



Introduction to MEMBERSHIP

BOUNDLESS CHURCH OF THE NAZARENE

**6555 N. Piqua Road
Decatur, IN 46733**

**520 Broadway Street
New Haven, IN 46774**

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www.boundlesschurch.org**

March 2026

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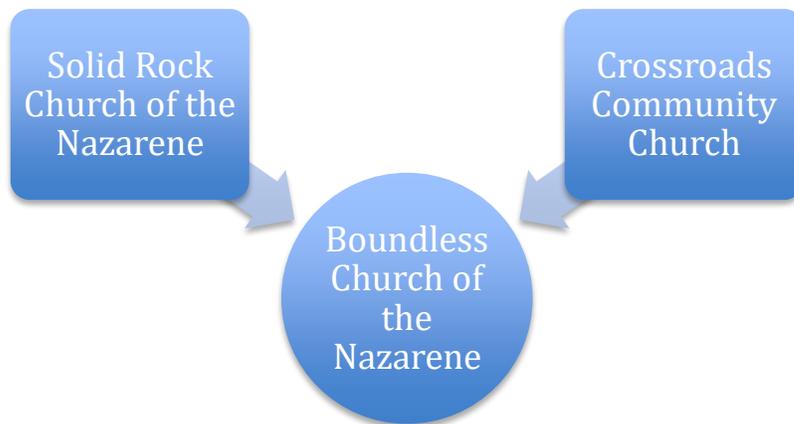
Welcome to Boundless

Who is Boundless?

- Multisite Church committed to multiplying Christ's Kingdom
- Focus on Discipleship (see below)
- Part of Church of the Nazarene (structure- General, Regional, District, Local)- see "The Church Organization" in Appendix B

Brief History-

Believing God was moving to form a new work in Decatur, two churches came together in January 2009 to form Common Ground Church of the Nazarene, which was changed to Boundless Church of the Nazarene in 2023.



Current Staff:

Chelsea Tenwalde, Childcare Site Director- Piqua Road.

*Bill Mays- Minister in Training

*Rod Penrod, Evangelism Pastor

Faith Richey, Worship Arts Pastor.

Kelly Roby, Childcare Site Director- Merit Education Center

Abby Schnepf, New Haven Campus Pastor

*Daniel Stirratt, Minister in Training

Kevin Stirratt, Lead Pastor

*Shelbie Stirratt, Office Coordinator

*Debbie Ward, Children's Pastor

Eric Ward, Next-Gen Pastor

Morgan Wyss, New Haven Site Director

*(*part time and/or volunteer)*

What is Boundless' Mission?

To multiply Christ's Kingdom by planting transformational churches.

Transformational Churches are:

Spirit Driven

Bible Based

Kingdom Multiplying...

-disciples

-leaders

-churches

People Oriented

Financially Responsible

Community Impacting

What Is Boundless' Vision?

3 by 30! Our vision is to launch two additional campuses by 2030, one in New Haven Indiana and one in VanWert, Ohio. This will make Boundless a church of three campuses by 2030.

Boundless began its movement toward multisite church planting by launching a childcare in New Haven Indiana in 2024. Community outreach events called "Bashes" were held throughout the summer and fall of 2024 in preparation for the launch of public worship on Easter of 2025.

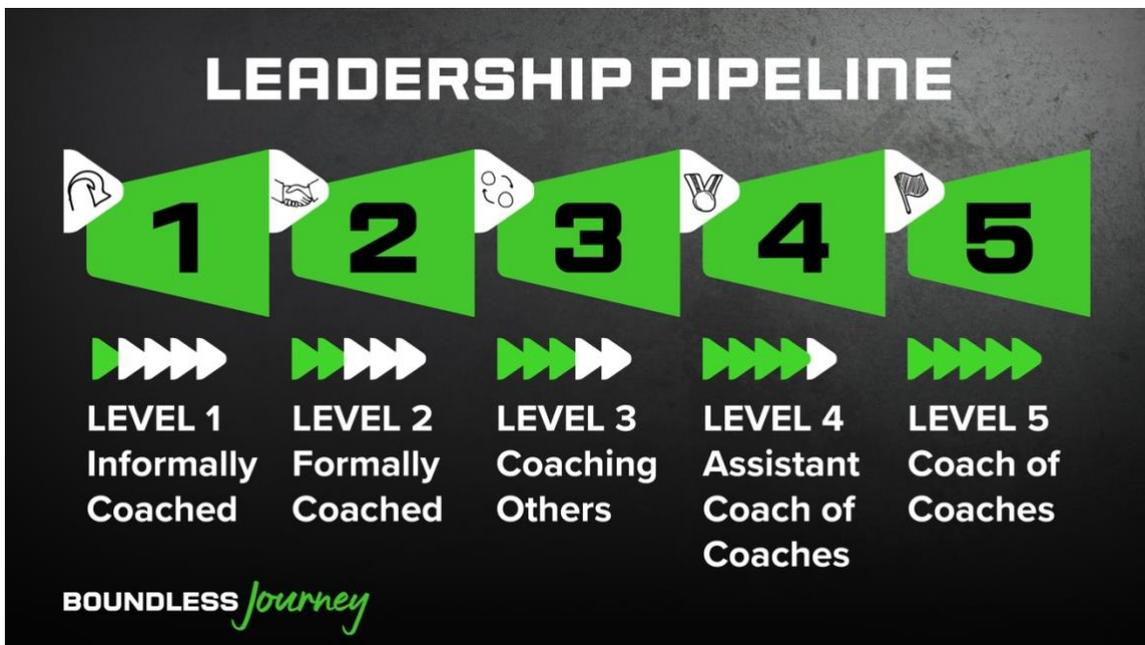
Small group Bible studies began in 2024 and will continue to grow over the next few years. This will both allow the New Haven campus to launch and stabilize and grow a solid base of congregants in VanWert before shifting into a full campus launch strategy.

Our Discipleship Strategy

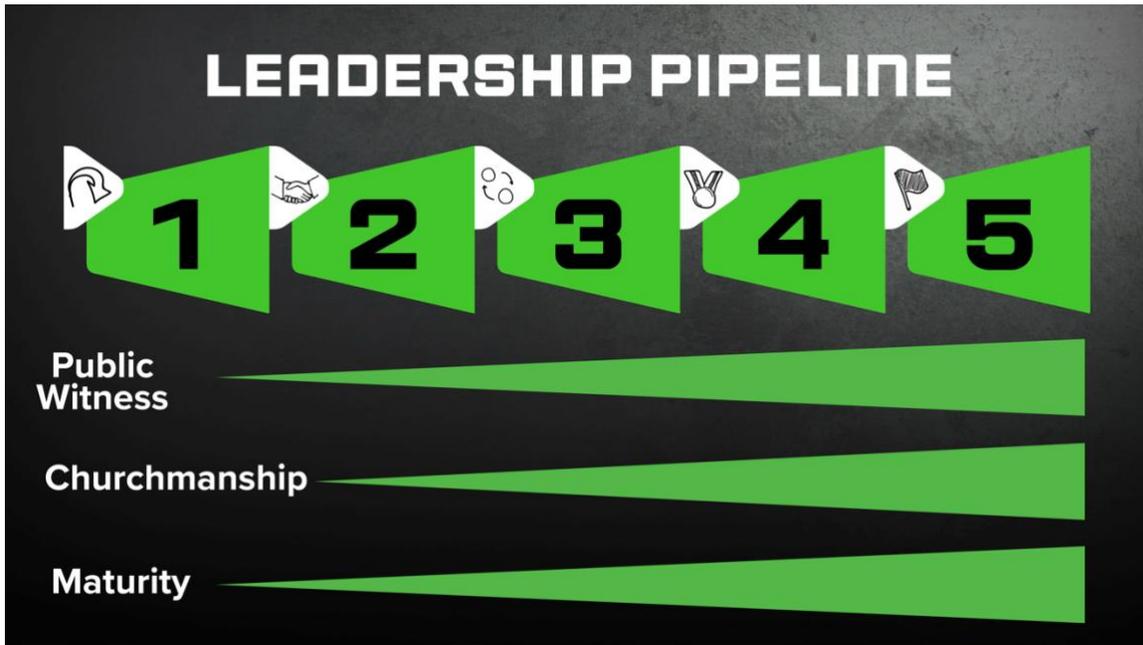
The Boundless Journey, our discipleship pathway, is a key strategy for carrying out our mission. Every ministry in the church is designed to implement or reinforce one of the steps in the Boundless Journey. Small groups and spiritual mentors are two of our key discipleship strategies.



Within the “Being Discipled” step, the Boundless Leadership Pathway helps congregants define where they are in their spiritual leadership journey and how to grow as a Christian leader.



This leadership pathway develops three areas: Public Witness, Churchmanship, and Maturity (Emotional & Spiritual). Congregants are encouraged to go through the *Boundless Leadership 101* class, which explores the Boundless Leadership Pathway in depth. Every ministry in the church has a required minimum leadership pathway level assigned to it. And the four commitments of full-membership described below are addressed in one or more of the leadership pipeline steps.



Our Basic Beliefs

What do we believe? (See Appendix C for further explanations)

1. One God- three persons
2. Inspiration of God's Word
3. Man is born with Adam's fallen nature
4. Those who die without the Holy Spirit are eternally lost
5. Salvation by Grace through Faith
6. Spirit Filled Life- changed character, overcoming selfishness, fruit of the Spirit dominate our behavior (Sanctification)
7. Holy Spirit bears witness to our salvation (confidence, hope in Christ)
8. Second Coming of Christ
9. Resurrection of the Body
10. Final judgment

What do we NOT Believe?

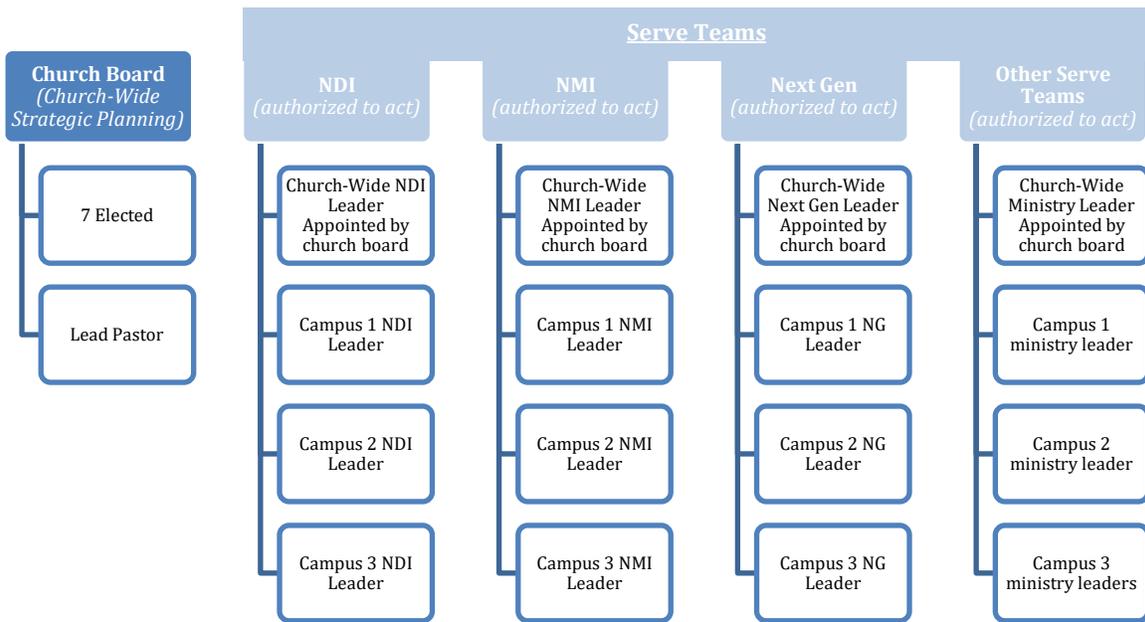
1. All religions are equal- one way to the Father
2. People (or the church) are infallible

3. Evidence of the Spirit is anything but the FRUIT of the Spirit.
4. Homosexuality is okay for the believer

Our Church Structure: One Church Board, Staff, and Serve-Teams

Boundless church has one church board that works with the Lead Pastor to provide strategic leadership for the church as a whole. Church-wide and campus Serve Teams work with staff to plan and implement ministry strategies. Church staff run the day-to-day operations of the church and work with serve-teams to plan and implement ministry strategies. The church board is made up of 7 full-members, each elected to a three year term. Church-wide serve team leaders are appointed by the church board. Campus serve team leaders and members are appointed by the campus pastor in cooperation with their campus serve team leaders. Serve Teams include NDI (discipleship/small groups), NMI (missions), Next Gen (birth through graduation), Finance, Prayer, Buildings & Grounds, and First Impressions.

Figure 1- Boundless Church board and serve teams structures



The Boundless staff structure includes Campus and Central Services employees as well as a Senior Leadership Team. Campus employees serve a particular campus. Central Services employees serve all campuses. Some staff have both campus and central services responsibilities. Senior Leadership Team is appointed by the Lead Pastor and is made up of either central or campus level employees who have shown a high capacity for leadership and can think about the whole church rather than just one campus. This team works with the Lead Pastor on high level operations and strategic/tactical planning preparations.

Central Services staff includes Finance and Operations, janitorial, executive childcare staff, worship pastor, Next-Gen Pastor, and Lead Pastor.

Campus employees include Campus pastors, and employees for both church and childcare who only serve one campus (e.g., childcare teachers). However, because we are one church, even campus employees may temporarily serve another campus.

Senior Leadership Team: Pastor Stirratt, Pastor Abby Schnepf, Pastor Eric Ward, Andrea Baumer- Finance & Operations Director, Shannon Gage- Executive Childcare Director.

What is Full Church Membership?

Full-church membership is a legal status defined in our by-laws which allows a person to hold major church leadership positions like church board member. Full-church members are also allowed to vote in annual elections and represent the church at various denominational gatherings like district assembly and auxiliary conventions.

At Boundless, beyond being a Christian, there are four primary churchmanship commitments that are required for full church membership.

- Embrace the mission and vision of this local church, which includes being in alignment with the church's doctrine (Appendix C).
- Support the Mission and Vision through giving the first 10% of our income to God through Boundless Church. (Tithing- Appendix G)
- Involvement in ministry as a habit of life
- Resolve Conflicts quickly and quietly. (Appendix F)

Full church members are also asked to take certain moral stands as part of our public witness:

- Abstain from alcohol, tobacco, illegal drugs, gambling, and oath bound secret orders (for example, The Masons)
- Choose entertainment that doesn't elevate evil as a preferred lifestyle
- Support the right to life of the unborn
- Embrace our responsibility to address the needs of the hurting
- Choose honesty and integrity in all dealings
- Embrace sexual purity- sexual relations are reserved for a marriage between one man and one woman.

When Am I Ready to Become a Full Member?

1. You have asked Jesus to forgive your sins, put his Spirit in you, and lead your life. (See Appendix A)
2. You believe in the mission and vision of Boundless Church and are in agreement with its doctrine (Appendix C).

3. You embrace the values of the Church of the Nazarene (world evangelism, Christian education, ministry to the poor and hurting, focus on the Spirit-Filled Life)
4. You believe God has called you help fulfill Boundless Church's mission/vision through tithing, conflict resolution, and involvement in ministry.

How Do I Become a Member?

1. Fill out the Member Survey and Member Covenant on the next few pages.
2. Complete the Spiritual Gift Assessment and return it to Boundless along with the member survey and covenant pages (Appendix D).
3. While not required, members are encouraged to setup recurring giving through the church app's "giving" section as a discipline for consistent tithing. (Appendix G)
4. The Church Board will review all membership applications.
5. If your Full Church Membership is approved, you will be brought into membership in front of the congregation during an upcoming worship service.

Membership Survey

Date: _____

Name: _____

Address: _____ Spouse's Name _____

City / State / Zip: _____

Telephone: Home () _____ Work () _____

Occupation: _____ Birthday ____/____/____

Names of Children:	Age(s):	Birthday(s)
_____		____/____/____
_____		____/____/____
_____		____/____/____
_____		____/____/____
_____		____/____/____

Religious Background _____

How did you hear about Boundless? _____

What caused you to stay at Boundless? _____

Saved- When? _____ Baptized- When? _____

Active in a small group? Which one? _____

I need help finding a Small Group

Your top spiritual gifts? _____

Ministries in which you are active? _____

Ministries in which you are interested? _____

I need help finding a ministry

Membership Covenant

Believing that full membership in Boundless Church of the Nazarene is an act of embracing God’s call on my life to help fulfill the mission and vision of this local church, and understanding the commitments of full church membership, I embrace the rights and responsibilities that come with such a leadership role. I agree with the doctrine of the Church of the Nazarene, and agree to operate within the polity of the church.

As a member of The Church of the Nazarene International, and Boundless Church of the Nazarene I covenant to:

1. Embrace the Mission and Vision of Boundless Church, including the work of the global Church of the Nazarene.
2. Support the mission and vision of my church through giving the first 10% of my income to God as a tithe, and to participate in other offerings as God calls me.
3. Stay involved in Ministry as a habit of life.
4. Resolve conflicts quickly and quietly, refusing to allow relationships to remain broken and embracing the ministry of reconciliation.

Signed	Date
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Pastor	Date
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Board Secretary	Date
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Appendix A- STEPS TO SALVATION

Our greatest concern for you is **not** that you join our church. It is that you know you are going to heaven. Friend, if you died today, do you know for certain that you would go to heaven?

Jesus said, "I tell you the truth, no one can see the kingdom of God unless he is born again." (John 3:3) Jesus said this to Nicodemus, a sincere and religious man. He said it because "for all have sinned and fall short of the glory of God," (Romans 3:23) and need a spiritual birth. What Jesus meant was that there is only one way to heaven. Jesus repeated in John 3:7, "You must be born again." If you want to go to heaven you must be "born again" or have a spiritual birth.

Step #1: You Must Repent

"In the past God overlooked such ignorance, but now he commands all people everywhere to repent." (Acts 17:30)

Repentance simply means turning from our sins. Telling God we are sorry for our sins and are willing to turn around or change.

Step #2: You Must Believe

"Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him." (John 3:36)

To know we are going to heaven, we must believe that Jesus is the Son of God and that He died to forgive us of our sins.

Step #3: You Must Confess Your Sins

"If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness." (1 John 1:9)

We confess our sins to Jesus, asking for forgiveness. We must admit to ourselves we are to blame for our sins.

Step #4: You Must Receive Christ

"Yet to all who received him, to those who believed in his name, he gave the right to become children of God. . ." (John 1:12)

The key word is receive. Repenting, believing, and confessing are essential, but not enough. There is a difference in believing in and receiving Jesus. We must receive Him.

If you have not done so, right now reach out by faith and receive Christ as your Savior. Jesus said, "Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in . . ." (Rev. 3:20)

You can receive Christ right now and know you are on your way to heaven by sincerely praying. . .

Lord Jesus, I know I have sinned and I am sorry. I truly repent of my sins and ask you to forgive me. I believe you died for my sins. I confess my sins to you and just now open my heart and receive you into my life as my personal Savior. Thank you for answering my prayer. Amen.

Appendix B- History and Organization of the Church of the Nazarene

THE CHURCH ORGANIZATION

I. The International Church

A. Democratic Government

1. Six General Superintendents as overseers. Not strong central control as Methodism's bishops.
2. A General Assembly convenes every four years to make decisions related to ministry, mission and structure.
3. A General Broad (*half lay people & half ministers*) elected by General Assembly to promote, coordinate, advise and unify church activity.
4. All offices and titles bestowed by vote of people, not appointment, except in rare cases.
5. Original constitution recognized right of women to preach.

B. Worldwide Ministry

1. Our church headquarters is named "The Church of the Nazarene Global Ministry Center" and is located in Lenexa, Kansas.
2. Ten Nazarene full-accredited liberal arts colleges. Our college for this region is Olivet Nazarene University in Bourbonnais, Illinois.
3. Seminaries and Bible College.
 1. Our Nazarene Bible College is located in Colorado Springs, Colorado.
 2. The United States seminary is located in Kansas City, Missouri, and is called the "Nazarene Theological Seminary."
4. "The Foundry" Publishing House is located in Kansas City, Missouri.
5. Our church gives around 15.5% of all local money raised to support the denominations' ministries which we call budgets. These budgets include World Evangelism Fund (*also known as "WEF" & is for our world missions work*); Pensions (*for our retired pastors*); Education (*to support our regional college*); and District (*to support our local district campgrounds, etc...*).

II. Our Local Church

A. The Northeastern Indiana District

1. Our church is one of 63 churches on this district.
2. Our District Superintendent is Rev. Andy Dayton. He is the overseer of all the district churches.
3. District Assembly is held in May each year with church delegates to handle all business.

4. The District leadership is to advance missions, youth ministry, and Christian education.

5. Our District office is located at 1950 S. 350 E., Marion, Indiana, 46953.
(765) 664-8950 (E-mail: cassie@neinazarene.org)

B. The Pastor

1. The pastor is called to serve the church by a congregational vote based on a Church Board recommendation.

2. An annual self-evaluation process is to be used by the pastor and Church Board to continue the pastoral relationship. Should unresolved problems exist, the board may ask the District Superintendent to call for a congregational vote for the pastor to continue.

C. The Church Board

1. The Church Board

a. 7 Church Board members (In addition to the church board, serve teams on each campus coordinate their work across the entire church in areas like Missions, NextGen, prayer, first impressions, and finance. See Appendix E).

b. Policy-making or clarifying body of the church

< Congregational meetings are held if property is bought or sold and if financial business dealings are to be decided.

c. Elected by members of this local church age 15 and up at the Boundless Annual Meeting / Elections.

WHERE NAZARENES CAME FROM

During a General Assembly (the meeting every four years of representatives and interested members from Nazarene churches around the world), the streets of Kansas City were overrun with thousands of Nazarenes. They filled the hotels and restaurants and city sidewalks. Their enthusiasm, excitement, and close-knit family feeling identified them.

In the midst of this enormous gathering, a man who had no connection with any church sat in a shoeshine parlor looking in disbelief at this great group of people and said, “Who are these Nazarenes?” The man shining his shoes answered directly, and without hesitation, “Well, they’re sort of souped-up Methodists.”

1. It is true that the Church of the Nazarene is rooted in the teaching of John Wesley, the founder of Methodism.
2. It is **not** true that the Church of the Nazarene is a split from the Methodist church. The early leaders came from many denominations.

The Church Of The Nazarene Was Born In The Spirit Of Revival

In the aftermath of the Civil War, a religious awareness became a spiritual awakening that infiltrated the sod houses of the prairie, the fine brick homes of New England, the plantations and shanty towns of the deep south, and the religious heart of the nation.

The Conditions Surrounding the Revival:

Economically - The country was in great change and uncertainty.

Politically - The nation was nominally pinned together, and the leaders were under constant conflict and controversy.

Socially - There were deep-seated resentments left from the war.

Spiritually - The people were open and hungry, yet the traditional churches were cold and empty.

The Consequences of the Revival:

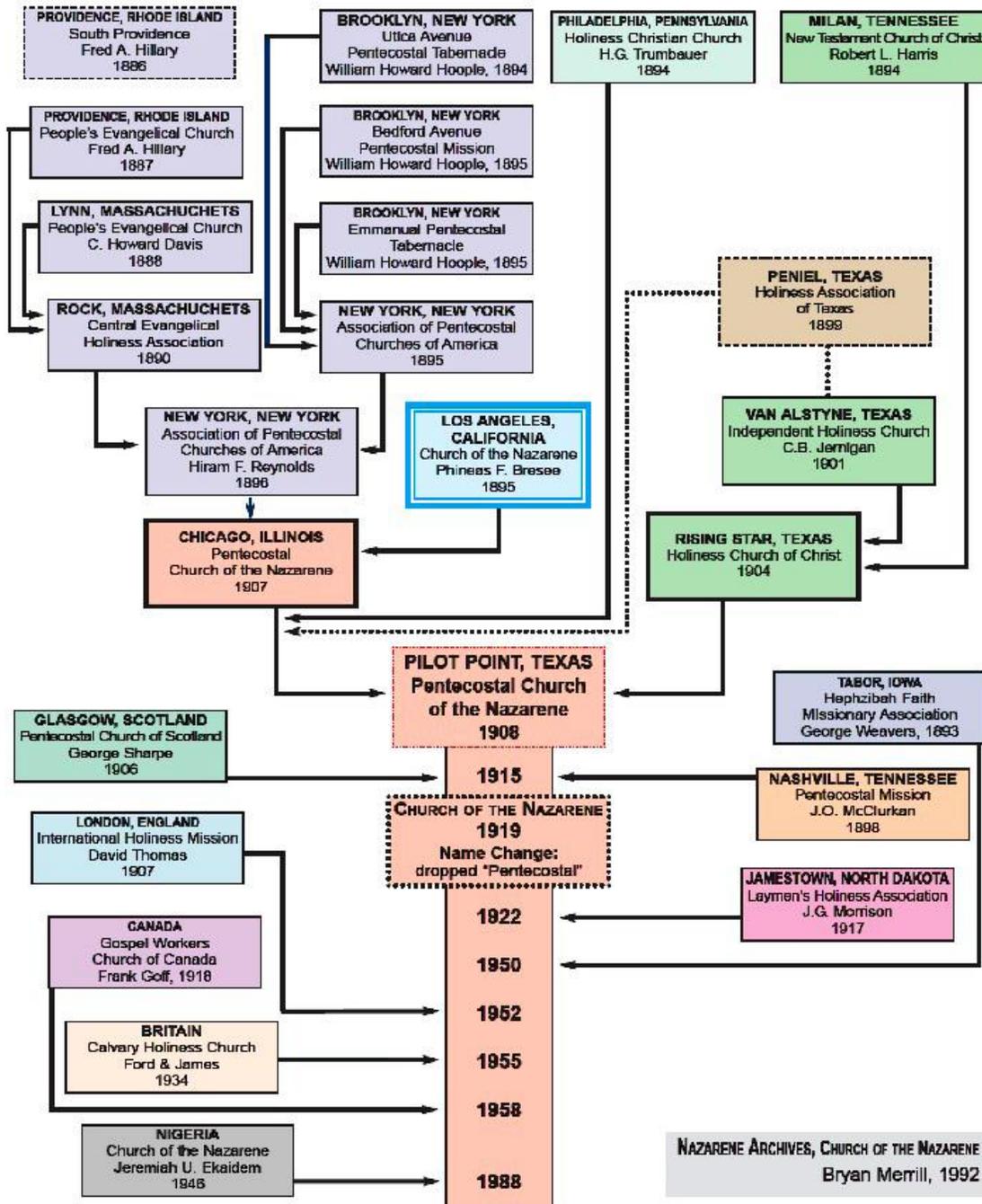
By the turn of the century, tens of thousands of people had found this gift of heart purity and perfect love.

1. Many denominations had grown and expanded under the influence of the revival.
2. The revival gave rise to new colleges, Bible schools, and other training centers.
3. It is also true that the revival gave birth to several denominations, the largest of which is the Church of the Nazarene.

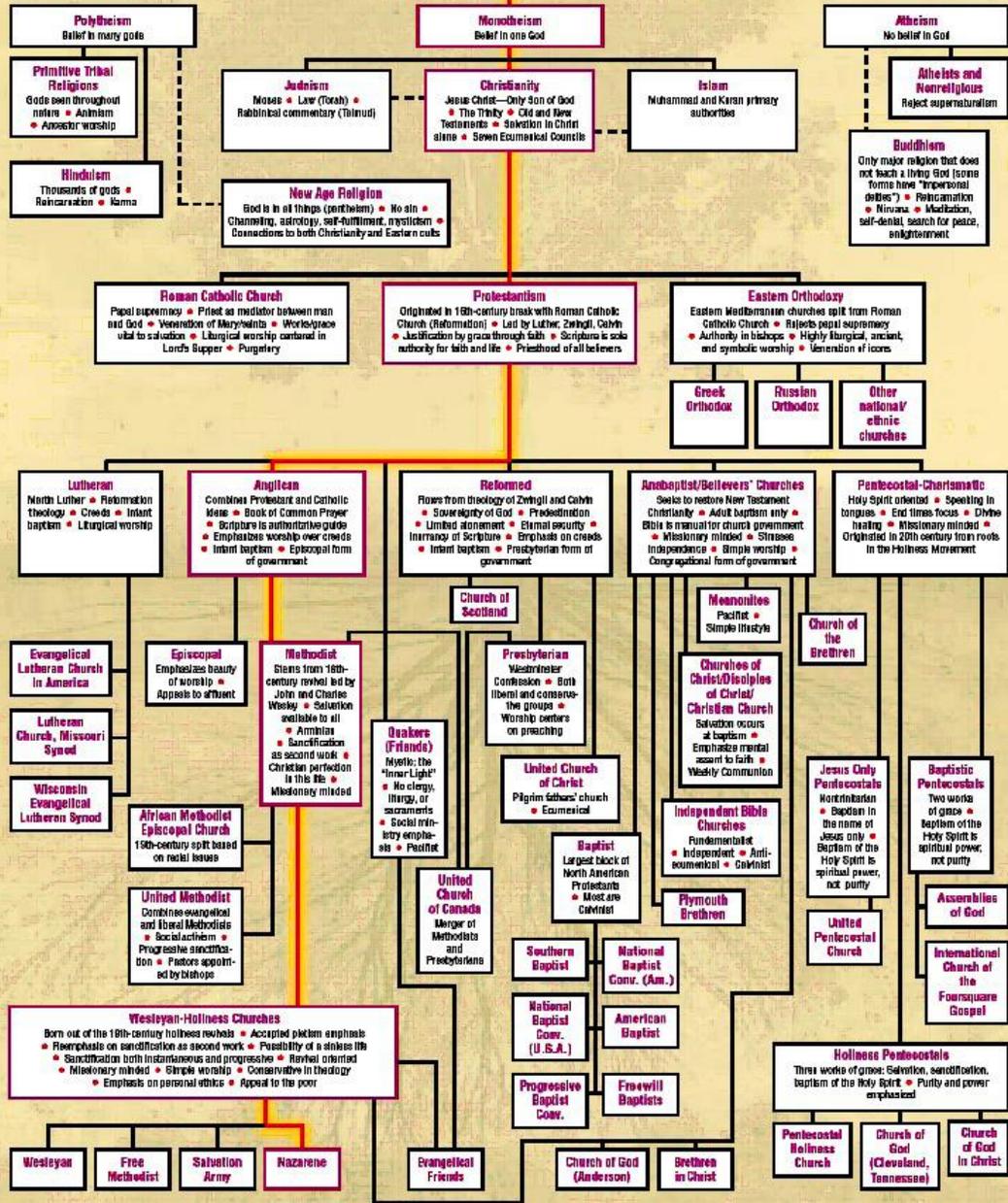
The Church Of The Nazarene Was Born In The Spirit Of Unity

During this same period of time, significant groups throughout the United States were discovering the biblical truth that a Christian can be cleansed and filled by God. They were learning that God’s Holy Spirit can bring perfect love. These groups found a spirit of unity among themselves, joined together, and formed the Church of the Nazarene.

The Rise of the Church of the Nazarene



A FAMILY TREE OF RELIGIOUS GROUPS



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Appendix C- CHURCH DOCTRINES

Agreed Statement of Belief

IV. Agreed Statement of Belief

26. Recognizing that the right and privilege of persons to church membership rest upon the fact of their being regenerate, we would require only such avowals of belief as are essential to Christian experience. We, therefore, deem belief in the following brief statements to be sufficient. We believe:

26.1. In one God—the Father, Son, and Holy Spirit.

26.2. That the Old and New Testament Scriptures, given by plenary inspiration, contain all truth necessary to faith and Christian living.

26.3. That man is born with a fallen nature, and is, therefore, inclined to evil, and that continually.

26.4. That the finally impenitent are hopelessly and eternally lost.

26.5. That the atonement through Jesus Christ is for the whole human race; and that whosoever repents and believes on the Lord Jesus Christ is justified and regenerated and saved from the dominion of sin.

26.6. That believers are to be sanctified wholly, subsequent to regeneration, through faith in the Lord Jesus Christ.

26.7. That the Holy Spirit bears witness to the new birth, and also to the entire sanctification of believers.

26.8. That our Lord will return, the dead will be raised, and the final judgment will take place.

AMENDMENTS PREAMBLE

In order that we may preserve our God-given heritage, the faith once delivered to the saints, especially the doctrine and experience of entire sanctification as a second work of grace, and also that we may cooperate effectually with other branches of the Church of Jesus Christ in advancing God's kingdom, we, the ministers and lay members of the Church of the Nazarene, in accordance with the principles of constitutional legislation established among us, do hereby ordain, adopt, and set forth as the fundamental law or Constitution of the Church of the Nazarene the Articles of Faith, the General Rules, and the Articles of Organization and Government here following, to wit:

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.

(Genesis 1; Leviticus 19:2; Deuteronomy 6:4-5; Isaiah 5:16; 6:1-7; 40:18-31; Matthew 3:16-17; 28:19-20; John 14:6-27; 1 Corinthians 8:6; 2 Corinthians 13:14; Galatians 4:4-6; Ephesians 2:13-18)

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.

(Matthew 1:20-25; 16:15-16; Luke 1:26-35; John 1:1-18; Acts 2:22-36; Romans 8:3, 32-34; Galatians 4:4-5; Philippians 2:5-11; Colossians 1:12-22; 1 Timothy 6:14-16; Hebrews 1:1-5; 7:22-28; 9:24-28; 1 John 1:1-3; 4:2-3, 15)

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.

(John 7:39; 14:15-18, 26; 16:7-15; Acts 2:33; 15:8-9; Romans 8:1-27; Galatians 3:1-14; 4:6; Ephesians 3:14-21; 1 Thessalonians 4:7-8; 2 Thessalonians 2:13; 1 Peter 1:2; 1 John 3:24; 4:13)

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.

(Luke 24:44-47; John 10:35; 1 Corinthians 15:3-4; 2 Timothy 3:15-17; 1 Peter 1:10-12; 2 Peter 1:20-21)

V. Sin - Original & 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 that original sin, or depravity, is 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 without 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 [eradicating] the heart is fully cleansed 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 a 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.

(Original sin: Genesis 3; 6:5; Job 15:14; Psalm 51:5; Jeremiah 17:9-10; Mark 7:21-23; Romans 1:18-25; 5:12-14; 7:1—8:9; 1 Corinthians 3:1-4; Galatians 5:16-25; 1 John 1:7-8
Personal sin: Matthew 22:36-40 {with 1 John 3:4}; John 8:34-36; 16:8-9;
Romans 3:23; 6:15-23; 8:18-24; 14:23; 1 John 1:9—2:4; 3:7-10)

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.

(Isaiah 53:5-6, 11; Mark 10:45; Luke 24:46-48; John 1:29; 3:14-17; Acts 4:10-12; Romans 3:21-26; 4:17-25; Romans 5:6-21; 1 Corinthians 6:20; 2 Corinthians 5:14-21; Galatians 1:3-4; 3:13-14; Colossians 1:19-23; 1 Timothy 2:3-6; Titus 2:11-14; Hebrews 2:9; 9:11-14; 13:12; 1 Peter 1:18-21; 2:19-25; 1 John 2:1-2)

VII. [Free Agency] Preventive Grace

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 depraved 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, though 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.

(Godlikeness and moral responsibility: Genesis 1:26-27; 2:16-17; Deuteronomy 28:1-2; 30:19; Joshua 24:15; Psalm 8:3-5; Isaiah 1:8-10; Jeremiah 31:29-30; Ezekiel 18:1-4; Micah 6:8; Romans 1:19-20; 2:1-16; 14:7-12; Galatians 6:7-8

Natural inability: Job 14:4; 15:14; Psalms 14:1-4; 51:5; John 3:6a; Romans 3:10-12; 5:12-14, 20a; 7:14-25

Free grace and works of faith: Ezekiel 18:25-26; John 1:12-13; 3:6b; Acts 5:31; Romans 5:6-8, 18; 6:15-16, 23; 10:6-8; 11:22; 1 Corinthians 2:9-14; 10:1-12; 2 Corinthians 5:18-19; Galatians 5:6; Ephesians 2:8-10; Philippians 2:12-13; Colossians 1:21-23; 2 Timothy 4:10a; Titus 2:11-14; Hebrews 2:1-3; 3:12-15; 6:4-6; 10:26-31; James 2:18-22; 2 Peter 1:10-11; 2:20-22)

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 who will repent the gracious help of penitence of heart and hope of mercy, that they may believe unto pardon and spiritual life.

(2 Chronicles 7:14; Psalms 32:5-6; 51:1-17; Isaiah 55:6-7; Jeremiah 3:12-14; Ezekiel 18:30-32; 33:14-16; Mark 1:14-15; Luke 3:1-14; 13:1-5; 18:9-14; Acts 2:38; 3:19; 5:31; 17:30-31; 26:16-18; Romans 2:4; 2 Corinthians 7:8-11; 1 Thessalonians 1:9; 2 Peter 3:9)

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 quickened 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.

(Luke 18:14; John 1:12-13; 3:3-8; 5:24; Acts 13:39; Romans 1:17; 3:21-26, 28; 4:5-9, 17-25; 5:1, 16-19; Romans 6:4; 7:6; 8:1, 15-17; 1 Corinthians 1:30; 6:11; 2 Corinthians 5:17-21; Galatians 2:16-21; Galatians 3:1-14, 26; 4:4-7; Ephesians 1:6-7; 2:1, 4-5; Philippians 3:3-9; Colossians 2:13; Titus 3:4-7; 1 Peter 1:23; 1 John 1:9; 3:1-2, 9; 4:7; 5:1, 9-13, 18)

X. Entire Sanctification

(See page 16.)

13. We believe that entire sanctification is that act of God, subsequent to *[beginning at and usually fulfilled after]* regeneration, by which believers are made free from *[the control of]* original sin, or depravity, and brought into a state of entire devotion to God, and the holy obedience of love made perfect *[or complete...teleios]*.

It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from [*the control of original*] sin and the abiding, indwelling presence of [*or leadership over the mind by*] 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 [*i.e. giving absolute leadership/control of life to the Holy Spirit*]; 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," and "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 Christ-likeness of character and personality. Without such purposeful endeavor, one's witness may be impaired and the grace itself frustrated and ultimately lost.

(*Jeremiah 31:31-34; Ezekiel 36:25-27; Malachi 3:2-3; Matthew 3:11-12; Luke 3:16-17; John 7:37-39; 14:15-23; John 17:6-20; Acts 1:5; 2:1-4; 15:8-9; Romans 6:11-13, 19; 8:1-4, 8-14; 12:1-2; 2 Corinthians 6:14—7:1; Galatians 2:20; 5:16-25; Ephesians 3:14-21; 5:17-18, 25-27; Philippians 3:10-15; Colossians 3:1-17; 1 Thessalonians 5:23-24; Hebrews 4:9-11; 10:10-17; 12:1-2; 13:12; 1 John 1:7, 9)*
 ("**Christian perfection**," "**perfect love**": *Deuteronomy 30:6; Matthew 5:43-48; 22:37-40; Romans 12:9-21; Romans 13:8-10; 1 Corinthians 13; Philippians 3:10-15; Hebrews 6:1; 1 John 4:17-18*
 "**Heart purity**": *Matthew 5:8; Acts 15:8-9; 1 Peter 1:22; 1 John 3:3*
 "**Baptism with the Holy Spirit**": *Jeremiah 31:31-34; Ezekiel 36:25-27; Malachi 3:2-3; Matthew 3:11-12; Luke 3:16-17; Acts 1:5; 2:1-4; 15:8-9*
 "**Fullness of the blessing**": *Romans 15:29*
 "**Christian holiness**": *Matthew 5:1—7:29; John 15:1-11; Romans 12:1—15:3; 2 Corinthians 7:1; Ephesians 4:17—5:20; Philippians 1:9-11; 3:12-15; Colossians 2:20—3:17; 1 Thessalonians 3:13; 4:7-8; 1 Thessalonians 5:23; 2 Timothy 2:19-22; Hebrews 10:19-25; 12:14; 13:20-21; 1 Peter 1:15-16; 2 Peter 1:1-11; 3:18; Jude 20-21)*

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.

(Exodus 19:3; Jeremiah 31:33; Matthew 8:11; 10:7; 16:13-19, 24; 18:15-20; 28:19-20; John 17:14-26; John 20:21-23; Acts 1:7-8; 2:32-47; 6:1-2; 13:1; 14:23; Romans 2:28-29; 4:16; 10:9-15; 11:13-32; 12:1-8; Romans 15:1-3; 1 Corinthians 3:5-9; 7:17; 11:1, 17-33; 12:3, 12-31; 14:26-40; 2 Corinthians 5:11—6:1; Galatians 5:6, 13-14; 6:1-5, 15; Ephesians 4:1-17; 5:25-27; Philippians 2:1-16; 1 Thessalonians 4:1-12; 1 Timothy 4:13; Hebrews 10:19-25; 1 Peter 1:1-2, 13; 2:4-12, 21; 4:1-2, 10-11; 1 John 4:17; Jude 24; Revelation 5:9-10)

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.

(Matthew 3:1-7; 28:16-20; Acts 2:37-41; 8:35-39; 10:44-48; 16:29-34; 19:1-6; Romans 6:3-4; Galatians 3:26-28; Colossians 2:12; 1 Peter 3:18-22)

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 who are prepared for reverent appreciation of its significance, and by it they show forth the Lord's death till He come again. It being the Communion feast, only those who have faith in Christ and love for the saints should be called to participate therein. *(Exodus 12:1-14; Matthew 26:26-29; Mark 14:22-25; Luke 22:17-20; John 6:28-58; 1 Corinthians 10:14-21; 11:23-32)*

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. We also believe God heals through the means of medical science. *(2 Kings 5:1-19; Psalm 103:1-5; Matthew 4:23-24; 9:18-35; John 4:46-54; Acts 5:12-16; 9:32-42; 14:8-15; 1 Corinthians 12:4-11; 2 Corinthians 12:7-10; James 5:13-16)*

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.

(Matthew 25:31-46; John 14:1-3; Acts 1:9-11; Philippians 3:20-21; 1 Thessalonians 4:13-18; Titus 2:11-14; Hebrews 9:26-28; 2 Peter 3:3-15; Revelation 1:7-8; 22:7-20)

XVI. Resurrection, Judgment, 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 future judgment 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.

(Genesis 18:25; 1 Samuel 2:10; Psalm 50:6; Isaiah 26:19; Daniel 12:2-3; Matthew 25:31-46; Mark 9:43-48; Luke 16:19-31; 20:27-38; John 3:16-18; 5:25-29; 11:21-27; Acts 17:30-31; Romans 2:1-16; 14:7-12; 1 Corinthians 15:12-58; 2 Corinthians 5:10; 2 Thessalonians 1:5-10; Revelation 20:11-15; 22:1-15)

Appendix D- Finding Your Spiritual Gifts and Ministry

Spiritual Gifts Discover Answer Sheet

Name: _____

Phone: _____

0- Not at all; 1- Little; 2- Moderately; 3- Considerably; 4- Strongly

ANSWER				TOTAL	ROW	GIFT
1.	24.	47.	70.		A	Helps
2.	25.	48.	71.		B	Leadership
3.	26.	49.	72.		C	Hospitality
4.	27.	50.	73.		D	Service
5.	28.	51.	74.		E	Administration
6.	29.	52.	75.		F	Discernment
7.	30.	53.	76.		G	Faith
8.	31.	54.	77.		H	Music
9.	32.	55.	78.		I	Miracles
10.	33.	56.	79.		J	Craftsmanship
11.	34.	57.	80.		K	Healing
12.	35.	58.	81.		L	Giving
13.	36.	59.	82.		M	Mercy
14.	37.	60.	83.		N	Wisdom
15.	38.	61.	84.		O	Knowledge
16.	39.	62.	85.		P	Exhortation
17.	40.	63.	86.		Q	Teaching
18.	41.	64.	87.		R	Pastor/Shepherd
19.	42.	65.	88.		S	Apostle
20.	43.	66.	89.		T	Missionary
21.	44.	67.	90.		U	Prophecy
22.	45.	68.	91.		V	Evangelism
23.	46.	69.	92.		W	Prayer/Intercession

GIFT DEFINITIONS AND SCRIPTURAL REFERENCES

The following contains suggested definitions of the spiritual gifts. While not meant to be dogmatic or final, these definitions and supporting scriptures do correspond to characteristics of the gifts as expressed in the Skyline Spiritual Gifts Questionnaire.

A. Helps - The ability to invest the talents one has in the life and ministry of other members of the body, thus enabling those others to increase the effectiveness of their own spiritual gifts.

Mark 15:40-41 Acts 9:36

Romans 16:1-2 1 Corinthians 12:28

B. Leadership - The ability to set goals in accordance with God's purpose for the future and to communicate those goals to others in such a way that they voluntarily and harmoniously work together to accomplish those goals for the glory of God.

Acts 15:7-11 Romans 12:8

1 Timothy 5:17 Hebrews 13:17

C. Hospitality - The ability to provide an open house and a warm welcome to those in need of food and lodging.

Acts 16:14-15 Romans 12:9-13 Romans 16:23

Hebrews 13:1-2 1 Peter 4:9

D. Service - The ability to identify the unmet needs involved in a task related to God's work, and to make use of available resources to meet those needs and help accomplish the desired results.

Acts 6:1-7 Romans 12:7 Galatians 6:2

2 Timothy 1:16-18 Titus 3:14

E. Administration - The ability to understand clearly the immediate and long-range goals of a particular unit of the body of Christ and to devise and execute effective plans for the accomplishment of those goals.

Luke 14:28-30 Acts 6:1-7 1 Corinthians 12:28

F. Discernment - The ability to know with assurance whether certain behavior purported to be of God is in reality divine, human or satanic. The purpose of this gift is to prevent confusion and false teaching from infiltrating the church.

Matthew 16:21-23 Acts 5:1-11 Acts 16:16-18

1 Corinthians 12:10 1 John 4:1-6

G. Faith - The ability to discern with extraordinary confidence the will and purpose of God, and to propel the body of believers into actively claiming the promises of God.

Acts 11:22-24 Romans 4:18-21

1 Corinthians 12:9 Hebrews 11

H. Music - The ability to use one's voice in the singing of praises and joy to the Lord for the benefit of others, or to play a musical instrument to praise of the Lord and for the benefit of others.

Deuteronomy 31:22 1 Samuel 16:16 1 Chronicles 16:41-42

2 Chronicles 5:12-13 2 Chronicles 34:12 Psalm 150

I. Miracles - The ability to serve as human intermediaries through whom it pleases God to

perform powerful acts that are perceived by observers to have altered the ordinary course of nature.

*Acts 9:36-42 Acts 19:11-20 Acts 20:7-12
Romans 15:18-19 1 Corinthians 12:10 & 28*

J. Craftsmanship - The ability to use one's hands, thoughts, and mind to further the kingdom of God through artistic, creative means. People with this gift may also serve as leaders for others in forming their abilities in this area. The gift may also be used in the area of maintenance, care and upkeep for the benefit and beautification of God's kingdom here on earth.

*Exodus 30:22-25 Exodus 31:3-11
2 Chronicles 34:9-13 Acts 18:2-3*

K. Healing - The ability to serve as human intermediary through who God's healing power is applied to another person's physical or emotional need.

*Acts 3:1-10 Acts 5:12-16 Acts 9:32-35
Acts 28:7-10 1 Corinthians 12:9 & 28*

L. Giving - The ability to contribute material resources to the work of the Lord with liberality and cheerfulness.

*Mark 12:41-44 Romans 12:8
2 Corinthians 8:1-7 2 Corinthians 9:2-8*

M. Mercy - The ability to feel genuine empathy and compassion for individuals who suffer distressing physical, mental or emotional problems, and to translate that compassion into cheerfully-done deeds which reflects Christ's love and alleviate the sufferings.

*Matthew 20:29-34 Matthew 25:34-40 Mark 9:41
Luke 10:33-35 Acts 16:33 & 34 Acts 11:28-30
Romans 12:8*

N. Wisdom - The ability to apply spiritual truth to a specific issue in an especially relevant fashion, and to make proper choices in difficult situations, based on sufficient information.

*Acts 6:3 & 10 1 Corinthians 2:1-13 1 Corinthians 12:8
James 1:5 2 Peter 3:15*

O. Knowledge - The ability to discover, accumulate, analyze and clarify information which is pertinent to the growth and well-being of the body.

*Acts 5:1-11 1 Corinthians 12:8
2 Corinthians 11:6 Colossians 2:2-3*

P. Exhortation - The ability to minister words of encouragement, consolation, comfort and motivation from God's Word to help others complete their tasks and be all that God wants them to be.

*Acts 4:32-37 Acts 14:22 Romans 12:8
1 Timothy 4:13 Hebrews 10:24-25*

Q. Teaching - The ability to employ a logical, systematic approach to biblical study and to communicate information relevant to the health and ministry of the body and its members in such a way that others will learn.

*Acts 18:24-28 Acts 20:20-21 Romans 12:7
1 Corinthians 12:28 Ephesians 4:11-14*

R. Pastor/Shepherd - The ability to assume a long-term personal responsibility for the spiritual welfare of a group of believers.

*John 10:1-18 Ephesians 4:11-14
1 Timothy 3:1-7 1 Peter 5:1-3*

S. Apostle - The ability to assume and exercise general leadership over a number of churches, with an extraordinary authority in spiritual matters which is spontaneously recognized and appreciated by those churches.

*Acts 15:1-2 1 Corinthians 12:28 2 Corinthians 12:12
Galatians 2:7-10 Ephesians 3:1-9 Ephesians 4:11-14*

T. Missionary - The ability to minister whatever other spiritual gifts one has in a second culture.

*Acts 8:4 Acts 13:2-3 Acts 22:21
Romans 10:15 1 Corinthians 9:19-23*

U. Prophecy - The ability to proclaim the Word of God with divine anointing, which brings conviction to the hearers so they recognize that it is truly the Word of God and they must do something about it.

*Acts 2:37-40 Acts 7:54 Acts 26:24-29
1 Corinthians 14:1 & 3 1 Thessalonians 1:5*

V. Evangelism - The ability to share the gospel with unbelievers in such a way that men and women become Jesus' disciples and responsible members of the body of Christ.

*Acts 8:5-6 Acts 8:26-40 Acts 14:21
Acts 21:8 Ephesians 4:11-14 2 Timothy 4:5*

W. Prayer/Intercession - The ability to pray for extended periods of time on a regular basis and see frequent and specific answers to prayer, to a degree much greater than that which is experienced by most Christians.

*Luke 22:41-44 Acts 12:12 Colossians 1:9-12
Colossians 4:12-13 1 Timothy 2:1-2 James 5:14-16*

SPIRITUAL GIFT DISCOVERY QUESTIONS

Unwrap your spiritual gifts. An evaluation designed to help you identify and develop your God-given spiritual gifts.

1. I enjoy working behind the scenes, taking care of little details.
2. I usually step forward and assume leadership in a group where none exists.
3. When in a group I tend to recognize and approach those who are sitting or standing alone.
4. I have the ability to recognize a need and to get the job done, no matter how trivial the task.
5. I have the ability to organize ideas, people, and projects to reach a specific goal.
6. People often say I have good spiritual judgment.
7. I am very confident of achieving great things for the glory of God.
8. I am asked to sing or play a musical instrument at church functions.
9. Through my prayers God has made the impossible possible.
10. I have an ability to use my hands in a creative way to design and build things.
11. I have seen my prayers heal people.
12. I enjoy giving money to those in serious financial need.
13. I enjoy ministering to people in hospitals, prisons, or rest homes to comfort them.
14. I often have insights that offer practical solutions to difficult problems.
15. I have understood issues or problems in the church and seen answers when others didn't.
16. I enjoy encouraging and giving counsel to those who are discouraged.
17. I have an ability to thoroughly study a passage of scripture, and then share it with others.
18. I presently have the responsibility for the spiritual growth of one or more young Christians.
19. Other people respect me as an authority in spiritual matters.
20. I have an ability to learn foreign languages.
21. God often reveals to me the direction He desires the body of Christ to move.
22. I enjoy spending time with non-Christians, especially with hopes of telling them about Jesus.

23. Whenever I hear reports on the news or in conversation about needy situations, I am burdened to pray.
24. I would like to assist the pastors or other leaders so they will have more time to accomplish their essential and priority ministries.
25. I don't mind asking others to accomplish an important ministry for the church.
26. I enjoy entertaining guests and making them feel "at home" when they visit.
27. I enjoy serving others, no matter how simple or little the task.
28. I am a very organized person who sets goals and makes plans to reach them.
29. I am a good judge of character, and can spot a spiritual phony.
30. I often step out and start projects that other people won't attempt, and the projects are usually successful.
31. I believe I could sing well in the choir.
32. God has used me to make things happen which were far beyond human means.
33. I enjoy doing things like woodworking, crocheting, sewing, metal work, stained glass, etc . . .
34. I enjoy praying for those who are physically and emotionally ill, for God to heal them.
35. I joyfully give money to the church well above my tithe.
36. I feel compassion for people who are hurting and lonely, and like to spend considerable time with them to cheer them up.
37. God has enabled me to choose correctly between several complex options in an important decision, when no one else knew what to do.
38. I enjoy studying difficult questions about God's Word, and I am able to find answers easier and quicker than others.
39. People often tell me their problems, and I encourage them.
40. When a question arises from a difficult Bible passage, I am motivated to research the answer.
41. I like to give of my own free time to meet other's needs.
42. I would be willing and excited to start a new church.
43. I can adapt easily to culture, language, and lifestyle, other than my own, and would like to use my adaptability to minister in foreign countries.
44. I will always speak up for Christian principles even when what I say isn't popular and

people think I'm narrow-minded or hard-headed.

45. I find it easy to invite a person to accept Jesus as their Savior.

46. I believe prayer is the most important thing a Christian can do.

47. I enjoy relieving others of routine tasks so they can get special projects done.

48. I can guide and manage a group of people toward achieving a specific goal.

49. I enjoy meeting new people and introducing them to others in the group.

50. I am very dependable for getting things done on time, and I don't need much praise and thanks.

51. I easily delegate significant responsibilities to other people.

52. I am able to distinguish between right and wrong in complex spiritual matters, that other people can't seem to figure out.

53. I trust in God's faithfulness for a bright future, even when everything looks bad.

54. I enjoy singing and people say I have a good voice.

55. God has blessed my prayers so that supernatural results have come from otherwise impossible situations.

56. I find satisfaction in meeting people's needs by making something for them.

57. God regularly speaks to me concerning people's illnesses, so that I can pray for them.

58. I wouldn't mind lowering my standard of living to give more to the church, and others in need.

59. I want to do whatever I can for the needy people around me, even if I have to give up something.

60. People often seek my advice when they don't know what to do.

61. I have an ability to gather information from several sources to discover the answer to a question, or learn more about a subject.

62. I feel a need to challenge others to better themselves, especially in their spiritual growth, without condemning them.

63. Others listen and enjoy my teaching of scriptures.

64. I enjoy working with people, and desire to help them be the best person they can for the Lord.

65. I am accepted as a spiritual authority in other parts of the country or world.

66. I would like to present the gospel in a foreign language, in a country whose culture

and lifestyle is different than my own.

67. I feel a need to speak God's messages from the Bible, so people will know what God expects of them.

68. I would like to tell others how to become a Christian, and give them the invitation to receive Jesus in their life.

69. Many of my prayers for others have been answered by the Lord.

70. I enjoy helping others get their work done, and don't need a lot of public recognition.

71. People respect my opinion and follow my direction.

72. I would like to use my home to get acquainted with newcomers and visitors to the church.

73. I enjoy helping people in any type of need, and feel a sense of satisfaction in meeting that need.

74. I am comfortable making important decisions, even under pressure

75. People come to me for help in distinguishing between spiritual truth and error.

76. I often exercise my faith through prayer, and God answers my prayers in exciting ways.

77. I believe the Lord could use me in the choir to deliver a message through song.

78. God uses me to work miracles for the glory of His Kingdom.

79. People say I am gifted with my hands.

80. People often seek me out to pray for their physical healing.

81. When I give money to someone, I don't expect anything in return, and often give anonymously.

82. When I hear of people without jobs who can't pay their bills, I do what I can to help them.

83. God enables me to make appropriate application for biblical truth to practical situations.

84. I can recognize difficult biblical truths and principles on my own, and I enjoy this.

85. People will tell me things they won't tell anyone else, and say I am easy to talk to.

86. I am organized in my thinking and systematic in my approach to presenting Bible lessons to a group of people.

87. I help Christians who have wandered away from the Lord find their way back to a

growing relationship with Him.

88. I would be excited to share the gospel and form new groups of Christians in areas where there aren't many churches.

89. I have no racial prejudice, and have a sincere appreciation for people very different from myself.

90. I find it relatively easy to apply biblical promises to present day situations.

91. I have a strong desire to help non-Christians find salvation through Jesus Christ.

92. Prayer is my favorite ministry in the church, and I spend a great deal of time at it.

HOW TO FIND YOUR MINISTRY

Finding a ministry that is personally fulfilling, of service to the Kingdom, and anointed by God's Spirit takes time, maturity, wise counsel, and good sense under the direction of God. The following exercise will assist you to discover God's will for your life.

Ignorance of the spiritual gifts you have is not bliss. Dr. C. Peter Wagner says, "Ignorance of spiritual gifts may be a chief cause of retarded church growth today. It also may be at the root of much of the discouragement, insecurity, frustration and guilt that plagues many Christian individuals and curtails their total effectiveness for God."

No human test is absolutely certain to determine a spiritual gift. But this exercise should stimulate you to thought, prayer and an openness to wherever God wants you to serve. A Spiritual Gifts Inventory Questionnaire will be distributed to assist you in discovering your spiritual gifts.

IMPLEMENTING YOUR SPIRITUAL GIFTS

Dr. C. Peter Wagner and Raymond W. Hurn have suggested six steps to take in discovering spiritual gifts.

1. "Explore The Possibilities."

You have already done so in taking the spiritual gifts profile.

2. "Experiment With As Many As You Can."

Try as many as you can, particularly the top six you indicated on your profile score sheet.

3. "Examine Your Feelings."

Do you feel good about yourself as you attempt to exercise that particular gift? Or do you have strong negative feelings about it?

4. "Evaluate Your Effectiveness."

Do your gifts bring results as you exercise them?

5. "Expect Confirmation From The Body"

If you are the only one who thinks you have a particular gift, you probably don't have that gift. Sometimes other mature Christians can help us see if we're moving in the wrong direction in ministry.

6. "Expect An Inner Confirmation By God's Spirit."

The inward witness of the Spirit is essential. It will give you the sense of "calling" to your ministry and sustain you in the exercise of your ministry.

Appendix E- Boundless Serve Teams

First Impressions (Ushers, Greeters, Café, Check-In, Parking Lot):

Church Wide: Tandra Bard
Decatur Campus: Caitlyn Bard
New Haven Campus: Tandra Bard

Finance (Counters, Financial Data Entry):

Church Wide: Aminda Brewer
Decatur Campus: Aminda Brewer
New Haven Campus: Ben Fawbush

Buildings & Grounds:

Church Wide: Brock Overholt
Decatur Campus: TBD
New Haven Campus: Brock Overholt

Prayer:

Church Wide: Terry Lehman
Decatur Campus: TBD
New Haven Campus: Austin Timmons

Missions (NMI):

Church Wide: Sharron Grace
Decatur Campus: TBD
New Haven Campus: TBD

Discipleship (NDI)/Boundless Groups:

Church Wide: Bill Mayes
Decatur Campus: TBD
New Haven Campus: Bill Mays
Other all-church ministries under discipleship:
Men: Bob Hogan
Women: Samantha Fawbush
Young Adult: Paul and Faith Richey
Senior Adult: TBD

Next-Gen:

Church Wide: Rev. Eric Ward
Decatur Campus: Kristi Foudy
New Haven Campus: Daniel Stirratt

Worship:

Church Wide: Rev. Faith Richey
Decatur Campus: Rev. Faith Richey
New Haven Campus: Gabby Sheets

Appendix F- Dealing with Conflict

One of the key commitments of full church membership is to resolve conflicts quickly and quietly. The scripture is clear that we are not to leave conflict unresolved. To do so chokes off our ability to come before God in worship. At it's worst, unresolved conflict destroys the unity of the church, the hallmark of the Holy Spirit's presence in the congregation.

However, actually resolving conflict can be difficult. The following section is intended to provide some overarching principles for how to handle the source of most conflict, gossip, as well as the steps to take when you need to resolve conflict with another person.

DEALING WITH GOSSIP

You may find yourself in the undesirable position of being approached by someone who wants to talk negatively about another person. Many times, this is couched in spiritual language like, "Would you help me pray about something?", or "I need some advice." These statements are difficult in the church because we want to be sensitive to someone who is struggling. Essentially, you want to direct them back onto the path laid out below in the "How to Resolve Conflict" section. However, we need to begin with this principal: It is totally inappropriate to be talking about someone else in any negative fashion unless I am speaking directly to them for the purpose of reconciliation.

Let's say that Mary comes up to you and says, "I need some advice. Mr. Smith is being very rude to me. He is constantly doing X, Y and Z and I'm getting really tired of it. I just don't know what to do. Can you believe him?!"

Now, let's be clear. A smoldering ember of disunity has just been laid at your feet. If you respond correctly you will throw water on it and put it out. If you respond poorly, you will throw gasoline on it and blow it up into a gossip session. So, how do you respond?

There is only one appropriate way to get the conversation back on track. So, memorize this line and repeat it to yourself over and over and over until it is just the natural thing to come out of your mouth. ***"Have you talked with this person about this issue?"*** Don't agree with their statement or respond with your own opinion. Simply ask them if they have talked directly with the person. They will respond with a yes, no, or hem-hawing about trying to say they've tried but haven't been able to. (That's a no.)

If they say no, the only thing you should respond with is ***"Then it is totally inappropriate for us to be having this conversation. You need to go directly to that person and tell them what you just told me."*** Then smile and wait for them to respond. It will be uncomfortable. They might try to break back in with something to reaffirm they are in the right and the other person is in the wrong. That doesn't matter. The point isn't that someone is right or wrong. The point is that we must direct people to resolve conflicts quickly and quietly, and the initial steps listed below should be done only between the two of them.

If they say they have talked to the person about this issue, then say, ***“Well, it’s very apparent this isn’t resolved. Jesus taught us not to give up but to keep forgiving. You need to go back to that person and work at this until you get it resolved.”*** You might even offer to take them right there and then.

One of two things is going to happen when you follow these steps. First, the person may truly want reconciliation with this person and they will follow your instructions. Or second, they may not really care about resolving the conflict and may just want someone who will listen to them, which is gossip. When you make it clear that you will not have any part of gossip, they will quit coming to you with these kinds of issues. Either way, you’ve helped take the church closer to unity. You either helped someone get back on track at resolving conflict, or you subtracted yourself from the pool of people Satan can use to create unresolved conflict.

HOW TO RESOLVE CONFLICT

Jesus was clear about how to handle conflict in the church.

Matthew 18:15-17

¹⁵ “If another believer sins against you, go privately and point out the offense. If the other person listens and confesses it, you have won that person back. ¹⁶ But if you are unsuccessful, take one or two others with you and go back again, so that everything you say may be confirmed by two or three witnesses. ¹⁷ If the person still refuses to listen, take your case to the church. Then if he or she won’t accept the church’s decision, treat that person as a pagan or a corrupt tax collector. ⁱ

Let’s break this down into some steps.

- 1. Go directly to the person without letting anyone else know there is a problem.**
 - a. Say something like, “You are too important to me to let this go unresolved. So, I’m willing to do whatever it takes for us to figure out how to fix this.”
 - b. Simply forgetting about it doesn’t fix it. Reconciliation means we have to fix the sin that is separating us. If someone is doing something that is wrong or harmful against you, it needs to be fixed so that you can continue in a healthy relationship. Yes, you must forgive them regardless of whether or not they change. That’s all on you. You must forgive. But, a healthy relationship can only be established when trust is present. And trust is always earned with appropriate behavior. Without fixing the inappropriate behavior there is no possibility of reconciliation.
 - c. You don’t need others to know about the situation. Most of the time we seek counsel on how to handle someone. The truth is we are afraid of the conflict and it is easier to seek advice from someone else

rather than doing what Jesus said to do- go directly to that person and to that person only.

- d. Most of the time, the simple act of going to the person with an attitude seeking reconciliation is enough to fix the problem.
2. **If the first attempt doesn't resolve the issue, Jesus said to take back 2 or 3 witnesses.** This can be anything from one to 3 people and should be somebody who you both trust and who isn't biased. Their role isn't to be a mediator, but to make sure you are both listening and hearing the other person.
 - a. Again the attitude is "I care about you so much that I want us to work this out. Let's ask one or two people we both trust and who will be honest with us to help us work this out."
 - b. Rarely will a conflict need to go past this step.
 3. **If after you've gone one on one to them, and sat with trusted advisors, the person is still unwilling to resolve the conflict, it's time to bring in the church.**
 - a. Start with the Pastor or a Board member. Ask them to sit with you and help you work this out together.
 - b. If that doesn't work, the person is obviously so bitter that they are unwilling to resolve the conflict. That is sin. It is time for drastic measures. The sin needs to be confronted as sin and the person called to forgiveness. They are in danger of choking of the Spirit and walking away from faith.

It would be extremely rare for any conflict to reach step three. When we commit ourselves to unity in the church by resolving conflict quickly and quietly, we give God a chance to reconcile and restore relationships. When we refuse to take these steps out of fear of conflict, we give Satan a stronghold from which he destroys relationships, spiritual lives, and the church.

That is why resolving conflict quickly and quietly just between the two of you is a key commitment of full church membership.

Appendix G- Ways to Give at Boundless

Giving at Boundless is easy, secure, and safe. When first learning to tithe, many have found it easiest to set up an automatically recurring gift on the church website or app. Regardless of how you give, do it with a generous heart that is excited to be part of advancing the Kingdom of Christ.

ONLINE

You can give a one time or recurring gift on Boundless Church's giving page or on the app. Go to www.boundlesschurch.org/give and use the giving widget to set up your weekly tithes and offerings. If you haven't downloaded the church app, scroll to the bottom of any page at boundlesschurch.org and click the link to load the app on your electronic device. You can use the give button on the bottom of the app to give a one-time or recurring gift.

IN-HOUSE

You can also place your tithes and offerings in the offering buckets during worship. Offering envelopes are available through the church office.
