

EXPLORE

winfmc

Equipping individuals to become fully engaged members of the winfmc community.

win**101** committed & faithful

Explore how the ministries of winfmc achieve community through commitment to Jesus and faithfulness to His invitation and call.

win**201** community & covenant

Hear why we are encouraged to join in community in “covenant relationship” with one another as a church and as The Church.

win**301** vision & values

Understand our vision – where we are headed – and our values – the core ideals that enable us to achieve our vision.

win**401** passion & purpose

Discover your personality and gifts and reveal your passion and purpose to be engaged to live, love, and serve.

win201 community & covenant

THE BODY

The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ.

1 Corinthians 12:12

Now you are the body of Christ, and each one of you is a part of it.

1 Corinthians 12:27

It is clear from Scripture that the church is of God and for people. It is His creation. Christ is its head. The church is the people of God chosen for a purposeful partnership in accomplishing the will of God on earth. More than eighty metaphors, word pictures, relating to the church appear in the New Testament. Each portrays a more profound reality than does the picture it brings to mind. The pictures together make clear the nature and mission of the church. Paul speaks of the church as 'body,' 'building,' and 'bride.' The most inclusive and perhaps the most significant metaphor is 'body of Christ.' The redeemed are spoken of as 'members of the body'.

What is the profound truth that the many word pictures convey? God – Father, Son, and Holy Spirit – takes a redeemed people into partnership to share in His activities and to realize His purposes. The church is the organic, corporate instrument God has chosen to remake people and society. The church exists to produce Christlikeness in all people and their institutions.

THE CHURCH

The church is created by God. It is the people of God. Christ Jesus is its Lord and Head. The Holy Spirit is its life and power. It is both divine and human, heavenly and earthly, ideal and imperfect. It is an organism, not an unchanging institution. It exists to fulfill the purposes of God in Christ.

It receptively ministers to persons. Christ loved the church and gave Himself for it that it should be holy and without blemish. The church is a fellowship of the redeemed and the redeeming, preaching the Word of God and administering the sacraments according to Christ's instruction.

The Free Methodist Church purposes to be representative of what the church of Jesus Christ should be on earth. It therefore requires specific commitment regarding the faith and life of its members. In its requirements it seeks to honor Christ and obey the written Word of God.

TIMELINE OF THE FREE METHODIST CHURCH

- 1728 - John Wesley was ordained as an Anglican priest in the Church of England.
- 1729 - John Wesley started "Methodist" Holy Clubs at Oxford.
- 1735 - John Wesley became a missionary to Georgia in New England.
- 1739 - Aldersgate Experience: John Wesley's heart was "strangely warmed," which brought him assurance of salvation and empowerment for ministry.
- 1784 - The Methodist Episcopal Church is formed.
- 1852 - B.T. Roberts ordained as Elder in the Methodist Episcopal Church.
- 1853 - Roberts attempted to reform the Methodist Episcopal Church.
- 1858 - Roberts formally stripped of ordination credentials.
- 1860 - Roberts meets with 15 preachers and 45 lay persons in Pekin, NY.
- 1860 - Roberts elected first Bishop of the Free Methodist Church.

FIVE FREEDOMS OF THE FREE METHODIST CHURCH

The Free Methodist Church was birthed in 1860 when Benjamin Titus Roberts, a pastor in the Methodist Episcopal Church, could no longer serve in harmony with their practices. B.T. Roberts observed that no church could support slave holding, rent seats in the church, withhold women from full service in the church, and quench the movement of the Holy Spirit in public worship. Therefore he promoted freedom for all people from slavery, free seats in every house of worship, freedom for women to serve in all roles in the church including pastoral ministry, and freedom for the Holy Spirit to move in public worship.

Freedom of All People

The Freedom of all people, regardless of ethnicity, to worship and live together. The Free Methodist Church has been abolitionist and fighting against the sin of racism since its founding. Recognizing that every person is created in the image of God, we work diligently to bring all people together into multicultural congregations, conferences, and Christian communities. We are imperfect and have not yet achieved the fullness of this value, yet this only compels us to work even harder for justice for all.

Freedom of the Holy Spirit

The Freedom of the Holy Spirit in worship. The Free Methodist Church gives freedom to each local congregation to follow the Spirit's leading on how they worship. Some Free Methodist Churches worship in a more liturgical style, while others worship in a more charismatic style.

Freedom of Women

The Freedom of women to participate fully in the life, ministry and governance of the church as called and gifted by God. The Free Methodist Church ordains women to serve in the church and teaches equality in marriages. In harmony with a long tradition of equal opportunity for women to serve in the church from the days of the early church meeting in houses to today's recognition that God calls and gifts women as well as men to serve His church, we affirm God's call and equip God's leaders to serve.

Freedom of the Poor

The Freedom of the poor to be treated with dignity in the church and in the world. The Free Methodist Church ended the practice of requiring the poor to sit in the "free pews" at the back of the sanctuary and made all pews "free." This commitment to leave socioeconomic distinctions and prejudices outside the sanctuary and invite all people into true fellowship and acceptance is an ongoing commitment of our church.

Freedom of the Laity

The Freedom of the laity to be given authority and decision-making positions within the church. The Free Methodist Church ended the clergy domination of the church and opened up a consistent partnership with clergy and laity working together to do God's work. This elevation of laity to use their spiritual gifts alongside those given pastoral gifts enriches all aspects of life in the church and protects against institutional abuse.

COVENANT

God used covenants throughout history as reminders of His promises to mankind. The covenant of membership in the Free Methodist Church is a promise between the church and the member.

MEMBERSHIP COVENANT

Membership in the Church is a high privilege and responsibility. We believe the Covenant required of members is consistent with the teaching of the written Word of God. Faithfulness to the covenant is evidence of the individual member's desire to sustain a saving relationship with Jesus Christ as Lord, to bring glory to God, to advance the cause of God on earth, to preserve the unity of the body of Christ and to cherish the fellowship of the Free Methodist Church.

In harmony with our mission statement we invite into membership and equip for ministry all who respond in faith. We are open to all whom God has awakened and support them with the healing and equipping power of the Holy Spirit in His church.

The biblical requirements of repentance, faith and baptism make membership in the Free Methodist Church as nearly as possible synonymous with entering into the body of Christ.

REQUIREMENTS OF MEMBERSHIP

The forgiveness of sins through faith in Christ, Christian baptism, and a willingness to say “yes” to the work of the Holy Spirit in your life.

An acceptance of the Articles of Religion (“What We Believe”).

A covenant to support the church, to live in fellowship with the members, to be an active participant in the ministry of the church and to seek God's glory in all things.

Approval of membership by the local board of administration and public declaration of membership vows.

RIGHTS OF MEMBERSHIP

Participation in the sacraments and ordinances of the church.

Eligibility to vote and hold office upon reaching the age designated by the general conference.

Trial and appeal if charged with failure to maintain the conditions of membership, with the specific provision that joining another religious denomination or sect shall of itself sever membership in the church without trial.

NEXT STEPS: Community & Covenant

1. Read through the “Articles of Religion” (“What We Believe”)
2. Prayerfully consider becoming a covenant member of winfmc.
3. If you would like to know more about the Free Methodist Church USA, check out the full Book of Discipline at bit.ly/FMCUSA (or scan the QR code below).



WHAT WE BELIEVE ABOUT GOD

What We Believe About The Holy Trinity

There is but one living and true God, the maker and preserver of all things. And in the unity of this Godhead there are three persons: the Father, the Son, and the Holy Spirit. These three are one in eternity, deity, and purpose; everlasting, of infinite power, wisdom, and goodness.

What We Believe About The Son's Incarnation

God was himself in Jesus Christ to reconcile people to God. Conceived by the Holy Spirit, born of the Virgin Mary, He joined together the deity of God and the humanity of humankind. Jesus of Nazareth was God in flesh, truly God and truly human. He came to save us. For us the Son of God suffered, was crucified, dead and buried. He poured out His life as a blameless sacrifice for our sin and transgressions. We gratefully acknowledge that He is our Savior, the one perfect mediator between God and us.

What We Believe About The Son's Resurrection and Exaltation

Jesus Christ is risen victorious from the dead. His resurrected body became more glorious, not hindered by ordinary human limitations. Thus He ascended into heaven. There He sits as our exalted Lord at the right hand of God the Father, where He intercedes for us until all His enemies shall be brought into complete subjection. He will return to judge all people. Every knee will bow and every tongue confess Jesus Christ is Lord, to the glory of God the Father.

What We Believe About The Holy Spirit's Person

The Holy Spirit is the third person of the Trinity. Proceeding from the Father and the Son, He is one with them, the eternal Godhead; equal in deity, majesty, and power. He is God effective in Creation, in life, and in the church. The Incarnation and ministry of Jesus Christ were accomplished by the Holy Spirit. He continues to reveal, interpret, and glorify the Son.

What We Believe About The Holy Spirit's Work in Salvation

The Holy Spirit is the administrator of the salvation planned by the Father and provided by the Son's death, Resurrection, and Ascension. He is the effective agent in our conviction, regeneration, sanctification, and glorification. He is our Lord's ever-present self, indwelling, assuring, and enabling the believer.

What We Believe About The Holy Spirit's Relation to the Church

The Holy Spirit is poured out upon the church by the Father and the Son. He is the church's life and witnessing power. He bestows the love of God and makes real the lordship of Jesus Christ in the believer so that both His gifts of words and service may achieve the common good, and build and increase the church. In relation to the world He is the Spirit of truth, and His instrument is the Word of God.

WHAT WE BELIEVE ABOUT THE SCRIPTURES

What We Believe About The Authority of Scripture

The Bible is God's written Word, uniquely inspired by the Holy Spirit. It bears unerring witness to Jesus Christ, the living Word. As attested by the early church and subsequent councils, it is the trustworthy record of God's revelation, completely truthful in all it affirms. It has been faithfully preserved and proves itself true in human experience. The Scriptures have come to us through human authors who wrote, as God moved them, in the languages and literary forms of their times. God continues, by the illumination of the Holy Spirit, to speak through this Word to each generation and culture. The Bible has authority over all human life. It teaches the truth about God, His creation, His people, His one and only Son, and the destiny of humankind. It also teaches the way of salvation and the life of faith. Whatever is not found in the Bible nor can be proved by it is not to be required as an article of belief or as necessary to salvation.

What We Believe About The Old Testament

The Old Testament is not contrary to the New. Both Testaments bear witness to God's salvation in Christ; both speak of God's will for His people. The ancient laws for ceremonies and rites, and the civil precepts for the nation Israel are not necessarily binding on Christians today. But, on the example of Jesus we are obligated to obey the moral commandments of the Old Testament.

The books of the Old Testament are: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

What We Believe About The New Testament

The New Testament fulfills and interprets the Old Testament. It is the record of the revelation of God in Jesus Christ and the Holy Spirit. It is God's final word regarding humankind, sin, and salvation, the world and its destiny.

The books of the New Testament are: Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, Revelation.

WHAT WE BELIEVE ABOUT HUMANMANKIND

What We Believe About Free Moral Persons

God created human beings in His own image, innocent, morally free and responsible to choose between good and evil, right and wrong. By the sin of Adam, humans as the offspring of Adam are corrupted in their very nature so that from birth they are inclined to sin. They are unable by their own strength and work to restore themselves in right relationship with God and to merit eternal salvation. God, the Omnipotent, provides all the resources of the Trinity to make it possible for humans to respond to His grace through faith in Jesus Christ as Savior and Lord. By God's grace and help people are enabled to do good works with a free will.

What We Believe About Law of Life and Love

God's law for all human life, personal and social, is expressed in two divine commands: Love the Lord God with all your heart, and love your neighbor as yourself. These commands reveal what is best for persons in their relationship with God, others, and society. They set forth the principles of human duty in both individual and social action. They recognize God as the only Sovereign. All people as created by Him and in His image have the same inherent rights regardless of sex, race, or color. All should therefore give God absolute obedience in their individual, social, and political acts. They should strive to secure to everyone respect for their person, their rights, and their greatest happiness in the possession and exercise of the right within the moral law.

What We Believe About Good Works

Good works are the fruit of faith in Jesus Christ, but works cannot save us from our sins nor from God's judgment. As expressions of Christian faith and love, our good works performed with reverence and humility are both acceptable and pleasing to God. However, good works do not earn God's grace.

WHAT WE BELIEVE ABOUT SALVATION

What We Believe About Christ's Sacrifice

Christ offered once and for all the one perfect sacrifice for the sins of the whole world. No other satisfaction for sin is necessary; none other can atone.

What We Believe About The New Life in Christ

A new life and a right relationship with God are made possible through the redemptive acts of God in Jesus Christ. God, by His Spirit, acts to impart new life and put people into a relationship with Himself as they repent and their faith responds to His grace. Justification, regeneration, and adoption speak significantly to entrance into and continuance in the new life.

Justification : Justification is a legal term that emphasizes that by a new relationship in Jesus Christ people are in fact accounted righteous, being freed from both the guilt and the penalty of their sins.

Regeneration : Regeneration is a biological term which illustrates that by a new relationship in Christ, one does in fact have a new life and a new spiritual nature capable of faith, love, and obedience to Christ Jesus as Lord. The believer is born again and is a new creation. The old life is past; a new life is begun.

Adoption : Adoption is a filial term full of warmth, love, and acceptance. It denotes that by a new relationship in Christ believers have become His wanted children freed from the mastery of both sin and Satan. Believers have the witness of the Spirit that they are children of God.

What We Believe About Entire Sanctification

Sanctification is that saving work of God beginning with new life in Christ whereby the Holy Spirit renews His people after the likeness of God, changing them through crisis and process, from one degree of glory to another, and conforming them to the image of Christ. As believers surrender to God in faith and die to self through full consecration, the Holy Spirit fills them with love and purifies them from sin. This sanctifying relationship with God remedies the divided mind, redirects the heart to God, and empowers believers to please and serve God in their daily lives. Thus, God sets His people free to love Him with all their heart, soul, mind, and strength, and to love their neighbor as themselves.

What We Believe About Restoration

Christians may be sustained in a growing relationship with Jesus as Savior and Lord. However, they may grieve the Holy Spirit in the relationships of life without returning to the dominion of sin. When they do, they must humbly accept the correction of the Holy Spirit, trust in the advocacy of Jesus, and mend their relationships. Christians can sin willfully and sever their relationship with Christ. Even so by repentance before God, forgiveness is granted and the relationship with Christ restored, for not every sin is the sin against the Holy Spirit and unpardonable. God's grace is sufficient for those who truly repent and, by His enabling, amend their lives. However, forgiveness does not give believers liberty to sin and escape the consequences of sinning. God has given responsibility to the church to restore penitent believers through loving reproof, counsel, and acceptance.

WHAT WE BELIEVE ABOUT THE CHURCH

What We Believe About The Church

The church is created by God. It is the people of God. Christ Jesus is its Lord and Head. The Holy Spirit is its life and power. It is both divine and human, heavenly and earthly, ideal and imperfect. It is an organism, not an unchanging institution. It exists to fulfill the purposes of God in Christ. It redemptively ministers to persons. Christ loved the church and gave himself for it that it should be holy and without blemish. The church is a fellowship of the redeemed and the redeeming, preaching the Word of God and administering the sacraments according to Christ's instruction. The Free Methodist Church purposes to be representative of what the church of Jesus Christ should be on earth.

What We Believe About The Language of Worship

According to the Word of God and the custom of the early church, public worship and prayer and the administration of the sacraments should be in a language understood by the people. The Reformation applied this principle to provide for the use of the common language of the people. It is likewise clear that the Apostle Paul places the strongest emphasis upon rational and intelligible utterance in worship. We cannot endorse practices which plainly violate these scriptural principles.

What We Believe About The Holy Sacraments

Water baptism and the Lord's Supper are the sacraments of the church commanded by Christ. They are means of grace through faith, tokens of our profession of Christian faith, and signs of God's gracious ministry toward us. By them, He works within us to quicken, strengthen, and confirm our faith.

Baptism : Water baptism is a sacrament of the church, commanded by our Lord, signifying acceptance of the benefits of the atonement of Jesus Christ to be administered to believers, as declaration of their faith in Jesus Christ as Savior. Baptism is a symbol of the new covenant of grace as circumcision was the symbol of the old covenant; and, since infants are recognized as being included in the atonement, they may be baptized upon the request of parents or guardians who shall give assurance for them of necessary Christian training. They shall be required to affirm the vow for themselves before being accepted into church membership.

The Lord's Supper : The Lord's Supper is a sacrament of our redemption by Christ's death. To those who rightly, worthily, and with faith receive it, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ. The supper is also a sign of the love and unity that Christians have among themselves. Christ, according to His promise, is really present in the sacrament. But His body is given, taken, and eaten only after a heavenly and spiritual manner. No change is effected in the element; the bread and wine are not literally the body and blood of Christ. Nor is the body and blood of Christ literally present with the elements. The elements are never to be considered objects of worship. The body of Christ is received and eaten in faith.

WHAT WE BELIEVE ABOUT LAST THINGS

What We Believe About The Kingdom of God

The kingdom of God is a prominent Bible theme providing Christians with both their tasks and hope. Jesus announced its presence. The kingdom is realized now as God's reign is established in the hearts and lives of believers. The church, by its prayers, example, and proclamation of the gospel, is the appointed and appropriate instrument of God in building His kingdom. But the kingdom is also future and is related to the return of Christ when judgment will fall upon the present order. The enemies of Christ will be subdued; the reign of God will be established; a total cosmic renewal which is both material and moral shall occur; and the hope of the redeemed will be fully realized.

What We Believe About The Return of Christ

The return of Christ is certain and may occur at any moment, although it is not given us to know the hour. At His return He will fulfill all prophecies concerning His final triumph over all evil. The believer's response is joyous expectation, watchfulness, readiness, and diligence.

What We Believe About Resurrection

There will be a bodily resurrection from the dead of both the just and the unjust, they that have done good unto the resurrection of life; they that have done evil unto the resurrection of damnation. The resurrected body will be a spiritual body, but the person will be whole and identifiable. The Resurrection of Christ is the guarantee of resurrection unto life to those who are in Him.

What We Believe About Judgment

God has appointed a day in which He will judge the world in righteousness in accordance with the gospel and our deeds in this life.

What We Believe About Final Destiny

Our eternal destiny is determined by God's grace and our response, not by arbitrary decrees of God. For those who trust Him and obediently follow Jesus as Savior and Lord, there is a heaven of eternal glory and the blessedness of Christ's presence. But for the finally impenitent there is a hell of eternal suffering and of separation from God. The doctrines of the Free Methodist Church are based upon the Holy Scriptures and are derived from their total biblical context. The references below are appropriate passages related to the given articles. They are listed in their biblical sequence and are not intended to be exhaustive.