



Membership

Moncton Wesleyan Church

Purpose

Our purpose for the class:

- To provide opportunities for you to get to know people more quickly and to make friendships.
- To help you understand who we are as a church
- To enable you to find out how to become an integral part of MW
- To make MW feel like your church home.

One of my pet peeves happens when I see someone from MW, maybe at the mall or grocery store. They say, I just love "Your Church". It's like they're scraping fingernails on a chalkboard.

Plus, it makes me sad. I want them to say, "I'm so connected here at MW that I love my church!"

We're hoping that membership will allow people to quickly make this a place to call. "my church."

Question: What adjective would you use to describe when you first came to MW? (Be honest.)

Understanding our Culture

Let's begin this section by looking at a great quote we found that talks about a church's culture.

Every church... has a culture, though it may not be aware of it. A Church's culture consists of such things as its traditions, heroes, expectations, norms, stories, rituals, symbols, rewards, and -most importantly- its values. A congregational culture ties its people together and gives meaning and purpose to the ministry's life. It provides a sense of identity and stability and sets boundaries. I summarize it as the way we do things around here." (Aubrey Malphurs in "Values-Driven Leadership", page 10).

Joining the Journey

We've deliberately called this a journey, that describes what we believe the Christian life to be: a life-long journey. We want as a church to help people along that journey, and we ask that you join us on the journey.

What will this look like? As we invite each other to follow Jesus in these ways, we believe that the picture of our church will have a number of features. Significant numbers of people in our church will share these convictions about their discipleship journey:

1. It is a _____ of growth and change, not a _____. As long as we are on this side of death, followers of Jesus are to keep growing into His fullness.
2. The journey is _____, not _____. Regular attendees of this church should expect the most exciting aspect of their lives to be their walk with Christ and their engagement with His work in the world. This is what it means for us to follow Jesus.
3. The journey is about _____ engagement, _____ spiritual growth. This journey is not first about us and our own spiritual beauty. It is about helping each other better to serve Christ and to glorify Him in His mission in the world. "It's not about me."
4. The journey has a clear, _____ path _____ of options. The invitation to follow Jesus will have clear guideposts, as simple as they can be, but well-rooted in Scripture and practical enough to equip people for life and ministry.
5. The journey is _____, not _____. People will be living out this journey not only in church ministry but also in their jobs, their homes and in their community relationships such as coaching, service clubs and neighborhood friendships.

Quick summary:

1. a journey, not a destination
2. expected, not optional
3. missional, not just personal
4. simple, not complex
5. relational, not institutional

The Wesleyan Church Today

Over _____ Wesleyan Churches around the world
with 400,000+ in attendance on Sundays

Headquarters is in _____

1 General Superintendent (American Conference)

1 National Superintendent (Canadian Conference)

Districts are divided into _____

30-80 churches

Higher Education in North America

Houghton College, Indiana Wesleyan University,

Oklahoma Wesleyan University, Kingswood University,

Southern Wesleyan University, and abroad.

_____ District Headquarters in Moncton

4 Provinces, 1 State

Moncton Wesleyan Church

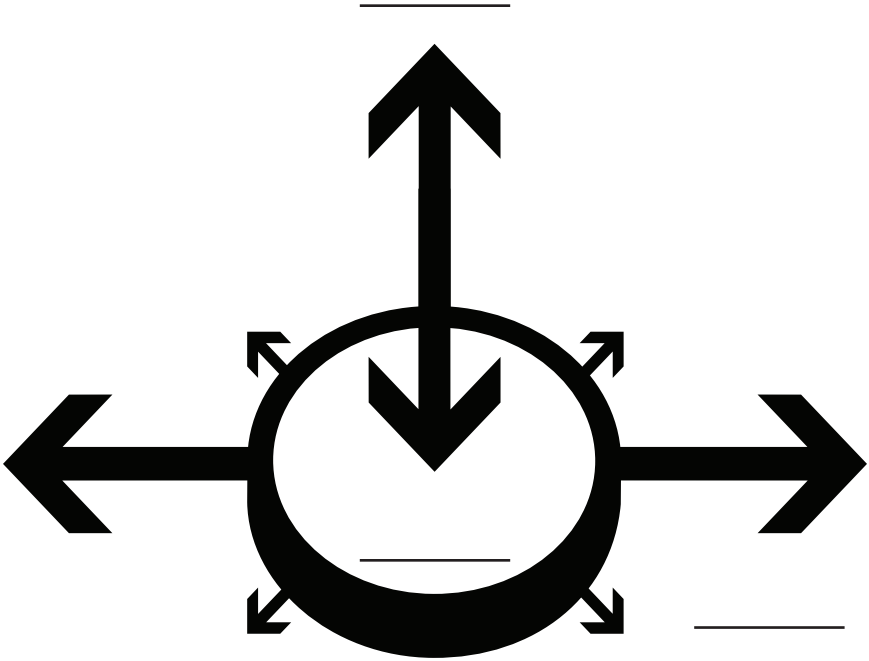
Was planted on February 12, _____ as the Reformed Baptist Church of Moncton. Services began in a newly constructed church building on the corner of Queen and Archibald streets in 1890.

The name became _____ in 1966 upon merger with a network of churches in the United States

There was a great vision for the future in relocating to the St. George Blvd. property in _____. The 1,800 seat Celebration Centre was completed in 2008, however...

Buildings are not our legacy! They are just _____ to be used for the ministry and mission of Christ's Kingdom. Our real legacy is in changed lives, accomplished through the understanding and living out of our biblical purpose.

Small Groups



Salvation

What happens when people do follow? What does it mean for a disciple to grow closer to Jesus? What does it actually look like? There was a study focused on four stages on the journey to knowing Christ, and identified two others which they do not address.

1. _____ "I have no interest in Christianity."
2. _____ "I'm not sure yet, but I'm moving towards Him."
3. _____ "I believe in Jesus and am getting to know Him."
4. _____ "I feel close to Christ and depend on Him."
5. _____ "My relationship with Christ guides everything I do."
6. _____ "My passion is for Christ and His Kingdom."

Following Jesus involves growing in Him enough to be able to join Him in His work in the world. We want to help each other to be mobilized for the work of Christ's Kingdom.

How do people move? Further research on spiritual growth with over 1,000 churches identified a number of factors that we believe will help us to move along on our journeys as well.

1. "Get people _____ on the journey." The goal is not primarily to get people involved in the church but to get people moving towards Christlikeness—full surrender to Him. Expectation of this movement needs to be increasingly woven into the fabric of our church culture. The pathway through our ministries towards Christlikeness needs to be clear, inviting and compelling.

2. "Embed the _____ in everything." Involving people in personal Bible reading and study is one of the most important catalysts for spiritual growth. We will help people to believe that they can study the Bible for themselves. We will make the Bible not only the basis for the content of our ministries but also our ultimate guiding document as a church.

3. **"Create _____."** Our building is not our church; we are. We will endeavor to communicate that our people are the church where they live and that they have a calling to be the church as they live their lives. We will strive to empower people to believe in their calling and equip them to fulfill it.

4. **"_____ the local community."** This is a new perspective for us that will take some learning and adaptation, but we want to embrace our community in the name of Christ, encouraging our people to serve not only in the church but also in their world.

5. **"_____ leadership."** This kind of ministry can only be led by people whose own hearts are fully committed to Christ, who desire above all else to be His followers. Our pastoral and lay leaders will strive ourselves and expect each other to keep Christ first in our hearts and to love Him above all else, even ministry itself. We will ourselves be involved in discipling relationships.

Growth

MW must always grow _____ & _____ at the same time.

Yes, we will grow larger. But, we won't be content with being a mile wide and an inch deep – a large church with hundreds – maybe thousands – coming to church. We don't want to have people sneaking in on the service and sneaking out at the end.

Now, we know that some people come here from other churches, broken, burned out, needing a break. And we want to give grace and time, but not for too long. We don't want people to sit for long on the fringes of our church, sneaking in and sneaking out!

That means that at some point we want everyone to get connected. That's how your church becomes smaller!

Expectation: Everyone in _____ & a _____, _____ & _____.

Question: Which most connects with you and why?

Structure

Knowing Our Staff

Lead Pastor: Jim Clements

We believe God has given us resources to be invested in His service. Therefore, we will wisely use the time, abilities and finances He has put in our hands in a way that honors God and advances His Kingdom.

There's a fascinating dynamic that happens in church. Studies show that in a church of 100, about 20% of the people tithe and serve at that church. In a church of 500, about 20% of the people tithe and serve in that church. In a church of 3,000, about ____% of the people tithe and serve!

Question: Name 6-8 reasons people give for not serving or giving at a large church.

We want to help you know that we need you around here!

Worship: Aaron Bartlett

We believe God is worthy of worship. Therefore, we will provide opportunities for corporate worship and teach our people to live a lifestyle of continual worship.

Why we do what we do.

Question: What about worship has been most meaningful & impacting to you?

Discipleship & Prayer: Marc Jolicoeur

Spiritual formation is a journey. Some are just beginning to explore the possibility of eternal life and a relationship with God through faith in Jesus Christ. Others want their lives to be transformed by God's presence. Still others are not yet interested.

Wherever you are on your personal journey, we want to provide a safe environment for you to discover and grow in your relationship with God.

Ephesians 4:12 - to equip his people for works of service, so that the body of Christ may be built up

Question: What are reasons that people do not invest in their own development?

We believe God responds to the prayer of His people. Therefore, we will commit ourselves to corporate and personal prayer that God may accomplish His purpose in our lives and in His world. We believe in prayer, but we also understand that for most Christians, prayer is a tough discipline to develop in life.

Question: Why do you think a growing, thriving prayer life is so hard for most people?

Where ever you are on the journey of prayer, we want to help you get better.

Teaching: Jeremy MacDonald

The teaching pastor oversees faith-based teaching for the church congregation. As a teaching pastor, your responsibilities include selecting and approving teaching materials, resources, giving oversight to the teaching team members and guest speakers. Leading the planning for upcoming series with the series planning team. To provide and assist with researching and preparing of content for all of the teaching team in preparation of church worship services. There is also a partnership with the Worship and Creative Arts Pastor and Lead Pastor on development on all content for all worship services.

Question: What has been your favourite series?

Question: What would you like to hear us teach on?

Congregational Care: David Way

The very heart of God is at the heart of our care ministry. It touches every facet of our lives from celebration to grief. All of our pastors share in care ministry and while it is primarily designed for our MW Church family, we also reach out to the community at large.

From weddings to funerals and all of life's challenges in between we are there to walk with you and provide help and empowerment.

Question: How can I become involved in the ministry of caring?

Tech/IT/Communications: Shane Grant

Production, information technology, and communications greatly impact our church's life. Advanced production methods improve church services by providing better audio and visuals, making them more engaging, and also by reducing distractions from the message. Information technology is key for us to keep records, manage resources, connect with congregation members, and offer online worship and community activities. Lastly, enhanced communication allows our church to connect with people worldwide, sharing our message and teachings more broadly through social media and live broadcasting.

Question: Have you ever connected with our church online?

MCA: Willie Brownlee

MCA exists to partner with families who are looking for a Christian education for their children in kindergarten through grade 12. MCA has a complete educational program that prepares students to attend university after graduation. Our goal is to provide quality education in a Christ-centered environment which will challenge students to allow God to work in their life and empower them to be responsible citizens in our community.

Connections & Small Groups: Pat Steeves

"The development of meaningful relationships where every member carries a significant sense of belonging is central to what it means to be the church." Randy Frazee, "The Connecting Church, page 35)

We believe God created us to live in relationship. Therefore, we will commit ourselves to authentic connection with others in small group settings so we may experience spiritual growth and personal care.

You need to understand right away: we believe in small groups at MW and we're going to try to get you into a small group because we believe in them so much!

Question: Why do people find it so difficult to be a part of a small group? Will you find it easy or difficult? Why?

Missions & Young Adults: Jordan Day

We believe God has called His church to change the world. Therefore, we will go into the community, the nation, and the world to fulfill the mission of Christ.

Our strategy at MW consists of 3 focuses: global, regional, and local.

A key sentence: A large church ought to make a difference. That's one of the major benefits and advantages of being a large church. So, we'll be increasingly asking, how can MW make a difference?

Trips

Congo, Bahamas,

Question: As you look over missions, which one most touches your heart? Why?

Facilities: Jon Westrup

Our Facilities Team is dedicated to providing a clean and inviting environment for ministry to happen. This team of dedicated staff and ministry partners is responsible for tables being set; for rooms being clean and comfortable; for doors being open; for restrooms being cleaned and for our beautiful grounds being mowed and pruned. They do their best to function with the philosophy of How can we help to make it happen?!

Question: What were your first thoughts when you entered the campus/facilities?

Youth & Church Planting: Austin White

The mission is to help as many students as possible follow Jesus together. Providing an appealing environment where trusting relationships can be built, so that God transforms teenagers into disciples of Jesus Christ.

The main way we accomplish our mission is by creating various environments (including our programs) that help middle and high school students grow spiritually, intellectually, physically and socially, as the Bible tells us Jesus did as a teenager, in Luke 2:52.

Questions: What are most students missing today in the spiritual journey?

Children's Ministry: Liz Hoyt

Early Childhood – is where children grow in their faith through relationship they form and fun activities. They are led to know that God made them, God loves them and Jesus wants to be their forever friend.

Elementary – is designed to be one of the best hours of an elementary child's week. In addition to a growing relationship with Jesus Christ, we want to make sure three things stick: I can trust God no matter what; I need to make the wise choice; and I should treat others the way I want to be treated.

Questions: What are some ways children are different today then in the past? How do they learn differently?

Where You Fit

Finding Where You Fit In the Kingdom & Community is very important.

Now what? If you make this your church home, you must get involved! We need you and you need us, and together we need God to do Kingdom work.

"Now all of you together are Christ's body and each one of you is a separate and necessary part of it." I Corinthians 12:27 (NLT)

Question: What are some of the benefits of getting involved?

You change your church changes

Testimony: How getting involved changed your life.

Just take the next step!!!! Lots of choices!

1. Invest in Yourself
2. Begin to Serve – I'm interested In..."
3. Connect with a group – Look for people you connect with
4. Regularly Attend Worship Services

Question: What do you think your next step will be?

A few final things/Questions/ Prayer

A word about membership

A word about baptism

What questions do you have?

Prayer

Articles of Religion

1. Faith in the Holy Trinity

We believe in the one living and true God, both holy and loving, eternal, unlimited in power, wisdom, and goodness, the Creator and Preserver of all things. Within this unity there are three persons of one essential nature, power and eternity—the Father, the Son, and the Holy Spirit.

2. The Father

We believe the 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. By intention He relates to people as Father, thereby forever declaring His goodwill toward them. In love, He both seeks and receives penitent sinners.

3. The Son of God

We believe in Jesus Christ, 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.

4. The Holy Spirit

We believe in the Holy Spirit who 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.

5. The Sufficiency and Full Authority of the Holy Scriptures for Salvation

We believe that the books of the Old and New Testaments constitute the Holy Scriptures. They are the inspired and infallibly written Word of God, fully inerrant in their original manuscripts and superior to all human authority, and have been transmitted to the present without corruption

of any essential doctrine. We believe that they contain all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man or woman that it should be believed as an article of faith, or be thought requisite or necessary to salvation. 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.

6. God's Purpose for Humanity

We believe that the two great commandments which require us to love the Lord our God with all the 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.

7. Marriage and the Family

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, subordination

of the self to the larger whole, 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. This is the only relationship which is divinely designed for the birth and rearing of children and is a covenant union made in the sight of God, taking priority over every other human relationship. We adhere to the teachings of Scripture regarding gender identity, sexual conduct, and the sacredness of marriage, and believe that sexual relationships outside of marriage and sexual relationships between persons of the same sex are immoral and sinful.

8. Personal Choice

We believe that humanity's creation in the image of God included ability to choose between right and wrong. Thus individuals were made morally responsible for their choices. But since the fall of Adam, people are unable in their own strength to do the right. This is due to original sin, which is not simply the following of Adam's example, but rather the corruption of the nature of each mortal, and is reproduced naturally in Adam's descendants. Because of it, humans are very far gone from original righteousness, and by nature are continually inclined to evil. They cannot of themselves even call upon God or exercise faith for salvation. But through Jesus Christ 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 turn and be saved.

9. Sin: Original, Willful, and Involuntary

We believe that through the disobedience of Adam and Eve sin entered the world and all creation suffered its consequences. 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.

10. The 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 individual of Adam's race. It is unconditionally effective in the salvation of those mentally incompetent from birth, of those converted persons who have become mentally incompetent, and of children under the age of accountability. But it is effective for the salvation of those who reach the age of accountability only when they repent and exercise faith in Christ.

11. 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 is the individual's. 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.

12. 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 judicial act of God whereby a person is accounted righteous, granted full pardon of all sin, delivered from guilt, completely released from the penalty of sins committed, 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.

13. 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.

14. 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.

15. 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.

16. 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.

17. The Church

We believe that the Christian Church is the entire body of believers in Jesus Christ, who is the founder and only Head of the Church. The Church includes both those believers who have gone to be with the Lord and those who remain on the earth, having renounced the world, the flesh, and the devil, and having dedicated themselves to the work which Christ committed unto His church until He

comes. The Church on earth is to preach the pure Word of God, properly administer the sacraments according to Christ's instructions, and live in obedience to all that Christ commands. A local church is a body of believers formally organized on gospel principles, meeting regularly for the purposes of evangelism, nurture, fellowship, and worship. The Wesleyan Church is a denomination consisting of those members within district conferences and local churches who, as members of the body of Christ, hold the faith set forth in these Articles of Religion and acknowledge the ecclesiastical authority of its governing bodies.

18. The Sacraments: Baptism and the Lord's Supper

We believe that water baptism and the Lord's Supper are the sacraments of the church commanded by Christ and ordained as a means of grace when received through faith. They are 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. 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. We believe that the Lord's Supper 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 Lord's Supper is made a means through which God communicates grace to the heart.

19. 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.

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.

21. The Judgment of All Persons

We believe that the Scriptures reveal God as the Judge of all and the acts of His judgment are based on His omniscience and eternal justice. His administration of judgment will culminate in the final meeting of all persons before His throne of great majesty and power, where records will be examined and final rewards and punishments will be administered.

22. Destiny

We believe that the Scriptures clearly teach that there is a conscious personal existence after death. The final destiny of each person is determined by God's grace and that person's response, evidenced inevitably by a moral character which results from that individual's personal and volitional choices and not from any arbitrary decree of God. Heaven with its eternal glory and the blessedness of Christ's presence is the final abode of those who choose the salvation which God provides through Jesus Christ, but hell with its everlasting misery and separation from God is the final abode of those who neglect this great salvation.



Moncton Wesleyan Church
Sundays 10:30am | 506.857.2293
mw.church