

Chapter I: The Name of the Church

The name of the Church is the **Free Wesleyan Church of Tonga**. Wherever the word “**Church**” appears in this Constitution, it means the Free Wesleyan Church of Tonga.

Chapter II: The Teachings of the Church

1. The Fundamental Doctrines

The fundamental doctrine and teaching of our Church are set out in Mr Wesley’s Notes on the New Testament and in his sermons concerning original sin; Jesus Christ as God, Redeemer and the One who made atonement; the work and witness of the Holy Spirit; and Christian Perfection.

The Church is part of the universal Church, which is one body in Christ. It shall work for unity at every level of Church life, maintaining fellowship with the Methodist Churches and with local, regional and international ecumenical councils.

2. The Rules for the People of the Church, drawn up in 1743 by John and Charles Wesley

(1) Mr Wesley’s account of the origin of this Church

(a) Toward the end of 1739, about ten people came to me in London who were deeply troubled by their sins and earnestly seeking salvation. Their desire, together with that of others who came to me on the following day, was that I should appoint a time when they might meet with me for prayer and that I should advise them what they must do to flee from the wrath to come. I appointed Thursday evening for them to meet with me each week. I instructed them in those things I judged most profitable for them, and we usually concluded our meeting by praying for their particular needs.

(e) This was the beginning of the Church fellowship. Its numbers continued to grow, and it spread from London to various places. Its fundamental character was this: a small company of people who had the form of religion and were earnestly seeking its truth, namely godliness. They therefore joined together to pray, to receive encouragement, to watch over one another, and to help one another in their work so that they might attain salvation.

(f) The Catechumens are divided into **Classes**, each consisting of a small number—about ten persons in each locality—so that their conduct may be known and it may be seen whether they are truly working out their salvation. The person responsible for a Class is called the **Class Leader**.

3. The Catechumens

1. The Catechumens of the Church are those whose names are entered in the registers of the Catechumen Classes.
2. A Catechumen Class shall consist of persons who meet regularly because they desire the truth of godly living and mutual encouragement. One of them shall be appointed as Class Leader.

3. The names of Catechumens shall be entered in the register of the particular Class to which they belong. The register shall also record their attendance at Class meetings and payment for their membership ticket.
4. A Minister, Steward, or Lay Preacher appointed by the Chair shall conduct the Catechumens' New Monthly Meeting on the second Sunday of every month in every chapel, for mutual spiritual encouragement and instruction in matters concerning the Kingdom of God.
5. If the Minister is satisfied that a person wishes to become a Catechumen, genuinely seeks Christian truth, and is willing to obey the regulations of the Church, the Minister shall appoint that person as a Learner.
6. A person shall remain a Learner for two months before becoming a Catechumen, subject to the satisfaction of the Ministers and the Parish Meeting. A person who has been removed from Catechumen membership shall not be restored except with the approval of the Minister and the Parish Meeting.
7. Each chapel shall keep a Roll Book containing the names of all Catechumens belonging to that chapel.
8. The Catechumen register shall be examined each Quarter by the Parish Meeting. That Meeting shall decide whether a person is admitted to or removed from Catechumen membership. No person shall be removed until the Minister has met with and sought to help that person.
9. A Catechumen ticket shall be issued to Catechumens every Quarter.
10. Every Catechumen shall faithfully use the means of grace, including preaching services, prayer meetings, the Sacraments, Catechumen meetings, family prayer and private prayer.
11. Catechumens shall observe all the Laws of the Church, contribute according to their ability to the ordinances and work of the Church, and participate in Christian service.
12. Any Catechumen who habitually neglects the means of grace without good reason shall be removed by the Minister after the matter has been considered by the Parish Meeting.
13. When a Catechumen moves to another Parish, the Minister of the Parish from which the person moves shall give a letter of transfer to the Minister of the new Parish. On receiving that letter, the Minister shall enter the person's name in the Catechumen Roll Book of that Parish.
14. A Minister may establish a Catechumen Learners' Class for children when he considers this beneficial.
15. A specified day shall be observed in every village to seek those who are not Catechumens. The Minister and Steward shall take primary responsibility for this work, and a report shall be given to the Quarterly Meeting.

16. Learners' Classes shall be held to prepare persons to become Catechumens. They shall be received before the Church by declaring their faith in Jesus and their willingness to serve him and to live in a manner worthy of the covenant they make before the Church. Their first Catechumen ticket shall then be presented to them before the Church.
17. Catechumens shall be formally received in the chapel during the Day Prayer celebration on the first Sunday of the Quarter.

General Rules for Catechumens

1. The first rule concerning the contribution of the Church's Catechumens is this: one cent shall be given each week, and when the ticket is issued a further twelve cents shall be given, making twenty-four cents for the Quarter. This is the rule, but it shall not be imposed upon the poor. Likewise, chiefs and people of means are not restricted to this amount and may give fifty cents or more. In Tonga the contribution is made once each Quarter in the amount of twenty-four cents. Ten or five cents may be accepted from one who is extremely poor; and if anyone is moved to give more, it is received with thanksgiving.
2. All people are free to become Catechumens if they desire to flee from the wrath to come and to be saved from their sins. If this desire is genuine, it will be evident in their conduct.
3. One mark of their conduct is that **they avoid evil**. Among the evils from which they are to refrain are:
 - **(a)** Taking the name of God in vain; profaning the Sabbath by ordinary work or trading; drunkenness and the sale of intoxicating drink, except for medicinal purposes.
 - **(e)** Fighting and quarrelling; brother going to law against brother; returning evil for evil; answering abusive words with abusive words; and making exaggerated claims about goods in trade.
 - **(f)** Trading in goods not lawfully permitted; charging or giving excessive interest; uncharitable or unprofitable conversation; and speaking evil of rulers or ministers.
 - **(h)** Doing to others anything known to dishonour God, such as wearing excessively costly clothing or ornaments; taking part in games or amusements in which the name of the Lord Jesus cannot rightly be invoked; singing songs or reading writings that do not increase the knowledge of God—in Tongan application, any song or writing that harms one's spiritual life.
 - **(k)** Idleness and self-indulgence.
 - **(l)** Laying up treasure upon earth merely for its own sake.
 - **(m)** Contracting debts where there is no reasonable prospect of repayment.

4. Another mark appropriate to a Catechumen is **doing good**. Doing good takes many forms, including diligence in works of love and a desire to be of benefit to others. As far as possible, one should help their bodily needs by giving food and clothing to those in need, visiting the sick and those in prison, and assisting them. One should also seek the good of their souls, warning those who are going astray even when it is difficult to do so. It is a false teaching to say, “Do no good until your heart feels warmly inclined to do it.” We should particularly seek to benefit fellow believers. If we have work that could benefit another, we should first consider a fellow believer. Where possible, trade and other ordinary dealings should likewise show care for the household of faith, while still doing good to all.

It is the duty of the Catechumen to be diligent in ordinary work and to live an orderly life so that the Christian faith is not brought into disrepute.

5. Catechumens must remember that the Christian life is not a life of ease. There is a race to run, a cross to bear, and much to endure. They may be mocked for Christ, and may be treated as the refuse of the world. They must not be surprised if the world hates them, just as it hated their Lord.
6. Another mark expected of Catechumens is faithful observance of the ordinances of religion. These include attendance at prayer meetings; hearing, reading and searching the Scriptures and listening to their preaching; attention to the two Sacraments, including bringing one's children for Baptism and receiving the Lord's Supper; family prayer and private prayer; and fasting or abstinence.
7. John and Charles Wesley concluded their Rules in substance as follows:

These are the principal rules for our people. They are the things God teaches us in his Word to do, and the Holy Bible is the one rule-book of the Christian faith. We know also that the Spirit writes these things upon the hearts of those who truly live. If anyone among us neglects them, we shall admonish that person concerning what is wrong and exercise patience for a time. But if that person finally refuses to change, then that person no longer has fellowship with us. Our conscience is clear.

John Wesley

Charles Wesley

4. The Basic Teachings

The Scripture passages used in support of the Basic Teachings are taken from the translation prepared by Dr Moulton.

Section 1: God the Father

We believe in the one living God, who is holy and true: the eternal Spirit, Creator, Sustainer and Sovereign Ruler of all things visible and invisible. His power, wisdom and justice are without limit, as are his goodness and love. He rules with gracious care for the welfare and salvation of all people, so that his Name may be glorified.

We believe that God has revealed himself to us as the Holy Trinity: Father, Son and Holy Spirit. The Three are truly distinct yet cannot be divided, and their unity in being, work and power is eternal.

God is the eternal Spirit, infinite and unchanging in his being and in all his attributes, and he alone has life in himself.

Isaiah 46:9. "I am God, and there is no other; I am God, and there is none like me."

Matthew 28:19. "Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit."

[Genesis 1:1–10; Deuteronomy 6:4; Psalm 68:5; Psalm 90:2; Isaiah 64:8; Matthew 7:11; John 3:17; 4:24; 6:27; Romans 8:15; 1 Corinthians 15:24; Galatians 1:1, 3; Ephesians 5:20; 6:23; Philippians 2:11; Colossians 3:17; 1 Thessalonians 1:1–2, 9; 1 Peter 1:17.]

Section 2: Jesus Christ the Son

We believe in Jesus Christ, truly and fully God and truly and fully human, in whom the divine and human natures are perfectly united and cannot be separated. He is the eternal Word made flesh, the only-begotten Son of the Father, born of the Virgin Mary by the power of the Holy Spirit. Taking the form of a servant, he lived, suffered and died upon the cross. He was buried, rose from the dead, and ascended into heaven to reign with the Father, from where he shall come again. He is the eternal Saviour who intercedes for us, and through him every person shall be judged.

Jesus Christ is the eternal Son of God who became human. From that time he is both God and Man, with two natures in one Person, and he shall remain so for ever. He chose to be born of the Virgin Mary through conception by the Holy Spirit, receiving a true human body and a true human soul, yet without sin.

Luke 1:35. "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the holy child to be born will be called the Son of God."

John 1:1. "In the beginning was the Word, and the Word was with God, and the Word was God."

John 1:14. "And the Word became flesh and dwelt among us; and we beheld his glory, glory as of the only-begotten Son from the Father, full of grace and truth."

[Psalm 16:8–10; Matthew 1:1, 18, 21, 23; 4:3, 6; 8:29; 11:27; 14:33; 16:28; 26:63; 27:49, 43, 54, 62–66; 28:5–9, 16–17; Mark 1:1; 3:11; 10:45; 15:1–47; 16:6–7; Luke 1:27, 31, 35; 24:4–8, 23; John 1:1, 14, 17–18; 3:16–17; 17:3; 20:26–29; Acts 1:2–3; 2:24–31, 38; 3:6; 4:10, 12; 8:12; 9:34; 10:40; Romans 5:10, 18; 8:34; 14:9; 1 Corinthians 15:3–8, 14; 2 Corinthians 5:18–19; Galatians 1:4; 2:20; 4:4–5; Ephesians 5:2; 1 Timothy 1:15; 2:5; Hebrews 2:17; 7:27; 9:14, 28; 10:12; 13:20; 1 Peter 2:24; 1 John 2:2; 4:14.]

Section 3: The Holy Spirit

We believe in the Holy Spirit, who proceeds from the Father and the Son and is one in essence with them. He convicts the world concerning sin, righteousness and judgement. He leads every person who truly receives the Gospel into fellowship with the Church. He comforts, sustains and empowers believers and leads them into all truth.

The Holy Spirit is the third Person of the Holy Trinity, one God with the Father and the Son. He participates in the creation and preservation of all things, and especially in the work of salvation. He inspired those who wrote the Scriptures and guided them in

faithfully preserving divine truth. He brought about the humanity of our Lord so that he was born without sin; and in his Messiahship, that is, as the Anointed One, the Spirit endowed him with wisdom and grace for his saving office. The Spirit calls persons to preach the Word and administer the two Sacraments; gives authority and life to their preaching so that sinners may be converted and believers built up; and makes Christ present through all the means of grace. He enlightens the minds of believers to understand the Scriptures; bears witness with their spirits that they are children of God; assists them in prayer; cleanses them inwardly and outwardly from sin; and fills their hearts and lives with perfect love and every grace.

Matthew 28:19. "... baptising them in the name of the Father and of the Son and of the Holy Spirit."

Acts 2:4. "And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance."

2 Peter 1:21. "People spoke from God as they were carried along by the Holy Spirit."

[Psalm 51:11; Isaiah 63:10; Matthew 1:18, 20; 3:11; 12:32; 28:19; Mark 1:8; 3:29; John 4:24; 14:16–17; 15:26; 16:13–15; Acts 2:4; 5:3–4; 13:4; 19:6; Romans 8:9, 16; 1 Corinthians 12:3–11; 2 Corinthians 3:17; Galatians 3:5; 4:6; Hebrews 2:4.]

Section 4: The Holy Bible

We believe in the Holy Bible, the Old Testament and the New Testament, in which the Word of God is revealed and through which we are made wise for salvation. Through the Holy Spirit it is to be received as the true rule and guide for faith and conduct. Whatever is neither revealed nor established in Holy Scripture must not be made an article of faith or taught as necessary for salvation.

The Holy Bible is called the Word of God because through it God makes his will known to humankind. That will concerns what we are to believe, what we are to do, and what we may rightly expect God to do for us. God has entrusted his Word to the Church for the benefit of every person and of the gathered community, to be taught and preached publicly. It is also profitable for each person individually as a daily companion, teaching us the way of righteousness.

John 5:39. "Search the Scriptures, for in them you think you have eternal life; and they are they which testify of me."

Acts 17:11. "These were more noble than those in Thessalonica, for they received the word with all readiness of mind and searched the Scriptures daily to see whether these things were so."

[Psalm 19:7; Matthew 5:17–19; 22:37–40; Luke 24:27, 44; John 1:45; 5:46; 17:17; Acts 17:2, 11; Romans 1:2; 15:4, 8; 2 Corinthians 1:20; Galatians 1:8; Ephesians 2:15–16; 1 Timothy 3:15–17; 2 Timothy 3:15–17; Hebrews 4:12; 10:1; 11:39; James 1:21; 1 Peter 1:23; 2 Peter 1:19–21; 1 John 2:3–7; Revelation 22:18–19.]

Section 5: The Church

We believe that the Christian Church is the fellowship of those who truly believe that Jesus Christ is our Lord. We believe in one Church, holy, apostolic and universal: a fellowship of salvation in which the Word is preached by persons called by God and the two Sacraments are administered according to Christ's command. Under the guidance of the Holy Spirit, the Church maintains the worship of God, instructs believers, and serves the salvation of the world.

The Church is the fellowship of those who believe in Christ as our God, Saviour and Lord, and who worship God in his name. The visible Church comprises all who belong to the Christian Churches; the invisible Church comprises all true believers from the beginning until now.

Acts 2:46–47. “Day by day they continued steadfastly with one accord in the temple, breaking bread in their homes; they ate their food with glad and sincere hearts, praising God and enjoying the favour of all the people. And the Lord added daily to their fellowship those who were being saved.”

[Matthew 16:18; 18:17; Acts 2:41–47; 5:11; 8:1, 3; 9:31; 11:22, 26; 12:1, 5; 13:1; 14:23, 27; 15:22; 20:28; 1 Corinthians 1:2; 12:28; 16:1; Galatians 1:2; Ephesians 1:22–23; 2:19–22; 3:9–10, 21; 5:22–33; Colossians 1:18, 24; 1 Thessalonians 1:1; 1 Timothy 3:15; Hebrews 12:23; James 5:14.]

Section 6: The Sacraments

We believe that the Sacraments were ordained by Christ as signs and testimonies of Christian faith and of God's love toward us. A Sacrament is a means through which the grace of the unseen God works in us to establish, strengthen and confirm our trusting faith in him. The two Sacraments ordained by our Lord Christ are Baptism and the Lord's Supper.

We believe that Baptism signifies incorporation into the Church. The Church bears an important responsibility, entrusted particularly to the parents of baptised infants, to nourish and instruct them spiritually until they are able to receive Christ and, through the confession of their own faith, confirm their baptism.

The outward sign of Baptism is water, into which a person may be immersed or which may be applied to the face, and the Baptism is performed in the name of the Father, the Son and the Holy Spirit. It signifies our cleansing from sin and its defilement and our receiving new life in Christ. The baptism of adults admits them into the visible Church of Christ and, if they truly repent, seals to them the blessings of the covenant. The baptism of infants likewise brings them into the visible Church, gives them its outward privileges, and assures them of the spiritual blessings contained in the covenant as they later fulfil its conditions. The duty arising from our Baptism in the name of the Father, Son and Holy Spirit is, first, to renounce the devil and all his works, the pride and vanity of this sinful world, and the sinful desires of the flesh; second, to believe the doctrines of the Christian faith; and third, to do the holy will of God and keep his commandments throughout all the days of our life.

Mark 10:14. “Let the little children come to me; do not hinder them, for the Kingdom of God belongs to such as these.”

[Matthew 3:7, 13–17; 21:25; 28:19; Mark 1:4, 9–11; Luke 3:3, 7, 29; 12:50; 20:4; John 3:5, 22, 26; 4:1–2; Acts 2:38–39, 41; 8:12–17, 36–38; 16:15, 33; 18:8; 19:5; 22:16; Romans 2:28–29; 4:11; 6:3–4; 1 Corinthians 12:13; Galatians 2:11–12.]

We believe that the Lord's Supper is a testimony of our redemption: a remembrance of the suffering and death of Christ and an expression of the unity and mutual love of Christians with Christ and with one another. Those who sincerely, worthily and reverently eat of the broken bread and drink from the cup of thanksgiving spiritually participate in the body and blood of Christ until he comes again.

The word Sacrament means an outward sign ordained by Christ to signify an inward and spiritual grace given to us. It is not merely a sign, but also a means by which that grace is received and an assurance that it is truly given. It is a seal and testimony of the covenant of love established in Christ. The blessings of that covenant arise from God's promise and are made effective for a person through obedient response to its conditions.

Luke 22:19–20. "He took bread, gave thanks, broke it and gave it to them, saying, 'This is my body, which is given for you; do this in remembrance of me.' Likewise, after supper he took the cup, saying, 'This cup is the new covenant in my blood, which is poured out for you.'"

[Matthew 26:26–28; Mark 14:22–24; John 6:48–58; 1 Corinthians 5:7–8; 10:3–4, 16–17; 11:20, 23–29.]

Section 7: Sin and Freedom

We believe that no person can attain righteousness apart from the prevenient grace of our Lord Jesus Christ. Left to ourselves, we fall short of righteousness and are inclined toward evil. Without the new birth, no one can see the Kingdom of God. If we depend on our own strength apart from the grace of God, we cannot perform any work pleasing to God. Nevertheless, we believe that a person moved and empowered by the Holy Spirit is able freely to choose and will what is good.

Sin is disobedience to the law of God, inwardly or outwardly. Yet there is hope, for from the beginning a Saviour was appointed, and all who enter this world share in his grace and in the work of his Spirit.

Romans 5:12. "Sin entered the world through one man, and death through sin; and in this way death came upon all people, because all sinned."

1 John 5:17. "All wrongdoing is sin."

[Genesis 4:7; 6:5; 8:21; 18:20; 20:9; 31:36; 39:9; 42:22; 50:17; Exodus 10:17; 16:1; 17:1; Deuteronomy 30:19; Joshua 24:15; 1 Kings 29:40 [as printed]; Psalm 51:5; Isaiah 64:6; Jeremiah 17:9; Mark 7:21–23; Luke 16:15; John 7:17; Romans 3:10–12; 5:12–21; 1 Corinthians 15:22; 2 Corinthians 8:3; Ephesians 2:1–3; 1 Timothy 2:5; Philemon 14; Hebrews 11:6; Revelation 22:17.]

Section 8: Reconciliation in Christ

We believe that God was in Christ reconciling the world to himself. Christ's willing sacrifice upon the Cross is the perfect and sufficient sacrifice for the forgiveness of the sins of the whole world and for the deliverance of all people from every sin.

The death of Christ in our place is of immeasurable worth. Therefore, although God is perfectly just, because of that death he is able to forgive our sins and reconcile us to himself.

1 Peter 3:18. "Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God."

1 John 1:9. "If we confess our sins, he is faithful to his promise and just to forgive us our sins and to cleanse us from all unrighteousness."

[Isaiah 52:13–53:12; Luke 24:46–47; John 3:16; Acts 3:18; 4:14; Romans 3:20, 24–26; 5:8–11, 13, 18–20; 7:7; 8:34; 11:15; 1 Corinthians 6:11; 15:22; 2 Corinthians 5:18–19; Galatians 2:16; 3:2–3; Ephesians 1:7; 2:13, 16; 1 Timothy 2:5–6; Hebrews 7:23–27; 9:11–15, 24–28; 10:14.]

Section 9: Justification and the New Birth

We believe that we are never counted righteous before God because of our good works or because of anything we have achieved. Repentant sinners are justified and counted righteous before God solely through faith in our Lord Jesus Christ, by the power of the Holy Spirit, through whom we become partakers of the divine nature and enter into new life. Through this new birth the Christian is reconciled to God and enabled joyfully and humbly to obey his will.

We believe that, even after receiving the new birth, a person may fall away from grace and become subject again to sin. Yet even then, through the grace of God, that person may be restored to righteousness.

Forgiveness of sins, the new birth and sanctification are closely related works of grace. When a sinner repents and trusts in Jesus Christ, that person's sins are freely forgiven and no charge or punishment is held against them. The forgiven sinner stands as one acquitted in judgement; heaven deals with that person as one who is free, solely for the sake of Christ. The new birth is God's work in the human soul, accomplished by the Holy Spirit, through which new life in Jesus Christ begins.

John 3:3. "Unless one is born anew from above, that person cannot see the Kingdom of God."

Romans 5:1. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

2 Corinthians 5:17. "If anyone is in Christ, there is a new creation: the old things have passed away; behold, all things have become new."

[Habakkuk 2:4; Matthew 18:21–22; John 15:4–6; Acts 13:38–39; 15:11; 16:31; Romans 1:17; 3:28; 4:2–5, 25; 5:1–2, 16; Galatians 2:21; 3:6–14; Ephesians 2:8–9; Philippians 3:9; Hebrews 10:38; John 1:12–13; 3:3, 5–8; 2 Corinthians 5:17; Galatians 3:26;

Ephesians 2:5, 10, 19; 4:24; Colossians 3:10; 1 Timothy 4:1; Hebrews 10:35–39; Titus 3:5; James 1:18; 1 Peter 1:3–4; 2 Peter 1:4; 1 John 1:9; 2:1, 24–25.]

Section 10: Good Works

We believe that good works are the fruit of faith and the new birth, but they cannot remove our sins or avert the judgement of God. We believe that good works which are pleasing and acceptable to God in Christ arise from true and living faith, and by those works that faith is shown to be genuine.

Ephesians 2:10. “For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.”

[Matthew 5:16; 7:16–20; John 10:32; 15:8; Acts 9:36; Romans 3:20; 4:6; Galatians 2:16; 5:6; Philemon 11; Colossians 1:10; 1 Thessalonians 1:3; Titus 2:14; 3:5; Hebrews 10:24; James 2:18, 22; 1 Peter 2:9, 12.]

Section 11: Sanctification and Christian Perfection

We believe that sanctification is the work of God’s grace through the Word and the Spirit in those who have been born anew, cleansing sin from their thoughts, words and actions, shaping them to live in obedience to the will of God, and enabling them to pursue that holiness without which no one shall see the Lord.

Perfect holiness is a heart of love that is truly clean and whole. It is available to the person who has been born anew and set free from the dominion of sin, who loves God with all the heart, soul, mind and strength, and loves the neighbour as oneself. This gift may be received in this life through faith in Jesus Christ; therefore all the children of God should earnestly seek it.

We believe that Christian perfection does not exempt us from human weakness, limitations or errors, nor does it make it impossible to fall again into sin. The Christian must guard against pride and continually resist every temptation to sin. Complete obedience to the will of God is necessary in order to remain free from the bondage of sin. The world, the flesh and the devil can be overcome, and through the power of the Holy Spirit the Christian is able to prevail over these enemies.

Sanctification is the work of grace by which the soul is cleansed from the defilement of sin and consecrated to God. We are sanctified in connection with the forgiveness of our sins and our new birth. Perfect holiness is the heart cleansed from all unrighteousness, loving God with all the heart, mind, soul and strength, and loving the neighbour as oneself.

Matthew 5:48. “Be perfect, therefore, as your heavenly Father is perfect.”

1 Thessalonians 5:23. “May the God of peace himself sanctify you wholly.”

[Genesis 17:1; Deuteronomy 30:6; Psalm 50:2; 119:96; 130:8; Isaiah 6:1–6; Lamentations 2:15; Ezekiel 28:12; 36:25–29; Matthew 5:8, 48; Luke 1:74–75; 3:16–17; 24:49; John 17:1–26; Acts 1:4–5, 8; 2:1–4; 15:8–9; 26:18; Romans 6:19, 22; 8:3–4; 1 Corinthians 1:2, 30; 6:11; 2 Corinthians 7:11; Ephesians 4:13, 24; 5:25–27; 1 Thessalonians 3:10, 12–13; 4:3, 7–8; 5:23–24; 2 Thessalonians 2:13; Titus 2:11–14;

Hebrews 10:14; 13:13; James 3:17–18; 4:8; 1 Peter 1:2; 2 Peter 1:4; 1 John 1:7, 9; 3:8–9; 4:17–18; Jude 24.]

Scripture passages associated in the source with homosexual conduct: Leviticus 18:22; 20:13.

Section 12: Judgement and the Life to Come

We believe that every person comes under the righteous judgement of Jesus Christ, both now and in the last day. We believe in the resurrection of the dead: the righteous to eternal life and the wicked to eternal condemnation.

Acts 10:42. “He commanded us to preach to the people and to testify that he is the one appointed by God to be Judge of the living and the dead.”

[Genesis 15:14; Exodus 6:6; 7:4; 28:15; 28:29–30; Leviticus 19:15, 35; Numbers 27:21; 35:12; Ecclesiastes 12:14; Matthew 10:15; 19:16, 29; 25:31–46; Mark 10:17, 30; Luke 10:25; 11:31–32; 18:18, 30; John 3:15–16; Acts 10:42; 17:31; Romans 2:16; 14:10–12; 2 Corinthians 5:10; 2 Timothy 4:1; Hebrews 9:27; 2 Peter 3:7; Revelation 20:11–13.]

Section 13: The Means of Grace

We believe that it is both a proper duty and a precious privilege before God for the Christian to bow in worship with reverence, humility and sincere devotion. We believe in the great importance of the means of grace for the life of the Church; therefore, the gathering of God’s people for worship is a valuable opportunity for Christian fellowship and spiritual growth.

We believe that the form of worship need not be identical everywhere, but should be ordered wisely according to the circumstances of the time and the needs of the congregation. Worship should use language and forms that the people understand and should be consistent with Holy Scripture for the instruction of all, while remaining in accordance with the Laws and Regulations of the Church.

A principal mark by which Christian Churches throughout the world are recognised is that they gather to worship in the name of Jesus and administer the two Sacraments he commanded.

Acts 2:46. “Day by day they continued steadfastly with one accord in the temple, breaking bread at home; they ate their food with glad and sincere hearts, praising God and enjoying the favour of all the people. And the Lord added daily to their fellowship those who were being saved.”

Acts 14:23. “In every church they appointed ministers for them; and after prayer with fasting they committed them to the Lord in whom they had believed.”

[Matthew 16:18; 18:17, 20; Mark 2:18–20; Acts 13:2–3; 14:23; 15:10, 28–29; Romans 12:12; 14:2–6, 15, 17, 21; 1 Corinthians 1:10; 11:23–28; 14:26; 2 Corinthians 13:11; Galatians 5:1, 13; Ephesians 6:18; Philippians 4:6; Colossians 2:16–17; 2 Thessalonians 3:6, 14; 1 Timothy 1:4–6; 2:1–2; 2 Timothy 3:16–17; Hebrews 10:25; 1 Peter 2:2, 16; 3:18.]

Section 14: The Lord’s Day

We believe that the Lord's Day is divinely set apart for the worship of God, for rest from ordinary daily work, and for wholehearted attention to spiritual growth, Christian fellowship and the work of salvation. It commemorates the Resurrection of our Lord and points forward to eternal rest. It is a fitting day for strengthening and extending the Christian Church and is of great value for the wellbeing of the people.

Acts 20:7. "On the first day of the week we met together to break bread. Paul spoke to them and, because he intended to leave the next day, continued his message until midnight."

[Genesis 2:3; Exodus 20:3, 7–11; Deuteronomy 5:11; Isaiah 58:13–14; Mark 2:27; Hebrews 4:9; Revelation 1:10.]

Section 15: The Christian and Possessions

We believe that all possessions belong to God. Property held by an individual is entrusted to that person under a sacred responsibility of stewardship before God. Personal possessions are to be used as an expression of compassion and Christian generosity and to support the religious work of the Church in the world. All property—personal, corporate or communal—must be managed justly and used wisely for the good of all people under the sovereign and righteous rule of God.

Acts 20:35. "In all things I have shown you that by working hard in this way we must help the weak, remembering the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"

[Genesis 23:4; 31:16; 34:10, 23; 36:6; Exodus 22:11; Leviticus 22:11; 25:10, 13, 25; Proverbs 3:9; Mark 3:10; Malachi 3:10; Matthew 25:34–40; 1 Corinthians 16:2; 2 Corinthians 9:7; James 2:15–16; 1 John 3:17.]

Section 16: Government

We believe that the authority and lawful powers of government are derived from Almighty God. Therefore Christians should respect the government under whose protection they live. We believe that every government should be constituted and should act so as to protect the dignity and God-given rights of all people. We believe that war and bloodshed are contrary to the Gospel and the Spirit of Christ. We believe that it is the duty of every Christian to support and be faithful to government, doing so gladly, uprightly and in a godly manner.

Romans 13:1. "Let every person be subject to the governing authorities; for there is no authority except from God, and the authorities that exist have been instituted by God."

[Exodus 22:28; 1 Samuel 24:6; Ezra 7:26; Proverbs 24:21; Ecclesiastes 8:2–4; Isaiah 9:6–7; Matthew 17:27; 22:21; Acts 23:5; Colossians 10:20 [as printed]; Titus 3:7; 1 Peter 2:13–14; Jude 8.]