

CONSTITUTION

OF

Mount View Baptist Temple

Tualatin, Oregon

PREAMBLE

We, the members of Mount View Baptist Temple, in orderly manner do hereby establish the following principles by which we mutually agree to be governed in the affairs of our church.

ARTICLE I – NAME

The name of this church shall be **Mount View Baptist Temple**. “*Mount View*” reflects the scenic view of Mt. Hood and the spiritual gaze of our eyes heavenward to the “*mountain of the Lord*” (*Micah 4:2*). “*Baptist*” reflects our Baptist heritage and doctrine. “*Temple*”, a term synonymous with *church*, distinctively reflects our assembly as a *house of worship*.

ARTICLE II – PURPOSE

The purpose of this church is to fulfill the **Great Commission** as given by the Lord Jesus Christ in *Matthew 28:18-20*. This will be accomplished by:

1. *The proclamation of the gospel message through both local and world evangelism.*
2. *The baptism of new converts in the name of the Father, Son and Holy Spirit.*
3. *The edification of the saints through the teaching and preaching of the Word of God.*
4. *The observance of the Lord’s Supper in remembrance of Christ’s sacrifice on the cross.*
5. *The promotion of godly, Christ-honoring worship and fellowship in the house of God.*

ARTICLE III – DECLARATION OF FAITH

A. The Scriptures:

We believe in the verbal, plenary inspiration of the scriptures (*2 Tim. 3:16*). Both Old and New Testaments were recorded under the supervision of the Holy Spirit (2 *Pet. 1:20, 21*) so as to provide an infallible and inerrant record of God’s Word (*Prov. 30:5, 6*). This record has been supernaturally preserved by God (*Isa. 40:8; Mt. 24:35; 1 Pet. 1:23-25*). God’s Word is absolute Truth (*Jn. 17:17; 2 Tim. 2:15*) and provides our only rule for faith and practice (*Ps. 119:105; Isa. 55:11; Rom. 16:26; 2 Tim. 3:16, 17*).

<p>Verbal = the very words of scripture are inspired. Plenary = all of scripture is inspired.</p>

<p>The King James Version of the Bible shall be the sole version of the Bible used for the preaching and teaching of God’s Word from the pulpit and classrooms of Mount View Baptist Temple. Where another language is used, that version which employs the same family of manuscripts as the King James Version shall be permitted.</p>
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B. God:

We believe in the one true and eternal God (*Deut. 6:4; Isa. 44:6, 8; 45:5, 6*) Who has revealed Himself by three distinct Persons, identical in essence (*Jn. 4:24*) yet separate in personality: God the Father, God the Son, and God the Holy Spirit (*Mt. 3:16, 17; 28:19, 20; 2 Cor. 13:14; 1 Pet. 1:2; 1 Jn. 5:7*). The God of the Bible is sovereign over His creation (*Deut. 4:39; Josh. 2:11*). He is omniscient (*1 Sam. 16:7; Jer. 51:15; Acts 15:18; Rom. 11:33, 34*), omnipotent (*Gen. 18:14; Job 42:2; Mt. 19:26; Rev. 19:6*), omnipresent (*Ps. 139:7-16; Jer. 23:23, 24; Acts 17:24-28*), and immutable (*Ps. 33:11; Heb. 6:17, 18; Jam. 1:17*). God is the perfection of holiness (*Lev. 19:2; Deut. 32:4; Isa. 6:3; Hab. 1:12, 13; Rev. 4:8*) and love (*Jn. 3:16; Rom. 5:8; Eph. 2:4, 5; 2 Thes. 2:16; 1 Jn. 4:8, 19*).

Omniscient = all knowing.
Omnipotent = all powerful.
Omnipresent = everywhere present.
Immutable = unchanging.

C. Jesus Christ:

We believe that Jesus Christ is the eternal God (*Jn. 1:1, 2; 8:58; 10:30; Col. 2:9*). This same Jesus was conceived of the Holy Spirit and born of a virgin (*Isa. 7:14; Mt. 1:20-23*) that He might take upon Himself the form of man (*Jn. 1:14; Rom. 8:3; Phil. 2:6-8*). By His sinless life (*2 Cor. 5:21; Heb. 4:15*) and sacrificial death (*Isa. 53:4-6; Jn. 1:29; Heb. 9:26*), Christ made atonement for the sins of the world (*Rom. 3:24, 25; Eph. 1:7; Col. 1:14; 1 Jn. 2:2*). Christ was literally raised from the dead three days following His death and burial (*Rom. 6:4; 1 Cor. 15:3, 4; Col. 2:12*), ascended into heaven (*Acts 1:9*), and is set down on the right hand of the Father (*Eph. 1:20; Heb. 1:3*) where He remains as our heavenly Advocate and High Priest (*1 Tim. 2:5; Heb. 4:14; 1 Jn. 2:1*).

Atonement = a covering.

D. The Holy Spirit:

We believe that the Holy Spirit is the eternal God (*Acts 5:3, 4*). The role of the Holy Spirit in the world is to bring conviction of sin, righteousness and judgment (*Jn. 16:8-11*). The Holy Spirit testifies of Christ (*Jn. 15:26*) and brings new life to all who believe (*Jn. 3:5, 6; Titus 3:5*). Upon salvation, the Holy Spirit indwells every believer (*Jn. 7:39; 14:16, 17; Rom. 8:9; 1 Cor. 6:19; 2 Tim. 1:14*) and seals him until the day of redemption (*Eph. 1:13; 4:30*). The Holy Spirit then becomes the believer's guide into all truth (*Jn. 16:13; 1 Jn. 2:20, 27*), bringing understanding of God's Word (*1 Cor. 2:19-13*). It is the believer's responsibility to be filled (controlled) by the Holy Spirit (*Gal. 5:16; Eph. 5:18*) and so demonstrate the fruit of the Spirit (*Gal. 5:22, 23*). The Holy Spirit bestows at least one spiritual gift upon each believer (*1 Cor. 12:4-11*) for the work of the ministry and the edification of the local church (*Eph. 4:11-16*).

The Holy Spirit uses the Word of God (Sword of the Spirit) exclusively in guiding believers today.

E. Worship:

We believe that the worship of God is central to man's existence (*1 Chr. 16:23-29; Acts 17:24-29*) and is the purpose for which he was created (*Eccl. 12:13; 1 Cor. 10:31*). This worship is reserved for God alone (*Exo. 34:14; Deut. 6:13; Mt. 4:10; Lk. 4:8*) and is forbidden of man (*Acts 10:25, 26; 14:11-18*) and angels (*Col. 2:18; Rev. 19:10; 22:8, 9*). Genuine worship is in spirit and in truth reflecting the nature and character of God (*Josh. 24:14; Jn. 4:24*). Genuine worship exalts the holiness of God (*Ps. 29:2; 95:6; 96:8, 9*). It is motivated by a love which allows for no rival to its affections (*Deut. 6:4, 5; Mt. 22:37, 38; Mk. 12:29, 30*) and is willing to pay the cost (*2 Sam. 24:24*). Such worship is also anchored in God's truth which permits no substitute (*Exo. 20:3-5; Deut. 5:7-9; Heb. 12:28, 29*).

Because worship in the flesh is incompatible with the spirit (*Rom. 8:6-8*), we reject the "progressive" model of worship and the use of contemporary music which does not reflect the holy character of God or edify the spirit of the believer (*Eph. 5:19; Col. 3:16*).

F. Spiritual Gifts:

We believe the gifts of the Holy Spirit are functional in nature and fall into three separate categories: support gifts, sign gifts and service gifts. The support gifts (*Eph. 4:11*) are represented by the offices of apostle, prophet, evangelist and pastor. The apostle and prophet were foundational gifts and no longer are viable today (*1 Cor. 12:28; Eph. 2:20*). The sign gifts of miracles, healing and tongues (*1 Cor. 12:9, 10*) were intended for the supernatural spread and confirmation of the gospel (*Mk. 16:17-20; Acts 14:3; Heb. 2:4*). With the completion of the scriptures, these gifts were no longer necessary (*1 Cor. 13:8-10*). The service gifts such as helps, governments, teaching, giving, mercy and exhortation (*Rom. 12:4-8; 1 Cor. 12:28*) provide the necessary services for the strengthening and progress of the church (*1 Cor. 12:7; Eph. 4:16*).

“Pastors and teachers” represent one gift in Ephesians 4:11.

G. Satan:

We believe that Satan is a real and personal being whose proper name is Lucifer (*Isa. 14:12-15*). Satan is a created angelic being, likely a cherub, who was cast from heaven for the sin of pride (*Eze. 28:11-19*). As the originator of sin (*1 Jn. 3:8*), Satan is now the “god of this world” (*2 Cor. 4:4*) and “the prince of the power of the air” (*Eph. 2:2*). He is the father of lies (*Jn. 8:44*) and a master of deception (*2 Cor. 11:13-15*). Satan stands in direct opposition to the believer (*Eph. 6:12-17*) as a tempter (*Mt. 4:1-11*), an adversary (*1 Pet. 5:8*) and an accuser (*Rev. 12:8*). Satan will ultimately be vanquished and cast into the lake of fire (*Rev. 20:10*).

Satan is referred to as “the great dragon”, “that old serpent”, and “the Devil” (Rev. 12:9).

H. Angels:

We believe that angels are real and personal beings created by God for His purposes (*Col. 1:16; Heb. 1:7*). In the Old Testament, angels were referred to as “the sons of God” (*Job 1:6; 2:1*). They are capable of taking human form (*Gen. 19:1-5; Heb. 13:2*) and serve at the bidding of the Lord (*1 Pet. 3:22*). A third of the angelic host followed Satan (*Rev. 12:4*) and was cast from heaven to await judgment (*2 Pet. 2:4; Jude 6*).

Two angels are given personal names in the Bible: Gabriel (*Lk. 1:19*) and Michael (*Jude 9*).

I. Heaven:

We believe in a literal heaven where God has established His eternal throne (*Deut. 26:15; 1 Kings 8:30; Ps. 11:4; Acts 7:49*). This is the “third heaven” (*2 Cor. 2:2-4*), located above the first (*Acts 4:24*) and second (*Mt. 24:29*) heavens (earth’s atmosphere and the universe, respectively), and beyond the view of mortal man. It is in this place that Christ has gone to prepare a place for believers (*Jn. 14:2, 3; Heb. 11:16*) and currently sits at the right hand of the Father (*Heb. 1:3; 8:1*). Upon death, the believer’s soul is ushered immediately into heaven (*2 Cor. 5:8; Phil. 1:23*).

Heaven is also referred to as Paradise (*Lk. 23:43; 2 Cor. 12:4; Rev. 2:7*).

J. Hell and the Lake of Fire:

We believe in a literal hell of eternal fire and torment (*Mt. 13:42, 50; Mk. 9:43-48; Lk. 16:22-24*). It is a place of darkness (*2 Pet. 2:4; Jude 6*) and everlasting punishment (*Mt. 25:46*). Hell was initially prepared for the devil and his angels (*Mt. 25:14*). While hell is also the abode of all who reject the gospel of Jesus Christ (*2 Thes. 1:8, 9*), God is not willing that any should go there (*2 Pet. 3:9*). After the final judgment, the unbelievers will be cast into the lake of fire, a place of eternal torment (*Rev. 20:10-15*).

The final judgment of unbelievers is referred to as the “second death” (*Rev. 20:14*).

K. Creation:

We believe in the literal creation of the universe by a supernatural act of God (*Gen. 1:1; Ps. 8:3; 19:1-6; Heb. 11:3*). This act of creation was completed over a period of six literal days with God resting upon the seventh (*Gen. 1:3-2:3; Exo. 20:11*). Jesus Christ, Himself, was instrumental in the creation of all things (*Jn. 1:1-3; Col. 1:16, 17; Heb. 1:2, 3*). We categorically and unequivocally reject all evolutionary models that attempt to explain the origins of the universe.

We reject the suppositions of the “Gap Theory” as being inconsistent with the Biblical narrative and the character of God.

L. Man:

We believe that God created man in His spiritual, moral and mental image in a state of perfect innocence (*Gen. 1:26, 27; 2:7, 25*). Through Adam’s disobedience, the whole human race fell, inherited a sinful nature (*Ps. 51:5; Rom. 5:12*) and became alienated from God (*Gen. 3:8; Col. 1:21*). Man is now under the just condemnation of death (*Gen. 2:17; Rom. 6:23; 1 Cor. 15:21, 22*), physically (*Gen. 5:5*), spiritually (*Eph. 2:1*) and eternally (*Rev. 20:14*).

Since God is *spirit* (*Jn. 4:24*), man was not fashioned in the physical image of God.

M. Marriage:

We believe that marriage is a covenant of companionship (*Mal. 2:14-16*) between a man and a woman as ordained by God (*Gen. 2:21-24; Mt. 19:4, 5; Mk. 10:6, 7*). The marriage relationship represents a picture of Jesus Christ and His Church (*Eph. 5:31, 32*) and as such was intended to remain indissoluble until the death of one of the partners (*Mt. 19:6; Mk. 10:9; Rom. 7:1-3*). While God hates divorce (*Mal. 2:16*) and commands married couples to be reconciled rather than divorced (*1 Cor. 7:10, 11*), He has made provision for divorce due to the sinfulness of man’s heart (*Mt. 19:7, 8; Mk. 10:2-5*). There are only two grounds for divorce given in scripture: **fornication** (*Mt. 19:9*) and **abandonment** by an unbeliever (*1 Cor. 7:12-15*). Remarriage outside of these limitations is considered adultery (*Mk. 10:11, 12*). Marriage was intended by God for the purposes of companionship (*Gen. 2:18*), procreation (*Gen. 1:28; Ps. 127:3-5*) and avoidance of fornication (*1 Cor. 7:2, 5, 9*). Sexual relations outside the marriage relationship constitute fornication (*Heb. 13:4*). The sins of homosexuality, lesbianism, bisexuality, incest, bestiality, adultery and pornography are all condemned in scripture (*Lev. 18; Rom. 1:26, 27; 1 Cor. 5:1, 2; 6:16-18*).

While divorce before salvation is under the blood (*2 Cor. 5:17*), divorce after salvation may exclude the believer from service in office of pastor and deacon (*1 Tim. 3:2, 12*).

N. Human Life:

We believe that human life begins at conception (*Ps. 139:14-16; Isa. 44:24; Jer. 1:5*) and the termination of a pregnancy constitutes murder (*Exo. 20:13*). God hates the shedding of innocent blood (*Prov. 6:16-19*). Suicide or “assisted suicide” represent a presumption of purpose and quality of life that are foreign to scripture.

We reject the notion that abortion is acceptable under certain circumstances.

O. The Flood:

We believe in a world-wide flood that destroyed all life upon the earth save those within the ark (*Gen. 7:17-23*). This cataclysmic event was foretold and enacted by God Himself for the sins of the world (*Gen. 6:13, 17; 2 Pet. 2:5*). Noah and his family alone were spared along with a specified number of all living creatures (*Gen. 6:18-21; 7:1-3; Heb. 11:7*) by entering into an ark designed by God and built by Noah (*Gen. 6:14-16; 1 Pet. 3:20*). Following the flood, God placed a rainbow in the clouds to signify His promise never again to destroy the world with a flood (*Gen. 9:11-13*).

The flood explains much of the geographic and geologic phenomena in the world.

P. Civil Government:

We believe that civil government was instituted and ordained by Divine authority for the punishment of evil (*Rom. 13:1-7; 1 Pet. 2:13-16*). It is the believer's responsibility before God to respect civil government and submit himself to its authority (*Lk. 20:25*) in a quiet and peaceable manner for the sake of the gospel (*1 Tim. 2:1-4; Tit. 3:1, 2*). Such submission should be maintained in so far as civil authority does not overstep its God-given bounds and conflict directly with the will of God clearly stated in scripture (*Acts 4:19, 20; 5:29*).

"All power" = literally, all authority (*Mt. 28:18*).

Q. Education:

We believe that the responsibility for the education of our children chiefly rests with the parent (*Deut. 6:7-9; Prov. 22:6; Eph. 6:4*). A Bible-based education in a godly environment (*Ps. 1:1, 2*) is necessary in helping children to avoid the corrupting influence of the world and its philosophy (*Prov. 19:27; Col. 2:8*).

We support the concepts of church-based education and home-schooling.

R. Israel:

We believe that the Jews are God's chosen people (*Deut. 7:6*). It was by means of the Jewish people that Jesus Christ, the Messiah, was introduced into the world (*Deut. 18:15, 18; Mt. 1:1-25; Jn. 1:41*). The coming of Jesus Christ was in partial fulfillment of God's covenant promise to Abraham (*Gen. 12:1-3; Gal. 3:8*). By faith in Christ, the Gentiles likewise share in the blessings of this covenant (*Rom. 4:9-16*). National Israel remains "the apple of [God's] eye" (*Zech. 2:8*). Though a spiritual veil of blindness has settled over the Jewish people in general, causing them to reject the claims of Jesus Christ, that veil one day shall be lifted (*Rom. 11:8; 2 Cor. 3:14-16*) and a remnant will return in faith to the One "Whom they have pierced" (*Zech. 12:10*). This will take place during the Great Tribulation, or "the time of Jacob's trouble" (*Jer. 30:7*).

Because of the Lord's continuing love for His chosen people, we support Israel and pray for her prosperity. Those who bless her shall be blessed; those who curse her shall be cursed (*Gen. 12:1-3*).

S. Salvation:

We believe that salvation is a free gift (*Rom. 5:15-18; 6:23*) extended by God's grace apart from any effort of man (*Eph. 2:8, 9; 2 Tim. 1:9; Tit. 3:5*) through the Law (*Rom. 3:20*). All mankind is in desperate need of the gift of eternal life (*Rom. 3:9-19*) and it is offered to the whole world (*Jn. 3:16, 17*) on the merits of Christ's sacrificial death and shed blood (*Eph. 1:7; Col. 1:14; 1 Pet. 1:18, 19*). As the sinless Lamb of God, Jesus Christ took upon Himself the just penalty for the sins of all mankind: **death** (*Jn. 1:29; 2 Cor. 5:21; Heb. 2:9; 1 Pet. 2:21-25*). By His resurrection, Jesus Christ afforded mankind the opportunity to be justified in God's eyes and fully reconciled to Him (*Rom. 4:25; 5:1, 8-10; 2 Cor. 5:18, 19*). There is no other Savior but Jesus Christ (*Jn. 14:6; Acts 4:12*) and there is no other salvation save that which is offered by God's grace (*Rom. 3:21-28*). This salvation can only be received by repentance and faith (*Acts 20:21; Rom. 10:9, 10, 13*). Our salvation is eternally secure in Christ (*Rom. 8:33-39; 1 Jn. 5:11-13*) and the believer is kept by God (*1 Pet. 1:3-6*), no longer under His just condemnation (*Jn. 3:36; 5:24; Rom. 8:1*).

**Grace = unmerited favor.
Justified = declared righteous.
Repentance = a change of mind.**

T. Election, Predestination and the Foreknowledge of God:

We believe that every believer has been chosen by God unto salvation (*Eph. 1:4; 2 Thes. 2:13*). This act of predestination (*Eph. 1:5, 11*) is rooted in God's sovereign foreknowledge (*Rom. 8:29; 1 Pet. 1:2*). Those whom God foreknew would believe the gospel, He called unto Himself by the conviction of the Holy Spirit (*Jn. 16: 7-11; Rom. 8:30; 1 Pet. 2:9*). This foreknowledge provides the basis of the believer's election (*1 Thes. 1:4; 2 Pet. 1:10*). All believers are thus referred to as "God's elect" (*Rom. 8:33*). Election verifies God's sovereign call of grace upon the believer (*Rom. 11:5, 6*) without violating the independent exercise of man's free will (*Jn. 1:12; Rom. 10:13*).

We reject the Hyper-Calvinistic model of so-called Reformed theology.

U. Separation:

We believe that separation, or Biblical sanctification, is the will of God for every believer (*1 Thes. 4:3*). At salvation, the believer is set apart unto God and is to live a life of personal holiness (*Lev. 11:44; 1 Pet. 1:15, 16*). Separation from the world and conformity to Christ through the power of the Holy Spirit is the ultimate objective of God for each Christian (*Rom. 12:1, 2; Eph. 2:10; Col. 3:1-17; 2 Pet. 1:3-8*). Only by renewing the mind through the Word of God can the believer put off the old nature and put on the new nature (*Eph. 4:17-32*) so that he might glorify God with his life (*1 Cor. 6:19, 20*).

The love of the world (worldliness) is directly opposed to a love for God (*1 Jn. 2:15-17*).

V. The Church:

We believe that the New Testament church is a local assembly of baptized believers (*Acts 2:41*) gathering for the purpose of fulfilling Christ's commission of world evangelization and discipleship (*Mt. 28:19, 20; Mk. 16:15*). The New Testament church was established by Christ during His earthly ministry (*Mt. 16:18*) and empowered by the Holy Spirit at Pentecost (*Acts 1:8*). Christ remains the Head of His church (*Eph. 1:22, 23; Col. 1:18*) and has promised its perpetuity until His return (*Mt. 16:18; 28:18, 20*). The New Testament church is the "pillar and ground of the truth" (*1 Tim. 3:15*) and the sole institution set for the proclamation of the gospel (*Mt. 28:18-20*), discipleship of the saints (*Acts 2:41, 42; Eph. 4:11, 12*) and defense of the faith (*Jude 3*). The local New Testament church represents the body of Christ (*1 Cor. 12:27*). Each member is fitly joined to the whole by the providence of God (*Eph. 4:16; 1 Cor. 12:18*). The believer is commanded to assemble regularly with his local church (*Heb. 10:24, 25*).

We reject the notion of a universal, invisible church as a practical and viable model for today; believing that such an assembly is strictly future (*Eph. 5:27; Rev. 19:7, 8*).

W. The Offices of the Church:

We believe that there are three offices represented within the local New Testament church today: **evangelist, pastor** (*Eph. 4:11*) and **deacon** (*Phil. 1:1*). The evangelist is literally "one who preaches the gospel" and fulfills the role of the modern missionary or church-planter (*Acts 13; 14; 15:36, 41*). The pastor has the responsibility of shepherding God's flock (*1 Pet. 5:1-4*). Also called "bishop" or "elder", these designations for the pastor represent different aspects or functions of the same office. The qualifications of the pastor are given in *1 Timothy 3:1-7* and *Titus 1:5-9*. The deacon, literally "a servant", was instituted as an office to assist with the temporal needs of the church (*Acts 6:1-6*). The qualifications of the deacon are listed in *1 Timothy 3:8-13*.

The offices of apostle and prophet were foundational to the early church and are no longer viable offices within the church today (*1 Cor. 12:28; Eph. 2:20*).

X. The Ordinances of the Church:

We believe there are only two ordinances observed by the local New Testament church today: **baptism** (*Mt. 28:19*) and the **Lord's Supper** (*Lk. 22:19, 20*). Baptism always follows conversion (*Acts 2:41; 8:35-38; 16:30-33*) and identifies the new believer symbolically with Christ (*Rom. 6:3-6*). Baptism is the means by which the believer is joined in membership to the local church (*Acts 2:41*). As this ordinance was given solely to Christ's local New Testament church, we recognize only those baptisms performed by churches of like faith and order. The Lord's Supper is a memorial of the broken body and shed blood of the Lord Jesus Christ (*1 Cor. 11:24, 25*) and reflects the believer's communion with His Savior (*Jn. 6:53-56; 1 Cor. 10:16*). This ordinance is to be observed by the local church until Christ's return (*1 Cor. 11:26*). Only those who are saved, baptized (*Acts 2:41, 42*) and in right relation to Christ (*1 Cor. 11:27-29*) may participate. While the Lord's Supper is a local church ordinance, we do not discriminate against those of like faith and order who happen upon our assembly and meet the aforementioned requirements. This is in keeping with the personal and individual nature of this observance (*1 Cor. 11:28*), Christ's prayer in *John 17:20-23*, the spirit of *1 Corinthians 11:17, 18, 33*, and the example of Paul and his companions in *Acts 20:7-11*.

The word "baptize" literally means "to immerse". This is the only authoritative method of baptism.

The elements of the Lord's Supper reflect Christ as our Passover (*1 Cor. 5:7*). They shall be unleavened bread and unfermented grape juice.

Y. The Return of Christ:

We believe in the imminent (*Mt. 24:42, 44; Phil. 4:5*), bodily (*Acts 1:11*), pretribulation (*2 Thes. 2:3-12*) return of the Lord Jesus Christ for His saints (*Jn. 14:1-4*). Referred to as the Rapture ("a catching away"), this event will precede the Tribulation of *Revelation 6-19*. The Rapture will be marked by the resurrection of all saints of the Church Age, past and present (*1 Thes. 4:13-18*), unto immortality and incorruption (*1 Cor. 15:42-54*). This resurrection will culminate in the general assembly of the church of Jesus Christ in glory (*Heb. 12:22, 23*). We further believe in Christ's premillennial return to Jerusalem (*Zech. 14:4*) following the great battle at Armageddon (*Rev. 16:16*) at the close of the Tribulation (*Rev. 19:11-21*). At that time Christ will establish His earthly, millennial reign (*Rev. 20:4-6*) from the throne of David (*Isa. 9:6, 7; Jer. 23:5, 6*).

The rapture of the saints is the next event on the prophetic calendar of Scripture.

Z. The New Heaven, New Earth and New Jerusalem:

We believe that God shall provide for the saints of *all time* a new heaven and new earth (*2 Pet. 3:13; Rev. 21:1*). The center piece of this new creation will be the new Jerusalem (*Rev. 21:2*) in which God will dwell among His people (*Rev. 21:3*). The establishment of these things will follow the destruction of the old heaven and earth with fire (*2 Pet. 3:10-12*) and the final judgment of the unbelievers of *all time* (*Rev. 20:11-15*). A description of the new heaven, new earth and new Jerusalem are recorded in *Revelation 21:1-22:5*.

The new heaven, new earth and new Jerusalem shall officially usher in eternity.

For a complete copy of the Church Constitution please contact the church office.