

TIMELESS PRINCIPLES FOR CHURCH RENEWAL

1

Something of great significance happened during the Wesleyan revival in the eighteenth century that had influence beyond England and the Wesley brothers for many generations to follow.

2

**A haunting quote
John Wesley
“Thoughts on Methodism” 1786**

3

I am not afraid that people called Methodists should ever cease to exist either in Europe or America; but I am afraid lest they should only exist as a dead sect, having the form of religion without the power. And this undoubtedly will be the case unless they hold fast both the doctrine, spirit and discipline with which they first set out. . . .

4

From this short sketch of Methodism, (so called,) any man of understanding may easily discern, that it is only plain, scriptural religion, guarded by a few prudential regulations. The essence of it is holiness of heart and life; the circumstantial all point to this. And as long as they are joined together in the people called Methodists, no weapon formed against them shall prosper.

5

But if even the circumstantial parts are despised, the essential will soon be lost. And if ever the essential parts should evaporate, what remains will be dung and dross.

6

John Wesley had a concern about the future of the movement that became known as Methodism.

7

John Wesley understood there was something in the synergy of the early Methodist doctrine, spirit, and discipline.

What John found is still relevant for people of faith today!

8

My driving question is,
“Is the Wesley Revival a unique time-bound phenomenon, or is there a means of renewal and revitalization for any Christian, and, subsequently, today’s church embedded in the interconnected original ‘doctrine, spirit, and discipline’ of the early Methodists?”

9

People have looked to John and Charles Wesley for:

- theological understanding
- the practices of the societies, classes, and bands have been studied to understand the discipling structures.

10

**Understanding the Historical Context
the Wesleyan Revival**

11

WHAT IS A METHODIST?

12

"The Ministry in Methodism in the Eighteenth Century"

David C. Shipley

There were 3 definitive elements that would cause a clergy person to be called a Methodist by their contemporaries:

13

1) Their contemporaries used that term because of their preaching.

These sermons were not read sermons like those others or themselves had prepared, but sermons that engaged the listeners extemporaneously

14

2) There was a recognition of the vocation of preaching as a response to a call from God to preach, and the empowerment of the Holy Spirit.

- "assure the sole source of power for the actualization of that call," lived out as an inescapable mandate

15

3) The Anglican clergy that became a "preacher called Methodist" were distinguished by an "unquenchable sense of urgency manifested by itinerancy" (the practice of preaching outside of one's parish, if one had a parish at all).

16

There were basically 3 groups within the general group of Anglican Methodists:

- (1) the parish priests who regularly preached in their own parishes and itinerated only by invitation,**
- (2) those like George Whitefield who were "priests without a parish," and**

17

There were basically 3 groups within the general group of Anglican Methodists:

- (3) those in the Wesleyan movement who understood the limitations of preaching only, and thus gathered their people into societies, classes, and bands to help them grow in grace.**

18

The Theological influence of the Church of England was to choose the “middle way”

19

Orthodoxy – Right Belief

Orthopraxy – Right practices or behavior

Orthopathy – Right experience in the context of authentic Christian Faith

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John Wesley was clear that he did not seek to start a new church.

He desired to disciple those who experienced justifying faith by putting them into societies, classes, and bands to help them grow more fully as disciples of Jesus Christ.

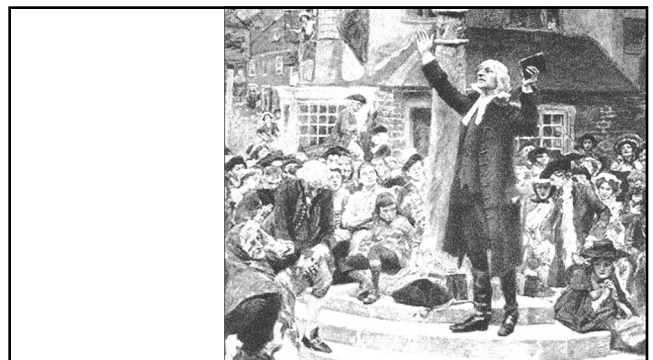
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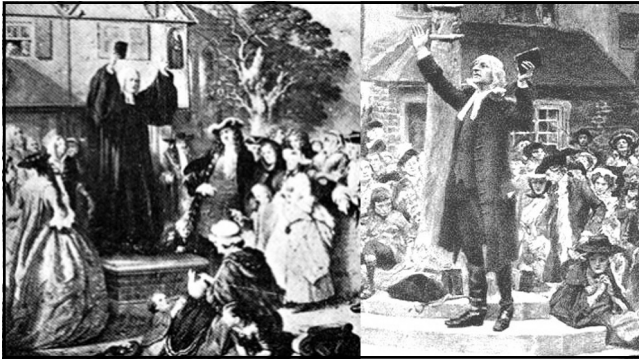
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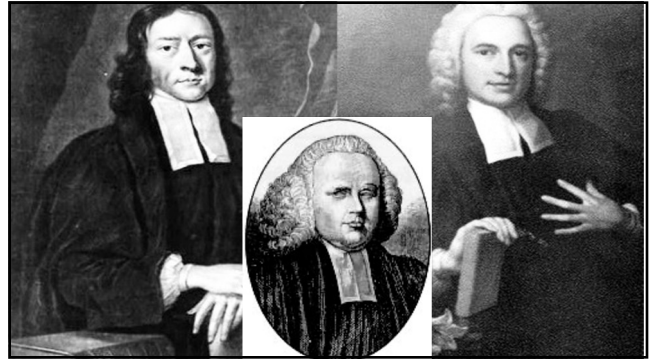
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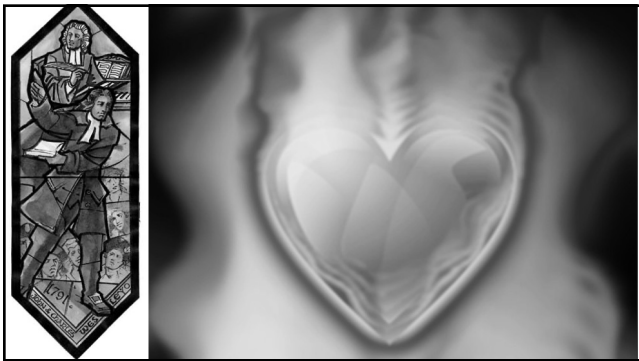
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UNDERSTANDING EARLY METHODIST DOCTRINE, SPIRIT, AND DISCIPLINE

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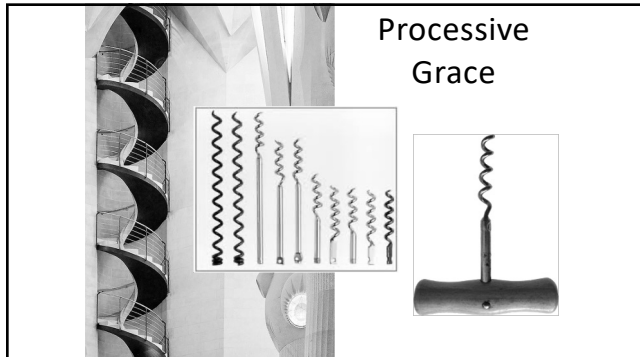
The Founders' Doctrine

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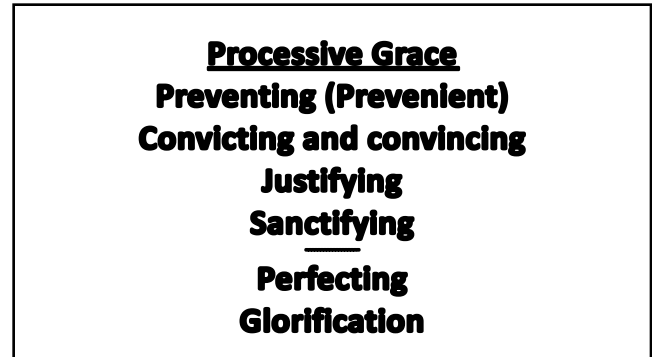
Salvation as Event and Process

Atonement Comprehensive of the Whole Gospel

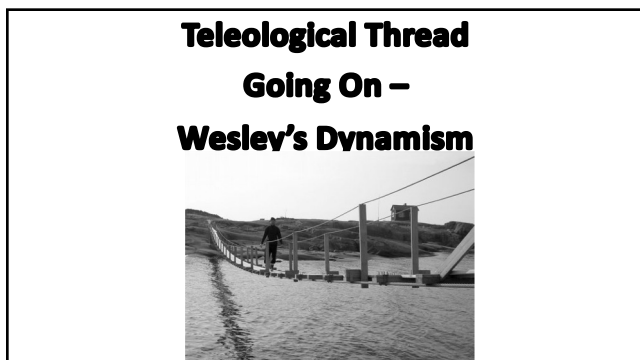
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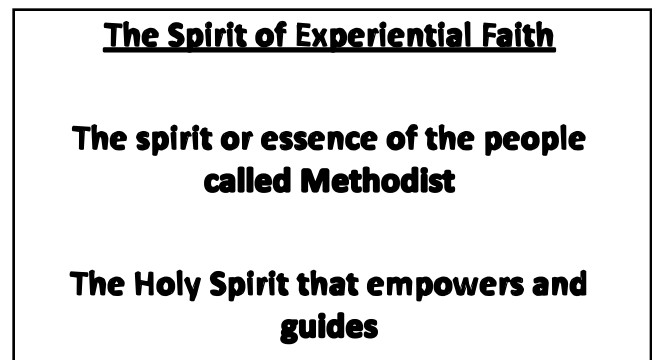
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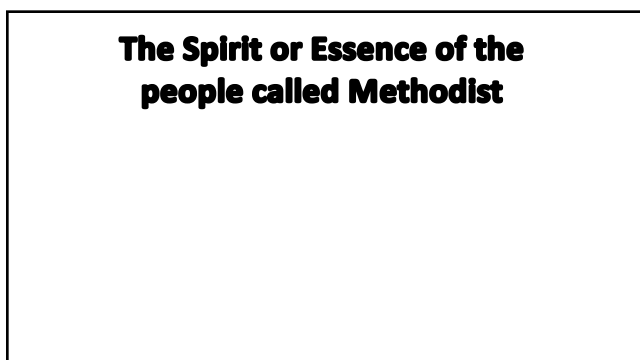
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- **Discipleship**
- **Strong Lay Leadership**
- **Adaptive Strategies for the Promulgation of the Gospel and Care for the People**

37

The Holy Spirit that empowers and Guides

38

- Internal Illumination of the Soul
- Power of Renewal
- The Power to Lead, Direct and Govern
- The Power of Assurance

39

The Discipline of Growing in the Image of God

40

Formed in the Community of Faith

41

Intentionally Loving God

- **Societies**
- **Classes**
- **Bands**
- **Select Societies and Select Bands**
- **Penitent Groups**

42

Loving Neighbor

- **Ministry in the Margins of Society**
- **Practical Expressions of Faith**

43

Loving Neighbor

- **Care for the poor, sick, and imprisoned**
- **Relationship Health and Accountability**

44

Musical Ministry

- **New expressions of a new faith**
- **Born and grown in poetry and song**
- **Reinforcement tool of faith**

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Timeless Principles for Church Renewal

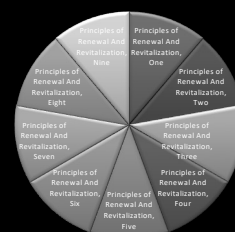
Based on the doctrine, spirit, and discipline of the Wesleyan Revival

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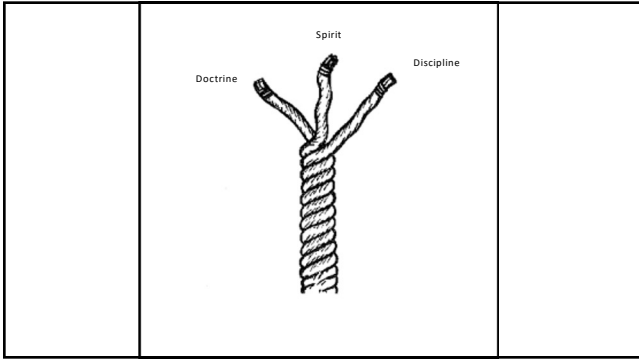
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Principles of Renewal And Revitalization

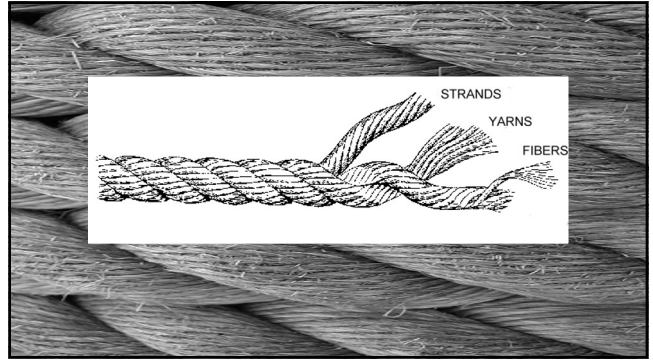


- One
- Two
- Three
- Four
- Five
- Six
- Seven
- Eight

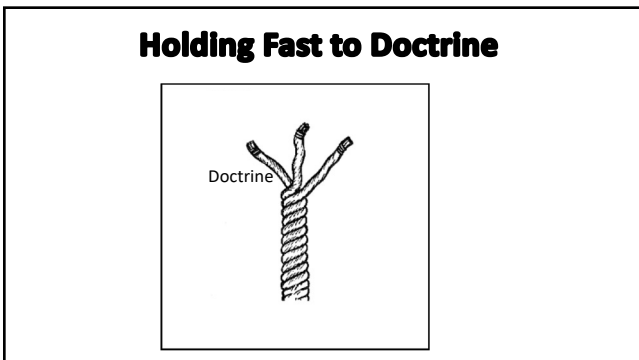
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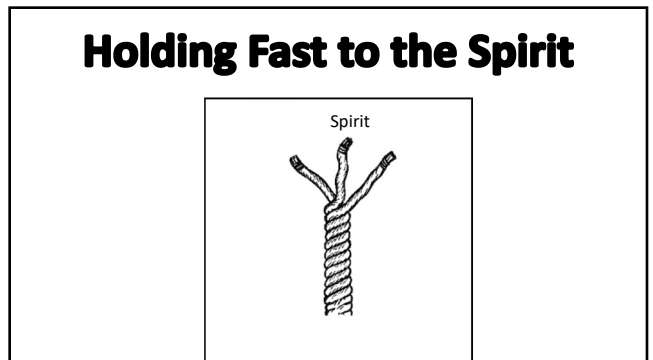
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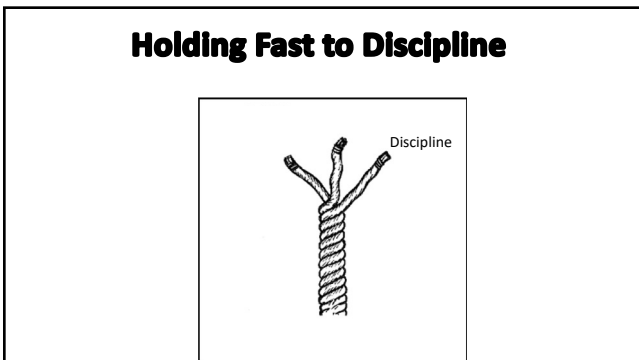
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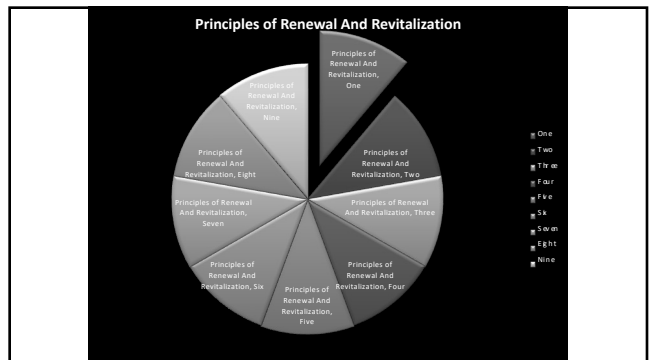
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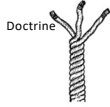


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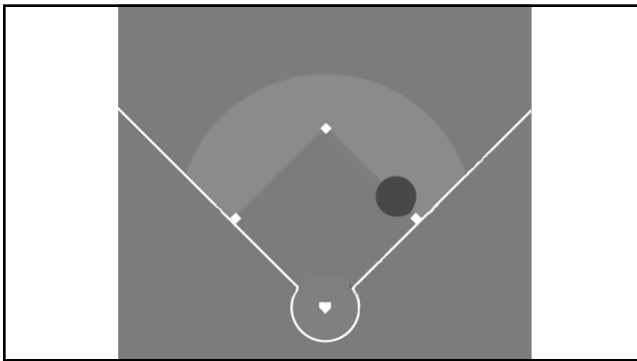
Principle One
Always Touch First Base
God's Grace is Experiential
and Processive



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Experience of Justifying Faith

Grown in daily Life as one grows in
 grace

One's life matches ones faith

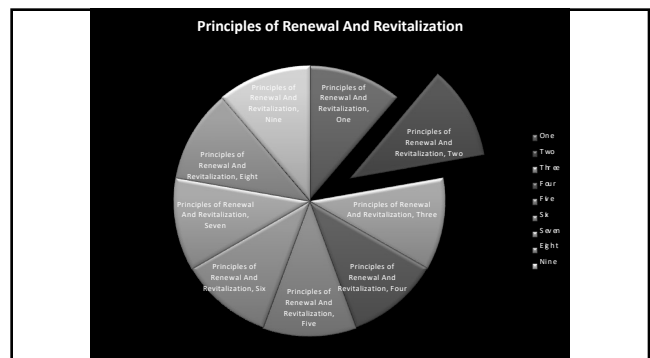
Fruit = of the Spirit

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Guide to Life and Action

Not simply a future hope,
 but a present reality as one grows in
 grace

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Principle Two

Faith is Birthed and Grown in Community



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Faith is Personal but
Communal

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Community of faith
Place for where one is in the
stages of faith

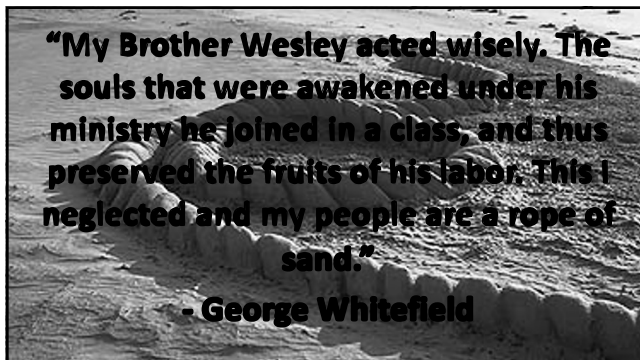
Community in which one
lives

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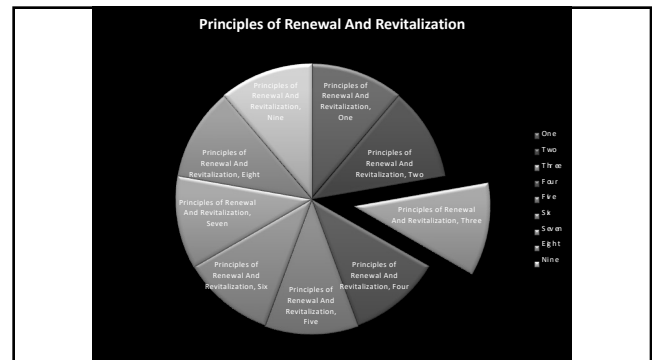
Body Life: Accountable
Discipleship

“spiritual coach”
“spiritual doctor”

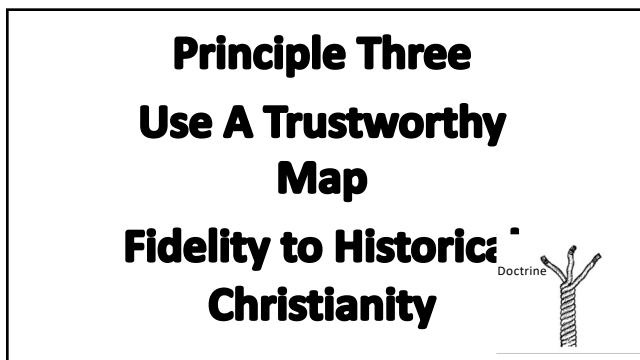
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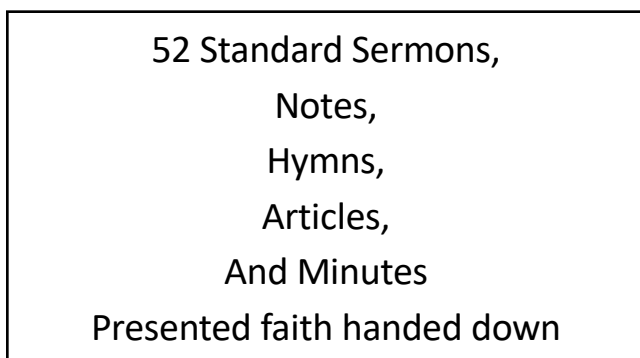
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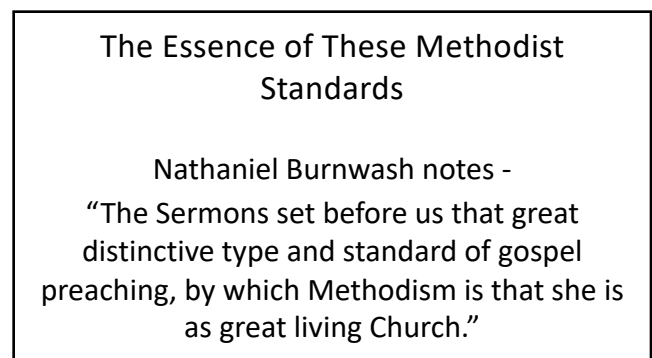
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Nathaniel Burnwash

The Notes . . . open up to us the mode of interpretation by which the grand type of preaching contained in the Sermons was derived from its fountainhead – the New Testament of our Lord and Saviour [sic] Jesus Christ.

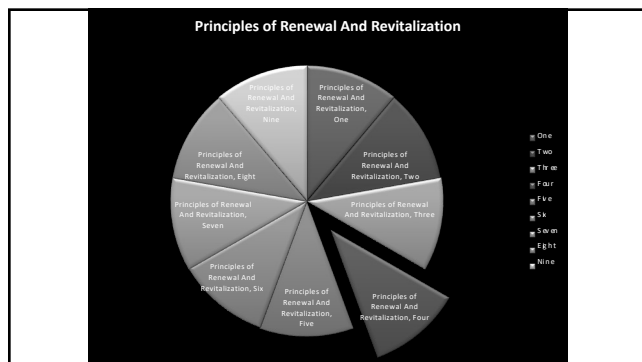
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The Essence of These Methodist Standards

Nathaniel Burnwash

[T]he Articles of Religion have their own appropriate place in our doctrinal foundations. They indicate that which we have received as our common heritage from great principles of the Protestant Reformation

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Principle Four
Rooted in Scripture /
Empowered and Guided by
the Holy Spirit

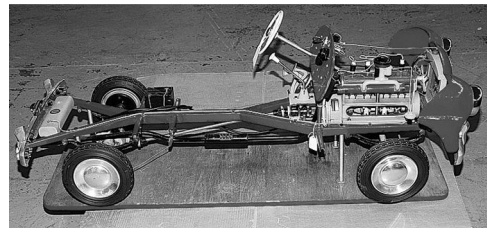


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Foundation of Scripture

Guided, directed, and empowered
by the Holy Spirit

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Bible – Christian rule of right
and wrong

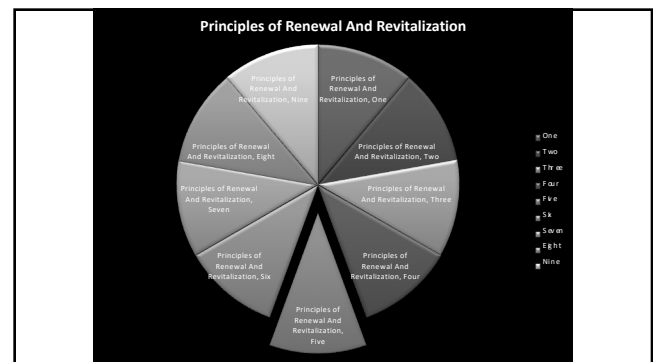
Lantern to the Christian's
feet

To be Methodists – “to live
according to the method laid
out in the Bible”

80

John Wesley said, “the
renewal of the soul after the
image of God, in
righteousness and true
holiness . . . Can never be
wrought in us, but by the
power of the Holy ghost.”

81



82

Principle Five

**Set Practices With the Goal
in Mind**



83



84



85

Activity is not the goal

A drowning person is busy
Activity with purpose and
interconnected is called
swimming

86

The Destination Determines
The Way

What is the purpose of the
practices?

87

Daily Practices Create The
End Product

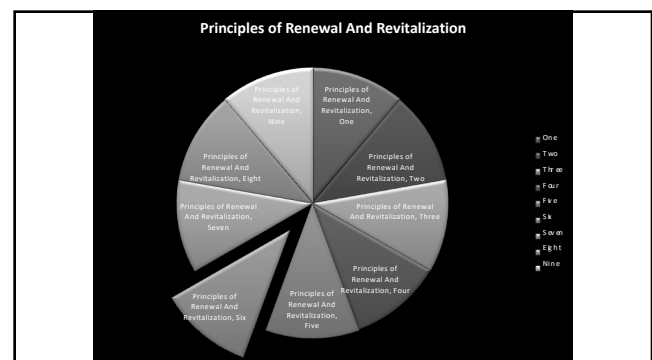
Factories –
Purpose, process, and
product

88

Fruit of the Spirit

“Reform the nation,
particularly the church,
spread scripturally holiness
over the land.”

89



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Principle Six

Reinforcing Practices



91



92



93

Leadership Development of the Common Person

94

Weekly Meeting and Face-
To-Face Encounters With
One Another

95

Constantly attend on all the
ordinances of God

Keeping one's personal and
communal life vital

96

Music

To reinforce the processive
nature of God's grace
To be an attractant to connect
with culture

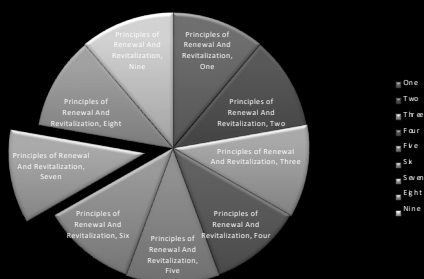
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Concerned about Distractions

(wealth, Isolated Faith, pride)

98

Principles of Renewal And Revitalization



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Principle Seven Get Out of the Stands and Into the Game

**All Christians Fulfilling th
Great Commandment**



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101

Rhythm of :
Loving God Deeply

Loving Neighbor Practically

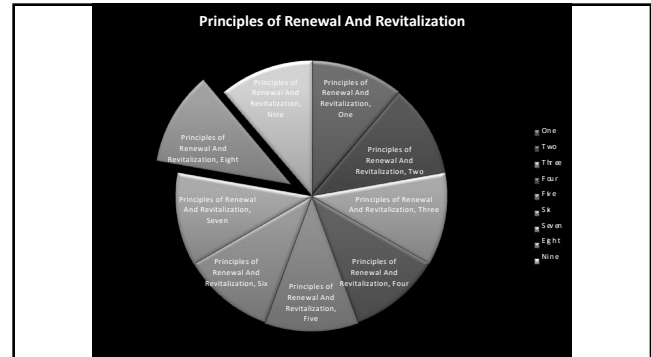
Loving God Deeply

102

That is the essence of sanctification,
or growing in grace . . .

Loving God deeply
loving neighbor practically

103



104

Principle Eight Meet People Where They Are

**Reach out Extensively and
Missionally**



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“ . . . our call is, to save that which
is lost. Now, we cannot expect
them to seek us. Therefore we
should go and seek them.

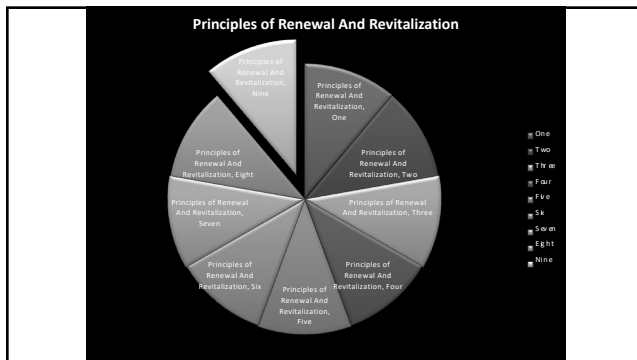
(2.) Because we are particularly
called, by ‘going into the highways
and hedges,’ which none else will
do, ‘to compel them to come in.’”
(Large Minutes)

107

**Understand Context: Treat
One’s Ministry Setting Like a
Missionary**

**Adaptive to Environment
and Ministry Setting**

108



109

Principle Nine
Adjust Your Focus
God's Grace is Free
for All and to All

Doctrine 

110



111

"For God So Loved The World"
 God leads in love

"The World Is Our Parish"
 There are no limits to our ministry field

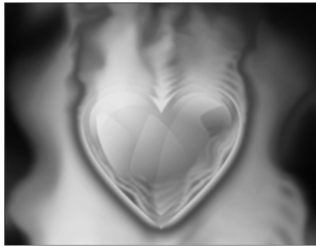
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115

There is something deep in the DNA of the people called Methodist that it is time to rediscover, reapply, and renew, so individual believers can know the renewal and assurance of a vitalized faith.

116

The Wesley's / Methodist's goal on earth was to
 "reform the nation, particularly the Church; and to spread scriptural holiness over the land" in the way they were designed, so the world might know of God's saving, healing, and redeeming love.

117