

Doctrinal Statement of:

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BIBLIOLOGY

The Doctrine of the Holy Scriptures

I believe that the Bible is the Word of God (Mark 7:13; 2 Corinthians 2:17; Hebrews 4:12). It was supernaturally written on earth by God through the instrument of human writers (Hebrews 1:1; 2 Peter 1:21). I believe that the Bible was given to us through plenary verbal inspiration in the original languages (Exodus 4:10-15; 34:27; Jeremiah 1:7-9; Ezekiel 3:4; Matthew 4:4; Acts 28:25; 2 Timothy 3:16; 2 Peter 1:20;21). I believe the Bible is the product of a perfect God and is therefore infallible and inerrant (Psalm 12:6; Proverbs 30:5).

There are many proofs that authenticate the Bible as the Word of God. The fact that 40 different authors over a 1500 year period were used of God to write the Bible and it, the Bible, has one doctrinal viewpoint, one moral standard, one plan of salvation, one program for the ages, and one world view only supports the Bible's claim to be the Word of God. Fulfilled prophecy is also a proof of the Bible's authenticity (Isaiah 53:7 fulfilled in Matthew 26:62-63). The fact that the Bible was written down in Heaven before we received it further proves it to be the Word of God (Psalm 119:89, 152, 160; 1 Peter 1:23).

I believe that the 39 books of the Old Testament and the 27 books of the New Testament comprise the Bible today. By this, I mean that the Word of God is complete (Proverbs 30:6). To add to or take away from the Bible would be wrong and a violation of Deuteronomy 12:32 and Revelation 22:18. The Word of God has been preserved as God promised to do (Psalm 12:6, 7; 100:5; 1 Peter 1:25). I believe that the Bible is the final authority for our faith and practice (Psalm 119:105; 128; Proverbs 22:20-21; 2 Timothy 3:15-17; James 1:21). I believe that the Authorized Version (KJV) is an accurate English translation of the preserved Word of God.

THEOLOGY

The Doctrine of God

I believe in one, and only one true, living God (Genesis 1:1; Exodus 3:14; Isaiah 44:6, 8). I believe that God is self-existent (Exodus 3:14) and very much alive today (Joshua 3:10; 1 Samuel 17:26; Psalm 84:2; Matthew 16:16; 1 Thessalonians 1:9). God is the source of all life (Psalm 36:9; John 5:26). God's existence and power is evident from creation (Psalm 19:1, Romans 1:19, 20). I believe that God created everything in six literal 24 hour days (Genesis 1; Exodus 20:11).

I believe that God is a Spirit (John 4:24). God is immense (1 Kings 8:27; 2 Chronicles 2:6; Jeremiah 23:24; Psalm 139:7f; Isaiah 66:1; Acts 17:27) meaning God is not limited or restricted by space. God is eternal (Genesis 21:33; Psalm 90:2; 102:27; Isaiah 57:15; 1 Timothy 6:16). I believe that God is omniscient (Isaiah 46:10; Proverbs 15:11; Psalm 147:5; Matthew 10:30),

omnipotent (Job 42:4; Matthew 19:26; Genesis 19:22; Jeremiah 32:17; 1 John 5:13, 14), omnipresent (Psalm 139:7-12; Jeremiah 23:23, 24; Hebrews 4:13; 1 Kings 8:27; Isaiah 66:1; Romans 10:6-8), and immutable (James 1:17; Hebrews 7:24-25). Only God can have these attributes.

God also has attributes that reflect him as a moral governor. God is holy (Leviticus 11:44; Habakkuk 1:13; 1 Peter 1:15-16); therefore God is perfect and abhors sin. God is righteous (John 17:25) which leads God always to do right. God is just (Exodus 20:1-17; 34:7; Romans 1:32; Deuteronomy 7:9-13) in His distribution of laws, penalties, and rewards. God is love and He demonstrates this in many ways, but none greater than when He gave His Son to pay man's sin debt (2 Corinthians 13:11; 1 John 4:8, 16; John 3:16; Romans 5:8). That God does not give us what we deserve shows us God is merciful (Ephesians 2:4; James 5:11; 1 Peter 1:3). God doing for us what we can not do for ourselves is God's wonderful amazing grace (Ephesians 1:6; Ephesians 2:8, 9; Ephesians 3:7; 1 Peter 5:12). God is truth, therefore we can trust God in what He is, says to be, and in what He says He will do (John 3:33; 1 John 5:20; Jeremiah 10:10).

I believe in three eternal distinctions existing in one divine essence. These three in one are known as the Father, Son, and Holy Spirit (Genesis 1:26 "our"; Matthew 28:19; 2 Corinthians 13:14). Again each being 100% God! The Word declares a Father who is God (Romans 1:7) a Son who is God (Hebrews 1:8) and a Holy Spirit who is God (Acts 5:3, 4).

CHRISTOLOGY

The Doctrine of Christ

I believe that Jesus Christ is God (John 1:1; Hebrews 1:8; John 20:28; Titus 2:13), the only begotten Son (John 3:16; Matthew 8:29; Mark 1:1; Luke 1:35), and Lord (Luke 2:11; Acts 4:33; 16:31). Being diety, Christ is also eternal (John 1:15; Colossians 1:15), omnipresent (John 3:13; Matthew 18:20), omniscient (John 2:24; Mark 6:6), omnipotent (Revelation 1:8; Hebrews 1:3), and immutable (Hebrews 13:8). Jesus Christ is also the Creator of the universe (John 1:3; Colossians 1:16).

I believe Christ also became a man, yet never set aside His diety (Philippians 2:6-8). Christ had a body (Hebrews 10:5, 10), soul (Matthew 26:38), and spirit (Luke 23:46) and was miraculously virgin born (Luke 1:34, 35). Jesus was a man and suffered weariness (John 4:6), hunger (Matthew 4:2), and thirst (John 19:28); he slept (Matthew 8:24); and he was tempted (Hebrews 2:18). It was necessary for Christ to be found in fashion as a man so that he could become sin for us (2 Corinthians 5:21).

I believe that Christ willingly became the sacrifice for the sins of the whole world by being crucified on Calvary. Three days after the burial of Christ, He rose bodily from the dead (Matthew 28:1-6; 1 Corinthians 15:4), appeared to many witnesses (John 20:27; Luke 24:37-39; 1 Corinthians 15:6), ascended (Acts 1:9), and is set down at the right hand of the Father in heaven (Mark 16:19; Luke 24:50-51; Hebrews 12:2). Christ now makes intercession for the saints (Hebrews 7:25) and is preparing a place for the saved (John 14:2-3).

PNEUMATOLOGY

The Doctrine of the Holy Spirit

I believe that the Holy Spirit is God (Acts 5:3, 4; 10:38; 2:32 cf. 1 Peter 3:18). The works and words of the Holy Spirit are considered as the works and words of God (Isaiah 6:8-10 cf. Acts 28:25-27; Exodus 16:7; Psalm 95:8-11 cf. Hebrews 3:7-9; Genesis 1:27 cf. Job 33:4). The Holy Spirit has the divine attributes of deity: He is eternal (Hebrews 9:14), omniscient (1 Corinthians 2:10, 11; John 14:26; 16:12, 13), omnipotent (Luke 1:35), and omnipresent (Psalm 139:7-10). The Holy Spirit was involved in the works of deity: creation (Psalm 104:30; Genesis 1:2; Job 33:4), regeneration (John 3:5), and inspiration of Scriptures (2 Peter 1:21). The Holy Spirit is also a person possessing intellect (1 Corinthians 2:11), sense (Romans 8:27), and will (1 Corinthians 2:11).

The Holy Spirit convicts the world of sin, righteousness, and judgment to come (John 16:8-11). At salvation, believers are baptized with the Holy Spirit placing them into the body (1 Corinthians 12:13). Unlike in the Old Testament, the Holy Spirit now permanently indwells believers (Romans 8:9; 1 Corinthians 3:16; 6:19). For the Christian the Holy Spirit is our Comforter (John 14:16, 26; 15:26) meaning He is there to be our helper and advocate. He is our guide (John 16:13). The Holy Spirit is also our teacher (John 14:26). He is our intercessor (Romans 8:26, 27). It is also the Holy Spirit that empowers believers (Acts 1:8). Christians are sealed unto the day of redemption by the Holy Spirit (Ephesians 1:13, 14; 4:30).

Christians can grieve (Ephesians 4:30, 31), lie to (Acts 5:3, 4), and quench (1 Thessalonians 5:19) the Holy Spirit. Christians can and should be filled with the Holy Spirit (Ephesians 5:18). There is fruit from a Spirit-filled life (Galatians 5:22-23). The unsaved can resist (Acts 7:51) and blaspheme (Matthew 12:31, 32) the Holy Spirit.

SOTERIOLOGY

The Doctrine of Salvation

I believe that all men are sinners and are in need of salvation (Psalm 51:5; Isaiah 53:6; Romans 3:10, 23). Remembering that God is holy, we understand that He can have nothing to do with sin; therefore, as a sinner, man is condemned to punishment from God (Romans 6:23; James 1:15). Man in all of his good efforts (works) has never been able to and will never be able to merit God's favor (Ephesians 2:8, 9; Proverbs 20:9). The punishment from God, to man, for sin, is an eternity separated from Him in Hell (Romans 6:23; Revelation 20:13, 14). The only way for man to escape his due punishment is through the finished work of Jesus Christ. The very reason for Christ's existence was to provide salvation for lost mankind (Luke 19:10). Christ's death on the cross was to pay man's sin debt (1 Peter 2:24; 2 Corinthians 5:21; Romans 5:8; 1 Peter 3:18). When a person believes upon the Lord Jesus Christ and trusts what Christ did for him on the cross, he is declared to be righteous before God. It is through this trusting in Christ that an individual receives everlasting life in heaven (John 3:16, 18, 36; 5:24; 6:28, 29; Romans 4:3, 8-11, 22-24; 5:1, 2, 9; 8:33, 34; 1 John 5:11, 12).

I believe that man is kept the same way he was saved: by grace through faith and that not of himself. Therefore, once we are saved, we can never lose our salvation (Romans 8:35-39; John 3:16; 10:27-29; Hebrews 13:5; John 1:12). As a Christian, God now sees us through the shed blood of the Lord Jesus Christ making us righteous or perfect (1 Corinthians 6:9-11; 2 Corinthians 5:17).

I believe that salvation is available to all (Romans 10:13; John 3:16). I believe that election is a past act of God whereby He chose those who would be saved in light of His omniscience or foreknowledge (Ephesians 1:4; 1 Peter 1:2). Predestination is simply God desiring for all believers to be conformed to the image of His Son (Romans 8:29; Ephesians 1:4, 5).

I believe a young child is safe from the eternal punishment of sin until he reaches that age whereby he can understand the eternal responsibility of sin. Though he is not without sin until that time, God has given him a safeguard until he is spiritually responsible (Deuteronomy 1:39; 2 Samuel 12:23).

ECCLESIOLOGY

The Doctrine of the Church

I believe that Christ is the head of the local church and the body, or as is commonly called the universal church (Ephesians 5:23, Colossians 1:18). I believe that church was founded at Pentecost in Acts 2. The body or the universal church (Ephesians 1:22, 23) would consist of any saved persons since the start of the church. The local church is any organized local assembly of believers on earth (Acts 8:1; 13:1; Romans 16:1; Galatians 1:2). The church by definition is a called out assembly of believers from the world and belonging to the Lord. The church, as we have seen it, would be true to the following polity.

The church is to glorify God (Ephesians 1:4-6; 3:21; Romans 15:6, 9). This church is also to evangelize the world (Acts 2; 5:42; Ephesians 3:8; Acts 15:17; Matthew 28:19, 20), edify (build up) its members (Ephesians 4:11-15), and be a beacon to a corrupted world (Acts 1:8).

The two ordinances of the church are baptism and the Lord's Supper. Baptism should take place after salvation and is in no way necessary for salvation (Acts 2:32; 8:35-37). Baptism is a step of obedience whereby Christians are publicly identifying with Christ. Therefore, immersion is the clearest representation of the death, burial, and resurrection of Christ. Along with conversion, baptism would be a requirement for church membership (Acts 2:41). The Lord's Supper is a reminder to Christians of what Christ has done for them (1 Corinthians 11:24-34).

The two offices of the church are pastor and deacon. The Pastor is the under-shepherd of the local church serving under the leadership of the Lord. It is the pastor's job to feed the flock that God has given to him (1 Peter 5:2). I believe he does this through teaching and leading. Not just anyone can or should hold the position of pastor. The Bible gives qualifications for a pastor in 1 Timothy 3:1-7. Deacons are simply servants who help with the daily operation of the church (Acts 6:1-6). Deacons too must submit to qualifications of 1 Timothy 3:8-12. God has given to the church evangelists and pastors to help the church fulfill the commission of growing Christians and winning the lost (Ephesians 4:11-16).

ANTHROPOLOGY

The Doctrine of Man

I believe that God created man (Adam) on the sixth day of Creation in His image (Genesis 1:26, 27, 31; 1 Corinthians 11:7; James 3:9). I do not believe that man has in any way evolved from the way God originally created him. Adam's wife Eve was created from a rib of Adam (Genesis 2:21-23). Man being created in the image of God does not refer to physical image, but rather His moral, mental, and social likeness. Man has a body, soul, and spirit (1 Thessalonians 5:23).

I believe Adam willfully disobeyed God and sinned (originally) by eating of the tree of knowledge of good and evil (Genesis 3:6; Romans 5:12). I believe that Adam's original sin was inherited by all mankind, making all mankind sinners (Romans 5:12; Psalm 51:5; Romans 5:18). I believe that this problem of sin that man has is his greatest problem and can only be cured by the finished work of Christ on Calvary.

ANGELOLOGY

The Doctrine of Angels

I believe that angels are actual created heavenly beings. On many occasions in the Bible angels act as messengers for God (Luke 1:26-38; Matthew 1:20). I believe that angels are spiritual beings who have appeared in physical form (Genesis 19; Luke 1:26-38; Hebrews 1:14). I believe that some angels simply worship God Almighty (Matthew 18:10; Revelations 5:11; Psalm 148:2; Hebrew 1:6). Angels help Christians by protecting and delivering us (1 Kings 19:5; Psalm 91:11; Daniel 3:28; 6:22; Acts 5:19). Angles also encourage and guide God's servants (Matthew 28:5-7; Acts 8:26; 27:23, 24). Angles do not marry, neither do they die (Luke 20:34-36). Several types of angles are mentioned in the Bible: cherubim (Genesis 3:24; Ezekiel 10:5), seraphim (Isaiah 6:2-3), and the archangel (1 Thessalonians 4:16; Jude 9).

I believe that Satan is a fallen angel whose name was Lucifer before the fall (Isaiah 14:12). Because he rebelled against God, he was cast out of heaven along with one third of the angles all of whom choose to rebel with him (Isaiah 14:12-15; Revelation 12:4, 7-9). Presently, Satan is the prince of the power of the air and is in control over this earth (Ephesians 2:2; 2 Corinthians 4:4). As far as the Christian is concerned, Satan is a conquered enemy (John 12:31; 16:11; 1 John 3:8; Colossians 2:15). Satan's final destiny, along with his following of demons, is to be cast into the Lake of Fire to be tormented forever (Matthew 25:41; Revelation 20:10).

ESCHATOLOGY

The Doctrine of Last Things

I believe that the Rapture will begin the period of last things (1 Thessalonians 4:16-18; Revelation 4:1). The Rapture will also mark the end of the church age. The time of the Rapture is not known to anyone (Matthew 24:36). During the Rapture, Christ will descend from heaven, the dead in Christ will rise first, then all Christians that are alive and remain will join them to meet the Lord in the air (1 Thessalonians 4:13-18).

After the Rapture, the saved will stand before God at the judgment seat (2 Corinthians 5:10; Romans 14:12; 1 Corinthians 3:10-15). I do not believe this is a judgment of salvation, but rather of Christian's service upon earth in regard to the rewards they will receive (1 Corinthians 3:12-15). The Rapture also begins the tribulation period. This will be a horrible seven year period between the rapture and the second coming (Daniel 9:24-27; 12:1; Jeremiah 30:7-9).

At the end of the tribulation Christ will return with His saints (Revelation 19:11-16; Jude 14). During this time, the kings of the earth will gather in the Valley of Megiddo to do battle with the Lord. (Revelation 19) It is there that the kings of the earth and their armies will be defeated. After the defeat, the antichrist and the false prophet will be cast into the Lake of Fire (Revelation 19:20, 21). Satan will be bound for a thousand years (Rev. 20:1-3). This will begin the thousand years reign or millennial reign of Christ upon the earth. At the end of this millennial reign of Christ, Satan will be loosed to gather the enemies of God for one final battle in which the devil's forces will be utterly defeated (Rev. 20:3). Then Satan will be permanently cast into the Lake of Fire (Revelation 20:7-10). Finally, all the unsaved will stand before God at the Great White Throne Judgment and be cast into the Lake of Fire forever (Revelation 20:11-15).

HEAVEN & HELL

I believe in a literal place called hell. Hell has been prepared for the devil, his angels (Matthew 25:41; Revelation 20:10) and all humans who have rejected God's gift of salvation (Revelation 20:13-15). Hell will not be a place of fun, but rather of torment (Luke 16:23).

I believe in a literal place called heaven. Heaven is where God lives and all those who trust Him as Savior will also live someday (Revelation 21:1, 2).