

ARTICLES OF FAITH

I. The Triune God

1. We believe in one eternally existent, infinite God, Sovereign of the universe; that He only is God, creative and administrative, holy in nature, attributes, and purpose; that He, as God, is Triune in essential being, revealed as Father, Son, and Holy Spirit.

II. Jesus Christ

2. We believe in Jesus Christ, the Second Person of the Triune Godhead; that He was eternally one with the Father; that He became incarnate by the Holy Spirit and was born of the Virgin Mary, so that two whole and perfect natures, that is to say the Godhead and manhood, are thus united in one person very God and very man, the God-man.
We believe that Jesus Christ died for our sins, and that He truly arose from the dead and took again His body, together with all things appertaining to the perfection of man's nature, wherewith He ascended into heaven and is there engaged in intercession for us.

III. The Holy Spirit

3. We believe in the Holy Spirit, the Third Person of the Triune Godhead, that He is ever present and efficiently active in and with the Church of Christ, convincing the world of sin, regenerating those who repent and believe, sanctifying believers, and guiding into all truth as it is in Jesus.

IV. The Holy Scriptures

4. We believe in the plenary inspiration of the Holy Scriptures, by which we understand the 66 books of the Old and New Testaments, given by divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation, so that whatever is not contained therein is not to be enjoined as an article of faith.

V. Sin, Original and Personal

5. We believe that sin came into the world through the disobedience of our first parents, and death by sin. We believe that sin is of two kinds: original sin or depravity, and actual or personal sin.
 - 5.1 We believe the original sin, or depravity, in that corruption of the nature of all the offspring of Adam by reason of which everyone is very far gone from original righteousness or the pure state of our first parents at the time of their creation, is averse to God, is with our spiritual life, and inclined to evil, and that continually. We further believe that original sin continues to exist with the new life of the regenerate, until eradicated by the baptism with the Holy Spirit.
 - 5.2 We believe that original sin differs from actual sin in that it constitutes an inherited propensity to actual sin for which no one is accountable until its divinely provided remedy is neglected or rejected.
 - 5.3 We believe that actual or personal sin is voluntary violation of a known law of God by a morally responsible person. It is therefore not to be confused with involuntary and inescapable shortcomings, infirmities, faults, mistakes, failures, or other deviations from a standard of perfect conduct that are the residual effects of the Fall. However, such innocent effects do not include attitudes or responses contrary to the spirit of Christ, which may properly be called sins of the spirit. We believe that personal sin is primarily and essentially a violation of the law of love; and that in relation to Christ sin may be defined as unbelief.

VI. Atonement

6. We believe that Jesus Christ, by His sufferings, by the shedding of His own Blood, and by His meritorious death on the Cross, made a full atonement for all human sin, and that this Atonement is the only ground of salvation, and that it is sufficient for every individual of Adam's race. The Atonement is graciously efficacious for the salvation of the irresponsible and for the children in innocency but is efficacious for the salvation of those who reach the age of responsibility only when they repent and believe.

VII. Free Agency

7. We believe that the human race's creation in Godlikeness included ability to choose between right and wrong, and that thus human beings were made morally responsible; that through the fall of Adam they became deprived so that they cannot now turn and prepare themselves by their own natural strength and works to faith and calling upon God. But we also believe that the grace

of God through Jesus Christ is freely bestowed upon all people, enabling all who will to turn from sin to righteousness, believe on Jesus Christ for pardon and cleansing from sin, and follow good works pleasing and acceptable in His sight. We believe that all persons, through in the possession of the experience of regeneration and entire sanctification, may fall from grace and apostatize and, unless they repent of their sins, be hopelessly and eternally lost.

VIII. Repentance

8. We believe that repentance, which is a sincere and thorough change of the mind in regard to sin, involving a sense of personal guilt and a voluntary turning away from sin, is demanded of all who have by act or purpose become sinners against God. The Spirit of God gives to all that will repent the gracious help of penitence of heart and hope of mercy, that they may believe unto pardon and spiritual life.

IX. Justification, Regeneration, and Adoption

9. We believe that justification is the gracious and judicial act of God by which He grants full pardon of all guilt and complete release from the penalty of sins committed, and acceptance as righteous, to all who believe on Jesus Christ and receive Him as Lord and Savior.
10. We believe that regeneration, or the new birth, is that gracious work of God whereby the moral nature of the repentant believer is spiritually quicken and given a distinctively spiritual life, capable of faith, love, and obedience.
11. We believe that adoption is that gracious act of God by which the justified and regenerated believer is constituted a son of God.
12. We believe that justification, regeneration, and adoption are simultaneous in the experience of seekers after God and are obtained upon the condition of faith, preceded by repentance; and that to this work and state of grace the Holy Spirit bears witness.

X. Entire Sanctification

13. We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotion to God, and the holy obedience of love made perfect. It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding, indwelling presence of the Holy Spirit, empowering the believer for life and service. Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness. This experience is also known by various terms representing its different phases, such as "Christian perfection," "perfect love," "heart purity," "the baptism with the Holy Spirit," "the fullness of the blessing," "Christian holiness."
14. We believe that there is a marked distinction between a pure heart and a mature character. The former is obtained in an instant, the result of entire sanctification; the latter is the result of growth in grace. We believe that the grace of entire sanctification includes the impulse to grow in grace. However, this impulse must be consciously nurtured, and careful attention given to the requisites and processes of spiritual development and improvement in Christlikeness of character and personality. Without such purposeful endeavor one's witness may be impaired and the grace itself frustrated and ultimately lost.

XI. The Church

15. We believe in the Church, the community that confesses Jesus Christ as Lord, the covenant people of God made new in Christ, the Body of Christ called together by the Holy Spirit through the Word. God calls the Church to express its life in the unity and fellowship of the Spirit; in worship through the preaching of the Word, observance of the sacraments, and ministry in His name; by obedience to Christ and mutual accountability. The mission of the Church in the world is to continue the redemptive work of Christ in the power of the Spirit through holy living, evangelism, discipleship, and service. The Church is a historical reality, which organizes itself in culturally conditioned forms; exists both as local congregations and as a universal body; sets apart persons called of God for specific ministries. God calls the Church to live under His rule in anticipation of the consummation at the coming of our Lord Jesus Christ.

XII. Baptism

16. We believe that Christian baptism, commanded by our Lord, is a sacrament signifying acceptance of the benefits of the atonement of Jesus Christ, to be administered to believers and declarative of their faith in Jesus Christ as their Savior, and full purpose of obedience in holiness and righteousness. Baptism being a symbol of the new covenant, young children may be baptized, upon request of parents or guardians who shall give assurance for them of necessary Christian training. Baptism may be administered by sprinkling, pouring, or immersion, according to the choice of the applicant.

XIII. The Lord's Supper

17. We believe that the Memorial and Communion Supper instituted by our Lord and Savior Jesus Christ is essentially a New Testament sacrament, declarative of His sacrificial death, through the merits of which believers have life and salvation and promise of all spiritual blessings in Christ. It is distinctively for those where prepared for reverent appreciation of its significance, and by it they show forth the Lord's death till He comes again, It being the Communion feast, only those who have faith in Christ and love for the saints should be called to participate therein.

XIV. Divine Healing

18. We believe in the Bible doctrine of divine healing and urge our people to seek to offer the prayer of faith for the healing of the sick. [Providential means and agencies when deemed necessary should not be refused.] We also believe God heals through the means of medical science.

XV. Second Coming of Christ

19. We believe that the Lord Jesus Christ will come again; that we who are alive at His coming shall not precede them that are asleep in Christ Jesus; but that, if we are abiding in Him, we shall be caught up with the risen saints to meet the Lord in the air, so that we shall ever be with the Lord.

XVI. Resurrection, Judgement, and Destiny

20. We believe in the resurrection of the dead, that the bodies both of the just and of the unjust shall be raised to life and united with their spirits – “they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”
21. We believe in the future judgement in which every person shall appear before God to be judged according to his or her deeds in this life.
22. We believe that glorious and everlasting life is assured to all who savingly believe in, and obediently follow, Jesus Christ our Lord; and that the finally impenitent shall suffer eternally in hell.

The General Rules

To be identified with the visible Church is the blessed privilege and sacred duty of all who are saved from their sins and are seeking completeness in Christ Jesus. It is required of all who desire to unite with the Church of the Nazarene, and thus to walk in fellowship with us, that they shall show evidence of salvation from their sins by a godly walk and vital piety; and that they shall be, or earnestly desire to be, cleansed from all indwelling sin. They shall evidence their commitment to God –

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

Loving God with all the heart, soul, mind, and strength, and one's neighbor as one self (Exodus 20:3-6; Leviticus 19:17-18; Deuteronomy 5:7-10; 6:4-5; Mark 12:28-31; Romans 13:8-10).

Pressing upon the attention of the unsaved the claims of the gospel, inviting them to the house of the Lord, and trying to compass their salvation (Matthew 28:19-20; Acts 1:8; Romans 1:14-16; 2 Corinthians 5:18-20).

Being courteous to all men (Ephesians 4:32; Titus 3:2; 1 Peter 2:17; 1 John 3:18).

Being helpful to those who are also of the faith, in love forbearing one another (Romans 12:13; Galatians 6:2,10; Colossians 3:12-14).

Seeking to do good to the bodies and souls of men; feeding the hungry, clothing the naked, visiting the sick and imprisoned, and ministering to the needy, as opportunity and ability are given (Matthew 25:33-36; 2 Corinthians 9:8-10; Galatians 2:15-16; 1 John 3:17-18).

Contributing to the support of the ministry and the church and its work in tithes and offerings (Malachi 3:10; Luke 6:38; 1 Corinthians 9:14; 16:2; Corinthians 9:6-10; Philippians 4:15-19)

Attending faithfully all the ordinances of God, and the means of grace, including the public worship of God (Hebrews 10:25), the ministry of the Word (Acts 2:42), the sacrament of the Lord's Supper (1 Corinthians 11:23-30); searching the Scriptures and meditating thereon (Acts 17:11; 2 Timothy 2:15 3:14-16); family and private devotions (Deuteronomy 6:6-7; Matthew 6:6).

SECOND. By avoiding evil of every kind, including:

Taking the name of God in vain (Exodus 20:7; Leviticus 19:12; James 5:12).

Profaning of the Lord's Day by participation in unnecessary secular activities, thereby indulging in practices that deny its sanctity (Exodus 20:8-11; Isaiah 58:13-14; Mark 2:27-28; Acts 20:7; Revelation 1:10).

Sexual immorality, such as premarital or extramarital relations, perversion in any form including homosexuality, or looseness and impropriety of conduct (Exodus 20:14; Matthew 5: 27-32; 1 Corinthians 6:9-11; Galatians 5:19; 1 Thessalonians 4:3-7).

Habits or practices known to be destructive of physical and mental well-being. Christians are to regard themselves as temples of the Holy Spirit (Proverbs 20:1; 23:1-3; 1 Corinthians 6:17-20; 2 Corinthians 7:1; Ephesians 5: 18).

Quarreling, returning evil for evil, gossiping, slandering, spreading surmises injurious to the good names of others (2 Corinthians 12:20; Galatians 5:15; Ephesians 4:30-32; James 3:5-18; 1 Peter 3:9-10).

Dishonesty, taking advantage in buying and selling, bearing false witness, and like works of darkness (Leviticus 19:10-11; Romans 12:17; 1 Corinthians 6:7-10).

The indulging of pride in dress or behavior. Our people are to dress with the Christian simplicity and modesty that becomes holiness (Proverbs 29:23; 1 Timothy 2:8-10; James 4:6; 1 Peter 3:3-4; 1 John 2:15-17).

Music, literature, and entertainments that dishonor God (1 Corinthians 10:31; 2 Corinthians 6:14-17; James 4:4).

THIRD. By abiding in heart fellowship with the church, not inveighing against but wholly committed to its doctrines and usages and actively involved in its continuing witness and outreach (Ephesians 2:18-22; 4:1-3, 11-16; Philippians 2:1-8; 1 Peter 2:9-10).

The information on this document comes from the Manual/2001 – 2005 CHURCH OF THE NAZARENE. Scriptural support for the ARTICLES OF FAITH are found in the manual.

In addition, Kiddie Prep School would like to specifically add:

- No use of tobacco products
- No drunkenness
- No cohabitating with someone who is not your spouse
- No use of illegal drugs
- Refrain from places that have unwholesome environments (i.e. requires one to be 21, charges a cover charge, or alcohol is the main item sold).