

CHRIST WESLEYAN CHURCH

FAITH AND PRACTICE

Introduction

Christ Wesleyan Church began in 2020 with a vision for taking seriously Christ's command to make disciples. Seeing a need to establish a church in the Wesleyan/Methodist tradition that emphasizes evangelism, discipleship, tithing, and missional service, Pastors Jeff Spiller and Rob Haynes gathered 12 people to discern this calling.

This *Faith and Practice* is a primary resource for theological direction, faithfulness in service, and praxis. This work is not intended to restrict mission. Rather it is a guide for the common vision, mission, and values of Christ Wesleyan Church as an outpost of the Kingdom of God. After much prayerful deliberation, this document was unanimously approved by the Board of Directors, Vision Team, and Stewardship Team on August 15, 2023.

Biblical Foundation of Church

It is clear from Scripture that the church is of God. The church is to serve the purposes that God has chosen to advance the Kingdom of God. It is His creation. Christ is the head of the church. The church is the people of God. There are several word pictures that God uses to describe the church. Paul's letters speak of the church as "body," "building," and "bride." The church is called the "body of Christ" and the redeemed are called "members" of that body.

In an act of divine love, God—Father, Son, and Holy Spirit—invites His followers to participate in His activities on earth and to fulfill His purposes. It is, in part, the mission of the church to pursue holiness of heart and life. Such a pursuit will lead to love and holiness to the sins, hurts, and needs of all people.

During His ministry on earth, Christ instituted the ministry of the church. He passed on this work to the first disciples. By the power of the Holy Spirit that ministry continues today. The church is directed to do the things that Jesus taught and demonstrated until his return. It is at this return that God's purposes for the church will be fulfilled.

Historical Foundations

Christ Wesleyan Church recognizes the long line of our spiritual heritage that traces back to the individuals whose lives are depicted in the Old and New Testaments. CWC comes from a long

line of evangelical men and women who sought to follow God. The entire history of the church is instructive for us.

The “Wesleyan” in our name indicates a theological understanding of biblical faith and practice. We trace this theological understanding to the revival God brought through the ministry of John and Charles Wesley. This revival began in England in the mid 1700’s.

The Wesleyan movement centers around the scriptural truth concerning the doctrine and experience of holiness, which declares that the atonement in Christ provides not only for the regeneration of sinners but for the entire sanctification of believers.

John Wesley committed himself to a search after God from earliest childhood. While as students and teachers at Oxford, John, his brother Charles, and a few others methodically pursued holiness through systematic Bible study, prayer, good works, intensive examination, and reproof. The group earned the nicknames of the “Holy Club” and of “Methodists,” but Wesley did not have an assurance of salvation. Ordained in the Church of England, John worked to earn God’s love and approval through works of piety. He found such efforts to be bankrupt. A turning point came for him at a prayer meeting in Aldersgate Street, London, May 24, 1738. John’s journal recorded a time when he realized his own need for salvation not by his good works, but by faith alone. He said that his heart was “strangely warmed” in the new birth. As he went on to the experience of entire sanctification, he shared his testimony and teaching with others, and a spiritual awakening spread across the British Isles and to America.

It was not Wesley’s intent to start a new denomination, but to reform the nation and the church and to spread scriptural holiness everywhere they went. Through preaching, serving others, intentional Bible Study, prayer, and other such acts of dedication the Methodist movement spread rapidly and the number of people who came increased quickly. To ensure that each person under his ministry had the opportunity to continue to grow in their faith in an intentional community of other believers, Wesley established “classes,” “bands,” and “societies.” It was in the emphasis of these small groups of believers that the movement grew larger and stronger.

The Wesleyan movement grew to have a significant influence in England and the United States. The growth of the church coincided with the growth of the young United States of America. Wesley and the early Methodist leaders were uncompromising in their belief that God had raised up the People Called Methodists to call people to holiness of heart and life. Wherever this belief is affirmed, the Wesleyan/Methodist movement has grown through history and across the world. We are but a small part of a large Methodist family that now includes more than 80 denominations in 134 countries and 80 million people.

Historical Theological Foundations

We recognize that there are many expressions of faithful Christian discipleship around the world and throughout history. We also recognize the need to ground our faith and practice on the historical teachings of the church, which Christ instituted. We affirm and seek to be shaped, by God's help, by the ancient creeds known as the Apostle's Creed and the Nicene Creed.

The Nicene Creed

We believe in one God,
 the Father, the Almighty,
 maker of heaven and earth,
 of all that is, seen and unseen.
 We believe in one Lord, Jesus Christ,
 the only Son of God,
 eternally begotten of the Father,
 God from God, Light from Light,
 true God from true God,
 begotten, not made,
 of one Being with the Father;
 through him all things were made.
 For us and for our salvation
 he came down from heaven,
 was incarnate of the Holy Spirit and the Virgin Mary
 and became truly human.
 For our sake he was crucified under Pontius Pilate;
 he suffered death and was buried.
 On the third day he rose again
 in accordance with the Scriptures;
 he ascended into heaven
 and is seated at the right hand of the Father.
 He will come again in glory
 to judge the living and the dead,
 and his kingdom will have no end.
 We believe in the Holy Spirit, the Lord, the giver of life,
 who proceeds from the Father and the Son,
 who with the Father and the Son
 is worshiped and glorified,
 who has spoken through the prophets.
 We believe in one holy catholic* and apostolic church.
 We acknowledge one baptism
 for the forgiveness of sins.
 We look for the resurrection of the dead,
 and the life of the world to come. Amen.

**universal*

Apostles' Creed

I believe in God, the Father Almighty,
maker of heaven and earth;
And in Jesus Christ his only Son, our Lord;
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, dead, and buried;
the third day he rose from the dead;
he ascended into heaven,
and sitteth at the right hand of God the Father Almighty;
from thence he shall come to judge the quick and the dead.
I believe in the Holy Spirit,
the holy catholic* church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

**universal*

Articles of Religion

Faith in the Holy Trinity

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity—the Father, the Son, and the Holy Spirit.

Genesis 1:1; 17:1; Exodus 3:13–15; 33:20; Deuteronomy 6:4; Psalm 90:2; Isaiah 40:28–29; Matthew 3:16–17; 28:19; John 1:1–2; 4:24; 16:13; 17:3; Acts 5:3–4; 17:24–25; 1 Corinthians 8:4, 6; Ephesians 2:18; Philippians 2:6; Colossians 1:16–17; 1 Timothy 1:17; Hebrews 1:8; 1 John 5:20.

The Father

Father is the Source of all that exists, whether of matter or spirit. With the Son and the Holy Spirit, He made man, male and female, in His image. He relates to people as Father, thereby forever declaring His goodwill toward them. In love, He both seeks and receives those who repent of their sins.

Psalm 68:5; Isaiah 64:8; Matthew 7:11; John 3:17; Romans 8:15; 1 Peter 1:17.

The Son of God

Jesus Christ is the only begotten Son of God. He was conceived by the Holy Spirit and born of the Virgin Mary, truly God and truly man. He died on the cross and was buried, to be a sacrifice both for original sin and for all human transgressions, and to reconcile us to God. Christ rose bodily from the dead, and ascended into heaven, and there intercedes for us at the Father's right hand until He returns to judge all humanity at the last day.

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

The Holy Spirit

The Holy Spirit proceeds from the Father and the Son, and is of the same essential nature, majesty, and glory as the Father and the Son, truly and eternally God. He is the Administrator of grace to all, and is particularly the effective Agent in conviction for sin, in regeneration, in sanctification, and in glorification. He is ever present, assuring, preserving, guiding, and enabling the believer.

Job 33:4; Matthew 28:19; John 4:24; 14:16–17; 15:26; 16:13–15; Acts 5:3–4; Romans 8:9; 2 Corinthians 3:17; Galatians 4:6.

Holy Scriptures

The Holy Scripture contains all things necessary to salvation. Whatsoever is not contained in them, nor may be proved thereby, is not to be required of anyone that it should be believed as an article of faith, or be thought necessary for salvation. We believe that the books of the Old and New Testaments constitute the Holy Scriptures. They are the inspired and written Word of God, superior to all human authority, and have been transmitted to the present without corruption of any essential doctrine. Both in the Old and New Testaments life is offered ultimately through Christ, who is the only Mediator between God and humanity. The New Testament teaches Christians how to fulfill the moral principles of the Old Testament, calling for loving obedience to God made possible by the indwelling presence of His Holy Spirit.

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

Psalms 19:7; Matthew 5:17–19; 22:37–40; Luke 24:27, 44; John 1:45; 5:46; 17:17; Acts 17:2, 11; Romans 1:2; 15:4, 8; 16:26; 2 Corinthians 1:20; Galatians 1:8; Ephesians 2:15–16; 1 Timothy 2:5; 2 Timothy 3:15–17; Hebrews 4:12; 10:1; 11:39; James 1:21; 1 Peter 1:23; 2 Peter 1:19–21; 1 John 2:3–7; Revelation 22:18–19.

God's Purpose for the World

We believe that the two great commandments which require us to love the Lord our God with all our heart, and our neighbors as ourselves, summarize the divine law as it is revealed in the Scriptures. They are the perfect measure and norm of human duty, both for the ordering and directing of families and nations, and all other social bodies, and for individual acts, by which we are required to acknowledge God as our only Supreme Ruler, and all persons as created by Him, equal in all natural rights. Therefore, all persons should so order all their individual, social, and political acts as to give to God entire and absolute obedience, and to assure to all the enjoyment of every natural right, as well as to promote the fulfillment of each in the possession and exercise of such rights.

Leviticus 19:18, 34; Deuteronomy 1:16–17; Job 31:13–14; Jeremiah 21:12; 22:3; Micah 6:8; Matthew 5:44–48; 7:12; Mark 12:28–31; Luke 6:27–29, 35; John 13:34–35; Acts 10:34–35; 17:26; Romans 12:9; 13:1, 7–8, 10; Galatians 5:14; 6:10; Titus 3:1; James 2:8; 1 Peter 2:17; 1 John 2:5; 4:12–13; 2 John 6.

Original Sin and Free Will

God created human beings, male and female, in His own image, innocent, morally free and responsible to choose between good and evil, right and wrong. By the disobedience of Adam and Eve, humans as the offspring of Adam are corrupted in their very nature so that from birth they are inclined to sin. People are by their own strength and work unable to restore themselves into a right relationship with God and to earn eternal salvation. God provides all the resources of the Trinity to make it possible for all people to respond to His grace through faith in Jesus Christ as Savior and Lord. By God's grace and direction people are enabled to do good works with free will. The prevenient grace of God makes possible what humans in self effort cannot do. It is bestowed freely upon all, enabling all who will to put faith in Christ and be saved.

Genesis 6:5; 8:21; Deuteronomy 30:19; Joshua 24:15; 1 Kings 20:40; Psalm 51:5; Isaiah 64:6; Jeremiah 17:9; Mark 7:21–23; Luke 16:15; John 7:17; Romans 3:10–12; 5:12–21; 1 Corinthians 15:22; Ephesians 2:1–3; 1 Timothy 2:5; Titus 3:5; Hebrews 11:6; Revelation 22:17.

Sin: Willful and Involuntary

The effects of sin include disruption of the relationship between God and humanity, deterioration of the natural order of creation, and exploitation of persons by evil or misguided social systems. The whole of creation groans for redemption. Each person is born with a proclivity toward sin, manifested in an inordinate orientation toward self and independence from God, leading to deliberate acts of unrighteousness. The residual effects of Adam and Eve's disobedience include a marred human nature from which arise involuntary shortcomings, faults, infirmities, and imperfect judgments, which should not be accounted the same as willful sin. However, as manifestations of the fallen nature of humanity, these shortcomings of God's holiness still necessitate the merits of the atonement, the sanctifying work of the Holy Spirit, and the self-control of the believer. Willful sin results when a morally accountable person chooses to violate a known law of God, using freedom of choice to please self rather than obey God. The consequences of willful sin include a loss of fellowship with God, a self-absorption with one's own interests rather than love and concern for others, a bondage to things which distort the divine image, a persistent inability to live righteously, and ultimately everlasting misery and separation from God. The atoning work of Christ is the only remedy for sin, whether original, willful, or involuntary.

Genesis 3; 6:5; Psalm 1; 32:1–5; 51; Isaiah 6:5; Jeremiah 17:9–10; Matthew 16:24–27; 22:36–40; Mark 7:20–23; John 16:8–9; Romans 1:18–25; 3:23; 5:12–14; 6:15–23; 7:1–8:9; 8:18–24; 14:23; I Corinthians 3:1–4; Galatians 5:16–25; Ephesians 2:1–22; Colossians 1:21–22; 3:5–11; I John 1:7–2:4; 3:7–10.

Atonement

We believe that Christ's offering of Himself, once and for all, through His sufferings and meritorious death on the cross, provides the perfect redemption and atonement for the sins of the whole world, both original and actual. There is no other ground of salvation from sin but that alone. This atonement is sufficient for every person.

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

Repentance and Faith

We believe that for men and women to appropriate what God's prevenient grace has made possible, they must voluntarily respond in repentance and faith. The ability comes from God, but the act of repentance is done by the individual. Repentance is prompted by the convicting ministry of the Holy Spirit. It involves a willful change of mind that renounces sin and longs for righteousness, a godly sorrow for and a confession of past sins, proper restitution for wrongdoings, and a resolution to reform the life. Repentance is the precondition for saving faith, and without it saving faith is impossible. Faith, in turn, is the only condition of salvation. It begins in the agreement of the mind and the consent of the will to the truth of the gospel, but issues in a complete reliance by the whole person in the saving ability of Jesus Christ and a complete trusting of oneself to Him as Savior and Lord. Saving faith is expressed in a public acknowledgment of His Lordship and an identification with His Church.

Mark 1:15; Luke 5:32; 13:3; 24:47; John 3:16; 17:20; 20:31; Acts 5:31; 10:43; 11:18; 16:31; 20:21; 26:20; Romans 1:16; 2:4; 10:8—10, 17; Galatians 3:26; Ephesians 2:8; 4:4—6; Philippians 3:9; 2 Thessalonians 2:13; 2 Timothy 2:25; Hebrews 11:6; 12:2; 1 Peter 1:9; 2 Peter 3:9.

Justification, Regeneration and Adoption

We believe that when one repents of personal sin and believes on the Lord Jesus Christ, that at the same moment that person is justified, regenerated, adopted into the family of God, and assured of personal salvation through the witness of the Holy Spirit.

We believe that justification is the act of God whereby a person is accounted righteous, granted full pardon of all sin, delivered from guilt, and completely released from the penalty of sins by the merit of our Lord and Savior Jesus Christ, by faith alone, not on the basis of works.

We believe that regeneration, or the new birth, is that work of the Holy Spirit whereby, when one truly repents and believes, one's moral nature is given a distinctively spiritual life with the capacity for love and obedience. This new life is received by faith in Jesus Christ, it enables the pardoned sinner to serve God with the will and affections of the heart, and by it the regenerate are delivered from the power of sin which reigns over all the unregenerate.

We believe that adoption is the act of God by which the justified and regenerated believer becomes a partaker of all the rights, privileges, and responsibilities of a child of God.

Justification: Habakkuk 2:4; Acts 13:38–39; 15:11; 16:31; Romans 1:17; 3:28; 4:2–5; 5:1–2; Galatians 3:6–14; Ephesians 2:8–9; Philippians 3:9; Hebrews 10:38.

Regeneration: John 1:12–13; 3:3, 5–8; 2 Corinthians 5:17; Galatians 3:26; Ephesians 2:5, 10, 19; 4:24; Colossians 3:10; Titus 3:5; James 1:18; 1 Peter 1:3–4; 2 Peter 1:4; 1 John 3:1.

Adoption: Romans 8:15; Galatians 4:5, 7; Ephesians 1:5.

Witness of the Spirit: Romans 8:16–17; Galatians 4:6; 1 John 2:3; 3:14, 18–19.

Good Works

We believe that although good works cannot save us from our sins or from God's judgment, they are the fruit of faith and follow after regeneration. Therefore, they are pleasing and acceptable to God in Christ, and by them a living faith may be as evidently known as a tree is discerned by its fruit.

Matthew 5:16; 7:16–20; John 15:8; Romans 3:20; 4:2, 4, 6; Galatians 2:16; 5:6; Ephesians 2:10; Philippians 1:11; Colossians 1:10; 1 Thessalonians 1:3; Titus 2:14; 3:5; James 2:18, 22; 1 Peter 2:9, 12.

Sin After Regeneration

We believe that after we have experienced regeneration, it is possible to fall into sin, for in this life there is no such height or strength of holiness from which it is impossible to fall. But by the grace of God one who has fallen into sin may by true repentance and faith find forgiveness and restoration.

Malachi 3:7; Matthew 18:21–22; John 15:4–6; 1 Timothy 4:1, 16; Hebrews 10:35–39; 1 John 1:9; 2:1, 24–25.

Sanctification: Initial, Progressive, Entire

We believe that sanctification is that work of the Holy Spirit by which the child of God is separated from sin unto God and is enabled to love God with all the heart and to walk in all His holy commandments blameless. Sanctification is initiated at the moment of justification and regeneration. From that moment there is a gradual or progressive sanctification as the believer walks with God and daily grows in grace and in a more perfect obedience to God. This prepares for the crisis of entire sanctification which is wrought instantaneously when believers present themselves as living sacrifices, holy and acceptable to God, through faith in Jesus Christ, being effected by the baptism with the Holy Spirit who cleanses the heart from all inbred sin. The crisis of entire sanctification perfects the believer in love and empowers that person for effective service. It is followed by lifelong growth in grace and the knowledge of our Lord and Savior, Jesus Christ. The life of holiness continues through faith in the sanctifying blood of Christ and evidences itself by loving obedience to God's revealed will.

Genesis 17:1; Deuteronomy 30:6; Psalm 130:8; Isaiah 6:1–6; Ezekiel 36:25–29; Matthew 5:8, 48; Luke 1:74–75; 3:16–17; 24:49; John 17:1–26; Acts 1:4–5, 8; 2:1–4; 15:8–9; 26:18; Romans

8:3–4; 1 Corinthians 1:2; 6:11; 2 Corinthians 7:1; Ephesians 4:13, 24; 5:25–27; 1 Thessalonians 3:10, 12–13; 4:3, 7–8; 5:23–24; 2 Thessalonians 2:13; Titus 2:11–14; Hebrews 10:14; 12:14; 13:12; James 3:17–18; 4:8; 1 Peter 1:2; 2 Peter 1:4; 1 John 1:7, 9; 3:8–9; 4:17–18; Jude 24.

The Gifts of the Spirit

We believe that the Gift of the Spirit is the Holy Spirit himself, and He is to be desired more than the gifts of the Spirit which He in His wise counsel bestows upon individual members of the Church to enable them properly to fulfill their function as members of the body of Christ. The gifts of the Spirit, although not always identifiable with natural abilities, function through them for the edification of the whole Church. These gifts are to be exercised in love under the administration of the Lord of the Church, not through human volition. The relative value of the gifts of the Spirit is to be tested by their usefulness in the Church and not by the ecstasy produced in the ones receiving them.

Luke 11:13; 24:49; Acts 1:4; 2:38–39; 8:19–20; 10:45; 11:17; Romans 12:4–8; 1 Corinthians 12:1–14:40; Ephesians 4:7–8, 11–16; Hebrews 2:4; 13:20–21; 1 Peter 4:8–11.

The Sacraments: Baptism and the Holy Communion

We believe that water baptism and the Holy Communion are the sacraments of the church commanded by Christ and ordained as a means of grace when received through faith. They are outward and visible signs of God's inward and spiritual grace and of God's gracious ministry toward us. By them, He works within us to quicken, strengthen, and confirm our faith. We believe that water baptism is a sacrament of the church, commanded by our Lord and administered to believers. It is a symbol of the new covenant of grace and signifies acceptance of the benefits of the atonement of Jesus Christ. By means of this sacrament, believers declare their faith in Jesus Christ as Savior.

Matthew 3:13–17; 28:19; Mark 1:9–11; John 3:5, 22, 26; 4:1–2; Acts 2:38–39, 41; 8:12–17, 36–38; 9:18; 16:15, 33; 18:8; 19:5; 22:16; Romans 2:28–29; 4:11; 6:3–4; 1 Corinthians 12:13; Galatians 3:27–29; Colossians 2:11–12; Titus 3:5.

We believe that the Holy Communion is a sacrament of our redemption by Christ's death and of our hope in His victorious return, as well as a sign of the love that Christians have for each other. To such as receive it humbly, with a proper spirit and by faith, the Holy Communion is made a means through which God communicates grace to the heart.

Matthew 26:26–28; Mark 14:22–24; Luke 22:19–20; John 6:48–58; 1 Corinthians 5:7–8; 10:3–4, 16–17; 11:23–29.

The Second Coming of Christ

We believe that the certainty of the personal and imminent return of Christ inspires holy living and zeal for the evangelization of the world. At His return He will fulfill all prophecies made concerning His final and complete triumph over evil.

Job 19:25–27; Isaiah 11:1–12; Zechariah 14:1–11; Matthew 24:1–51; 25; 26:64; Mark 13:1–37; Luke 17:22–37; 21:5–36; John 14:1–3; Acts 1:6–11; 1 Corinthians 1:7–8; 1 Thessalonians 1:10; 2:19; 3:13; 4:13–18; 5:1–11, 23; 2 Thessalonians 1:6–10; 2:1–12; Titus 2:11–14; Hebrews 9:27–28; James 5:7–8; 2 Peter 3:1–14; 1 John 3:2–3; Revelation 1:7; 19:11–16; 22:6–7, 12, 20.

The Resurrection of the Dead

We believe in the bodily resurrection from the dead of all people— of the just unto the resurrection of life, and of the unjust unto the resurrection of damnation. The resurrection of Christ is the guarantee of the resurrection which will occur at Christ's Second Coming. The raised body will be a spiritual body, but the person will be whole and identifiable.

Job 19:25–27; Daniel 12:2; Matthew 22:30–32; 28:1–20; Mark 16:1–8; Luke 14:14; 24:1–53; John 5:28–29; 11:21–27; 20:1–21:25; Acts 1:3; Romans 8:11; 1 Corinthians 6:14; 15:1–58; 2 Corinthians 4:14; 5:1–11; 1 Thessalonians 4:13–17; Revelation 20:4–6, 11–13.

Witnessing to the World

Equality

Christ Wesleyan Church upholds the right of all individuals to equal opportunity politically, economically, and religiously. We uphold the biblical mandate to respect the inherent individual rights of all persons, regardless of race, color, ethnicity, or sex.

Genesis 1-2, Deuteronomy 16:19-20, Luke 11:42, 19:9, Colossians 3:11

Human Sexuality

We believe that every person is created in the image of God, that human sexuality reflects that image in terms of intimate love, communication, fellowship, and fulfillment. God's Word makes use of the marriage relationship as the supreme metaphor for His relationship with His covenant people and for revealing the truth that this relationship is of one God with one people. Therefore, God's plan for human sexuality is that it is to be expressed only in a monogamous lifelong relationship between one man and one woman within the framework of marriage. We adhere to the teachings of Scripture regarding gender identity, sexual conduct, and the sacredness of marriage. We believe the grace of God sufficient to overcome any practice, activity, or inclination contrary to a biblical expression of God's gift of sexuality as revealed in Scripture. All expressions of sexual behavior, including pornography, polygamy, and promiscuity, that do not recognize the sacred worth of each individual or that seek to exploit, abuse, objectify, or degrade others, or that represent less than God's intentional design for His children, are contrary to the teaching of Scripture.

Genesis 1:27–28; 2:18, 20, 23–24; Isaiah 54:4–8; 62:5b; Jeremiah 3:14; Ezekiel 16; Hosea 2; Malachi 2:14; Matthew 19:4–6; Mark 10:9; John 2:1–2, 11; 1 Corinthians 9:5; Ephesians 5:23–32; 1 Timothy 5:14; Hebrews 13:4; Revelation 19:7–8.

Sanctity of Life

Christ Wesleyan Church seeks to recognize and preserve the sanctity of human life from conception to natural death and, thus, is opposed to the use of induced abortion. However, we recognize that there may be rare pregnancies where there are grave medical conditions threatening the life of the mother, which could raise a serious question about taking the life of the unborn child. In such a case, a decision should be made only after very prayerful consideration following medical and spiritual counseling. We encourage all Christians to care for children of any circumstance and to promote adoption, foster care, and support for the needs of families with children of any age.

Exodus 22:23-23, Psalm 139:13-16, James 1:27