

What we Believe

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A set of beliefs we hold as non-negotiable truths.
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NOTE: All sections are taken from The Global Methodist Church “The Transitional Book of Doctrines and Discipline.

Section 1

Our faith is found in Holy Scripture

(Summarized in the Apostles' and Nicene Creeds)

THE APOSTLES' CREED

I believe in God, the Father Almighty, creator of heaven and earth.

I believe 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, died, and was buried; He descended to the dead. On the third day He rose again; He ascended into heaven, is seated at the right hand of the Father, and will come again to judge the living and the dead.

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

* universal

THE NICENE CREED (A.D. 381)

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through Him all things were made. For us and for our salvation He came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and became truly human. For our sake He was crucified under Pontius Pilate; He suffered death and was buried. On the third day He rose again in accordance with the Scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets.

We believe in one holy catholic* and apostolic church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

* universal

Section 2

Our Doctrinal Statements

God

We believe in the one true, holy and living God, Eternal Spirit, who is Creator, Sovereign and Preserver of all things visible and invisible. He is infinite in power, wisdom, justice, goodness and love, and rules with gracious regard for the well-being and salvation of humanity, to the glory of his name. We believe the one God reveals himself as the Trinity: Father, Son and Holy Spirit, distinct but inseparable, eternally one in essence and power.

Jesus Christ

We believe in Jesus Christ, truly God and truly man, in whom the divine and human natures are perfectly and inseparably united. He is the eternal Word made flesh, the only begotten Son of the Father, born of the Virgin Mary by the power of the Holy Spirit. As a ministering servant, he lived, suffered and died on the cross. He was buried, rose from the dead and ascended into heaven to be with the Father, from whence he shall return. He is eternal Savior and Mediator, who intercedes for us, and by him all people will be judged.

The Holy Spirit

We believe in the Holy Spirit who proceeds from and is one in being with the Father and the Son. He convinces the world of sin, of righteousness and of judgment. He leads people through faithful response to the gospel into the fellowship of the Church. He comforts, sustains and empowers the faithful and guides them into all truth.

The Holy Bible

We believe the Holy Bible, Old and New Testaments, reveals the Word of God so far as it is necessary for our salvation. It is to be received through the Holy Spirit as the true rule and guide for faith and practice. Whatever is not revealed in or established by the Holy Scriptures is not to be made an article of faith nor is it to be taught as essential to salvation.

The Church

We believe the Christian Church is the community of all true believers under the Lordship of Christ. We believe it is one, holy, apostolic and catholic. It is the redemptive fellowship in which the Word of God is preached by people divinely called, and the sacraments are duly administered according to Christ's own appointment. Under the discipline of the Holy Spirit the Church exists for the maintenance of worship, the edification of believers and the redemption of the world.

The Sacraments

We believe the Sacraments, ordained by Christ, are symbols and pledges of the Christian's profession and of God's love toward us. They are means of grace by which God works invisibly in us, quickening, strengthening and confirming our faith in him.

Two Sacraments are ordained by Christ our Lord, namely Baptism and the Lord's Supper. We believe Baptism signifies entrance into the household of faith, and is a symbol of repentance and inner cleansing from sin, a representation of the new birth in Christ Jesus and a mark of Christian discipleship. We believe children are under the atonement of Christ and as heirs of the Kingdom of God can be baptized. Children of believing parents through Baptism become the special

responsibility of the Church. They should be nurtured and led to personal acceptance of Christ, and by profession of faith confirm their Baptism. We believe the Lord's Supper is a representation of our redemption, a memorial of the sufferings and death of Christ, and a token of love and union which Christians have with Christ and with one another. Those who rightly, worthily and in faith eat the broken bread and drink the blessed cup partake of the body and blood of Christ in a spiritual manner until he comes.

Sin and Free Will

We believe humanity has fallen from righteousness and, apart from the grace of our Lord Jesus Christ, is destitute of holiness and inclined to evil. Unless a person has been born again, they cannot see the Kingdom of God. In their own strength, without divine grace, people cannot do good works pleasing and acceptable to God. We believe, however, people influenced and empowered by the Holy Spirit are responsible in freedom to exercise their will for good.

Reconciliation Through Christ

We believe God was in Christ reconciling the world to himself. The offering Christ freely made on the cross is the perfect and sufficient sacrifice for the sins of the whole world, redeeming humanity from all sin, so that no other satisfaction is required.

Justification

We believe we are never accounted righteous before God through our works or merit, but that penitent sinners are justified or accounted righteous before God only by faith in our Lord Jesus Christ. We believe regeneration is the renewal of a person in righteousness through Jesus Christ, by the power of the Holy Spirit, whereby we are made partakers of the divine nature and experience newness of life. By this new birth the believer becomes reconciled to God and is enabled to serve him with the will and the affections. We believe, although we have experienced regeneration, it is possible to depart from grace and fall into sin; and we may even then, by the grace of God, be renewed in righteousness.

Good Works

We believe good works are the necessary fruits of faith and follow justification, but they do not have the virtue to remove our sins or to avert divine judgment. We believe good works, pleasing and acceptable to God in Christ, spring from a true and living faith, for through and by them faith is made evident.

Sanctification and Christian Perfection

We believe sanctification is the work of God's grace through the Word and the Spirit, by which those who have been born again are cleansed from sin in their thoughts, words and acts, and are enabled to live in accordance with God's will, and to strive for holiness without which no one will see the Lord. Entire sanctification is a state of perfect love, righteousness and true holiness which every regenerate believer may obtain by being delivered from the power of sin, by loving God with all the heart, soul, mind and strength, and by loving one's neighbor as one's self. Through faith in Jesus Christ this gracious gift may be received in this life both gradually and instantaneously, and should be sought earnestly by every child of God. We believe this experience does not deliver us from the infirmities, ignorance, and mistakes common to humanity, nor from the possibilities of further sin. The Christian must continue on guard against spiritual pride and seek to gain victory over every temptation to sin. They must respond wholly to the will of God so that sin will lose its power over them; and the world, the flesh, and the devil

are put under his feet. Thus, they rule over these enemies with watchfulness through the power of the Holy Spirit.

The Judgment and the Future State

We believe all people stand under the righteous judgment of Jesus Christ, both now and in the last day. We believe in the resurrection of the dead; the righteous to life eternal and the wicked to endless condemnation

Public Worship

We believe divine worship is the duty and privilege of people who, in the presence of God, bow in adoration, humility and dedication. We believe divine worship is essential to the life of the Church, and that the assembling of the people of God for such worship is necessary to Christian fellowship and spiritual growth. We believe the order of public worship need not be the same in all places but may be modified by the church according to circumstances and the needs of the people. It should be in a language and form understood by the people, consistent with the Holy Scriptures to the edification of all, and in accordance with the order and Discipline of the Church.

Section 3

Principles of our Life Together

Wesley said, “there is no holiness but social.” By referring to “social holiness,” Wesley meant that the road to holiness was one that we could not travel by ourselves, but rather involved the community of faith at every step along the way. Our longing and hope are that our church may:

1. Remain rooted and grounded in the scriptures and in the historic teachings of the Christian church as defined in our Articles of Religion and Confession of Faith, and understood through the Wesleyan lens of faith.
2. Aspire to introduce all people, without exception, to Jesus Christ, recognizing that the mission in which we are engaged has eternal consequences. We are committed to carry out the Great Commission of Jesus in Matthew 28 to go into all the world to make disciples of Christ, teaching and baptizing in His name.
3. Lead all those who experience new birth in Jesus to deepen and grow in their relationship with Him, inviting the Holy Spirit to produce spiritual fruit within their lives as they similarly manifest the gifts of that Spirit. We encourage all to participate in discipleship and accountability groups (DNA groups), such as Wesleyan class and band meetings, and to utilize all the other means of grace to achieve this end.
4. Model the love of God in order to respond to the summons to love the Lord our God with all of our heart, mind, soul, and strength, and to love our neighbors as ourselves. To this end we are committed to fulfill the commandment in John 21 of lovingly feeding and tending to the flock of God and others, worshiping God in spirit, and in truth and watching over one another in love. This the church does until, perfected in love, it experiences the fullness of God’s restored Kingdom with Christ.
5. Recognize the laity as the people of God and a royal priesthood, chosen and empowered for the work of God in this world in full partnership with our clergy. We affirm the participation and leadership of those of all races, ethnicities, nationalities, sexes, and ages in the Body of Christ.
6. Encourage and affirm the call of God in the lives of clergy who are grounded in the authoritative witness of the Scriptures, set apart by the church, and recognized to possess the necessary gifts and graces for ministry in alignment and accountability with our settled doctrines and discipline.
7. Display a “catholic spirit” to the church universal, cherishing our place within the greater Body of Christ through mutual respect, cooperative relationships, and shared mission with others wherever possible. We envision a global church in which all work together, resourcing and learning from one another, to fulfill the tasks of the church given to it by God.
8. Provide an organization and structure that is able to accomplish its primary functions of support, with a connectional polity that can empower and multiply the gifts of all for the sake of Christ’s work in the world.possible. We envision a global church in which all work together, resourcing and learning from one another, to fulfill the tasks of the church given to it by God. 8. Provide an organization and structure that is able to accomplish its primary functions of support, with a connectional polity that can empower and multiply the gifts of all for the sake of Christ's work in the world.