

North Shore Bible Church: Statement of Faith

Scriptures

We teach the verbal plenary inspiration of the inerrant infallible Word of God, both the Old and New Testaments of the Bible (2 Timothy 3:16; 2 Peter 1:21). We teach that the very words of the original manuscripts to be God-breathed (1 Corinthians 2:13), and that God has preserved His Word (Psalm 119:89; Matthew 5:17-18) to serve as the final authority and final revelation for faith, doctrine and life.

Dispensationalism: We teach that the Scriptures, interpreted in their normal, literal sense, reveal divinely determined dispensations or rules of life, which define man's responsibilities in successive ages. These dispensations are not ways of salvation, but rather divinely ordered stewardships in which God reveals His will for man (John 1:17; 2 Corinthians 3:17-18; Galatians 3:13-25).

God

We teach that the God of the Scriptures is the only true God (Deuteronomy 6:4; Isaiah 45:5-7; John 17:3), a living (Daniel 6:20,26; 1 Thessalonians 1:9), personal (Genesis 6:6; Ephesians 4:30), invisible Spirit (John 1:18; Colossians 1:15), Who is infinite (Jeremiah 23:24); eternal (Isaiah 40:28), and unchanging in His existence and attributes (Malachi 3:6; Hebrews 6:17); Who is eternally existing in Three Persons – Father, Son, Holy Spirit (Genesis 1:1; Matthew 28:19; 2 Corinthians 13:14), Who is sovereign over all and through Whom all things have their origin, support, and consummation (Nehemiah 9:6; Romans 11:36; 1 Corinthians 8:6).

God the Father: God the Father is Father over all creation (Acts 17:29), Father of the nation of Israel (Exodus 4:22), Father of the Lord Jesus Christ (Matthew 3:17), Father of believers in Jesus Christ (Galatians 3:26) and disciplinarian of His children (Hebrews 12:9). He has decreed for His own glory all things that come to pass (Ephesians 1:11). He continually upholds, directs, and governs all creatures and events (1 Chronicles 29:11). In His sovereignty He is neither author nor approver of sin (Habakkuk 1:13; John 8:38-47). He has graciously chosen from eternity past those whom He would have as His own (Ephesians 1:4-6); He saves from sin all who come to Him through Jesus Christ.

God the Son: The second Person of the Godhead is the Lord Jesus Christ (John 1:1, 2, 14; Matthew 11:27) He is the eternal begotten Son of God conceived by the Holy Spirit and born of the Virgin Mary, He is true God and true man and is the only sufficient Mediator between God and man (Matthew 1:20; Luke 1:35; John 12:45; 1 Timothy 2:5). He is the ultimate revelation of God to man (Hebrews 1:1-3), He led a perfect and sinless life (2 Corinthians 5:21), and through His death and resurrection He accomplished the reconciliation of God and man (2 Corinthians 5:14-21; Romans 4:25).

We teach that the Lord Jesus Christ accomplished our redemption through His death on the Cross as our representative, vicarious, substitutionary sacrifice; and that our justification is made sure by his literal, physical resurrection from the dead (Romans 3:24,25; 1 Peter 2:24).

We teach that the Lord Jesus Christ ascended to heaven and is now exalted at the right hand of the Father where, as our High Priest, He fulfills the ministry of Representative, Intercessor, Advocate and Judge. He fulfills the offices of Prophet, Priest and King (Acts 1:9, 10; Hebrews 7:25; 9:24 Romans 8:34; 1 John 2:1-2; John 5:22-23).

God the Holy Spirit: We teach that the Holy Spirit is a divine Person, eternal, underived, possessing all the attributes of personality and deity. He is coequal and consubstantial with the Father and the Son (Matthew 28:19; Acts 5:3-4; 28:25-26; 1 Corinthians 12:4-6; 2 Corinthians 13:14; and Jeremiah 31:31-34 with Hebrews 10:15-17).

We teach that the Holy Spirit is the third Person of the Godhead, Whose ministry is to convict the world of sin, of righteousness, and of judgment; to regenerate the unbelieving, baptizing all believers into the body of Christ, indwelling and sealing them until the day of redemption (John 16:8-11; John 14:26; Ephesians 1:13, 14; 1 Corinthians 12:12-14; 2 Corinthians 3:6; Romans 8:9).

We teach that He is the Divine Teacher Who guides believers into all truth, and that it is the privilege and duty of all the saved to be filled with the Spirit (John 16:13; Ephesians 5:18; 1 John 2:20, 27).

Angels:

Angels are created beings (Colossians 1:16). Holy angels are the elect angels (1 Timothy 5:21) in contrast to the evil angels who followed Satan in his rebellion against God (Matthew 25:41).

Angels are creatures not creators; they are a separate order of creatures distinct from human beings (1 Corinthians 6:3; Hebrews 1:14). They are powerful (2 Peter 2:11), yet limited in power (Daniel 10:12-13). Basically and essentially holy angels are servants (Hebrews 1:14). God sends them for service or help of believers, and in so serving they serve as priestly messengers in the universe of God (Luke 16:22; Hebrews 13:2).

Satan

Satan is a created being and as such is answerable to God (Job 1:12, Ezekiel 28:15) and belongs to the order of angels called cherubim (Ezekiel 28:14). It is also apparent from Ezekiel 28 that Satan was the highest created angel. He is known as the god of this age and the prince of the power of the air (2 Corinthians 4:4; Ephesians 2:2). Satan sinned (Ezekiel 28:15; Isaiah 14:12-17), affecting other angels (Revelation 12:7), affecting people (Ephesians 2:2), affecting all the nations of the world. Thus, he is the author of sin, the tempter of man, the declared enemy of God and man, and he will be eternally punished in the lake of fire (Job 1:6-7; Isaiah 14:12-17; Matthew 4:2-11; Revelation 20:10).

Demons

Demons are the angels which rebelled with Satan. In Matthew 12:24 Satan is called the ruler of the demons. We also find demons referred to as spirits (though unclean spirits), which associates them with the spirit world of angels (Matthew 17:18; Mark 9:25; Luke 10:17-20; Matthew 8:16). Demons are not forces or concepts, they are genuine persons, and they have intelligence, emotion, will and personality (Mark 1:24; James 2:19; Luke 8:32; Luke 8:27-30). In contrast to physical beings, demons are spirit beings (Ephesians 6:12). They are in direct opposition to God's plan (Daniel 10:10-14), they promote idolatry (Leviticus 17:7); they promote false religion (1 John 4:1-4). They are able to afflict physical disease (Matthew 9:33), they pervert that which is right (it is believed that the immorality of the Canaanites is traceable to demonic activity (Leviticus 18:1-30.)), they also have the ability to possess unbelievers (Matthew 4:24; Mark 5:15-18). They too will face eternal punishment in the lake of fire.

Sin

The origin of sin must be found in the sovereign plan of God; He permitted the existence of sin but did not author it (Acts 4:27; Ephesians 1:11; Deuteronomy 32:4; Malachi 3:6; James 1:13, 17; 1 John 1:5). The obvious conclusion is that Satan was the first creature to sin, for he is present in his fallen condition at the temptation of Adam in Genesis 3. Sin is anything contrary to the character of God. It manifests itself as deceitful thoughts and intents of the heart (Jeremiah 17:9), evil actions and conduct (Romans 7:15-19), and lack of godly actions (James 4:17).

There is original sin, which has to do with what we inherited from Adam (Romans 5:17) and actual sin, which are those specific sins we commit.

Man

Man was created in the likeness and image of God and his chief purpose is to glorify God and enjoy Him forever (Genesis 1:26, 27; Romans 11:36; Psalm 73:25, 26).

We teach that in Adam's sin of disobedience to the revealed will and Word of God, man lost his innocence; incurred the penalty of spiritual and physical death; became subject to the wrath of God; and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. With no recuperative powers to enable him to recover himself, man is hopelessly lost. Man's salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ (Genesis 2:16, 17; 3:1, 19; John 3:36; Romans 3:23; 6:23; 1 Corinthians 2:14; Ephesians 2:1, 3; 1 Timothy 2:13, 14; 1 John 1:8).

We teach that because all men were in Adam, a nature corrupted by Adam's sin has been transmitted to all men of all ages, Jesus Christ being the only exception. All men are thus sinners by nature, choice, and by divine declaration (Psalm 14:1, 3; Jeremiah 17:9; Romans 3:9, 18, 23; 5:10, 12).

Salvation

We teach that salvation is wholly of God by grace on the basis of the redemption of Jesus Christ, the merit of His shed blood, and not on the basis of human merit or works. Also, we teach that it is by the power of the Holy Spirit that we are sealed for eternity (John 1:12; Ephesians 1:7; 2:8-10; 1 Peter 1:18, 19; 2 Corinthians 1:22; Ephesians 1:13-14).

Regeneration: We teach that regeneration is a work of the Holy Spirit by which the divine nature and life are given (John 3:3, 7; Titus 3:5). It is accomplished solely by the power of the Holy Spirit through the Word of God (John 5:24), when the repentant sinner, responds in faith to the divine provision of salvation. Faithful obedience will be its proper evidence and fruit (1 Corinthians 6:19, 20; Ephesians 2:10). This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ (2 Corinthians 3:18). Such conformity is climaxed in the believer's glorification at Christ's coming (Romans 8:17; 2 Peter 1:4; 1 John 3:2, 3).

Election: We teach that election is the act of God by which, before the foundation of the world, He chose in Christ those who He graciously regenerates, saves and sanctifies (Romans 8:28-30; Ephesians 1:4,11; 2 Thessalonians 2:13; 2 Timothy 2:10; 1 Peter 1:1,2).

Justification: We teach that justification is an act of God (Romans 8:33) by which He declares righteous those who, through faith in Christ, repent of their sins (Luke 13:3; Acts 2:38; 3:19; 11:18; Romans 2:4; 2 Corinthians 7:10; Isaiah 55:5,7) and confess Him as sovereign Lord (Romans 10:9,10; 1 Corinthians 12:3; 2 Corinthians 4:5; Philippians 2:11).

Sanctification: We teach that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy (Acts 20:32; 1 Corinthians 1:2, 30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:2).

We teach that there is also by the work of the Holy Spirit progressive sanctification. Through obedience to the Word of God and the empowering Holy Spirit, the believer is able to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ (John 17:17, 19; Romans 6:1,22; 2 Corinthians 3:18; 1 Thessalonians 4:3,4; 5:23).

Security: We teach that all the redeemed once saved are kept by God's power and are thus secure in Christ forever (John 5:24; 6:37,40; 10:27-30; Romans 5:9,10; 8:1,31,38-39; 1 Corinthians 1:4, 8; Ephesians 4:30; Hebrews 7:25; 13:5; 1 Peter 1:5; Jude 24).

We teach that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which, however, clearly forbids the use of Christian liberty as an occasion for sinful living and carnality (Romans 6:15,22; 13:13,14; Galatians 5:13,25,26; Titus 2:11,14).

Separation

We teach that all believers should live in a manner as not to bring reproach on their Savior and affirm that the Christian life is a life of obedient righteousness that reflects the teaching of the Beatitudes and a continual pursuit of holiness. And that as Christians they should be separated from all religious apostasy, all worldly and sinful pleasures, practices and associations (2 Timothy 3:1-5; Romans 12:1-2; 14:13; 1 John 2:15-17; 2 John 9-11; 2 Corinthians 6:14-7:1; Romans 16:17).

Church

The Church began at Pentecost (Acts 2) and is therefore distinct from the nation of Israel (Acts 3:12; 4:8, 10; 5:21, 31, 35; 21:19; 1 Corinthians 10:32). The Church, the Bride of Christ, is the universal body of Christ made up of every believer who has been baptized into His body since the day of Pentecost until the rapture of the Church (Matthew 16:18; Ephesians 1:22-23; 5:23; Colossians 1:18, 24). Jesus Christ is the Founder, Chief Cornerstone and Head of the Church.

We teach that the church is a unique spiritual organism designed by Christ, made up of all born again believers in this present age (Ephesians 2:11-22; 3:6). The church is distinct from Israel (1 Corinthians 10:32), a mystery not revealed until this age (Ephesians 3:1-6; 5:32).

We teach that the one supreme authority for the church is Christ (1 Corinthians 11:3; Ephesians 1:22; Colossians 1:18) and that church leadership, gifts, order, discipline, and worship are all appointed through His sovereignty as found in the Scriptures. The biblically-designated officers serving under Christ and over the assembly are elders (also called bishops, pastors, and pastor teachers; Acts 20:28; Ephesians 4:11) and deacons, both of whom must meet biblical qualifications (1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-5). We teach that these leaders lead as servants of Christ (1 Timothy 5:17-22), having His authority in directing the church. The congregation is to submit to their leadership (Hebrews 13:7, 17).

We teach the importance of discipleship (Matthew 28:19,20; 2 Timothy 2:2), mutual accountability of all believers to each other (Matthew 18:5-14), as well as the need for discipline of sinning members of the congregation in accord with the standards of Scripture (Matthew 18:15-22; Acts 5:1-11; 1 Corinthians 5:1-13; 2 Thessalonians 3:6-15; 1 Timothy 1:19,20; Titus 1:10-16).

We teach the need of the church to cooperate with God as He accomplishes His purpose in the world. To that end He gives the church spiritual gifts.

Spiritual Gifts: Spiritual gifts are God given abilities for service. The source of spiritual gifts is the Holy Spirit (1 Corinthians 12:11). Every believer has spiritual gifts but not all spiritual gifts (1 Peter 4:10). We teach that God is sovereign in His distribution of all gifts, and that he gives the gifts, which are sufficient for the perfecting of the saints today. However, gifts such as speaking in tongues and the working of sign miracles gradually ceased as the New Testament Scriptures were completed and their authority became established (1 Corinthians 12:4-11; 13:8-10; 2 Corinthians 12:12; Ephesians 4:7-12; Hebrews 2:3,4).

Local Church: The local church is an organized group of believers who gather together on a regular basis in a local area under proper leadership in keeping with the teachings of the New Testament. We teach the establishment and continuance of such churches is clearly taught and defined in the New Testament (Acts 14:27; 20:17,28-32; 1 Timothy 3:1-13; Titus 1:5-11). We teach the autonomy of the local church under God, free of any external human authority or control, free from the interference of any hierarchy of individual or organizations (Acts 13:1-4; 15:19-31; 20:28; Romans 16:1-5; 1 Corinthians 3:9,16; 5:4-7,13; 1 Peter 5:1-4).

Ordinances: We teach that the Christian should observe the ordinances of our Lord Jesus Christ, which are (1) baptism of believers by triune immersion (Matthew 28:19) and (2) the three-fold communion service, consisting of the washing of saints' feet (John 13:1-17), the Love Feast (1 Corinthians 11:20-22; Jude 12), and the communion of the bread and cup (1 Corinthians 11:23-26).

Last Things

We teach that at death the soul of the redeemed passes immediately into the presence of Christ (Luke 23:43; Philippians 1:23; 2 Corinthians 5:8), that there is separation of soul and body (Philippians 1:21-24), and that for the redeemed, such separation will continue until the rapture (1 Thessalonians 4:13,17), which initiates the first resurrection (Revelation 20:4-6), when our soul and body will be reunited to be glorified forever with our Lord (Philippians 3:21; 1 Corinthians 15:35-44, 50-54). Until that time, the soul of the redeemed in Christ remains in joyful fellowship with our Lord Jesus Christ (2 Corinthians 5:8).

We teach the bodily resurrection of all men, the saved to eternal life (John 6:39; Romans 8:10, 11, 19, 23; 2 Corinthians 4:14), and the unsaved to judgment and everlasting punishment (Daniel 12:2; John 5:29; Revelation 20:13-15).

We teach that the souls of the unsaved at death are kept under punishment until the second resurrection (Luke 16:19-26; Revelation 20:13-15), when the soul and the resurrection body will be united (John 5:28, 29). They shall then appear at the Great White Throne Judgment (Revelation 20:11-15) and shall be cast into the lake of fire (Matthew 25:41-46), cut off from the life of God forever (Daniel 12:2; Matthew 25:41-46; 2 Thessalonians 1:7-9).

The Rapture of the Church: We teach the personal, bodily return of our Lord Jesus Christ before the seven-year tribulation (1 Thessalonians 4:16; Titus 2:13) to translate His church from this earth (John 14:1-3; 1 Corinthians 15:51-53; 1 Thessalonians 4:15-5:11) and, between this event and His glorious return with His saints, to reward believers according to their works (1 Corinthians 3:11-15; 2 Corinthians 5:10).

The Tribulation Period: We teach that immediately following the removal of the church from the earth (John 14:1-3; 1 Thessalonians 4:13-18), the righteous judgments of God will be poured out upon an unbelieving world (Jeremiah 30:7; Daniel 9:27; 12:1; 2 Thessalonians 2:7-12; Revelation 16), and that these judgments will be climaxed by the return of Christ in glory to the earth (Matthew 24:27-31; 25:31-46; 2 Thessalonians 2:7-12). At that time the Old Testament and tribulation saints will be raised and the living will be judged (Daniel 12:2, 3; Revelation 20:4-6). This period includes the seventieth week of Daniel's prophecy (Daniel 9:24-27; Matthew 24:15-31; 25:31-46).

The Second Coming and the Millennial Reign: We teach that, after the tribulation period, Christ will come to earth to occupy the throne of David (Matthew 25:31; Luke 1:31-33; Acts 1:10, 11; 2:29, 30) and establish His messianic kingdom for a thousand years on the earth (Revelation 20:1-7). During this time the resurrected saints will reign with Him over Israel and all the nations of the earth (Ezekiel 37:21-28; Daniel 7:17-22; Revelation 19:11-16). This reign will be preceded by the overthrow of the Antichrist and the False Prophet, and by the removal of Satan from the world (Daniel 7:17-27; Revelation 20:1-7).

We teach that the kingdom itself will be the fulfillment of God's promise to Israel (Isaiah 65:17-25; Ezekiel 37:21-28; Zechariah 8:1-17) to restore them to the land, which they forfeited through their disobedience (Deuteronomy 28:15-68). The result of their disobedience was that Israel was temporarily set aside (Matthew 21:43; Romans 11:1-26) but will again be awakened through repentance to enter into the land of blessing (Jeremiah 31:31-34; Ezekiel 36:22-32; Romans 11:25-29).

We teach that this time of our Lord's reign will be characterized by harmony, justice, peace, righteousness, and long life (Isaiah 65:17-25; Ezekiel 36:33-38), and will be brought to an end with the release of Satan (Revelation 20:7).

The Judgment of the Lost: We teach that following the release of Satan after the thousand-year reign of Christ (Revelation 20:7), Satan will deceive the nations of the earth and gather them to battle against the saints and the beloved city, at which time Satan and his army will be devoured by fire from heaven (Revelation 20:9). Following this, Satan will be thrown into the lake of fire and brimstone (Matthew 25:41; Revelation 20:10) whereupon Christ, Who is the Judge of all men (John 5:22), will resurrect and judge the great and small at the Great White Throne judgment.

We teach that this resurrection of the unsaved dead to judgment will be a physical resurrection, whereupon receiving their judgment (John 5:28-29), they will be committed to an eternal conscious punishment in the lake of fire (Matthew 25:41; Revelation 20:11-15).

Eternity: We teach that after the closing of the millennium, the temporary release of Satan, and the judgment of unbelievers (2 Thessalonians 1:9; Revelation 20:7-15), the saved will enter the eternal state of glory with God, after which the elements of this earth are to be dissolved (2 Peter 3:10) and replaced with a new earth wherein only righteousness dwells (Ephesians 5:5; Revelation 20:15; 21:1-27; 22:1-21). Following this, the heavenly city will come down out of heaven (Revelation 21:2) and will be the dwelling place of the saints, where they will enjoy forever fellowship with God and one another (John 17:3; Revelation 21-22). Our Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the kingdom to God the Father (1 Corinthians 15:24, 28), that in all spheres the triune God may reign forever and ever (1 Corinthians 15:28).