

Doctrinal Statement of Coagh Baptist Church

Page 1 of 10

1 The Scriptures

“All Scripture is given by inspiration of God”, by which we understand as the 66 books of the Old and New Testaments, called the Scriptures/Bible/Word of God; that it is inerrant in the original writing; that its teaching and authority are our sole-sufficiency and final authority in all matters of faith and practice; that the Holy Spirit guided the holy men of old in the very words that they wrote.

Every word, letter, and part of each letter in the original manuscripts is inspired and this inspiration has been preserved in the centuries since. Therefore, the translation of Scripture from the original languages and most reliable manuscripts (not necessarily the oldest) must be according to the words used and not just the ideas conveyed. For that reason, we believe that Scripture must be interpreted literally, using normal rules of grammar, history, and context. This leads to a dispensational understanding of Scripture.

We teach using **only the King James Bible (Authorised Version)** in ministry. While other versions may be referred to from time to time, all ministry is centred on and based around the Authorised Version.

(2 Timothy 3:16; Deuteronomy 4:2; Psalm 119:89, 152; Isaiah 40:8; Matthew 5:18; Hebrews 1:1; 1 Peter 1:25; 2 Peter 1:20-21)

2 The Godhead

The Godhead eternally exists in three distinct persons - the Father, the Son and the Holy Spirit. These three are one God, having the same nature, attributes, and perfection; co-equal, co-eternal, and sovereign; active in creation, providence, and redemption; omniscient, omnipresent, and omnipotent.

(Romans 1:20; Matthew 28:19; Deuteronomy 4:35; John 17:5)

3 The Lord Jesus Christ

The personality and deity of the Lord Jesus Christ, begotten of the Holy Spirit, born of the virgin Mary, truly God and truly man. As the perfect man, He not only did not sin, but could not sin.

(John 1:1; John 1:14; John 10:30; Matthew 1:20; Luke 1:30-31; Philippians 2:5-7; 1 Timothy 3:16; Colossians 1:19; 2 Corinthians 5:21; 1 Peter 2:22; 1 John 3:5)

4 The Holy Spirit

The personality and deity of the Holy Spirit, the source and power of all acceptable worship and service, the infallible interpreter of the infallible Word, who indwells every true believer, and is ever present to

Doctrinal Statement of Coagh Baptist Church

Page 2 of 10

testify of Christ, seeking to occupy our thoughts, intentions, and actions with Him, and not with ourselves or our experiences.

(John 15:26; Acts 5:3-4; Acts 1:8; Romans 8:26-27; 1 Corinthians 2:12, 14; Romans 8:9; 1 Corinthians 3:16; 1 Corinthians 12:13; John 16:13-14)

5 Beginnings

Everything that is not God, material and immaterial, was created by God. Creation took place when God created, formed, and filled His creation over six literal days approximately 4000 years before the birth of Christ.

It is this creative act that is the basis of the seven-day week, marriage, morality, stewardship of creation, etc. We believe that living things were created after their kind, and that there has been extensive change within those kinds resulting in many different species. We reject (macro-)evolutionary models and related theories. We believe the global, catastrophic judgment upon the earth through the great flood through which Noah and his family were delivered. All human beings have their ultimate origin in Adam and Eve, and, subsequently, in the eight souls who came out of the ark. Languages were created by an act of God at the Tower of Babel, and have developed and diversified ever since.

(Genesis 1:1-2:24; Exodus 20:8-11; Job 26:7; Psalm 19:1; 33:6-7; Isaiah 42:5; 45:12, 18; John 1:1-3; Colossians 1:16-17; Hebrews 1:2-3, 10-12; Revelation 4:11; Genesis 6:1-10:32; Matthew 24:37-39; Luke 17:16-17; 2 Peter 2:5; Genesis 11:1-9)

6 Humanity

6.1 Human Nature

6.1.1 The Fall: As a result of the first Adam's disobedience of God's command, he lost direct fellowship with God. This caused the whole human race to fall from grace.

6.1.2 The Sinner's Nature: Every human being, as a descendant of Adam, inherited a sin nature which contaminates and taints every part of our nature, making us subject to God's wrath and condemnation, and held personally responsible to repent and believe the gospel. Not only was our moral nature grievously injured by the fall but we became spiritually dead in trespasses and sins, and subject to the power of the devil. Therefore, we cannot see nor enter the kingdom of God until we are born again by the Holy Spirit.

No degree of reformation however great, no attainment in morality however high, no culture however attractive, no humanitarian and philanthropic schemes and societies

Doctrinal Statement of Coagh Baptist Church

Page 3 of 10

however useful, no baptism or other ordinance however administered, can help the sinner to take even one step toward Heaven.

6.1.2 The New Birth: In order to escape condemnation and enter into salvation, a new nature must be imparted from above. New life, absolutely essential to salvation, is implanted by the Holy Spirit through the administration of the Word of God, and acceptance of salvation, not by works, but by grace through repentance and faith.

(Genesis 1:26-27; Romans 5:12; Romans 8:7-8; Galatians 5:4; Ephesians 2:1-3, 8-9; John 3:3, 6-7; Titus 3:5)

6.2 Male and Female

6.2.1 Sexuality: Humanity was created male and female in the image of God, equal in value and complementary in role, as stated in the Word of God. We recognise only two sexes – male and female, defined biologically and genetically at conception. This identity cannot be changed by identification, medical intervention, or cultural acceptance. Those individuals who desire something different than their biological and genetic identity at conception need prayer and compassion, not hatred and spite, and they need to be given the same gospel that every sinner needs, calling for repentance, faith, and a new birth in Christ.

Men and women were created equal yet distinct, equal in value but different in nature, such differences being complementary to one another. In their respective roles men and women are best able to express their created intent and purpose as they honour God's ordained and creative order.

6.2.2 Male Role: Men are called to take loving responsibility in leadership and provision, both in the Church and in the home. According to scripture, only men are to take a leadership role within the Church, filling positions such as Elder, Deacon, and Pastor. Men are to provide the teaching ministry within the Church when both men and women are gathered together, and they are to lead in prayer, opening and closing sessions of corporate prayer.

6.2.3 Female Role: Women are to take responsibility for care and support, both in the Church and in the home. According to scripture, women are not permitted to teach the Church as a whole, but the more experienced women are to teach and nurture the less mature women and children. Women may participate in corporate prayer, so long as they give the men their place in opening and closing such times, and give them the opportunity to lead by example.

Doctrinal Statement of Coagh Baptist Church

Page 4 of 10

Further, women honour God's glory when they cover the symbol of their own beauty and glory by having their heads covered at times when the Church comes together for the specific purpose of prayer, ministry of God's word, and remembering the Lord through the Lord's table. The wearing of a head covering is in itself an act of worship of God.

We believe the wearing of a head covering by female believers to be biblical, not cultural, and that long hair or hair decorations alone do not qualify as a head covering.

When these distinctions are recognised, maintained, and taught to our children, both men and women honour God as Creator and as Head of the Church.

(Ephesians 5:22-33; Colossians 3:18-19; 1 Peter 3:1-2; 1 Corinthians 11:1-16; 1 Corinthians 14:34-40; 1 Timothy 3:1-13; Titus 1:5-9; 2:1-8)

7 Marriage

7.1 Definition: The creation ordinance of marriage as the lifelong union of only one man (according to and consistent with biological and genetic identity at conception) and only one woman (according to and consistent with biological and genetic identity at conception), as stated in the Scriptures. It is not permitted for any man to have more than one wife, nor for any woman to have more than one husband, at the same time. Christian marriage in biblical completeness is the lifelong equal yoke of only one man and only one woman (both consistent with their biological and genetic identity at conception), each of whom is a born-again believer, and neither being a divorcee, unless the divorcee's former partner is deceased. The Church allows marriages as defined above where both parties are non-believers.

7.1.1 Divorce: Divorce may occur, normally when one or both partners in the marriage do not fulfil their marriage vows, and only as a final resort, but the remarriage of a divorced individual is against the Word and will of God. In God's eyes the sanctity of marriage is paramount and only dissoluble by death.

(Genesis 2:24; Matthew 19:4-6; Mark 10:2-12; Matthew 5:32; 19:8-9; 1 Corinthians 6:16; 7:10-16, 39; Ephesians 5:28-32)

8 The cross-work of the Lord Jesus Christ

Doctrinal Statement of Coagh Baptist Church

Page 5 of 10

Jesus Christ alone became the sinner's substitute before God, and died as a propitiatory sacrifice for the sins of the whole world. Having no sin Himself, He was made a curse for the sinner, dying for the sins of all sinners, according to the Scriptures.

No repentance, no feeling, no faith, no good resolutions, no sincere efforts, no submission to the rules and regulations of any Church can add in the very least to the value of Christ's precious blood or to the merit of Christ's finished work wrought for us by Him, who tasted death for every man.

Redemption and atonement was purchased and made available to all human beings, but only becomes effective in those who accept it by grace through repentance and faith.

We are therefore neither Calvinistic nor Arminian in our understanding of the doctrine of salvation.

(Daniel 9:26; Romans 5:8; Romans 8:3; 1 Peter 3:18; 1 John 2:2; Hebrews 2:9; Galatians 3:13; Romans 4:4-5; Romans 3:25; Colossians 1:13-14, 20-21)

9 The resurrection of the Lord Jesus Christ

The bodily resurrection of the Lord Jesus Christ. His body, being dead, was buried, but He rose again from the dead the third day, according to the Scriptures, then ascended into Heaven where He now sits on the right hand of God as the believer's High Priest and Advocate.

(Luke 24:39; Acts 1:10-11; 1 Corinthians 15:3-4; Ephesians 4:10; Hebrews 1:3; 1 John 2:1)

10 Salvation

Christ, in the fullness of the blessings He has secured by His death and resurrection, is received by faith alone. The moment we trust in Him as our Saviour, by God's grace alone through faith alone in the Lord Jesus Christ alone, we pass out of death into everlasting life, with eternal security. We are justified from all things, accepted before the Father according to the measure of Christ's own acceptance, loved as He is loved, and made one with Him. At the time of acceptance of Christ as Saviour, God comes to dwell within the believer, enabling the believer to live out a life of holiness and power through Him.

(Hebrews 9:15; John 5:24; Romans 3:28; Romans 4:3, 23-25; Ephesians 1:3; John 17:23; Galatians 2:20; Galatians 4:6-7; 5:16; Acts 1:8)

11 The Universal Church

The Church Universal is composed of all those who truly believe on the Lord Jesus Christ alone as Saviour. It is the body and bride of Christ. Every believer, whether Jew or Gentile, bond or free,

Doctrinal Statement of Coagh Baptist Church

Page 6 of 10

circumcised or uncircumcised, made up of those drawn from every tribe, language, people, and nation throughout history, is baptised into the body of Christ by the Holy Spirit.

Having thus become members together in the body of Christ, we are responsible to keep the unity of the Spirit in the bond of peace, rising above all sectarian prejudices and denominational bigotry, and loving one another with a pure heart fervently.

(Ephesians 2:19-22; Ephesians 1:22-23; Ephesians 5:25-27, 31-32; 1 Corinthians 12:13; Romans 12:4-5; Ephesians 4:1-3; 1 Corinthians 1:10; 1 Peter 1:22)

12 The Local Church

The local Church is the scriptural expression of the Church in the world, expressed as the local company of baptised believers gathered under the headship of Christ for worship, fellowship, instruction and evangelism, in separation from all systems of belief that do not adhere to the Scriptures and are unfaithful to the gospel of salvation by grace alone. The local Church is manifested with the following characteristics: the ordinances of baptism and the Lord's supper; the offices of Elder and Deacon; the gifts of evangelist and Pastor-teacher; the priesthood of all believers and their unity in the body of Christ; the separation of Church and state; the autonomy of the local Church.

(Acts 2:22-47; 4:23-31; 5:12-16; 6:1-7; 11:1-18; 13:1-3; 15:1-4, 22-35; Romans 1:1-7; 12:4-5; 1 Corinthians 1:1-2; 5:9-13; 2 Corinthians 1:1; 5:14-18; Ephesians 1:1; 2:11-22; 4:1-16; Philippians 1:1; Colossians 1:1-2; 1 Thessalonians 1:1-5; 5:12-22; 2 Thessalonians 1:1-5; 1 Peter 1:5, 9; Revelation 1:6; 5:10)

13 The Ordinances

The Church has only two ordinances ordained by Christ: baptism and the Lord's supper, neither having any merit towards salvation, but are a witness of grace to believers as they obey the Lord.

13.1 Christ instructed the disciples to baptise believers in the name of the Father, Son and Holy Spirit. Baptism is by immersion for believers on profession of faith alone, in the Lord Jesus Christ alone, through grace alone for salvation, and as a symbol of their identification with Him in His death, burial, and resurrection.

13.2 The Lord's supper, in receiving of the bread and the cup, as Christ instructed his disciples to do in remembrance of Him, shows forth His death until He come. The bread and cup are only symbols of the body and blood of Christ respectively and possess no other sacred, divine, redemptive, or other similar quality.

Doctrinal Statement of Coagh Baptist Church

Page 7 of 10

(Matthew 28:16-20; Acts 2:37-47; Romans 6:1-10; Acts 8:26-40; Mark 1:9-11; John 4:22-23; Acts 16:13-15; 29-34; Colossians 2:9-15; Mark 14:22-26; Luke 22:19-20; Acts 2:42-47; 20:7-12; 1 Corinthians 10:14-22; 11:17-34)

14 Spiritual Offices

The local Church has, according to Scripture, only two scriptural offices – Elders and Deacons. The Elders shall be responsible for overseeing the affairs of the Church; by being spiritual servant leaders and shepherds of the flock of God, teaching, caring, and protecting the Church from error. The role of the Deacons is to relieve the Elders of involvement in the material administration of the Church so that their distinctive ministries of prayer and ministry of the Word are not neglected. The duties of Deacons, while spiritual in nature, include the general management of Church affairs to ensure the smooth, ordered and efficient running of Church life and the practical care of the Members.

(1 Timothy 3:1-13; 5:17-20; Titus 1:5-9; Acts 6:1-6)

15 Godly Living

All believers in our Lord Jesus Christ are called into a life of separation from worldly and sinful practices, and should abstain from such amusements and habits as will cause themselves and others to be tempted and to stumble, or bring reproach upon the cross of Christ. Believers are created in Christ Jesus unto good works.

(1 John 2:15-16; Romans 14:13; Romans 13:14; 1 Corinthians 10:31; Galatians 6:10; Ephesians 2:10)

16 Evangelism

All believers are subject to the call of the Great Commission, which is the evangelisation of the world. The mission of the people of God in this age is to preach the gospel to every person.

(Mark 16:15; 2 Corinthians 5:18-19; Matthew 18:14)

17 Church and State

There ought to be the separation of Church and state, respecting and honouring both, as Jesus did when he taught, “render unto Caesar the things that are Caesar’s and unto God the things that are God’s”. These contrasting yet complementary roles exist in the lives of the believer.

Separation does not mean isolation. The state has a duty to make and enforce laws that ensure civil liberty. The Church has a duty to act as the conscience of the state. The Church is not to take civil

Doctrinal Statement of Coagh Baptist Church

Page 8 of 10

responsibility for security and the rule of law. The state is not to impose on the free expression of the Church's faith.

The state under God has a role in the civil affairs of man, and it must respect and not breach the spiritual governance of the Church which is to be delivered God's way alone. This may lead to conflict and even persecution against the Church, but we must "obey God rather than man".

(Matthew 22:15-22; Matthew 17:24-27; Matthew 18:15-17; John 18:7-11; John 18:33-36; Acts 4:13-22; Romans 13:1-7; 1 Corinthians 5:1-2; 2 Thessalonians 3:11-15; Titus 3:10)

18 The Devil

The reality and personality of "that old serpent, called the Devil, and Satan, which deceiveth the whole world". His final doom.

(Ephesians 6:11-12; 1 Peter 5:8; Revelation 12:9; 20:10)

19 Eschatology (End Times)

We believe in the imminent, personal, pre-tribulational and pre-millennial return of Christ to the air for His Church. This is known as the Rapture. At that moment the dead in Christ shall be raised in glorified bodies and the living in Christ shall be given glorified bodies without tasting death, and both shall be caught up together to meet the Lord in the air. Those left behind will face the Tribulation, or time of Jacob's trouble.

(1 Corinthians 15:42-44, 51-54; 1 Thessalonians 4:13-18; Philippians 3:20-21; Revelation 3:10; Jeremiah 30:7)

The Great Tribulation, which begins with the breaking of the covenant with Israel by Antichrist and lasts for the second three and a half years of the Tribulation period, will be culminated by the visible return of Christ to the earth in power and great glory to establish His earthly millennial reign and to sit upon the throne of David in Jerusalem.

(Daniel 9:25-27; Matthew 24:29-31; Luke 1:30-33; Isaiah 9:6-7; Isaiah 11:1-9; Acts 2:29-30; Revelation 20:1-6)

The return of Jesus Christ at the Rapture is the "blessed hope" set before us, for which we should be constantly looking. Our citizenship is in Heaven, from whence we look for the Saviour, the Lord Jesus Christ.

(Acts 1:11, 1 Thessalonians 4: 16-17; John 14:1-3; Titus 2:13; Philippians 3:20-21)

20 Israel

We believe that, as far as God is concerned, there are only two divisions of people in the world - the saved (the Church) and the unsaved. The unsaved are further divided into Jews and Gentiles. Both Jews and Gentiles may become part of the Church, but from God's perspective they then cease to be identified as Jews or Gentiles in His dealings with them.

We believe there is a clear, biblical distinction between the Church and Israel that should not be confused in correctly interpreting Scripture.

(1 Corinthians 10:32)

We believe that the people of Israel, that is, the descendants of Abraham through Isaac and Jacob, are God's chosen earthly people, chosen by God out of all the nations of the earth. They have received special blessings and promises from God, and God chose them to reveal Himself to the world through them. Those who bless them will be blessed by God. Those who curse them will be cursed by God.

(Genesis 12:1-3; 17:1-6; 22:15-18; 28:12-15)

Believers are commanded to pray for Israel, specifically for "the peace of Jerusalem". God has promised that they will exist as long as the Sun, Moon, and stars exist. He has promised them a land that He would bring them into. Since 1948 they have been returning to that land as a people returning to their home nation, although the territory they currently own is far less than that promised. The total area promised to them will be given to them in due time.

(Genesis 15:18-21; Joshua 1:1-4)

We believe that Israel is the focus of God's "prophetic clock" - the seventy weeks of Daniel ch 9 are centred around their history and future. The salvation of the Church saints is tied in with the existence of Israel as a people, and both are sure and certain.

(Daniel 9:24-27; Jeremiah 31:31-37)

21 Eternal security of the believer

The souls of those who have trusted in the Lord Jesus Christ for salvation do at death immediately pass into His presence, and remain there in conscious bliss until the resurrection of the body at His coming, when soul, spirit, and body re-united shall be with Him forever in glory.

(Luke 23:43; 2 Corinthians 5:8; Luke 16: 22, 25; Philippians 1:23; 1 Thessalonians 4:15-18)

22 Eternal punishment of the non-believer

Doctrinal Statement of Coagh Baptist Church

Page 10 of 10

The souls of the lost after death remain conscious in Hell until the final judgement of the great white throne, when soul and body, re-united at the resurrection, shall be cast “into the lake of fire”, which is “the second death,” to be “punished with everlasting destruction from the presence of the Lord, and from the glory of His power”.

(Luke 16:22-23, 27-28; Hebrews 9:27; Revelation 20:5, 11-15; 2 Thessalonians 1:7-9)