

## Emmaus Road Course

### Objective:

- To provide foundational training for new pastors in fast growing churches

### Instructions:

- This course is designed to be taught by Zone and Area leaders.
- Each district is encouraged to translate this Course into language(s) of that district.
- This course will consist of five 20 hour-sections for a total of 100 hours:

Bible	20 hours
Theology	20 hours
Preaching	20 hours
Administration & Finance	20 hours
Teaching Membership	20 hours
- Although we encourage the course to be taught in the above order, it is not required.
- Upon completion of this course, the student will be eligible for a district issued license.
- Upon completion of this course, the student will be eligible to enter the district CLI program.

### Course Requirements:

Students will

1. attend all classes
2. participate in class discussion
3. take the oral final exam

### Course Grading

This course is a pass/fail course. The student must complete all requirements in order to pass.

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## ***Bible (20 hours)***

### **Section Description**

This is a basic introduction in the study of the Bible—examining the characteristics of the Bible, the major sections of Biblical material, and the main themes of each book of the Bible.

### **Outline**

- I. What is the Bible?
  - Special revelation of God to people
  - It is the story of the Holy God’s love for His Creation
  - It is the story of God’s plan to save His fallen Creation
  - The Bible is made of two parts, the Old & New Testaments. Together the whole Bible has 66 books.
  - The Bible was written by many authors, but was all inspired by God
- II. The Old Testament has 39 books and can be divided into 3 major sections:
  - a. The Historical Books give us the history of God’s interaction with his Creation generally and the people of Israel specifically.
    - Genesis is the first book of the Bible and begins with the Creation of the universe and people. The key stories in Genesis are Creation, the Fall, the story of Abraham, and the beginning of the children of Israel.
    - Exodus tells how God delivered the children of Israel from slavery in Egypt and led them toward the land promised to Abraham. Moses is a key person in Exodus. It is also during this time that God gave the children of Israel the Law on Mount Sinai. Key themes are God’s deliverance of the children of Israel from slavery (Passover), God’s calling the children of Israel into relationship with him and their rebellion against God and his Law, which resulted in their wandering in the wilderness, and God’s faithfulness despite their rebellion.
    - Leviticus tells many of the laws and regulations that became a part of the Law of Moses. The key theme for Leviticus is holiness. By following the laws and regulations of the Law, the children of Israel could be holy as God is holy.
    - Numbers also gives laws and regulations, many that are similar to those given in Exodus and Leviticus. This book tells of the wandering of the children of Israel in the wilderness.
    - Deuteronomy is a “copy” of the law. It is another way of telling again all the laws and regulation in the Law of Moses.
    - Joshua begins where Deuteronomy ends with the children of Israel on the edge of the Promise Land. Key themes of Joshua are the life of Joshua, the destruction of Jericho, the conquest of Canaan, and the fulfillment of God’s promise to Abraham and the children of Israel.
    - Judges gives a different view of the life of the children of Israel in the Promised Land. There is a cycle that is repeated throughout this book and is recounted most clearly in Judges 2:11-19. Key people in this book are Ehud, Deborah, Gideon, and Samson.
    - Ruth is a small book that tells about a young, non-Israelite woman, Ruth, who left her home to follow her mother-in-law. Ruth was rewarded for her faithfulness by finding a husband in Bethlehem and was the grandmother of the great King David.
    - I & II Samuel are two books that follow the life of Samuel and King David.
      - Samuel was the last judge of Israel. The people of Israel were not happy to have a judge and wanted to be like other nations. Although they were warned by God that a king would lead to destruction and

- sadness, they insisted. Samuel remained as a priest and prophet who spoke for the Lord to the people and kings.
- David was anointed as king, while Saul was still king. Although David was not a perfect man, he was open to correction and repented of his sins, when they were pointed out to him. At the end of II Samuel, we see the consequences of David's sin in the rebellion of his own sons against him. However, David was described as a man after God's own heart.
  - I & II Kings tell of the reign of Solomon as king, the building of the Temple, the split of Israel (Northern Kingdom) and Judah (Southern Kingdom), and ends with the captivity of Israel, the destruction of Jerusalem, and captivity of Judah. There is a cycle throughout the books of Kings of good and bad kings in Judah. It was during this time that prophets began to speak the "word of the LORD."
  - I & II Chronicles repeat much of the story of David, Solomon and the Southern Kingdom adding details not given elsewhere. II Chronicles ends with the destruction of Jerusalem and the exile of the people of Israel.
  - Ezra follows the story of the end of the captivity of the people of Israel in Babylon and the start of the rebuilding of the Temple. A key person is Ezra who was a priest and teacher of the Law.
  - Nehemiah tells of the rebuilding of the wall of Jerusalem. Despite much opposition both from within the people and from outside forces, Nehemiah was a good leader who was able to lead the work to completion.
  - Esther is the last of the historical books. It tells of a young Jewish woman, Esther, who was among the remnant of Israel in captivity in Babylon. She was used by God to save her people from annihilation.
- b. The Writings are the second section of the Old Testament. The books in this section are not necessarily historical and are typically written in poetic form.
- Job is the story of man who feared God and was righteous. Job was confronted with many hardships, but continued to believe God was good. In Job we see that the righteous can suffer just like the unrighteous and God's greatness is beyond all our human understandings.
  - Psalms is the hymnbook for the Israelites. There are 3 basic types of psalms; 1) laments, which cry out to God out of sorrow, 2) hymns of praise, which praise God for who He is, and 3) hymns of thanksgiving, which express the thanks of the psalm writer for what God has done. Many, but not all, of the Psalms were written by King David.
  - Proverbs is a collection of generalizations about life and human behavior. It should be remembered that Proverbs are not all promises. They were written by King Solomon and others.
  - Ecclesiastes declares that a life not focused on God is in vain. There is no purpose and all is "meaningless." Tradition tells us that King Solomon was the Teacher of Ecclesiastes.
  - Song of Solomon is a love poem or song between lovers. Although the Church has traditionally used this poem to point to Christ's love for the Church, it is really a poem about human love, which is healthy and should be normal in the lives of married couples.
- c. The Prophets is the final section of the Old Testament. The Prophets is divided into two sections, the Major and Minor Prophets.
1. The Major Prophets are so called because of the length of the prophecies. They usually were prophets for a long time.

- The key themes of Isaiah are condemnation of the sins of Judah; predictions of judgment by and on the Assyrians, leading up to the captivity of Judah; visions of the ideal kingdom of the future; predictions, warnings, and promises referring to events beyond the Captivity and reaching on down through the Christian dispensation. Many of the great Messianic prophecies are in Isaiah.
  - Jeremiah contains sermons and graphic stories of the life of the prophet Jeremiah, known as the weeping prophet. He prophesied in the last days of the kingdom of Judah. Key themes of Jeremiah are God's judgment on the nations, the broken covenant and the New Covenant.
  - Lamentations is a sequel to the Book of Jeremiah. It contains five dirges in the form of an acrostic, expressing the mourning and repentance of the exiles in Babylon.
  - Ezekiel contains messages of judgment on Israel and the nations, and visions of the restoration to Palestine and rebuilding the Temple.
  - Daniel gives us stories of the wise and devout Hebrew captive Daniel at the Babylonian court. We also learn of his visions of world empires and the ultimate kingdom of God.
2. Minor Prophets are called this because their prophecies are short.
- Hosea gives insights into God's suffering love for His unfaithful bride, Israel, and predictions of her punishment and final redemption. Hosea is a prophecy of love and mercy.
  - Joel was a prophet who had visions of a locust plague, a drought, and the invasion by enemies. He prophesied about the future outpourings of God's Spirit, and the judgment of the nations.
  - Amos was a Judean shepherd, who proclaims God's justice, His demand for social justice among men, and the consequent condemnation and coming doom of Israel.
  - Obadiah gave a brief prophecy against Edom.
  - Jonah is a story about a prophet's mission to Nineveh. Jonah gives us great insights into the missionary heart of God.
  - Micah spoke condemnation against the corruption and social injustice in Judah. He prophesied about the regeneration of the nation through suffering and a coming Davidic King. Micah prophesied about the evangelization of the nations by Israel.
  - Nahum prophesied about the destruction of Nineveh.
  - Habakkuk spoke about the problem of the punishment of God's people by the more wicked Babylonians, and the response of love.
  - Zephaniah prophesied about the coming day of wrath and final redemption.
  - Haggai encouraged the people of Israel to finish the Temple.
  - Zechariah contains a series of eight symbolic visions concerning the rebuilding of the Temple, and the restoration of Judah. Zechariah also had later visions of the future redemption of the nation.
  - Malachi condemned corrupt worship and life, and prophesied the promise of the messenger to precede the Lord's coming in judgment.
- III. The New Testament is composed of 27 books. It is the new covenant between Christ and his Church, revealed in Jesus Christ's incarnation and the establishment of the Church. The New Testament can be divided into several sections; Gospels, History, Epistles and Revelation.
- a. There are four Gospels. Matthew, Mark and Luke are called Synoptics Gospels

because they share a point of view and have many similarities. John is unique in style, content, and teachings.

1. Matthew can be seen as a bridge between the Old and New Testaments. It was written by Matthew, the Jewish tax-collector turned disciple of Jesus. Matthew proclaims Jesus as Messiah.
  2. Mark was written by Mark, traditionally believed to be a follower of the Apostle Peter. Mark is the shortest and earliest written Gospel. Mark proclaims Jesus as Son of God. Mark is focused on action and “immediately” is a key word in this Gospel.
  3. Luke is the only Gospel written by a Gentile. It was written by the physician Luke, who was a companion of the Apostle Paul. Luke proclaims Jesus as Son of Man and shows how Christ’s humanity identifies with all of humanity.
  4. John was written by John, the beloved disciple of Jesus. John gives a unique picture of Jesus and proclaims Jesus as Son of God. John is the most theologically explicit Gospel.
- b. There is only one purely historical book in the New Testament, the Acts of the Apostles. It was written by Luke, a Gentile physician and companion of the Apostle Paul. Luke gives us the history of the Early Church. This book can be divided into two sections:
1. Chapters 1-12 are primarily focused on the Apostle Peter and the development of the Early Church under his influence. Two key events are Pentecost and Peter’s Vision which opened his heart to the Gentiles.
  2. Chapter 13-28 are primarily focused on the Apostle Paul and the spread of the Early Church into the Gentile world through Paul’s missions. Key events in this section include 1) Paul’s conversion on the Road to Damascus, 2) Paul’s call to the Gentiles, 3) Paul’s three missionary journeys to spread the Gospel throughout the known Roman world, and 4) Paul’s imprisonment in Rome.
- c. The Epistles are letters written by various church leaders to the Early Church. They gave instruction on theology and solutions for problems in the Church. The Epistles can be divided into three sections; 1) Paul’s Epistles, 2) General Epistles and 3) John’s Epistles.
1. Paul’s Epistles provide the theological support of the New Testament. The form of his epistles follows a similar pattern. Paul wrote  $\frac{1}{4}$  of the New Testament.
    - Romans was written to give the church in Rome a clear understanding of God’s plan of salvation and understand that righteousness is for all—both Jews and Gentiles.
    - I & II Corinthians were written to help correct many problems in the Corinthian church and to assure the Corinthians of his love and defend himself against the false teachers who challenged Paul’s authority.
    - Galatians was written to combat the work of the Judaizers by emphasizing that justification is by faith. The Judaizers taught that Gentiles had to keep the Law of Moses to be a part of the Church.
    - Ephesians gives a picture of how the church should conduct life within the community that God has established through His Son Jesus Christ and shows the intimate relationship between the Church—the Body, and Christ—the Head.
    - Philippians expresses Paul’s appreciation and love for the Church in Philippi and addresses some of their areas of weakness.

- Colossians was written to warn the church at Colosse against false teachers about ritualism, asceticism, worship of angels, and superior knowledge received from visions.
  - I & II Thessalonians were written to encourage and comfort Christians in times of persecution and to correct some misunderstandings about the Second Coming of Christ.
  - Paul also wrote four Pastoral Letters. These letters were written not to churches but to individuals, who Paul was developing to be leaders.
    - I & II Timothy were written to Timothy, Paul's spiritual son. They were written to encourage and instruct Timothy concerning false teaching, to teach him about appointing qualified church leaders, and to encourage him in his faith.
    - Titus was written to Titus, another young leader that Paul mentored. Paul wrote to give a list of qualifications for appointing elders and instructions in leading the church in Crete.
    - Philemon was written to Philemon, a lay leader in the Colossian church. This is the only personal letter of Paul's that was preserved.
2. The General Epistles are universal epistles because they are not written to any particular church or individual, but were written to the Church as a whole.
- Hebrews was written "to the Hebrews," but this would have included the Gentile Christians. There is debate about who wrote the book. It was written to show the superiority of Christianity over the ancient traditions of Judaism.
  - James was most likely written by James, the brother of Jesus, and a leader in the Jerusalem church. The main emphasis of this epistle is ethical, not theological. James instructs that good works are proof of inward faith.
  - I & II Peter were written by the Apostle Peter. These epistles were written to give encouragement and hope to the Church during times of persecution.
  - Jude was written by Jude, a brother of James. The main purpose for this epistle is to encourage Christians to be faithful to the earliest Christian teaching.
3. The Epistles of John were written by John, who also wrote a Gospel. These three letters (I, II, & III John) were written to primarily encourage Christians in their faith. I John was written to establish believers in their faith and to combat false teachings. II John was written to strongly encourage Christians to continue in the truth of Christ's teachings. III John was written to commend Gaius for his hospitality and to encourage him in his Christian life.
- d. Revelation was also written by John, the beloved disciple of Jesus. The purpose of this book is to reveal the full identity of Christ and to give warning and hope to all believers. Revelation is apocalyptic literature, which means it uses imagery and symbols to stand for reality. Because of the apocalyptic nature of Revelation and its references to future events, much of Revelation will remain a mystery to the Church.

For Oral *Bible* Exam see Appendix I, page 24.

# Theology

## Section Description

This section is designed to provide a basic understanding of theology. The focus will be on the Articles of Faith as listed in *The Manual, Church of the Nazarene*.

## Outline

- I. What is theology?  
Theology is the study of God. Every believer is a theologian because every believer thinks about God or makes a study of God, even if in a simple way. The way we see the world influences our theology. In order to have right theology (to think right about God), we must allow several factors to shape our thinking about God. The foundation of our theology is in Scripture. Scripture is our authority for our understanding of God. Three other factors are 1) church tradition, 2) experience, and 3) reason. Using these three factors, with Scripture as the foundation, we are better able to form proper theology about God. In this course, we will study those aspects of theology that the Church of the Nazarene holds in common with the universal Church, as well as look at aspects of our theology in which we have a unique perspective.
- II. Triune God  
We believe that God is Trinity. We believe there was no time when God was not one God—Father, Son, & Holy Spirit. We believe that God is creator and ruler over the entire universe. We believe that God is holy in his nature, his actions, and his purpose. Although this doctrine is not explicit in Scripture, throughout Scripture we see the concept of Trinity. Passages that speak most clearly to the Trinity are Matthew 3:13-17, Mark 1:9-11, Luke 3:21-23a, Matthew 28:19 and 2 Corinthians 13:14.
- III. Jesus Christ  
We believe in Jesus Christ, God's only son, and that he was eternally with the Father. We believe that through the Holy Spirit, the Virgin Mary conceived and gave birth to Jesus. We believe Jesus, although one being, was both truly God and truly man. We believe Jesus Christ died for our sins. We believe he physically rose from the dead and has a resurrected body. We believe Jesus Christ is alive today; after ascending into heaven. He now intercedes for us. Key passages about Jesus as God are Philippians 2:5-11, Colossians 1:12-22, and Hebrews 1:1-5. Key passages about Jesus as man are John 8:40, Acts 2:22-36, and Hebrews 2:14-18. An important passage that speaks to both Jesus as God and as man is John 1:1-18.
- IV. Holy Spirit  
We believe in the Holy Spirit. The Holy Spirit is present and active in the world today, convincing the world of sin. The Holy Spirit regenerates those who repent and believe in Jesus Christ, sanctifies believers, and guides believers into all truth in Jesus Christ. Key passages that refer to the Holy Spirit are John 14:15-18, 26, Acts 2:33, Romans 8:1-27, Galatians 4:6, and 2 Thessalonians 2:13.
- V. Holy Scriptures  
We believe in the plenary inspiration of the Holy Scriptures. Plenary inspiration means that God inspired the human authors to write. We believe that the Holy Scriptures are the 66 books of the Old and New Testament. We believe that contained in these Scriptures is all things necessary for our salvation. Key passages on Scripture are 2 Timothy 3:15-17 and 2 Peter 1:20-21.
- VI. Sin, Original and Personal  
We believe sin entered the world through the disobedience of Eve and Adam as recorded in Genesis 3. Because of this sin, death also entered the world. We believe there are two kinds of sin; original sin and actual or personal sin.

When we speak of original sin, we refer to the result of Adam and Eve's sin on all human offspring. We believe all humanity apart from Christ is in a state of depravity. The pure state that Adam and Eve were created in was marred and their offspring all bear this marred state. We believe this state of original sin continues until the heart is fully cleansed by the work of the Holy Spirit (see X). Original sin is a leaning toward actual sin. No one is accountable for original sin until the Gospel has been heard and rejected or neglected. Key passages about original sin are Genesis 3, Psalm 51:5, Jeremiah 17:9-10, Mark 7:21-23, and Romans 7:1-8:9.

We believe actual or personal sin is a chosen disobedience of the known law of God by a morally responsible person. Personal sin does not include shortcomings, infirmities, faults, mistakes, and failures that are results of involuntary action. Attitudes and behavioral responses contrary to Christ's law of love are personal sin. We believe personal sin is primarily and essentially a violation of the law of love (Matthew 22:26-40). Key passages that refer to personal sin are John 8:34-36, Romans 6:15-23 and I John 1:9-2:4.

#### VII. Atonement

We believe that by the death of Jesus Christ on the Cross full atonement has been made for all human sin. We believe this Atonement is the only ground of salvation. We believe the Atonement is enough for every individual human being. We believe the atonement is God's grace for the salvation of those who cannot be responsible for their own sins, such as innocent children. We believe the atonement is only good enough for salvation for those who are responsible when they repent and believe in Jesus Christ. Key passages that refer to atonement are Isaiah 53:5-6, Mark 10:45, John 3:14-17, and Romans 5:6-21.

#### VIII. Preventive Grace

We believe when God created humans in His image, included was the ability to choose between right and wrong. Because of this ability to choose between right and wrong, human beings were made morally responsible. Key passages that refer to this are Genesis 1:26-27, Joshua 24:15, Jeremiah 31:29-30, Romans 14:12, and Galatians 6:7-8.

We believe that because of Adam and Eve's sin human beings are corrupt and not able to turn to God in their own natural strength. Job 14:4, Psalms 14:1-4, Romans 3:1-12, Romans 5:12-14 are key passages that speak about this.

We also believe God has given his grace to all humanity through Jesus Christ. This preventive grace of God helps those who desire to follow God 1) to turn from sin to righteousness, 2) to believe on Jesus Christ for pardon and cleansing of sin, and 3) to do good works that are pleasing and acceptable to God. It is God's grace to all people. Key passages that refer to preventive grace are John 1:12-13, Romans 5:6-8, Romans 6:23, and Ephesians 2:8-10.

We believe people who have experienced God's grace in regeneration (see X) and entire sanctification (see XI) can fall from God's grace and abandon their faith. If those who abandon their faith do not repent of their sins, they will be eternally lost.

#### IX. Repentance

We believe repentance is demanded of all sinners against God. Repentance means a sincere and complete change of the mind and heart about sin. Repentance means being sorry for your sins and turning away from sin. The Holy Spirit gives all who want to repent the grace to do it and helps those who repent to believe. Key passages that refer to repentance are 2 Chronicles 7:14, Isaiah 55:6-7, Luke 18:9-14, 2 Corinthians 7:8-11 and 2 Peter 3:9.

#### X. Justification, Regeneration, and Adoption

We believe justification, regeneration and adoption are simultaneous outcomes of salvation through repentance (see IX). The Holy Spirit bears witness to these works and states of grace.

We believe justification is the sovereign work of God. God does this work. The sinner



plays no part in justification. In justification, God, the Judge, declares the guilty sinner to be righteous and declares that the rightful demands of the law are satisfied. When God declares the sinner to be righteous, he is saying the sinner is now right with God. The sinner is then able to have a right relationship with God. It is by the atoning death of Jesus that the legal and just satisfaction is made. Justification is God's work to completely release the repentant believer from the guilt and penalty of sins committed. Justification is God's acceptance of all who believe on Jesus Christ and receive him as Lord and Savior. In justification, God accepts the repentant person as righteous through faith in Jesus Christ. Through justification, the believer is released from the guilt of sin. Immediately after justification, sanctification begins to free the believer from the power of sin (see XI). Key passages about justification are Romans 3:10-24, Romans 5:16-21, Ephesians 1:6-7, Ephesians 2:1-5 and Philippians 3:3-9.

We believe a sinner can experience regeneration. Regeneration is the new birth. It is God's gracious work. Because of sin, a person is spiritually dead. There is nothing that person can do to please God. But through regeneration, God gives the repentant believer a new life. It is God's work in the life of a new believer to change the moral nature. God gives a distinctively new spiritual life to the believer. The believer is then capable of faith, love and obedience to God and his will. A new life also implies new growth. As a result of the new birth, the Holy Spirit enables the new believer to grow in the knowledge and the grace of the Lord. Key passages about regeneration are John 3:1-12, Romans 7:6, 2 Corinthians 5:17-21, Colossians 2:13 and I John 5:9-13.

We believe adoption is God's gracious work by which the justified and regenerated believer is now established as a child of God. Key passages about adoption into God's family are John 1:12-13, Romans 8:15-17, Galatians 3:26, and I John 3:1-2, 9.

#### XI. Entire Sanctification

We believe entire sanctification is an act of God that happens after regeneration (see X). Entire sanctification is when God makes the believer free from original sin and enables the believer to live in total devotion to God and to love perfectly in holy obedience to God's word.

Entire sanctification is produced by the baptism of the Holy Spirit. Entire sanctification is both the cleansing of the heart from sin and the abiding, indwelling presence of the Holy Spirit. The abiding, indwelling presence of the Holy Spirit gives power to the believer for holy life and service.

Although many churches believe in the baptism of the Holy Spirit, the Church of the Nazarene believes the baptism of the Holy Spirit is for the purpose of empowering the believer to live a holy life of service to the Lord. We do not support the idea of tongues-speaking as evidence of baptism of the Holy Spirit. We believe there are instances such as Acts 2 where the gift of languages is given for the purpose of building Christ's church. In these cases, which we believe are very rare, the power of the Holy Spirit enables God's people to overcome language barriers in order to preach the Gospel and encourage the Church. However, most churches have taken this idea of the gift of languages and have twisted it to mean speaking in many languages, heavenly languages, or simply a personal language with which to communicate to God in a private manner. We do not support these understandings of the gift of languages. Many churches have come to believe the one true evidence of the baptism of the Holy Spirit is tongues-speaking. All gifts of the Holy Spirit are for the purpose of empowering the believer to live a holy life and serve Christ and his Church in holy service. We believe the ecstatic utterances displayed by many who claim the baptism of the Holy Spirit is for the glory of that individual and not for God's glory and the building of the Church. We do not permit the practice of tongues-speaking as understood by most believers. We believe the evidence of the baptism of the Holy Spirit is a holy life and holy service.

We believe entire sanctification is provided by the blood of Jesus and is produced in an

instance by faith. Entire sanctification is preceded by entire consecration. Entire consecration is the total surrender of the believer's entire life and heart to the Lord. We believe that the Holy Spirit bears witness to the work and state of entire sanctification in the believer's life.

We also believe there is a real difference between a pure heart and a mature character. We believe a pure heart is made possible in the instant of entire sanctification. A mature character is a result of growth in the grace of the Lord. Although the heart of the believer is made pure in an instant in entire sanctification, the process of entire sanctification continues as the believer grows in the grace of the Lord into a mature Christian. Entire sanctification is both an instance of a pure heart and process growing in grace.

We believe that as part of the grace of entire sanctification there is an impulse in the believer to grow in grace. The entirely sanctified believer wants to grow in the Lord. We also believe this impulse must be nurtured and attended to. Spiritual development and improvements in Christlikeness in both character and personality must be purposely nurtured in the sanctified believer. Without this continual attention to the spiritual life and development it is possible for the believer's witness to be harmed and for the grace of entire sanctification to be frustrated and in the end lost.

Holiness is a theme that runs throughout the entire Bible and the concept of entire sanctification for the believer's life is also prevalent. Key passages about entire sanctification are Jeremiah 31:31-34, Ezekiel 36:25-27, Matthew 3:11-12, John 14:15-23, Acts 2:1-4, Romans 8:1-4, Galatians 5:16-25, and Colossians 3:1-17.

#### XII. The Church

We believe in the Church as the community of people that confess Jesus Christ as Lord. We believe God calls the Church to express its life in the unity and fellowship of the Spirit. The Church is also to express its life through worship, including the preaching of the Word, by keeping the sacraments, and by ministering in His name. The Church is to be obedient to Christ and be mutual accountable to one another. The mission of the Church is to continue Christ's redemptive work in the world through the power of the Spirit by holy living, evangelism, discipleship and service. The Church is both a local congregation and a universal body. Key passages about the Church are Romans 12:1-8 and I Corinthians 11:17-33.

#### XIII. Baptism

We believe Christian baptism is a sacrament, commanded by our Lord Jesus, given to believers as a declaration of their faith in Jesus Christ. Key passages about baptism are Matthew 3:1-7, Matthew 28:26-29, and Romans 6:3-4.

#### XIV. The Lord's Supper

We believe the Lord's Supper is a sacrament, instituted by the Lord Jesus Christ, as a memorial and communion supper, which declares his sacrificial death until Jesus comes again. The Communion is for those who have faith in Christ Jesus and love for the saints, and should be prepared for in reverence. Key passages regarding the Lord's Supper are Matthew 26:26-29, Mark 14:22-25, Luke 22:17-20, John 6:28-58, I Corinthians 10:14-21 and I Corinthians 11:23-32.

#### XV. Divine Healing

We believe in the power of God to heal. We encourage our people to pray in faith for the sick. We also believe God heals through medicine. Key passages about divine healing are Matthew 4:23-24, John 4:46-54, I Corinthians 12:4-11, and James 5:13-16.

#### XVI. The Second Coming of Christ

We believe the Lord Jesus Christ will come again. We believe those who are dead in Christ shall be raised to eternal life first, and those who are alive in Christ shall be gathered up with them. All who believe in the Lord Jesus Christ will be with him eternally. Key passages on the Second Coming of Christ are Matthew 25:31-46, Acts 1:9-11, I Thessalonians 4:13-18 and Revelation 22:7-20.

## XVII. Resurrection, Judgment, and Destiny

We believe in the resurrection of the dead. We believe those who have done good will be raised into life and those who have done evil will be raised into damnation. We believe every person will one day stand before God to be judged for his or her deeds in this life. We believe all who believed in the Lord Jesus Christ and followed him will have eternal life. Key passages are Isaiah 26:19, Luke 16:19-31 and I Corinthians 15:12-58.

For Oral *Theology* Exam see Appendix II, page 25.

## Preaching

### Section Description

This section is to provide basic principles of preaching to new pastors so they can better preach God's word.

### Outline

#### 1. What is a Pastor?

A pastor is the shepherd of a community of believers. Just as a shepherd is responsible for the welfare of the sheep, the pastor is responsible for the welfare, especially spiritual welfare, of the congregation. A pastor should be primarily responsible for one community of believers. Planting new churches is important and the vision of the Horn of Africa field, but each new church should have its own pastor. When the pastor plants a new church, the pastor must ensure that the welfare of both congregations is maintained. The pastor should develop leaders in both churches to look after the welfare of that church. The pastor can then develop one or both of these leaders into pastors for that church. No church should be without a pastor.

As a result of being the primary care-giver of the church, the pastor should be the one to preach the word of God each week in that church. The pastor wants the church to be taught the right things about God, so the pastor will be the one to preach the theology and doctrine of the Church of the Nazarene. The pastor might occasionally invite the District Superintendent or another Nazarene pastor/evangelist to preach at his/her church, but because the pastor is the one responsible for the spiritual welfare of the church, the pastor is the one who preaches a vast majority of Sundays.

A pastor has several responsibilities in order to completely fulfill his/her role as pastor. These include feeding the church a balanced spiritual diet of doctrinally correct spiritual food, casting vision and keeping away "wolves." We will briefly examine each of these duties. First, a pastor is responsible for feeding his/her "sheep" a balanced spiritual diet of doctrinally correct food. By preaching each week, the pastor knows what the church is hearing and attempts to provide a balanced diet. For example, if Pastor A. preaches each Sunday only from the letters of Paul about salvation, the church will not have balanced diet. A balanced diet means preaching from the entire Bible and concerning all doctrines. In the course of a year, a pastor will ideally have preached from throughout the Bible and have covered many, if not all, important theological concepts. Believers need to hear about salvation and holiness, but also about Godly marriage, Godly families, and Christian service, as well as many other important Biblical concepts. A balanced spiritual diet means preaching all of God's word and all of the doctrines and principles of the Church.

Second, a pastor is responsible for casting vision. Vision is looking ahead and seeing what God can do through your church, area, zone, district, and the Horn of Africa field. The vision of the Church of the Nazarene in the Horn of Africa is "to finish the Great Commission in the Horn of Africa in *this* generation." This is the vision that the leadership of the Church of the Nazarene in the Horn of Africa have decided together is what God wants us to work toward for God's will to be done in our field. As a pastor in the Horn of Africa, you should be casting this vision of the Horn of Africa, as well as creating a vision for your own people, specific to what God is calling you to do in your local area. Vision is the specific direction toward which you want your people to work with you.

Third, a pastor is responsible for keeping away "wolves." In Acts 20:29, Paul speaks to the Ephesians elders as he was leaving Ephesus and he said, "I know that after I leave, savage wolves will come among you and will not spare the flock." He goes on to say, "So be on your guard!" (Acts 20:31). When a shepherd is watching a flock of sheep, the shepherd must always be aware of predators that would come to destroy the flock. The pastor of a church

must also be aware of those who would come among the church members to “distort the truth in order to draw away disciples” (Acts 20:30). The pastor protects the church by preaching God’s word and by making sure that a guest preacher is in line with the doctrines of the Church of the Nazarene. The pastor also protects the church by teaching the doctrines of the Church of the Nazarene, so that the members and believers of that church can grow strong in the Lord. Strong preaching and teaching from God’s word makes strong disciples of Christ who are able to stand firm in the Lord amongst “wolves.”

The pastor is the care-giver for the local church and the major way the pastor cares for the church is by preaching God’s word. We will now examine how to preach God’s word in a most effective way.

## 2. Preaching God’s word

Preaching God’s word may seem like a simple thing. In fact, every Sunday hundreds of pastors stand before their churches and “preach God’s word.” But preaching God’s word effectively is more than just repeating what God said in his word and adding your own ideas. Effectively preaching the Scriptures involves proper hermeneutics, focusing on the “main idea” in the passage, and understanding the theological concept that comes from that “main idea,” as well as giving application to the Scriptures. Effectively preaching God’s word requires time for preparation, prayer and lots of reading. The main work of preaching before the actual sermon delivery is thinking work. As we examine each level of effective preaching, we will use Jeremiah 31:31-34 as an example and evaluate how each level applies to that passage.

### a. Choosing the Passage

One of the most important aspects of preaching God’s word is choosing the passage of Scripture from which to preach. There are many different methods of choosing a passage of Scripture. Some use lectionaries that outline Scriptures for each Sunday of the year; others choose passages from their devotional reading. Some pastors will choose one book of the Bible and preach for 6 Sundays from that book. The important thing about choosing the passage of Scripture is to allow the Holy Spirit to guide your choice.

### b. Proper Hermeneutics

Effective preaching of God’s word must involve proper hermeneutics. Hermeneutics is the way in which we understand the Scripture from our own perspective and from the context of the passage. When we read Scripture we bring our own way of looking at the world—our worldview. Our worldviews are like glasses that can distort the way we look at Scripture. Our cultural and religious background and upbringing affect our worldview. Our worldview causes us to have certain preconceived ideas or presuppositions about the Bible in general and the passage in particular. In order to understand what Scripture is truly saying, we must examine our worldview to make sure we are not reading into Scripture something that was not intended. We must do our best to set aside our worldview and read the Scripture the way the author intended it to be read. Let’s look at our example, Jeremiah 31:31-34. We see right away the passage speaks of “new covenant.” We have a different understanding of what new covenant is because we are on the other side of the new covenant in Jesus Christ. We must remember when we read this passage that Jeremiah did not understand the new covenant in that way. We have to understand the worldview, history, and context of the author.

Sometimes when we read the Scriptures with proper hermeneutics, it will challenge our understanding. Rather than dismissing it because the new insight does not seem to fit with our worldview, we must again analyze our worldview and the context of the Scripture to assure that the understanding we have is the true meaning that the author intended. We must make sure our worldview is not “reading into” the Scriptures something that was not there when the author wrote it.

Proper hermeneutics also forces us to examine the context of the passage in the larger context of the Bible. First, we can look at the context of the passage in its largest context. If we look at our example passage, Jeremiah 31:31-34, we must first know something about the book of

Jeremiah. We know that it is in the Old Testament, so we know certain things about the passage just from knowing it is in the Old Testament (Jesus had not yet been born, the church was not yet started, etc.). We also should know something specific about the book of Jeremiah. Jeremiah was a prophet, so we know that the passage is most likely a prophecy. We must also look at the larger context of Jeremiah chapter 31. Jeremiah 30:4 says, “These are the words the Lord spoke concerning Israel and Judah:” and that particular section of prophecy continues through all of chapters 30 and 31. So we know that chapters 30 and 31 go together and by reading those two chapters, we see the Lord is speaking about the restoration of Israel.

c. Finding the “main idea”

Once we have put aside our worldview and looked at the context of the passage, we have a lot of information about the passage. Now with all this information we can look more closely at Jeremiah 31:31-34 and see to what this specific passage refers. This is called “finding the main idea.”

The “main idea” of a passage is very important for effectively preaching that passage of Scripture. Often preachers will try to teach everything about God, Jesus and the Church in one sermon. This is not the most effective way of preaching. This way of preaching leaves the church people searching to understand exactly what the pastor was preaching about and the sermon is usually forgotten before the final prayer is concluded. There are great examples of sermons that focus on a “main idea” in the Bible. All of the sermons of the apostles recorded in the book of Acts focused on one idea. Finding the one “main idea” of a passage enables the pastor to focus the sermon on one particular idea, principle, or doctrine. This is an effective method of preaching God’s word.

The “main idea” must come from the passage of Scripture from which the pastor is preaching. It is important to use one main passage of Scripture. For example, let us say you are preaching this Sunday from Jeremiah 31:31-34. The main idea and most of the preaching should be concerning Jeremiah 31:31-34. It is okay to use other passages of Scripture to support the main idea in Jeremiah 31:31-34. For example, you may use Luke 22:20 where Jesus refers to the new covenant. But the main focus should be on what Jeremiah 31:31-34 is saying. Often a pastor who knows his/her people well will have an idea of what the people need to hear that week. For example, in Pastor A’s church two children died this week and the church is grieving their deaths. It is okay to find a passage that speaks about death and resurrection and preach from that, but Pastor A should not choose Jeremiah 31:31-34 and then preach about death and resurrection, unless the main idea of Jeremiah 31:31-34 is death and resurrection. The “main idea” must come from the passage of Scripture.

Let’s look at Jeremiah 31:31-34. What do you think the “main idea” is? Often the “main idea” is one idea or concept that repeated throughout the passage. Often it will take several times of reading a passage to find the “main idea.” Sometimes more than one idea will seem to come out. It is better to focus on one idea and use the other as a supporting idea. So what do you think the main idea of Jeremiah 31:31-34 is? What is the one idea that is repeated several times? The main idea of Jeremiah 31:31-34 is the new covenant.

After the pastor has figured out what is thought to be the main idea, the pastor must determine if this idea is in keeping with Christian theology. The pastor must ask, “Is this what the universal Church teaches? Is this what the Church of the Nazarene teaches?” If the main idea does not match the theology of the Church of the Nazarene, then the main idea needs to be re-evaluated. The main idea in Scripture should never disagree with the theology of the Church. If the main idea matches the theology of the Church, then the pastor can continue with that main idea. Does the main idea of new covenant from our example passage match with the theology of the Church? The idea of new covenant is a central theme in the theology of the Church, so we know that the main idea is in keeping with the theology of the Church and we can continue with our sermon preparation.

Once the pastor has determined the main idea of the passage is theologically sound, it is time

to focus the sermon on the main idea. All illustrations, explanations and clarifications should be focused on the main idea. For our example, we might explain how the old covenant was understood so that we can contrast it with Jeremiah's prophecy of the new covenant in our passage. We might clarify what the concept of new covenant came to mean to the Jews in the Inter-Testamental period (the time from the end of the Old Testament to the beginning of the New). But we should not explain how Jeremiah became a prophet. This does not fit with the main idea of new covenant. Any supporting Scriptures should also focus on the main idea. For example, we might use Luke 22:20 as a supporting Scripture because Jesus talks about the new covenant and our main idea is new covenant. We would not use I Corinthians 3:1-9 because this talks about divisions in the Church and does not fit the main idea of new covenant. This will mean that the main idea is repeated over and over again throughout the sermon. That is a good thing. Repetition will enable your people to remember the main idea and continue to think about what God's word says about that main idea throughout the week. In order to effectively preach God's word, the pastor must 1) choose the passage with the guidance of the Holy Spirit, 2) have proper hermeneutics by examining both worldview and context, and 3) focus on the main idea and make sure it is in keeping with the theology of the Church. However, effective preaching does not stop there.

### 3. Preaching with Application

It is important when effectively preaching God's word to preach with application.

Application means applying the theology of the main idea. The pastor must ask, "What specific thing do I want my congregation to do as a result of this preaching?" Application is very important because it is putting feet to the Gospel. The application enables the church to become doers of the word and not mere hearers of the word. The application of the theology should be more than asking the church to think about what the pastor said. The application should be a specific active action that the pastor wants the church to do in order to apply the theology of the passage of Scripture to their lives. There are often many actions that can apply the Scriptures to the lives of the church, but it is better to focus on just one action that anyone in the church can do, from the smallest to the oldest. Sometimes it is difficult to find an application because most of the action of the passage is God's action. Remember the pastor should not simply say, "Be open this week to God's action." That is a passive action, not an active action. The application should be an active action that helps the church to apply the passage to their lives.

Let's think about our example of Jeremiah 31:31-34. We know that the main idea, which is theologically correct, is new covenant. What specific action do you want your church people to do right now, today, tomorrow, or this week as a result of your preaching? What can they do that will make them doers of the word of God and not just hearers? This is a passage where the main action in the passage is God's work. So it would be easy for the pastor to conclude the sermon by saying, "Be open to God's new covenant in your life this week." That is good; we should be open to God's working in our lives, but that is not preaching with application. The next question could be, "What specific active action can the church members take in order to be more open to the new covenant?" A great way might be to end the service with the Lord's Supper. That is a specific action of the new covenant that those with faith in Jesus Christ can take and apply to their lives. You might think of other applications. There can be many, but focus on one active action that the church can apply to their lives. That is preaching with application.

For Oral *Preaching* Exam see Appendix III, page 26.

## Administration & Finance

### Section Description

This section is designed to give a new pastor the basic skills required for carrying out the administrative responsibilities of a local pastor in relation to the district and the general church.

### Outline

#### I. Administration

There are many aspects of administration that apply to the pastor of a local church.

Administration is those duties and responsibilities of the local pastor that are related not only to the spiritual welfare of the church, but also to maintaining the relationship between the local church, the district, and the general church.

The duties of a pastor are outlined in the *Manual* (413-413.26). We will briefly highlight some key duties here.

- It is the duty of the pastor to preach God's word. There is more about this in the *Preaching* section of this course.
- It is the duty of the pastor to receive members into the local church. There is more about this in the *Teaching Membership* section of this course.
- It is the duty of the pastor to seek the conversion of sinners, the entire sanctification of the converted, and the up-building of God's people in the faith.
- It is the duty of the pastor to administer the sacraments. Licensed ministers are given the authority within their own district to administer the sacraments. The rituals (program) for performing the Lord's Supper and Baptism are listed in the *Manual* (800 and 802).

↓ The Lord's Supper should be given at least once every 3 months. It is a requirement of the *Manual* that the bread used should not have yeast and unfermented wine (grape juice) should be used for the cup. However, if these elements are not available, it is possible to use substitutes (for example, injera and Vimto). The ritual for the Lord's Supper should follow this general pattern. First, the Lord's Supper should come after an appropriate sermon. There are many topics that tie into the themes of the Lord's Supper. Repentance, regeneration, entire sanctification, new covenant, and Christ's sacrifice are just a few themes that easily lead to the Lord's Supper. Second, the pastor should explain what the Lord's Supper is and explain that it is for those who have faith in Jesus Christ. Third, it is appropriate at this time for the pastor to offer a prayer of confession on behalf of everyone. Fourth, the pastor should take the bread first and give it to others and explain to the church that it is Christ's body broken for all. "Take and eat this, in remembrance that Christ died for you." Fifth, as the cup is given to others, the pastor should explain what the cup represents and say, "Drink this, in remembrance that Christ's blood was shed for you, and be thankful."

↓ The sacrament of baptism is a symbol of the new covenant and a believer's faith in Jesus Christ. The water of baptism can be administered by pouring, sprinkling, or immersion. The Church of the Nazarene allows children to be baptized as a symbol of the parents' desire that the child should be raised a Christian. The ritual of baptism should follow this general pattern. First, the believers that desire to be baptized are brought forward. The pastor explains what baptism is and explains the basic beliefs of Christians. Second, the pastor asks the baptism candidates if they want to be baptized into this faith. The candidates should respond affirmatively, as a group. Third, the pastor asks if the candidates accept Jesus as their personal Savior and if they know he saves them now. The candidates should respond "yes" as a group. Fourth, the pastor asks if the candidates will obey God's will and keep his



commandments. The candidates should respond “yes.” Fifth, the pastor should say each candidate’s full name and as the water is administered say, “I baptize you in the name of the Father, and of the Son, and of the Holy Spirit. Amen.”

- It is the duty of the pastor to have the care of all departments of the local church. The pastor is to oversee and care for all departments such as Sunday School, Evangelism, NMI, NYI, etc. Any department set up under the local church should be in the care and supervision of the pastor. In caring for the departments, it is not the pastor’s duty to dictate what should be done, or do all the work. The pastor should develop leaders in each department and help guide the leadership in the vision and mission of the church.
- It is the duty of the pastor to make sure that the church is aware each year of the Constitution of the Church of the Nazarene and the Covenant of Christian Conduct. This can be done by reading or having read these documents once a year.
- It is the duty of the pastor to supervise the preparation of all statistical reports from all departments of the local church. Each year reports must be submitted by each department for the annual meeting of the church and for the district assembly. It is the pastor’s responsibility to make sure that each department leader has completed the reports. The pastor should also submit on time all reports through the district secretary to the district assembly. The pastor must also submit a pastor’s report to the district assembly. This report should include statistical items for the year, such as the number of new churches started, the number of new believers, the number of new members (those accepted by faith and transfer), the number of people baptized, and the number of people testifying to entire sanctification. The pastor may also include non-statistical items that show the growth of the church.
- It is the duty of the pastor to give leadership to the evangelism, education, devotion, and expansion programs of the local church. The pastor should make sure these programs are in harmony with the district’s and general church’s vision and mission. Again, it is not the duty of the pastor to dictate how these programs should work, but to develop leaders to lead the programs in keeping with the vision and mission of the church.
- It is the duty of the pastor to submit a report to the annual church meeting. This report should include a report on the status of the local church and its departments. The pastor’s report should also include an outline of areas of future needs for the growth and progress of the church.
- It is the duty of the pastor to assure that all World Evangelism Fund monies raised through the local NMI are sent promptly to the general treasurer. The pastor should also make sure that all District Ministries Fund monies are sent promptly to the district treasurer. More will be said about finances further in this section.
- It is the duty of the pastor to serve as chairperson of the church board, and an ex-officio member of all elected and standing boards and committees of the church. The pastor shall have access to all records of the local church. In all these committees and boards, it is the responsibility of the pastor to develop leaders to effectively lead those committees and boards in accordance with the vision and mission of the church. By developing the leadership of the local church, the pastor is assuring that God’s will continues in the life of the local church, even if the pastor moves to another ministry.
- It is the duty of the pastor to show respect for the leadership of the district in the district superintendent and the District Advisory Board. This does not mean that the pastor has to agree with everything said and done by these leaders, but the pastor must express the dissenting opinion in a respectful and appropriate manner, without undermining the authority of these leaders.
- It is the duty of the pastor to nurture his or her call through the years of ministry. It is the duty of the pastor to maintain a life of personal devotion that enriches the soul. If the pastor is married, it is his/her duty to guard the integrity and vitality of the marriage

relationship. It is important that the pastor maintain his/her own spiritual health. If the pastor's spiritual life is not one characterized by daily fellowship with God, the pastor's effectiveness to minister to others will be greatly decreased. The pastor must have a vital and growing relationship with God in order to lead others to Christ.

## II. Finance

Finances can be a great trap for the pastor. If there is one thing that the pastor should understand about finances in the local church, it is this... **THE PASTOR IS NOT TO TOUCH THE MONEY.** The pastor of the local church should never, ever have direct contact by counting or administering the local church finances.

There are three major reasons why a pastor may fall away from the Lord and fail in ministry. They are money issues, desire for power, and sexual misconduct. The pastor's trouble with money is a very common reason why a pastor might fail in ministry and fall away from the faith. In order to preserve the pastor from this temptation, the pastor should have no direct contact with the money of the church.

The pastor does serve as the chairperson of the church board. This, however, does not mean that the pastor should have direct control over the tithes and offerings brought to the church. The pastor delegates to the elected treasurer of the church board the proper accounting of the money. The pastor must work with the treasurer and the church board to make sure that God's money brought to the church through tithes and offerings is properly handled and spent in an appropriate manner, but the pastor should not dictate how the money is to be spent, or work with the money personally.

The pastor must not contract bills or create financial obligation for the church without the majority vote of the church board or a majority vote of a church meeting. The pastor is not to disburse funds for the local church (pay bills, give gifts, etc.) unless given authority to do so by a majority vote of the church board or a church meeting. If the church board or church meeting votes to allow the pastor this authority, it still must be approved by the District Advisory Board. The pastor is not authorized to sign for any church bank accounts unless the district superintendent has given approval. The pastor is not to count money.

Part of the pastor's responsibility in finance is to preach and teach the church about proper stewardship. Stewardship comes out of the idea that God is the owner of all people and all things. If everything and everyone belongs to God, then we are only stewards, we only take care of the things that God owns. Stewardship includes more than money. Stewardship includes seeking God's will for our time, talents, people in our care, etc. All who claim to be children of God should faithfully tithe and present offerings for the support of the Gospel. The pastor's teaching on stewardship should include teaching on storehouse tithing.

Storehouse tithing is a biblical and practical act of giving tithe to the church to which a member belongs. The financing of the local church should be based on the plan of storehouse tithing by the members of that church. The Church of the Nazarene urges all members to contribute one-tenth of all their financial gain as a minimum financial obligation to the Lord. The members should understand this as an obligation to the Lord, not to the pastor or the church. All we have is the Lord's and is given by the Lord for our care. One-tenth is the minimum that we can give back to the Lord for the support of His church. In addition to storehouse tithing, the church is also encouraged to give freewill offerings to the Lord.

The Church of the Nazarene believes that each local church is obligated to support its pastor and ministers. However, this must be a voluntary action of the members to commit themselves to supporting the ministry of the pastor and other ministers. The pastor must take care when teaching the people on this topic. The pastor does not want to be seen as trying to coerce church members into providing for the pastor. It is the pastor's responsibility to teach on all areas of stewardship and finance, but this is one area where great care must be taken. Finances do not have to be a trouble area for a pastor. When the pastor sees all money in the church as the Lord's and not the concern of the pastor, the pastor is able to allow the treasurer and church board to do their duty in regard to money. The pastor must be very clear to all in

the church that he/she is not in control of the church's money. This gives the pastor the necessary freedom to preach and teach God's word in regards to finances and money.

For Oral *Administration & Finance* Exam see Appendix IV, page 27.

## *Teaching Membership*

### **Section Description**

This section is designed to equip the local pastor with guidelines for teaching membership.

### **Outline**

#### I. What is membership?

Membership in general means to belong to a church. It has rights, privileges and responsibilities. Membership in the Church of the Nazarene means that the person declares Jesus Christ as his/her Savior, agrees with the doctrines of the Church of the Nazarene, and accepts the General Rules and the Covenant of Christian Conduct of the Church of the Nazarene. In order for the person to be taken into membership (to become a full part of the Church of the Nazarene), the person must understand what the doctrines of the Church of the Nazarene are as well as understand the General Rules and the Covenant of Christian Conduct. The prospective member must participate in a membership class.

It is the pastor's responsibility to teach and prepare prospective members regarding the Church of the Nazarene. Teaching membership includes teaching about 1) what the Church of the Nazarene is, 2) the History, 3) the Doctrines, 4) Beliefs, 5) the Government and Structure, 6) General Rules and the Covenant of Christian Conduct, and 7) Worship.

#### II. What is the Church of the Nazarene?

The Church of the Nazarene is a Protestant Christian church in the Wesleyan-Holiness tradition. It was founded to spread the message of scriptural holiness (Christ-like living) throughout the world. The Church of the Nazarene is a global church. Today the Church of the Nazarene is located in 151 world areas.

The Church of the Nazarene is united around its Core Values. The Core Values of the Church of the Nazarene reflect and represent who we are and what we believe.

- We are a Christian People  
The Church of the Nazarene is a part of the Universal Church, proclaiming the Lordship of Jesus Christ.
- We are a Holiness People  
God, who is holy, calls us to a life of holiness. We believe in the work of the Holy Spirit that enables us to live in Christ-likeness.
- We are a Missional People  
We are a sent people, responding to the call of Christ and empowered by the Holy Spirit to go into all the world, witnessing to the Lordship of Christ and participating with God in the building of the Church and the extension of His kingdom.

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

It is important for our church members to understand the history of the Church of the Nazarene. The Church of the Nazarene comes from the Wesleyan-Holiness tradition.

The Wesleyan Revival began in England in the 1730s primarily in the Anglican Church by John and Charles Wesley and George Whitefield. England was on the brink of collapse and revolution. A spiritual awakening broke out that brought a new sense of social justice and personal morality. The Wesleyan phase of the revival was characterized by belief in 1) regeneration by grace through faith, 2) Christian perfection or sanctification, 3) grace through faith, and 4) the witness of the Spirit to the assurance of grace. This movement led John Wesley to found the Methodist denomination.

In the last half of the nineteenth-century there was a widespread holiness revival in the Methodist church and among protestant denominations in the United States. From this revival many "holiness associations" were formed. It was out of this movement the Church of the

Nazarene was born at the end of the nineteenth century. The Church of the Nazarene was one of the denominations that followed the Wesleyan-Arminian teachings. Arminianism is a doctrine in Christianity, which declares that human free will can exist without limiting God's power or contradicting the Bible.

Pentecost is the model for the church in any age. At the turn of the Twentieth Century, when mainstream Christianity was moving farther away from the amazing and astonishing miracles associated with Pentecost, there were some in the religious world who did not accept this trend. These strong and clear voices challenged Christianity to return to the New Testament standards, and return to Pentecost with its emphasis on an experience that made one's life Spirit-centered, Spirit-guided, and Spirit-propelled. The Church of the Nazarene was one of those voices.

The Church of the Nazarene marks its organization date as October 10, 1908, in Pilot Point, Texas. Several holiness groups came together on that date from across America to form the new denomination. One of the denomination's most dynamic leaders came from a local congregation in Los Angeles. Dr. Phineas F. Bresee, who had been a pastor and district superintendent in the Methodist Church, found himself without a place to preach as a result of his experience of *heart holiness* (another term for *Sanctification*) and his desire to proclaim it. At the urging of several friends and associates, he began a local church in the late 1800s that offered a church home for the poor and a message of *entire sanctification*. They called it the Church of the Nazarene and it was a simple church; a church of the people and for the people. It had no new doctrines, only the old Bible truths.

The church, as a mission church, has world vision and passion. By the uniting assembly of 1908, Nazarenes served and witnessed North and South America, Africa, and Asia. Today the Church of the Nazarene is active in all over the world in 151 world areas. The Nazarene global ministry has centered on evangelism, compassionate ministry, and education. The Church of the Nazarene is an international community of faith.

#### IV. Doctrines of the Church of the Nazarene

When teaching membership for the Church of the Nazarene it is important to teach the doctrines of the Church of the Nazarene. Most of the doctrines of the Church of the Nazarene are familiar to anyone who knows about the Universal Church. However, there are three doctrines in the Church of the Nazarene that might need special attention. Please refer to what you have learned in the theology section of this course.

##### a. Sin

The Church of the Nazarene emphasizes the difference between original and personal sin. This understanding of sin is different from some other churches. Special time should be allowed for explaining our view of sin.

##### b. Prevenient Grace

The doctrine of prevenient grace is another doctrine that will need special attention. We believe that God's prevenient grace does not negate our free will. This can be difficult to understand and may need to be explained repeatedly.

##### c. Entire Sanctification

Our view and emphasis of entire sanctification and holiness is a doctrine that makes the Church of the Nazarene unique amongst many other Christian churches. A unique aspect of our belief is that entire sanctification is possible in this life. Most churches do not discount the concept of sanctification, for it is a biblical principle, but they believe that it is not possible in this life. We believe in two phases of sanctification; initial (beginning at regeneration) and entire sanctification. Other unique aspects of our belief on entire sanctification is that it is instantaneous (happens in one moment) and also a process (the continued growth in grace). We believe that our doctrine of entire sanctification is a great hope to many who long for a relationship with God that is characterized by purity.

The pastor should teach all doctrines of the Church of the Nazarene in membership classes, but special time and attention should be given to the three doctrines listed above.

## V. Government and Structure

Part of membership class should include instruction on the government and structure of the Church of the Nazarene. The basic unit of the Church of the Nazarene is the local church.

The local churches are composed of members, who elect a church board and choose their own pastor. The pastor is responsible for the spiritual welfare of the church, while the church board is responsible for overseeing other aspects of the church, such as finance, departments (Sunday School, Nazarene Missions International, and Nazarene Youth International), and the care of the church building if any. Each local church should conduct annual meetings to hear reports from the pastor, the treasurer of the church board and others, and to hold elections as necessary.

A district is a group of local churches. The district is cared for by the District Superintendent (DS) with the assistance of the District Advisory Board (DAB). Both the DS and the DAB are elected by representatives from the local churches at the District Assembly. The District Assembly is an annual gathering of the representatives from the local churches to hear reports and hold elections.

Every four years representatives, both lay and ministerial, elected by the District Assembly gather with representatives from all over the world at our Church's General Assembly. The General Assembly is responsible for maintaining the *Manual, Church of the Nazarene*, and for electing General Superintendents and General Board Members.

The General Superintendents (GS) are elected representatives of the Church of the Nazarene. There are six GSs. They form the Board of General Superintendents, which is responsible for reviewing issues throughout the world that cannot be handled on the local or district level, as well as being responsible for interviewing missionaries and other global staff for the Church of the Nazarene. The GSs also travel throughout the world to chair District Assemblies and ordain ministers.

The General Board of the Church of the Nazarene meets every year as representatives of the General Assembly. This smaller group is responsible for maintaining the ministries and function of the Church of the Nazarene on a global level from year to year, in between the gathering of the General Assembly. The General Board is composed of elected representatives from around the world.

Outside the United States and Canada there are two additional levels of church structure that offer support to the local church and district. These are the field and regional levels. A field is a collection of districts. For example, we are a part of the Horn of Africa, comprised of Ethiopia, Sudan, Eritrea, Djibouti, and Somalia. A region is a collection of fields. For example, we belong to the Africa Region. The personnel of both the Region and the Field are positioned by the World Mission department with the approval of the General Board and Board of General Superintendents. The Region and Field are designed to assist the districts and local churches.

## VI. General Rules and the Covenant of Christian Conduct

Both the General Rules and the Covenant of Christian Conduct are outlined in the *Manual, Church of the Nazarene*. By becoming a member of the Church of the Nazarene, the prospective member is agreeing to live by and follow the guidelines given in the General Rules and the Covenant of Christian Conduct.

Briefly the General Rules state that the lives of members of the Church of the Nazarene should be characterized by obedience to God's word, by avoiding evil of every kind, and by abiding in the fellowship of the church.

The Covenant of Christian Conduct should also be read and explained when teaching membership. Briefly the Covenant of Christian Conduct addresses 1) the Christian life, including statements on education, entertainment, and intoxicants, 2) Marriage and Divorce, 3) Abortion, 4) Human Sexuality, and 5) Christian Stewardship, including Storehouse Tithing. The Covenant of Christian Conduct is designed to promote a holy life in the member of the Church of the Nazarene.

## VII. Worship

Worship is an important part of the life of the Church of the Nazarene. Many different forms of worship expressions can be experienced in churches today. Traditionally our church has been more comfortable with an informal, "simple" worship structure that emphasizes singing, testimony, open altar, prayer, and preaching. However, there is room in our tradition for a variety of worship experiences. The only proper form of worship for the Church of the Nazarene is worship where the word of God is preached, where God is honored, and where believers have fellowship.

For Oral *Teaching Membership* Exam see Appendix V, page 28.

# Appendix I

## Oral *Bible* Exam

This exam is to be given orally one-on-one between the teacher and an individual student.

1. What is the Bible?

Answers should include some of the following:

- God's word
- God's special revelation to people
- 66 books of the Old and New Testaments
- The story of the Holy God's love for His Creation
- The story of God's plan to save His fallen Creation

2. Who wrote the Bible?

- Many authors, but all inspired by God.

3. What are the major sections of the Bible?

Answers can include:

- The Old and New Testament
- History, Writings, Prophets, Gospels, Acts/History, Epistles, and Revelation

4. Briefly tell the story of the Old Testament.

Answers should include these themes:

- Creation
- Fall
- Abraham
- Jacob/Israel
- Exodus from Israel
- Promised Land
- Judges
- Kings
- Prophets
- Division of Northern and Southern Kingdom
- Exile

5. What is the major form of the Writings?

- Poetry

6. How many Gospels are there and what are they called?

- Four; Matthew, Mark, Luke and John

7. What is the only purely historical book in the New Testament?

- Acts

8. What is an epistle?

- A letter written to the church

9. Which author has the most books in the New Testament?

- Paul (1/4 of the New Testament are his writings)

10. What is Revelation?

Answers may include:

- Revelation is apocalyptic literature.
- Book written by John about the Second Coming of Christ.
- A book of mystery because much is symbolic and not understood now.



# Appendix II

## Oral *Theology* Exam

This exam is to be given orally one-on-one between the teacher and an individual student.

1. What is theology?  
Answers can include:
  - The study of God
  - The way we think about God
  - Ideas and concepts the Church has about God
2. What is the authority and foundation of our theology?
  - The Bible
  - Scripture
3. What does plenary inspiration mean?
  - God inspired human authors to write what became the Bible
4. What are the two types of sin? Explain the differences
  - Original sin and personal sin. Original sin is an inherited bent toward sinning in all people. Personal sin is chosen disobedience of the known law of God by a morally responsible person.
5. What is prevenient grace?
  - God's grace given to all people that calls them to turn from sin and turn to Christ.
6. What is repentance?
  - Godly sorrow for sin that turns the sinner away from sin toward Christ.
7. Explain briefly what justification, regeneration and adoption are.
  - Justification is the work of God where he grants full pardon for the guilt of sin. Regeneration is the work of God that results in the new birth. Adoption is God's graciously including the repentant sinner into his family as a child.
8. What is entire sanctification?  
Answers should include some of the following themes:
  - God's work after regeneration
  - Freedom from original sin
  - The state of entire devotion to God
  - Baptism with the Holy Spirit
  - Provided by the blood of Jesus
  - Indwelling of the Holy Spirit
  - Instantaneous and process
9. What is the Church of the Nazarene's position on speaking in "tongues"?  
Answers should include:
  - The Church of the Nazarene does not support the idea of speaking in "tongues" that cannot be understood by others as evidence of the baptism of the Spirit.
  - The empowering of the Holy Spirit is for the purpose of doing God's will and building up the Church.
  - The gift of languages, like that given at Pentecost, is God's gift of known languages for the purpose of preaching the Gospel.
10. What two sacraments are included in the theology of the Church of the Nazarene?
  - Baptism and the Lord's Supper

# Appendix III

## Oral *Preaching* Exam

This exam is to be given orally one-on-one between the teacher and an individual student.

1. What is a pastor?
  - A pastor is the shepherd/the care-giver who is responsible for the spiritual welfare of a community of faith/church.
2. Explain the pastor's responsibility in regards to preaching.  
Answers should include:
  - The pastor should preach most Sundays.
  - The pastor should provide a balanced spiritual diet of doctrinally correct spiritual food.
  - The pastor should cast vision for the local church.
  - The pastor is responsible for keeping away "wolves."
3. Why is it important that the pastor of the church be the one to preach most Sundays?
  - The pastor is responsible for the spiritual care of the church and the pastor knows the people, so the pastor is best able to preach God's word in a balanced manner that will cast vision and keep away the "wolves."
4. What is a balanced spiritual diet?
  - A balanced spiritual diet means preaching from throughout the Bible and preaching all doctrines and principles.
5. What are the three aspects of preparing to effectively preach God's word?
  - Choosing the passage
  - Proper hermeneutics
  - Focus on the main idea
6. What does hermeneutics mean?
  - Hermeneutics is the way in which we understand the Scripture from our own perspective and from the context of the passage.
7. Explain why it is important to look at the context of the passage of Scripture.
  - The context of the passage is important for understanding the intended meaning of the author.
8. Where does the main idea of sermon come from?
  - The main idea of a sermon must come from the passage of Scripture the pastor is preaching.
9. Explain "testing the theology of the main idea."
  - The theology of the main idea must be in agreement with the theology of the Church. If the theology of the main idea is different than the theology of the Church, the pastor must not have understood the main idea of the passage.
10. Explain "preaching with application."
  - Preaching with application means that the sermon ends with a specific action that the pastor wants the church people to do in order to apply God's word to their lives. This enables the church to be doers of God's word, not just hearers.

# Appendix IV

## Oral *Administration & Finance* Exam

This exam is to be given orally one-on-one between the teacher and an individual student.

1. What is administration?
  - Administration is those duties and responsibilities of the local pastor that are related not only to the spiritual welfare of the church, but also to maintaining the relationship between the local church, the district and the general church.
2. How often should the Lord's Supper be offered in the local church?
  - Once a quarter, every 3 months
3. Which method of baptism is used in the Church of the Nazarene; sprinkling, pouring, or immersion?
  - All
4. What should be included in a pastor's report for district assembly?
  - the number of new churches started
  - the number of new believers
  - the number of new members (those accepted by faith and by transfer)
  - the number of people baptized
  - the number of people testifying to entire sanctification
  - non-statistical items that show the growth of the church
5. Explain the pastor's role as chairperson of the church board.
  - The pastor is supposed to develop leaders in all departments and committees of the church and to cast vision and guide the church board and other committees in the vision and mission of the church.
6. Why is it important for the pastor to maintain his/her calling and relationship with God?
  - The pastor cannot effectively lead others to Christ and growth in Lord, if the pastor is not close and growing in the Lord.
7. What is the one thing to remember about the pastor and finance?
  - THE PASTOR IS NOT TO TOUCH THE MONEY.
8. Who is in charge of accounting for the money in the local church?
  - The treasurer of the church board, not the pastor
9. What is storehouse tithing?
  - Storehouse tithing is the tithe that each member brings to his/her local church out of the increase God has graciously given.
10. What is stewardship?
  - Stewardship is recognizing that everything and everyone belongs to God and we are only given money, talents, gifts, etc. to care for as God's grace.

# Appendix V

## Oral Teaching Membership Exam

This exam is to be given orally one-on-one between the teacher and an individual student.

1. What is membership?
  - Membership is belonging to a local church.
2. Before accepting people into membership, what must the pastor do?
  - The pastor must teach a membership class that explains
    - 1) what the Church of the Nazarene is
    - 2) the History of the Church of the Nazarene
    - 3) the Doctrines of the Church of the Nazarene
    - 4) Beliefs of the Church of the Nazarene
    - 5) the Government and Structure of the Church of the Nazarene
    - 6) General Rules and Covenant of Christian Conduct of the Church of the Nazarene
    - 7) Worship
3. What three things must a person do in order to be accepted into membership in the Church of the Nazarene?
  - Declare Jesus Christ as his/her Savior
  - Agree with the doctrines of the Church of the Nazarene
  - Accept the General Rules and the Covenant of Christian Conduct
4. What are the Core Values of the Church of the Nazarene?
  - We are Christian People
  - We are Holiness People
  - We are Missional People
5. What church tradition does the Church of the Nazarene belong to?
  - Wesleyan-Holiness tradition
  - Wesleyan-Armenian
  - Methodist (acceptable, but not best answer)
6. What three doctrines of the Church of the Nazarene need special attention when teaching membership?
  - Sin, original and personal
  - Prevenient grace
  - Entire sanctification
7. What is the basic unit of the International Church of the Nazarene?
  - The local church
8. What is a district and who supervises it?
  - A district is a group of local churches. It is supervised by the district superintendent with the assistance of the District Advisory Board.
9. What is the highest governing body of the Church of the Nazarene and who is this body composed of?
  - The General Assembly, composed of lay and ministerial representatives from all districts
10. What is the proper Nazarene form of worship?
  - One where the word of God is preached, where God is honored, and believers have fellowship.