*The following is an uncertified copy of the Articles of Faith that were adopted by the 2026 General Conference of the Global Methodist Church in Johannesburg, South Africa. A complete record of adopted legislation and other official actions will be released following final review and certification by the General Conference Secretary.*

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**¶106. The Articles of Faith of the Global Methodist Church.**

The Articles of Faith prescribe the normative doctrinal standards of the Global Methodist Church. To that end, they affirm the creedal tradition of the church universal, express our Protestant theological heritage of faith, and articulate our church's particular Wesleyan-Methodist emphases and concerns. While the Articles of Faith articulate our commitment to Christian orthodoxy, we recognize that the original language of the Nicene Creed (381) stated that the Holy Spirit proceeds from the Father, and that many churches across the world and within the Global Methodist Church have not adopted the additional declaration that the Spirit also proceeds from the Son. Reflecting its worldwide nature, Global Methodists are already free to include or leave out the phrase "and the Son" in the use of the Nicene Creed both in worship and for instruction in the faith (¶105). In keeping with this practice regarding the Nicene Creed, Global Methodists may omit "and the Son" from the first sentence of Article III, "The Holy Spirit." The Articles of Faith are affirmed by Scripture and shall be taught in our churches. They are constitutive standards that declare the "faith once for all entrusted to the saints" (Jude 3) and serve as a guard against false teaching by providing a basis for the praise and honor of God in faithful instruction that orients us toward a life of service to God's kingdom.

**I. THE HOLY TRINITY**

We believe in one holy and living God, everlasting, without body or parts, Creator of all things visible and invisible. He is infinite in power, wisdom, justice, goodness, and love, and rules with gracious regard for the well-being and salvation of all, to the glory of his name. We believe the one God reveals himself as he is: three persons, distinct but inseparable, eternally one in being, majesty, power, and glory: the Father, Son, and Holy Spirit.

## II. JESUS CHRIST

We believe in Jesus Christ, truly God and truly human, the eternal Word made flesh, in whom the divine and human natures are perfectly and inseparably united, without division, confusion, or change. As to his divine nature, he is of one and the same substance as the Father. As to his human nature, he is of one and the same substance as us, yet without sin. The only eternally begotten Son of the Father, he was born of the Virgin Mary by the power of the Holy Spirit. He truly suffered, was crucified, died for our sins, and was raised bodily from the dead. Having ascended to the throne of heaven, he is our eternal Savior and Mediator who reigns over all things and will return in glory to judge the living and the dead. We believe God was in Christ reconciling the world to himself. The offering of Christ, once made, is the perfect atonement, redemption, propitiation, and satisfaction for the sins of the whole world, both original and actual; and there is no other satisfaction for sin.

## III. THE HOLY SPIRIT

We believe in the Holy Spirit, who proceeds eternally from the Father and the Son. He is of the same substance as the Father and the Son and is coequal with them in majesty, power, and glory. As very and eternal God, he is worthy of our worship and praise. The Spirit convinces the world of sin, righteousness, and judgment. He testifies to Jesus Christ, leads us to faith in him, incorporates us into the Church, and sanctifies us through His indwelling presence. With the Father and the Son, the Holy Spirit distributes gifts and empowers the Church with everything needed to fulfill God's mission in the world. A deposit guaranteeing the glory to come, he comforts and sustains the faithful and guides us into all truth, bearing witness with our spirits that we are children of God.

## IV. CREATION AND PROVIDENCE

We believe that the triune God—Father, Son, and Holy Spirit—created all things out of nothing, and nothing has been made that was not created as an act of God’s will. All that the triune God creates is good, and he made all things as a free expression of his perfect love. God continuously upholds, governs, and sustains all creation by his power and wisdom. Human free will and responsibility operate within this providential framework.

## V. HUMAN NATURE

We believe that human beings were created in the image and likeness of God, and that human nature was created good and endowed with dignity. We were made to love and glorify God in his perfect goodness, to love others, and to desire and work for their good. God created us male and female and designed us for family, community, and the stewardship of his good creation. We are now fallen into the corruption of sin and are very far gone from the state of original righteousness. Yet we remain of inestimable worth to God.

## VI. SIN AND FREE GRACE

We believe that human beings are fallen from original righteousness and, apart from the grace of our Lord Jesus Christ, are inclined to evil from birth. Original sin, which is the corruption of every person's nature, is the condition into which we are all born. Sin corrupts every part of our humanity. Apart from prevenient grace, we cannot turn to God and are unable to do works pleasing to God. Any good will that we have comes through the grace of God in Christ and the Spirit at work in us.

## VII. THE CHURCH

We believe that the visible Church is the communion of the faithful under the Lordship of Christ. The Church is one, holy, catholic and apostolic in nature and in calling. It is the redemptive fellowship in which the Word of God is preached and the sacraments duly administered according to Christ's command. Qualified men and women are ordained for ministry in the Church by bishops through the laying on of hands. Under the discipline of the Holy Spirit, the Church exists for the worship and glorification of the Holy Trinity, the edification of believers, and the redemption of the world.

## VIII. HOLY SCRIPTURE

We believe in the divine inspiration and authority of the Old and New Testaments in their entirety. The Old Testament is not contrary to the New, for Christ offers us everlasting life in both. Scripture is true in all it affirms, entirely trustworthy, and the one infallible rule of faith and practice. It contains all things necessary to salvation. Whatever is not revealed in or established by the Holy Scriptures is not to be taught as essential to salvation. The same Holy Spirit who inspired the Scriptures continues to work through them, illumining

the Church's interpretation for the edification of the people of God. They are the basis for the Church's proclamation and a vital means of grace for all who hear them. Through the proclamation of the Word, the Spirit awakens us to sin, calls us to repentance, draws us to faith in Christ, and renews us in the image of God.

The canonical 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, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. The canonical 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, and Revelation.

**IX. OF THE SACRAMENTS**

We believe the Sacraments, ordained by Christ, are outward and visible signs of inward and spiritual grace, and not only pledges or symbols of the Christian's profession of faith, As such, they are expressions of God's love toward us. They are a special means of grace by which God works in us to enliven, strengthen, and confirm our faith in him.

We believe in only two Sacraments which are ordained by Christ our Lord: Baptism and the Lord's Supper.

**OF BAPTISM**

We believe in one Baptism, which marks entrance into the visible Church and the New Covenant in Christ. Baptism signifies repentance, cleansing from sin, and new birth in the power of the Holy Spirit. We believe that the promises of the New Covenant include the children of believers, making infants proper and acceptable subjects for Christian baptism, which should not be denied. It is the Church's special responsibility to nurture and lead baptized children to the confirmation of their baptism as their public profession of faith and personal commitment to lifelong discipleship.

**OF THE LORD'S SUPPER**

We believe the Lord's Supper is the Sacrament of our redemption through which we are made participants in God's mighty acts of salvation. Holy Communion is both a memorial of the sufferings and death of Christ and a token of the love and union which Christians have with Christ and one another. While the elements themselves are not to be worshipped, the Holy Spirit mysteriously communicates the body and blood of Christ through the Sacrament as a means of grace, though the substance of each element remains unchanged. Those who receive this Sacrament reverently partake by faith in the body and blood of Christ until he comes again.

**X. PUBLIC WORSHIP AND THE LORD'S DAY**

We believe divine worship is essential to the life of the Church and the duty and privilege of all Christians. The Lord's Day is divinely ordained for public worship and a commemoration of Christ's resurrection. Gathering regularly with the people of God is necessary for spiritual growth and our sanctification. We believe the order of public worship may be modified by the church according to the needs of the worshipping community. Worship should always be held in a language and form understood by the gathered people, consistent with the Holy Scriptures, and in accordance with the order and discipline of the Church.

**XI. REPENTANCE**

We believe the Holy Spirit convicts the world of sin and enables us to turn from evil to faith in Christ. True repentance is expressed by our renunciation of evil and confession of sin and our turning to active participation in the means of grace and the pursuit of good works. It is a posture of humility, granted by God to unbelievers as a preparation for justification, and to believers as a continual grace through which we grow in holiness and enter deeper communion with Christ.

**XII. JUSTIFICATION AND REGENERATION**

We believe that justification is the gracious declaration of God that our sins are forgiven and that we are accounted righteous in his sight on the basis of Christ's merit. This declaration of God comes to us by grace alone through faith alone in Jesus Christ alone. Justification is not the result of our own good works or personal merit. For nothing can fulfill the demands of divine justice except the atoning sacrifice of Christ on the cross, and nothing can cleanse us

from original or actual sin apart from him. Therefore, we are graciously invited to receive Christ by faith, placing our full trust and confidence in him as our personal Lord and Savior. Through Christ we are made children of God and heirs of eternal life. That we are justified by faith alone is a most wholesome doctrine and a great comfort. We believe regeneration is an inward renewal in righteousness through Jesus Christ and by the power of the Holy Spirit. Unless we are born again, we cannot see the kingdom of God. Through the new birth we are reconciled to God, made partakers of the divine nature, experience new life in Christ, and are enabled to serve him with our will and affections. Regeneration is our initial sanctification, after which we are renewed in holiness by degrees as we seek to be made perfect in love.

**XIII. GOOD WORKS**

We believe good works are the necessary fruit of faith and follow regeneration, but they do not have the virtue to remove our sins or to avert divine judgment. We believe good works, pleasing and acceptable to God in Christ, spring from a true and living faith. Through and by good works our faith is made evident. There are no works that may be required of believers beyond those commanded in Scripture. Our good works do not obligate God's favor to us or accrue merit for others.

**XIV. ENTIRE SANCTIFICATION**

We believe entire sanctification is a state of perfect love, righteousness, and true holiness. It is the work of God's grace through Word and Spirit. Entire Sanctification is received through faith in Christ and should be sought earnestly by every child of God. Those who have been born of God are already set free from the power and dominion of sin. They are subsequently cleansed from original sin and washed from its pollution in thought, word, and deed. Such believers are now free to love God with all their hearts, souls, minds, and strength, and to love their neighbors as themselves, walking blamelessly in God's holy commandments. The process of sanctification prepares the way for the reception of entirely sanctifying grace, through the ministry of the Holy Spirit. We believe that perfect love or Christian perfection does not deliver us from the infirmities, ignorance, or mistakes common to all, nor from the possibility of further sin. The pure in heart must guard against ongoing temptations, especially in the form of spiritual pride, by abiding in holiness through the grace and power of the Holy Spirit.

## XV. THE JUDGMENT AND THE FUTURE STATE

We believe that Christ will come again in glory to judge the living and the dead. We believe in the resurrection of the body, the wicked to eternal condemnation and the righteous to eternal life in God’s new creation.