

DOCTRINAL STATEMENT OF NORTHVIEW BIBLE CHURCH

ARTICLE I - THE SCRIPTURES

We believe that “all scripture is given by inspiration of God,” by which we understand the whole Bible, and in the sense that THE WORDS of the sacred writings were communicated by the Spirit of God to holy men of old; and that this divine inspiration extends equally and fully to all parts of the writings--historical, poetical, doctrinal, and prophetic--as appeared in the original manuscripts. We believe that all the Scriptures center about the Lord Jesus Christ in His Person and work and in His first and second coming, and hence that no portion even of the Old Testament is properly read, or understood, until it leads to Him. We also believe that all the Scriptures were designed for our practical instruction. (Mark 12:26,36; 13:11; Luke 24:27,44; John 5:39; Acts 1:16; 17:2,3; 18:28; 26:22,23; 28:23; Romans 15:4; I Corinthians 2:13; 10:11; 2 Timothy 3:16; 2 Peter 1:21.)

ARTICLE II - THE GODHEAD

We believe that the Godhead eternally exists in three Persons--the Father, the Son, and the Holy Spirit--and that these three are one God; having precisely the same nature, attributes, perfections, and worthy of precisely the same homage, confidence and obedience. (Matthew 28:19,20; Mark 12:29; John 1:14; Acts 5:3,4; 2 Corinthians 13:14; Hebrews 1:1-3; Revelation 1:4-6.)

ARTICLE III - MAN CREATED AND FALLEN

We believe that man was originally created in the image and after the likeness of God, and that he fell through sin, and, as a consequence of his sin, lost his spiritual life, becoming dead in trespasses and sins, and that he became subject to the power of the devil. We also believe that this spiritual death, or total depravity of human nature, has been transmitted to the entire human race of man, the Man Christ Jesus alone being excepted; and hence that every child of Adam is born into the world with a nature which not only possesses no spark of divine life, but is essentially and unchangeably bad. (Genesis 1:26; 2:17; 6:5; Psalms 14:1-3; 51:5; Jeremiah 17:9; John 3:6; 5:40; 6:53; Romans 3:10-19; 8:6,7; Ephesians 2:1-3; I Timothy 5:6; I John 3:8)

ARTICLE IV - THE FIRST ADVENT

We believe that, as provided and purposed by God and as preannounced in the prophecies of the Scriptures, the Eternal Son of God came into this world that He might manifest God to men, fulfill prophecy, and become the Redeemer of a lost world. To this end He was born of a virgin, and received a human body and a sinless human nature. (John 1:18; 3:16; Luke 1:30-35; Hebrews 4:15.)

We believe that, on the human side, He became and remained a perfect man, but sinless throughout His life; yet He retained His absolute deity, being at the same time very God and very man, and that His earth-life was sometimes functional within the sphere of that which was human and sometimes within the sphere of that which was divine. (Luke 2:40; John 1:1,2; Philippians 2:5-8.)

We believe that He came first to Israel as her Messiah-King, and that being rejected of that nation, He, according to the eternal counsels of God, gave His life as a ransom for all. (John 1:11; Acts 2:22-24; I Timothy 2:6.)

We believe that, in infinite love for the lost, He voluntarily accepted His Father's will and became the divinely provided sacrificial Lamb and took away the sin of the world; bearing the holy judgments against sin which the righteousness of God must impose. His death was, therefore, substitutionary in the most absolute sense--the Just for the unjust--and by His death He became the Savior of the lost. (Hebrews 10:5-14; John 1:29; Romans 3:25,26; 2 Corinthians 5:14; I Peter 3:18.)

We believe that He arose from the dead, according to the Scriptures, and that the same body, though glorified, in which He had lived and died, and that His resurrected body is the pattern of that body which, at the return of Christ, will be given to all resurrected believers. (John 20:20; Philippians 3:20.)

We believe that, on departing from the earth, He was accepted of His Father and that His acceptance is a final assurance to us that His redeeming work was perfectly accomplished. (Hebrews 1:3.)

We believe that He became Head over all things to the Church which is His body, and in this ministry He ceases not to intercede and advocate for the saved. (Ephesians 1:22,23; Hebrews 7:25; I John 2:1.)

ARTICLE V - SALVATION ONLY THROUGH CHRIST

We believe that, owing to universal death through sin, no one can enter the kingdom of God unless born again; and that no degree of reformation however great, no attainments in morality however high, no culture however attractive, no baptism or other ordinance however administered, can help the sinner to take even one step toward heaven; but a new nature imparted from above, a new life implanted by the Holy Spirit through the Word, is absolutely essential to salvation, and only those thus saved are sons of God. We believe, also, that our redemption has been accomplished solely by the blood of our Lord Jesus Christ, who was made to be sin and was made a curse for us, dying in our room and stead; and that no repentance, no feeling, no faith, no good resolutions, no sincere efforts, no submission to the rules and regulations of any church, nor all the churches that have existed since the days of the Apostles, can add in the very least degree to the value of the blood, or to the merit of the finished work wrought for us by Him who united in His Person true and proper deity with perfect and sinless humanity. (Leviticus 17:11; Isaiah 64:6; Matthew 26:28; John 3:5, 18; Romans 5:6-9; 2 Corinthians 5:21; Galatians 3:13; 6:15; Ephesians 1:7; Philippians 3:4-9; Titus 3:5; James 1:18; I Peter 1:18, 19, 23.)

We believe that the new birth of the believer comes only through faith in Christ and that repentance is a vital part of believing, and is in no way, in itself, a separate and independent condition of salvation; nor are any other acts, such as confession, baptism, prayer, or faithful service, to be added to believing as a condition of salvation. (John 1:12; 3:16,18,36; 5:24; 6:29; Acts 13:39; 16:31; Romans 1:16; 3:22,26; 4:5; 10:4; Galatians 3:22.)

ARTICLE VI - THE EXTENT OF SALVATION

We believe that when an unregenerate person exercises that faith in Christ which is illustrated in and described as such in the New Testament, he passes forthwith out of spiritual death into spiritual life, and from the old creation into the new; being justified from all things, accepted before the Father according as Christ His Son is accepted, loved as Christ is loved, having his place and portion as linked to Him and one with Him forever. And though the saved one may have occasion to grow in the realization of his blessings and to know a fuller measure of divine power through yielding his life more fully to God, he is, as soon as he is saved, in possession of every spiritual blessing and absolutely complete in Christ, as is, therefore, in no way required by God to seek a so-called "second blessing," or a "second work of grace." (John 5:24; 17:23; Acts 13:39; Romans 5:1; I Corinthians 3:21; Ephesians 1:3; Colossians 2:10; I John 4:17; 5:11,12.)

ARTICLE VII - SANCTIFICATION

We believe that sanctification, which is a setting-apart unto God, is three-fold: It is already complete for every saved person because his position toward God is the same as Christ's position. Since the believer is IN CHRIST, he is set apart unto God. We believe, likewise, that while the standing of the Christian is thus perfect in Christ, his present state is as imperfect as his experience in daily life. There is, therefore, a progressive sanctification wherein the Christian is to "grow in grace," and to "be changed" by the unhindered power of the Spirit. We believe, also, that the child of God will yet be fully sanctified in his state as he is now sanctified in his standing in Christ when he shall see his Lord and shall be "like Him." (Hebrews 10:10,14; Ephesians 4:24; John 17:17; Ephesians 5:25-27; I Thessalonians 5:23; II Corinthians 7:1; 3:18; Hebrews 12:10.)

ARTICLE VIII - THE PERSEVERANCE OF THE SAINTS

We believe that, because of the eternal purpose of God toward the objects of His love; because of His freedom to exercise grace toward the meritless on the ground of the propitiatory blood of Christ; because of the prayer of the Son of God while here on earth; because of the very nature of the divine gift of eternal life; because of the present and unending intercession and advocacy of Christ in heaven; because of the immutability and unchangeable covenants of God; because of the regenerating, abiding presence of the Holy Spirit in the hearts of all who are saved; we, and all true believers everywhere, once saved, shall be kept saved forever. We believe, however, that God is a holy and

righteous Father and that, since He cannot overlook the sin of His children, He will, when they persistently sin, chasten them and correct them in infinite love; but having undertaken to save them and keep them forever, apart from all human merit, He, who cannot fail, will in the end, present them, every one, faultless before the presence of His glory, and conformed to the image of His Son. (John 5:24; 10:28; 13:1; 17:11; 14:16, 17; Romans 8:29; I Corinthians 6:19; Hebrews 7:25; I John 2:1,2; 5:13; Jude 24.)

ARTICLE IX - ASSURANCE

We believe it is the privilege, not only of some, but of all who are born again by the Spirit through faith in Christ as revealed in the Scriptures, to be assured of their salvation from the very day they take Him to be their Savior; and that this assurance is not founded upon any fancied discovery of their own worthiness or fitness, but wholly upon the testimony of God in His written Word, exciting within His children filial love, gratitude, and obedience. (Luke 10:20; 21:32; II Corinthians 5:1, 6-8; Hebrews 10:22; II Timothy 1:12; I John 5:13.)

ARTICLE X - THE HOLY SPIRIT

We believe that the Holy Spirit, the third Person of the blessed Trinity, though omnipresent from all eternity, took up His abode in the world in a special sense on the day of Pentecost according to the divine promise, and that He now dwells in each and all believers thus uniting them to Christ in one body, and that He, as the indwelling One, is the source of all power and all acceptable worship and service. We believe that He never takes His departure from the Church, nor from the feeblest of the saints; but is ever present to testify of Christ, seeking to occupy believers with Him, and not with themselves, nor with their experiences. We believe that His abode in the world in this special sense will cease when the Church is completed and when Christ comes to receive His own. (John 14:16,17; 16:7-15; I Corinthians 6:19; Ephesians 2:22; II Thessalonians 2:7.)

We believe that, in this age, certain well-defined ministries are committed to the Holy Spirit, and that it is the duty of every Christian to understand these and to be adjusted to them in his own life and experience. These ministries are: The restraining of evil in the world to the measure of the divine will; the convicting of the world respecting sin, righteousness, and judgment; the regenerating of all believers; the indwelling of all who are saved; the baptizing into the one body of Christ of all who are saved; the anointing of believers to teach them all truth; the sealing of believers unto the day of redemption; and the continued filling for power and service of those among the saved who are yielded to Him and who are subject to His will. (II Thessalonians 2:7; John 16:7-11; 3:6; Romans 8:9; I Corinthians 12:13; Ephesians 4:30; 5:18; I John 2:20-27.)

ARTICLE XI - THE CHURCH A UNITY OF BELIEVERS

We believe that all who are united to the risen and ascending Son of God are members of the Church which is the Body and Bride of Christ--regardless of the membership or non-membership in the organized churches of earth; that by the same Spirit we are baptized into, and thus become, one body that is Christ's, whether we are Jews or Gentiles, and having become members one of another, we and all Christians, are under solemn duty to keep the unity of the Spirit in the bond of peace, rising above all sectarian differences, and loving one another with a pure heart fervently. (Matthew 16:16-18; Acts 2:42,47; Romans 12:5; I Corinthians 12:12-27; Ephesians 1:20-23; 4:3-10; Colossians 3:14,15.)

ARTICLE XII - THE CHRISTIAN'S WALK

We believe that we are called with an holy calling, to walk not after the flesh, but after the Spirit, and so to live in the power of the indwelling Spirit that we will not fulfill the lust of the flesh. But the flesh with its fallen, Adamic nature, which in this life is never eradicated, being with us to the end of our earthly pilgrimage, needs to be kept by the Spirit constantly in subjection to Christ, or it will surely manifest its presence in our lives to the dishonor of our Lord. (Romans 6:11-13; 8:2,4,12,13; Galatians 5:16-23; Ephesians 4:22-24; Colossians 2:1-10; I Peter 1:14-16; I John 1:4-7; 3:5-9.)

ARTICLE XIII - THE CHRISTIAN'S SERVICE

We believe that divine, enabling gifts for service are bestowed by the Spirit upon all who are saved, and that, while there is a diversity of gifts, they, each and all, are energized by the same Spirit, and that, while each believer is called to his own divinely appointed service as the Spirit may will, there are certain ministry gifts--apostles, prophets, evangelists, pastors, and teachers, and that these are appointed by God for the perfecting of the saints unto their work of the ministry.

We therefore believe that some men are especially called of God to this high and holy calling, and that it is to the fulfilling of His will and to His eternal glory that these shall be sustained and encouraged in their service for God (Romans 12:6; I Corinthians 12:4-11; Ephesians 4:11.)

We believe that, wholly apart from salvation benefits which are bestowed equally upon all who believe, rewards are promised according to the faithfulness of each believer in his service for his Lord, and that these rewards will be bestowed at the appearing of Christ when He comes to receive His own to Himself. (I Corinthians 3:9-13; 9:18-27; II Corinthians 5:10.)

ARTICLE XIV - THE GREAT COMMISSION

We believe that it is the explicit message of our Lord Jesus Christ to those whom He has saved that they are sent forth by Him into the world even as He was sent forth of His Father into the world, and that, after they are saved, they are divinely reckoned to be related to this world as strangers and pilgrims, ambassadors and witnesses, and that their primary purpose in life should be to make Christ known to the whole world. (Matthew 28:18,19; Mark 16:15; John 17:18; II Corinthians 5:18-20; I Peter 1:17; 2:11.)

ARTICLE XV - ANGELS FALLEN AND UNFALLEN

We believe that God created an innumerable company of sinless spiritual beings, know as angels; that one "Lucifer, son of the morning"--the highest in rank, sinned through pride, thereby becoming Satan; that a great company of angels followed him in his moral fall, some of whom became demons and are active as his agents and associates in the prosecution of his unholy purposes, while others who fell are "reserved in everlasting chains under darkness unto the judgment of the great day." (Ezekiel 28:11-19; Isaiah 14:12-17; I Timothy 3:6; II Peter 2:4; Jude 6.)

We believe that Satan is the originator of sin, and that, under the permission of God, he, through subtlety, led our first parents into transgression, thereby accomplishing their moral fall and subjecting them and their posterity to his own power; that he is the enemy of God and the people of God, opposing and exalting himself above all that is called God or that is worshiped; and that he who in the beginning said, "I will be like the most High," in his warfare appears as an angel of light, even counterfeiting the works of God by fostering religious movements and systems of doctrine, which systems in every case are characterized by a denial of the efficacy of the blood of Christ and of salvation by grace alone. (Genesis 3:1-19; Romans 5:12-14; II Corinthians 11:13-15; I Timothy 4:1-3; II Corinthians 4:3; II Thessalonians 2:4; Ephesians 6:10-12.)

We believe that Satan was judged at the cross, though not then executed, and that he, an usurper, now rules as the "god of this world;" that, at the second coming of Christ, Satan will be bound and cast into the abyss for a thousand years and after the thousand years he will be loosed for a little season and then "cast into the lake of fire and brimstone," where he shall be "tormented day and night forever." (Colossians 2:15; Revelation 20:1-3,10.)

We believe that a great company of angels kept their holy estate and are before the throne of God, from whence they are sent forth as ministering spirits to minister to them who shall be heirs of salvation. (Luke 15:10; Revelation 7:12; Hebrews 1:14; Ephesians 1:21.)

We believe that man was made lower than the angels; and that, in His incarnation, Christ took, "for a little" (time), this lower place that He might lift the believer to His own sphere above the angels. (Hebrews 2:6-10.)

ARTICLE XVI - THE BLESSED HOPE

We believe that according to the Word of God, the next great event in the fulfillment of prophecy will be the coming of Christ into the air to receive to Himself both His own who are alive and remain unto His coming, and also all who have fallen asleep in Jesus and that this event is the blessed hope set before us in the Gospel, and for this we should be constantly looking. We believe, next, that the taking away of the saved ones will be followed by the Great Tribulation in the earth, which was predicted by our Lord, and that finally He will bring to end that time of judgment for the whole earth by His own glorious appearing. (John 14:1-3; I Corinthians 15:51,52; Philippians 3:20; I Thessalonians 4:13-18; Titus 2:11-14; II Thessalonians 2:7-10; Matthew 24:29-31.)

ARTICLE XVII - THE SECOND COMING OF CHRIST

We believe that the world will not be converted previous to the second coming of Christ but is day by day ripening for judgment, and that this dispensation will end with a fearful apostasy in the professing church, and that, following the period of the Great Tribulation in the earth, the Lord Jesus Christ will return as He went -- in Person, on the clouds, of heaven, and with power and great glory--to introduce the millennial age, to restore Israel to her own land and to give her the realization of God's covenant promises, to bind Satan and place him in the abyss, to bring the whole world to the knowledge of God, and to lift the curse which now rests upon the whole creation. (Matthew 24:15-25,46; Acts 15:16,17; I Timothy 4:1-3; II Timothy 3:1-5; Deuteronomy 30:1-10; Ezekiel 37:21-28; Romans 11:25-27; Revelation 10:1-3; Isaiah 11:9; Romans 8:19-23.)

ARTICLE XVIII - THE ETERNAL STATE

We believe that, at death, the spirits and souls of those who have trusted in the Lord Jesus Christ for salvation pass immediately into His presence and there remain in conscious bliss until the resurrection of the glorified body when Christ comes for His own, whereupon soul and body reunited shall be associated with Him forever in glory; but the spirits and souls of the unbelieving remain after death conscious of condemnation and in misery until the final judgment of the great white throne at the close of the millennium, when soul and body reunited shall be cast into the lake of fire, not to be annihilated, but to be punished with everlasting destruction from the presence of the Lord, and from the glory of His power. (Luke 16:19-23, 26, 42; II Corinthians 5:8; Philippians 1:23; II Thessalonians 1:7-9; Jude 6,7; Revelation 20:11-15.)

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