Groups

In your small group share your requirements for membership. Come to some consensus within your group.

Share your expectations for members.

Work toward a rationale as to why someone should join any local church and the Church of the Nazarene in particular.

Report to the class.

Manual Requirements

The first requirement is that the person seeking membership must “declare their experience of salvation.”

The second requirement is that the candidate has “belief in the doctrines;” the general concepts of the Trinity, salvation through Jesus Christ, and belief and practice based upon the Bible are basic beliefs.

The third point calls the candidate to “willingness to submit to its government.”

Philosophy of Church Membership

- An expression of faith in Jesus Christ as Savior.
- A covenant relationship between member and the church.
- A sense of identity with the Church of the Nazarene and holiness doctrine.
- A place to offer and carry out one's service to God.
- The legal right and responsibility to vote on church business.
- The potential to serve on the church board or hold some other church office.
- The potential to serve on district and general boards, committees, and conventions.

Lesson 10: How the Church Functions

Due This Lesson

Plan for church membership class
Manual reading
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand the principles of government

Homework Assignments

Develop a list of criteria for anyone holding a leadership responsibility within the local church.

Write a list of expectations for prospective lay involvement within the local church.

Read *Manual* paragraphs:

- 39
- 145—145.1
- 146
- 150—151.5, also see 810
- 153—153.3, also see 811.3
- 402—402.8
- 805

Write in your journal. Reflect on the importance of the relationship between the pastor and the local church board. Reflect on the importance of the relationship between the pastor and the district superintendent.

Episcopal Form of Church Government

The **episcopal** form of polity can be found in such churches as Anglican, Catholic, and Orthodox.

The basic premise is a strong, centralized authority and top-down management.

The power and leadership of the church would reside in the hands of the clergy. In this context, the pastor or priest is normally appointed.

Congregational Form of Church Government

The **congregational** form of government is used by such churches as the Baptists.

In this structure, all the control resides within the local church, with the pastor and people of that local church. Decentralized authority is the characteristic.

Ordination and missionary support normally occurs within the local church.

The highest level of clergy would be that of a pastor, normally selected by the local church.

Presbyterian Form of Church Government

Presbyterian or representative polity combines features of the other two kinds of polity. The theme of this structure is shared power between people and clergy as well as between the local church and the denomination.

The Church of the Nazarene follows this form.

In joining a local church, one unites with both the local church and the denomination. In selecting a pastor, both the district leadership and the local church have a role.

The general church is governed by the general superintendents, the General Board, and the general Assembly.

Levels of Authority

The Church of the Nazarene developed a government based upon superintendency or accountability along with lay authority. In the church, the levels of authority move from lay member, up through pastor, church board, district superintendent, district assembly, General Board, general superintendent, and finally to general assembly. At each level, one has both ministerial leadership and boards comprised of lay and ministerial participants.

Lesson 11: Lay Ministry

Due This Lesson

Leadership criteria
Expectations for involvement
Manual reading
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand and explain the meaning, expectations, and responsibilities of ministry for laity

Homework Assignments

Write your call to the ministry and explain why you feel led to become a minister. Then explain why you want to become a minister in the Church of the Nazarene.

Provide an analysis of 1 Timothy 3:8-13 and 2 Timothy 4:5, as to what they contribute to the qualifications for a minister.

Read *Manual* paragraphs:

- 400—401.6
- 426—427.9
- 429—429.3

Write in your journal. Reflect on what you feel are the key lay positions in the church and what your relationship should be with them. How easy is it for you to allow others to take leadership and make decisions?


The Meaning of Ministry

The basic meaning of the Greek word for ministry or minister is service. So, ministry referred to those “services” or “work” done within the local congregation. Eventually, the word came to mean those who actually did the work of ministry.

Lay Ministries Survey Card

These survey cards are available from Nazarene Publishing House (product #R-42, package of 50, recent price US\$4.95). Both sides are shown here so the survey categories can be reviewed. *Description:* CLT survey card to be filled out by each member of your church. On it are indicated the areas in which each has served or is willing to prepare to serve the church. The areas covered are administration, Christian education, music, and general church service. After the cards are filled out, they are filed in a 5" x 8" card file for follow-through and quick reference.

As evidence of my love for Christ and His Church, I want to be of service. I have indicated below the areas in which I have served, or in which I am willing to prepare to serve as called upon.



Sunday School Ministries Division

Name _____ (Last) _____ (First)

Street _____

City _____ Zip _____

Telephone _____

Write in information or mark the appropriate column with an X. Place an asterisk (*) by the thing you feel most qualified for and really desire to do.	List priority 1, 2, or 3	Experience		Now Doing	Willing to Prepare
		No. of Years	When		
<p>ADMINISTRATION</p> <p>1. Church Board</p> <p>2. Sunday School Ministries Board</p> <p>EVANGELISTIC OUTREACH</p> <p>3. Start a new Sunday School class</p> <p>4. Start an extension Sunday School</p> <p>5. Participate in door-to-door survey</p> <p>6. Do weekly personal soul winning</p> <p>7. Open home for evangelistic Bible studies</p> <p>8. Do weekly visitation of visitors/prospects</p> <p>9. Do weekly follow-up nurturing of new converts</p> <p>10. Use car to bring people to Sunday School</p> <p>11. Use telephone to follow up on visitors/prospects</p> <p>12. Assist in evangelistic bus ministry</p> <p>13. Assist with extension Vacation Bible School</p> <p>14. Assist with extension revival</p> <p>SUNDAY SCHOOL</p> <p>15. Teach children's Sunday School class</p> <p>16. Teach youth Sunday School class</p> <p>17. Teach adult Sunday School class</p> <p>18. Assist teacher (Age-group: _____)</p> <p>19. Substitute for teacher (Age-group: _____)</p> <p>20. Department supervisor</p> <p>21. Department secretary</p> <p>22. Sunday School class officer</p> <p>23. Librarian</p>					
<p>SUNDAY SCHOOL MINISTRIES</p> <p>24. Vacation Bible School director/teacher</p> <p>25. Work in children's church</p> <p>26. Work in extended session</p> <p>27. Children's Bible memorization director/helper</p> <p>28. Children's quizzing director/helper</p> <p>29. Children's missionary education director/helper</p> <p>30. Caravan leader/helper</p> <p>31. NYI Council (What office? _____)</p> <p>32. Youth group sponsor</p> <p>33. Teen Bible quiz director/helper</p> <p>34. College/career worker</p> <p>35. Singles/senior adult worker</p> <p>36. Marriage and Family Life director</p> <p>37. Continuing Lay Training director/teacher</p> <p>38. Work with audiovisual equipment</p> <p>MUSIC</p> <p>39. Children's choir director</p> <p>40. Youth choir director</p> <p>41. Play piano/organ</p> <p>42. Lead group singing</p> <p>43. Special music: Vocal () Instrumental ()</p> <p>SPECIAL SERVICES</p> <p>44. Serve as usher/greeter</p> <p>45. Call on telephone</p> <p>46. Serve in church nursery</p> <p>47. Secretarial work</p> <p>48. Make posters</p> <p>49. Manual/skilled labor</p> <p>50. Custodial work</p> <p>51. Distribute missionary reading books</p> <p>52. Other (Specify): _____</p>					

Small Groups

Draw up a written statement that lists the service expectations of one who is becoming a lay leader/minister.

What general comments would be included and what quotes from the *Manual* would be included?

Discuss the relevance of having lay leader/ministers sign such a statement upon accepting a position within the church.

Lesson 12: Pastoral Ministry

Due This Lesson

Call to ministry
Analysis of 1 Tim 3:8-13 and 2 Tim 4:5
Manual reading
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand and explain the process of becoming a minister from the divine call to ordination
- understand and explain the expectations and responsibilities of ministry
- be committed to the responsibilities of ministry

Homework Assignments

Think about how a local church can foster one's call to ministry and provide suggestions for what a local church can do.

Read *Manual* paragraphs:

- 115—120.1
- 121—124.1
- 412—421

Write in your journal. Finish the following sentence: I want to be a minister because . . .

Lesson 13: Local Church: Pastoral Relations

Due This Lesson

Suggestions for local church
Manual reading
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand the procedure for practical relations in the local church from the call extended by the church to the pastoral review process
- understand and explain the responsibilities of the laity in the pastoral review process

Homework Assignments

Write a proposal as to how you intend to maintain your integrity within your ministry.

Obtain an agenda for a church board meeting and bring it to class next session, and if possible, bring in a copy of a local church budget for the class to examine.

Read *Manual* paragraphs:

- 113—113.15
- 127—144
- 156—157
- 160—160.8
- 434—434.9

Write in your journal. Reflect on the word “integrity.” What would it mean to you personally to lose your integrity in the eyes of your family? Your colleagues? Your friends?

Lesson 14: Local Church Administration

Due This Lesson

Integrity proposal
Church agenda and budget
Manual reading
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand and explain the *Manual* stipulations on the administration of the local church

Homework Assignments

Read *Manual* paragraphs:

- 200—200.2
- 203—203.3
- 206
- 208.1—208.2
- 216
- 219
- 221
- 226
- 229

Write in your journal. Make an assessment of your strengths and weaknesses concerning your gifts as a spiritual leader and as an administrator.

Lesson 15: The District Church

Due This Lesson

Manual reading

Journaling

Learner Objectives

At the end of this lesson, participants will

- understand the function of the district and district superintendent, and the local pastor's responsibilities to both

Homework Assignments

Write a rationale for supporting the mission of the general Church of the Nazarene. Offer any suggestions for changing the structure of the general church.

Read *Manual* paragraphs:

- 31.1—32
- 300—300.2
- 301
- 302—302.1
- 305—305.2
- 306—307.6
- 315
- 330
- 334
- 334.7
- 344
- 380—380.2

Write in your journal. Reflect on the importance of the support the district provides to pastors. How do you see yourself getting involved with the district functions and committees?

Lesson 16: The General Church

Due This Lesson

Rationale for the General Church

Manual reading

Journaling

Learner Objectives

At the end of this lesson, participants will

- understand the international partnership of the church
- understand how the church functions at the general level

Homework Assignments

Write an essay on “What is the identity of the Church of the Nazarene?”

During the next lesson journals will be checked. The instructor will not be reading the specific entries but will be checking to see that the journal was faithfully completed on a regular basis.

Write in your journal. Reflect on what it means for the Church of the Nazarene to be international. How has it changed our way of thinking about leadership? What other changes need to be made?

Lesson 17: What Is the Church of the Nazarene?

Due This Lesson

Essay
Journal
Journaling

Learner Objectives

At the end of this lesson, participants will

- trace the values that have given identity to the Church of the Nazarene
- understand the process of bringing people into membership and be able to do that
- understand and articulate the rationale for having a specific organization to promote the message of holiness

Homework Assignments

Spend time becoming very familiar with the *Manual*.

Write in your journal. Reflect on why you need to know the *Manual*.