



Bright Light
BAPTIST CHURCH

Doctrinal Statement

I. THE GODHEAD:

A. The Trinity: We believe there is only one true God and living God, sovereign over all things and the source and sustainer of all life, eternally existing in three persons (Trinity), specifically, God the Father, God the Son, and God the Holy Spirit (Holy Ghost); each co-eternal in being, co-identical in nature, co-equal in power and glory, and having the same attributes and perfections as shown throughout Scripture. [Deut .6:4; Matt. 28:19; II Cor. 13:14; Jn. 1:1; Jn. 14:7-11; and Jn. 14:26.]

B. God, the Father (Person and Work): God the Father is the supreme ruler of the universe. He providentially directs the affairs of history according to the purpose of His grace. [Gen. 1; Gen. 19:1; Ps. 104; Heb. 1: 1-3]

C. God, the Son (Person and Work): We believe that Jesus Christ is very God, the eternal second person of the Godhead Trinity; that in the fullness of time He became also man, without ceasing to be very God; God incarnate in the flesh by way of virgin birth, wrought by the Holy Spirit of God, that He might reveal God and redeem sinful men. [Isa. 7:14; Isa. 9:6; Matt. 1:18-25; Lu. 1:35; Jn. 1:1-2; Jn. 1:14; II Cor. 5:19-21; Gal. 4:4-5; Phil. 2:5-8;]

We believe that the Lord Jesus Christ, being fully God and fully man (yet without sin), lived a sinless life and died a vicarious death for sinners, making it possible for men to be saved through His death on the cross as a vicarious, representative, substitutionary, once for all sacrifice, the Just for the unjust, and that our justification is made sure by His literal, physical, bodily resurrection from the dead whereby He showed Himself alive by many infallible proofs, therefore becoming the firstfruits of the resurrection. [Matt.28:6; Jn.3:16; Ac.2:18-36; Rom.3:24-25; I Cor.15; Eph.1:7; I Pet.1:3-5; I Pet.2:24]

We believe that the Lord Jesus Christ ascended bodily up to Heaven, and is now exalted at the right hand of God, where as our High Priest, He liveth to make intercession for us, onward fulfilling His ministry of Intercessor, Advocate, and only true Mediator between God and man. [Ac.1:9-11; Heb.7:25; Heb.9:24; Rom.8:34; I Tim.2:5; I Jn.2:1-2]

We believe this same Jesus will come again to earth in like manner as He went away, that this coming will be visible and bodily to establish His Millennial Kingdom on earth. Prior to the Tribulation and establishing of this kingdom, the Lord Jesus will return in the air to rapture out (catch away) His true church. [I Cor.15; I Thess.4:13-18; Titus 2:13]

D. God the Holy Spirit (Person and Work): I believe that the Holy Spirit or Holy Ghost of God is the Divine third Person of the Godhead Trinity; equal with God the Father and God the Son and of the same nature, power, glory, and attributes; that He was active in the creation; and that He convicts the world of sin, of righteousness, and of judgment; that He magnifies the Lord Jesus; bears witness to the truth of the gospel in preaching and testimony and that He is the Supernatural Agent in the new birth (spiritual regeneration), baptizing all believers into the body of Christ at the moment of salvation, indwelling and sealing them until the day of redemption. [Gen. 1:1-3; Jn. 3:5-8; Jn. 14:16-17; Jn. 16:8-11; I Cor. 12:12-14; Eph. 1:13-14; Eph. 4:30; Rom. 8:9]

We further believe that He, the Holy Spirit, is the Divine Teacher who guides, teaches, and assists all believers to understand and appropriate the Scriptures; and that is the privilege and duty of all the saved to be filled with (controlled by/yielded to) the Holy Spirit of God for His use and service. [I Cor.2:12-14; Eph. 1:17-18; Eph. 5:18; I Jn. 2:20, 27]

We believe the Holy Spirit gives spiritual gifts to every believer at the moment he is regenerated, and that these gifts are to be used for the edification and perfecting of the believers in the Church to do the work of the ministry. We believe that the miracle and sign gifts were never the common or necessary sign of the filling or the baptism of the Holy Spirit, but were given for a unique purpose to the early church prior to the completion of the New Testament. [Rom. 12:3-8; I Cor. 12-14 (i.e. 13:8-10); Eph. 4:7-16]

II. THE SCRIPTURES:

A. Inspiration: Literally means “God Breathed”. We believe it is the result of the Holy Spirit working in and on and through the prophets, apostles, and writers which enabled them to preach and write down in a trustworthy manner the truth they received from God. [II Tim. 3:16; II Pet. 1:20-21; I Pet. 1:10-12; Acts 11:14; Rom. 1:16; Jn. 5:38-39]

B. Finality: Literally means “a fact of being an irreversible ending”. We believe we have the inerrant, infallible, and perfect finished Word of God. It is the final say on all matters, and no further comment or argument is possible. The Bible is the final authority, and that is settled in Heaven. [Ps. 119:89; Deut. 4:2; Rev. 22:18-19; Matt. 24:35]

C. Authority: We believe in the verbal and plenary inspiration of the Holy Bible, which is the Word of God, both in the Old and New Testament. It is the final authority for faith and life and inerrant in the original writings. We believe every word is inspired and that all Scripture is equally inspired. It is exempt from errors, free from mistakes and it is infallible. Because it is the final authority we are accountable to the writings of the Scriptures. [II Tim. 3:16; Jer. 1:9; I Thess. 2:13; Jn. 10:35; Prov. 30:5-6; Jn. 17:17]

III. ECCLESIOLOGY:

A. What is 'The Church which is His Body'? : We believe that the true Church is a living organism and that it is the "body of Christ", who is Himself the head of this body. The Church is made up of regenerate, redeemed believers only. [Eph. 1:22-23; Eph. 5:23; Col. 1:18; I Cor. 12:13]

B. What is the Kingdom of God? : We believe the Kingdom of God is God's rule in your heart as your Savior and Lord of your life. It is entered only by the new birth. [Jn. 3:3, Jn. 3:5-7, Matt. 6:33]

C. What is the Kingdom of Heaven? : We believe the Kingdom of Heaven signifies the Messianic earth rule of Christ, the Son of David. Also referred to as the 1000 year Millennial that God promised Abraham and David in the Old Testament, King Jesus ruling in Jerusalem with a rod of iron. [Matt. 4:17; Matt. 13:24; Rev. 20]

D. The Local Church:

1. What is a local New Testament Church? : We believe it is a local called-out congregation of baptized believers in Jesus Christ who are united by covenant in belief of what God has revealed and in obedience to what He has commanded. [Acts 16:5; I Cor. 4:17; Acts 2:41-42]

2. What are its Scriptural Officers? : We believe Pastors and Deacons are the only permanent officers divinely ordained in a New Testament church. The local church should chose men to fill these offices under the leading of the Holy Spirit according to the divinely given qualifications. [Phil. 1:1; Acts 6:1-6; Acts 20:17-18; I Tim. 3:1-13]

Pastors (elders, bishops) are authorized to oversee and teach the churches under the Lordship of Jesus Christ. [Acts. 20:28; Heb. 13:7, 17, 24; I Pet. 5:1-4]

Each church is responsible to follow them as they follow Christ, and to provide a livelihood for them that they may fulfill their ministries. [I Cor. 11:1; I Thess. 1:6; Heb. 13:17; I Tim. 5:17-18; Phil. 4: 15-18]

Deacons are servants to the churches and assistants to the pastor, particularly in benevolent ministries. Each church selects its own deacons according to its needs, and no church is bound by the act of another church in their selection. [Acts 6:1-6]

3. What is its mission in the world? : We believe the churches mission is to evangelize sinners by preaching the gospel. [Matt. 28:19; Luke 24:45-47] Then through baptizing those who believe, [Acts 2:41; Acts 8:12; Acts 8:35-38] and maturing them through instruction and discipline. [Matt. 8:20; Acts 2:42; Matt. 18:17-18; I Cor. 5:1-5]

4. What are its ordinances? : We believe the local church has been given two ordinances in God's Word. The first is baptism which we believe that Scriptural Christian baptism is the complete immersion of the believer in water as an act of obedience to the Lord Jesus' command, as a testimony of personal faith in the substitutionary death, burial, and resurrection of Christ for salvation, and as a sign

of the believer's identification (union) with Christ. Baptism has no saving power, and it is not an act to wash away sins. Baptism by immersion is a prerequisite for membership in the local church. [Matt. 28:19; Rom. 6:4; Acts 2:41-42]

The second is the Lord's Supper. We believe the Lord's Supper is an ordinance depicting in symbol the broken body and shed blood of our Lord Jesus Christ and is to be observed until He returns. The Lord's Supper has no saving power; it is symbolic. It should be observed with reverential confession of sin and expression of love and worship to our Lord. [Acts 20:7; Luke 22:19-20]

a. To whom should they be administered? : We believe that both ordinances are only to be administered to born again believers of Christ our Lord. We also believe the Lord's Supper should never be taken by a believer with unconfessed sin in his life. [Acts 8:36-38; I Cor. 11:27-30]

b. By whom should they be administered? : We believe they should be administered by the authority of the local church by which the pastor is overseer. [Matt. 28:18-20; I Cor. 11:23-26]

5. Who is to be admitted into the fellowship of the local church? : We believe any person professing faith in the Lord Jesus Christ, as personal Savior, giving evidence of regeneration (a change of heart from sin toward God), and accepting the Constitution (Covenant, Statement of Faith, By-Laws) held by the church, may be a candidate for membership. Candidates may qualify for membership by profession of faith and expression of their desire to be baptized by immersion, or by transfer of letter from another Church of like faith and order. Only Scriptural baptism by immersion after salvation is to be accepted. [Acts 16:5; I Cor. 4:17; Acts 2:41-42]

a. Should a person hold membership in more than one church? : We believe that all born again believers should join themselves together with a local Independent Baptist Church, where they are responsible to give of their time, spiritual talent, tithes, and testimony to the church. The commitment of serving Christ in a local church carries with it a great responsibility to Christ, the Pastor, and to the other members. We do not believe anyone should hold a membership at another church. There's no way one could uphold all of these responsibilities at two different churches. One would be neglected.

b. By what method are members dismissed? : We believe membership can be terminated by death, transfer to a church of like faith, expulsion, and erasure. Based upon the churches constitution membership could be terminated for failure to attend services, or failure to demonstrate financial support over a period of time. Letters of dismissal should be granted to members desiring to transfer to another church of like faith as long as the member is in good standing with the church. If church discipline is needed it should use the principle of [Matt.18:15-17]. Each issue should be examined prayerfully, and with respect for extenuating circumstances. If termination is recommended then it would be

placed before the church for a vote. [I Cor. 5:11; II Cor. 2:6-8; II Thess. 3:6-15; Titus 3:10]

6. What form of church government is taught in the New Testament? : We believe the government of the church is vested in the body of recognized believers who compose it and shall always remain autonomous. It is subject to the jurisdiction of no other ecclesiastical association or convention or Council. All church organizations shall be under the control of the Church. [Eph. 5:23; Isa. 8:20; Acts 6:1-6]

7. What place do associations, conventions, and councils have in the conduct of the local church? : We believe the local church should practice autonomy. It should be independent, free, self-directed, and self supporting. The local church is separate and independent in organization from all other local churches, associations, councils, and conventions. We believe that the direction of the execution of the will of Christ belongs completely within the local church and is not to be surrendered, partially or completely, to any outside control. [Eph. 1:22-23; James 4:12; Acts 14:23; Titus 1:5]

a. To whom is the local church responsible? : We believe the church is solely responsible to our Savior, the Lord Jesus Christ. As the Head of the Church Christ is its Guardian and Director. He is the source of its life, filling it with His fullness. He is the center of its unity and the Cause of its growth. [Eph. 5:23-24; Eph. 1:23; Eph. 4:15; Col. 2:19; Matt. 16: 16-18]

b. What is the final authority of the church in matters of faith and practice? : We believe the final authority of the church comes directly and absolutely from the "The Scriptures". I believe and stand upon the King James Bible. We believe the "Word of God" is the utterance of divine wisdom and love-as God speaking to man. Within its pages we find "God Breathed" instructions in all matters of our faith and practices. [Rom. 10:17; Heb. 4:12; Luke 4:21; John 2:22; II Tim. 3:16; Matt. 10:20]

8. What is its relation to the State? : We believe the Church is to remain completely separate from the State. We believe the Church is to execute the will of Christ and should never surrender partially or completely, to any outside control. We find no authority for any congregation to allow any man, group of men, or organization outside the local church to oversee all or any part of its function. [Col. 1:18; Col. 2:19; Rev. 21:3; I Cor. 3:9-17]

IV. SEPARATION:

A. Personal: We believe that all who are saved should live in such manner as not to bring reproach upon their Savior and Lord, and that separation from religious apostasy, worldly and sinful pleasures, practices, and associations is clearly taught in the Scriptures. [Rom. 12:1-2; Rom. 14:13; II Cor. 6:14; II Cor. 7:1; II Tim. 3:1-5; I Jn. 2:15-17]

B. Ecclesiastical: We believe and practice that the local church is to remain autonomous, and faithful to the Word of God in its associations. It should stand against and discourage any cooperation, co-habitation, and financial support of any one thing that represents or maintains a testimony in support of the Ecumenical Movement. [Rom. 16:17; II Cor. 6:14; II Cor. 7:1; I Tim. 6:3-5]

V. SALVATION:

A. Salvation: Because of man's fallen state he is in need of salvation (John 3:3). Jesus Christ, appointed by the Father, left the glory of heaven, robed Himself in flesh as a man, yet without sin, obedient to God's righteous standards, not having to pay for His own sins enabled Himself to take man's place on the cross of Calvary (I Peter 2:24). Therefore, by the shedding of Christ blood, God's just demands are satisfied regarding sin (Hebrews 9:11-14). Through this work of Christ, God initiates contact to the sinner through the Word of God (Romans 10:14-17) and the sinners only response is to receive by faith Jesus Christ as his personal Savior (Ephesians 2:8-9).

B. Regeneration: Is a divine and instantaneous work of the Holy Spirit, whereby God gives the believer a new nature, a divine nature, and eternal life to one dead in trespasses and sin. [Jn. 3:5; II Pet. 1:4; II Cor. 5:17; Eph. 2:1]

C. Justification: Is a judicial act of God whereby He declares a condemned sinner, not guilty. It is the imputation of the righteousness of God. This is done on the basis of faith in Christ. [Rom. 3:24; II Cor. 5:21; Acts 13:38-39; Rom. 1:17; Rom. 10:17]

D. Redemption: The idea of purchasing a chosen possession, in the secular world of that day to purchase a slave. It shows Christ as entering the slave market of sin and purchasing or buying with His life those in the agora. Then to take them out and loose the item (persons) purchased. The shed blood of Christ is the price that was paid to redeem sinners. [I Cor. 6:20, 7:23, II Pet. 2:1; Rev. 5:0; Gal. 3:13, 4:5; Eph. 5:16]

E. Faith: Saving faith is trusting in Christ and in Him alone for salvation. It is trust-total reliance and dependence upon the Lord. It is the substance of things hoped for; the evidence of things not seen. It believes what God has said in His Word. Faith is not a feeling or a blind leap into the dark, but rather a confidence in the Eternal Word of God. Faith believes what God says about man and his sinfulness and the only solution is to place his full trust in Christ's completed work. [Eph. 2:8-9; Rom. 10:17; Heb. 11]

F. Repentance: Literally, it means to change one's mind. When confronted with the error of his way and the truth of God's Word, the sinner has a change of heart turning to God away from sin. It is a change of mind that results in a change of conduct. [I Thess. 1:9; Acts 20:21; II Cor. 7:16]

G. Grace: It's the unmerited favor of God toward men. Grace is the favor God is able to show to men because Christ died for them; "by grace are ye saved." It's

grace that makes salvation possible. It is the expression of the goodness and blessing of God toward the undeserving. A remarkable summary of the teaching of Grace is found in Titus 2:11-14. [Eph. 2:5; Rom. 11:5; Rom. 3:24; John 1:17; Acts. 13:43]

H. Propitiation: It means “mercy seat” or “covering”. It is that by which God covers, overlooks, and pardons the penitent and believing sinner because of Christ’s death. It is the act of God whereby He accepts the blood of Christ as the complete satisfying sacrifice for human sin. Christ Himself is the propitiatory sacrifice. Christ death is the ground on which a righteous God can pardon a guilty and sinful race without in any way compromising His righteousness. [Rom. 3:25; I Jn. 2:2; Heb. 9:15]

I. Imputation: Is to place to one’s account. Adam’s sin was imputed to all men, man’s sin was imputed to Christ at the cross, and the result God’s righteousness imputed to man through Jesus Christ. Bible Imputation is the bedrock of Christian doctrine that defines the substitutionary role of Christ as our sin-bearer. The legal basis of salvation rest upon it. [II Cor. 5:21; Rom. 5:12; Rom. 5:18; Gal. 1:4]

J. Forgiveness: Means to be set free from a debt. It’s where God removed all charges against the sinner because Christ settled the debt on the cross. When Christ shed His blood for the remission of sins, all who trust in Him as the Lamb of God are forgiven all trespasses, past, present, and future. They are forever delivered from all condemnation. [Heb. 9:22; Matt. 26:28; Col. 2:13; I Jn. 2:12; I Jn. 1:9]

K. Sanctification: Means to set apart. We are set apart as a member of the family of God, and we are to live a life that is pleasing to Him. Sanctification has to do with our character and conduct. It exhibits the fruit of our relationship with God, a life separated from a sinful world and dedicated unto God. [I Cor. 1:30; I Thess. 4:3; Jn. 10:36; I Cor. 6:11]

L. Spirit Baptism: It is that work whereby the Spirit of God places the believer into union with Christ and into union with other believers in the body of Christ at the moment of salvation. All believers have received the baptism, synonymous with salvation, and it is not a special experience for only a few. [I Cor.12:12-13; Acts 1:5; Acts 2:1-4]

M. Eternal Security: It is the promise of God toward the one who puts his faith in Christ, that he should never experience separation from God. Salvation is absolutely forever and eternal. One who has been regenerated by the spirit of God is given eternal life and can never have that operation reversed or destroyed. [Jn.10:28-29; I Jn. 5:10-13; Rom. 5:1; Rom. 8:1]

N. Apostasy: It’s a deliberate turning away from revealed truth after it has been tentatively received. These apostates are not saved because they have not the Spirit. They are like “rocky ground” hearers who receive the Word with joy, but afterward fall away. [Tit. 1:16; II Pet. 2:21-22; Jude 19; Rom. 8:9; Luke 8:13]

O. Glorification: It is a future action in which the believer's body will be changed from sinful flesh to a heavenly body. It exists as one of three parts of the process of the Christian life that includes Justification (being made right with God), Sanctification (the ongoing process of being made holy), and Glorification (the final removal of sin). Though it is a future action, from God's point of view it is already an accomplished fact. [I Cor. 15:51-57; Rom. 8:30]

VI. GIVE THE PLAN OF SALVATION AS YOU WOULD PRESENT IT TO AN UNBELIEVER

First, I would share with them that they're not here by accident, but they're here because God loves them and wants to have a personal relationship with them through His Son, Christ Jesus. The only problem is that there is this thing called "sin" that separates us from Him. Though we sin in many different ways, simply put, sin is our failure to measure up to God's holiness and His righteous standards. I would expound by sharing with them that "by one man sin entered into the world" and because of that sin we all have a debt that we on our own can never pay. I would tell them that man's not a sinner because he broke God's law, but that man broke God's law because he is a sinner. Simply put, he is a sinner by nature. Then I would share (Romans 3:23) for all have sinned and come short of the glory of God. Then I would share (Romans 6:23) for the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord. I would share with them that yes, our sins demand punishment, and that punishment is death and separation from God, but because He loves us so much He sent His Son Jesus to die for our sins. (Romans 5:8) But God commended His love toward us in that while we were yet sinners, Christ died for us. I would share that even though we were in a hopeless situation, unable to help ourselves, that Christ came and paid our sin debt. I would then remind them of (Romans 6:23) and (Ephesians 2:8-9) where God shows us that all we have to do is accept this "gift" from God. It can only be accepted by admitting that you are a sinner and turning away from your sins and turning to Jesus. The Bible term is "repentance" or to change your thinking about how grievous sin is, so your thinking is in line with God's. Then I would share (Romans 10:9) "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised Him from the dead. Thou shalt be saved". Then I would tell them all that's left for you to do is to accept the gift Jesus is holding out for you. (Romans 10:13) "For whosoever shall call on the name of the Lord, shall be saved". At this point I would tell them I have done all I can to bring them to Jesus, but you have to call out for yourself. I would tell them to bow their head and just talk to Him by admitting you're a sinner and asking Him to come into your heart and save you. Then I would assure them if they meant business with God, He is faithful concerning His promises. I would also show them (John 3:16) and I would emphasize that He promised them everlasting

life. I would also give them some instructions on what He expected next such as baptism, praying, reading His Word, and joining up with a good Baptize church.

VII. What is the Gospel?

The Gospel means “Good News” so the Gospel of Christ is the good news of His coming to provide forgiveness of sins for all who believe (Col. 1:14; Rom. 10:9). Since the beginning of time when the first man sinned, mankind has been under the condemnation of God (Romans 5:12). Because everyone breaks God’s perfect law by committing sin (Rom. 3:23), everyone is guilty (Rom. 5:18). The punishment for the crime of sin is physical death (Rom. 6:23) and then an eternity spent in a place of eternal punishment (Rev. 20:15; Matt. 25:46). This eternal separation from God is also called the “second death” (Rev. 20:14-15). But because of His love for us, He made a way for us to be forgiven (Jn. 3:16). Apostle Paul said it best in (I Cor. 15:3-4) “For I deliver unto you first of all that which I also received, How that Christ died for our sins according to the Scriptures; And that He was buried, and that He rose again the third day according to the Scriptures”.

A. Yes, we believe that the saved are the elect of God chosen in Christ Jesus before the foundation of the world. Since God dwells in the past, present and future it’s understandable that He would know who would accept Him and who would reject Him before the creation process ever began.

B. Yes, we believe that God’s sovereignty does not negate man’s freedom and responsibility, and that all men are invited genuinely to believe and to be saved. I believe God can foreknow all future events without predetermining them. Because He is an all knowing God, He knows all things, but man still makes the choices. Christ knew and spoke of being betrayed, but it was the choice of Judas to betray Him.

C. Yes, we believe that both conceptions given above are Biblically and incomprehensively true. The very truths of God’s Word make it exceedingly clear that Christ came to save sinners. It also tells us that we are all sinners and that whosoever shall call upon the name of the Lord shall be saved. He also tells us “that whosoever believeth in Him should not perish but have everlasting life”. Over and over He pleads with sinful man to just believe. Now it’s up to man to make that choice and no man will stand before God and say “I never had a chance to believe”.

D. We do not believe that healing is part of the Gospels mission or Message. We do believe that God can heal anyone at anytime if He so chooses, so I do believe in divine healing but not in divine healers.

E. We do not believe in “speaking in tongues”. It’s interesting that the first time tongues were mentioned in the N.T. they referred to known languages in Acts 2, as they do when last mentioned in Revelation 17. It was also listed as the least of several gifts of the Spirit, and we do not believe there is a place for it today in our churches.

VII. Creation:

We believe in the Genesis account of creation, and that it is to be accepted literally, and not allegorically. We believe that man was created directly in God's image and after His own likeness. We believe that man's creation was not a matter of evolution, or evolutionary change of species, or development through interminable periods of time from lower to higher forms, and that all animal and vegetable life was made directly, and God's established law was that they should bring forth only "after their kind". [Gen1:1; Exodus 20:11; Heb. 11:3; Jn. 1:3; Gen. 1:26-27; Gen. 2:7, 21-23]

IX. Eschatology:

We believe that the Lord Jesus will return for the Church, all true believers between Pentecost and the Rapture of the Church, in the same manner in which He ascended (Acts 1:11; I Thess. 4:13-17). We believe His appearing is imminent and will be Pre-Tribulation and Pre-Millennial (I Thess. 1:10). Below we will list the following Eschatological events dealt with in the Scriptures according to their chronological order, based on my training and understanding of them.

- The Rapture of the Church [Jn. 14:1-3; I Thess. 4:13-18; I Cor. 15:10-55; Phil. 3:20; I Jn. 3:2; Rev. 3:10]
- The Bema Seat (Believers only – the Church Age Saints) [II Cor. 5:10; Rom. 14:10; II Cor. 3:11-16]
- The Appearing of the Man of Sin [II Thess. 2:3-9]
- Seven Year Peace treaty with Israel [Dan. 9:27]
- The Tribulation Period Begins [Dan. 12:1; Matt. 24:4-8; Jer. 30:4-7; Dan. 9:24-27; Rev.6-19]
- The Breaking of the Covenant [Dan. 9:27; Matt. 24:15]
- The Marriage of the Lamb in Heaven [Rev. 19:7-8; Eph. 5:27]
- The Second Coming of Christ [Matt. 24:29-30; Jude 14:15; Rev. 19:11-16]
- The Campaign of Armageddon [Rev. 19:17-19; Rev. 16:12-16; Dan. 11:36-45; Joel 3:9-16]
- The Marriage Feast of the Lamb (On Earth) [Isa. 25:6; Rev. 19:9]
- The Beast and the False Prophet cast into the Lake of Fire [Dan. 11:45; II Thess. 2:8; Rev. 19:20]
- Satan Bound for a Thousand Years [Rev. 20:1-2]
- The Literal 1000 Year Reign of Christ [Ps. 72; Isa. 2:1-4; Dan. 2:44; Micah 4:1-8; Zech. 14:9-11; Ezek. 34:11-31; Jer. 23:3-8; Rev. 5:9-10; Rev.20:4-6]
- Satan Loosed for a Season [Rev. 20:7]
- Satan's Final Revolt [Rev. 20:8-9]
- Satan Cast Alive into the Lake of Fire [Rev. 20:10]

- The Resurrection of the Unsaved Dead and The Great White throne of Judgment] Rev. 20:12-15; Rev. 21:8, 27; Isa. 66:24]
- The Casting of all those who rejected Christ into the Lake of Fire [Rev. 20:11-15]
- The Eternal State – The New Heaven and the New Earth for the Believers [Rev. 21:2; Rev. 21:9-27]
- Eternity [Isa. 65:17; II Pet. 3:13; Eph. 2:7; Rev. 11:15; Rev. 14:11; Rev. 22:1-14]

X. BAPTIST DISTINCTIVES:

1. Biblical Authority
2. Autonomy of the Local Church
3. Priesthood of all Believers
4. Two Ordinances of the Church
5. Individual Soul Liberty
6. Saved, Baptized, Church Membership
7. Two Offices in the Church
8. Separation of Church and State