NORTH HILLS CHURCH

Doctrinal Statement

THE HOLY SCRIPTURES

We teach that the Bible is God's written verbal revelation to man, and thus the 66 books of the Bible given to us by the Holy Spirit are the verbally inspired Word of God, absolutely and comprehensively inerrant in the original documents.
1 Corinthians 2:7-14; 2 Peter 1:20-21; 1 Thessalonians 2:13; 1 Corinthians 2:13; 2 Timothy 3:16

The Bible constitutes the only infallible, sufficient rule of faith and practice. God communicates with his people through the words of Scripture.
Psalm 119:89; Matthew 5:18; 24:35; John 10:35; 16:12-13; 17:17; 1 Corinthians 2:13; 2 Timothy 3:15-17; Hebrews 4:12; 2 Peter 1:20-21

God "breathed out" his written Word by a process of dual authorship. The Holy Spirit directed the human authors that, through their individual personalities and different styles of writing, they composed and recorded God's Word to man.
2 Peter 1:20-21; 3:15-16

While there may be several applications of any given passage of Scripture, the meaning is to be found in the text itself. The faithful interpretation of Scripture is to be found as one diligently applies the normal rules of interpretation, comparing scripture with scripture under the illumination of the Holy Spirit. It is the responsibility of believers to apply carefully the Scripture in the context of the biblical community of Christians.
John 7:17; 16:12-15; 1 Corinthians 2:7-15; 1 John 2:20; 2 Timothy 2:15; Hebrews 4:12

GOD

Trinity
We teach that there is one living and true God – an infinite, all-knowing spirit, perfect in all his attributes, one in essence, eternally existing in three persons – the Trinity, Father, Son, and Holy Spirit, each equally deserving worship and obedience.
Deuteronomy 6:4; Isaiah 45:5-7; Matthew 28:19; John 4:24; 20:28; 1 Corinthians 8:4; 2 Corinthians 13:14; cf. John 17:5 with Isaiah 42:8; Revelation 1:17 with Isaiah 42:8

God the Father

We teach that God the Father orders and disposes all things according to his own purpose and grace. He is the Creator of all things. As the only absolute and omnipotent ruler in the universe, he is sovereign in creation, providence, and redemption. His fatherhood involves both his designation within the Trinity and his relationship with mankind. As Creator he is Father to all men, but he is spiritual Father only to believers. He has decreed for his own glory all things that come to pass. He continually directs and governs all creatures and events. In his sovereignty, he is neither author nor approver of sin, nor does he minimize the accountability of moral, intelligent creatures. He has graciously chosen from eternity past those whom he would have as his own; he saves from sin all who come to him through Jesus Christ; he adopts as his own all those who come to him.

Genesis 1:1-31; 1 Chronicles 29:11; Psalm 103:19; Psalm 145:8-9; John 1:12, 14; 17:1; Acts 17:28-29; Romans 1:20; 2:15; 8:14-15; 11:36; 1 Corinthians 8:6; 2 Corinthians 6:18; Galatians 4:5; Ephesians 1:4-6, 11; 3:9; 4:6; Hebrews 12:5-9; 1 Peter 1:17

God the Son

We teach that God the Son, Jesus Christ, possesses all the divine excellencies, and he is coequal, consubstantial, and coeternal with the Father and Holy Spirit. God the Father created the universe, through his Son, by whom all things continue in existence and in operation.

John 1:3; John 10:30; 14:9, 10; Colossians 1:15-17; Hebrews 1:2

In the incarnation (God becoming man) Christ surrendered only the privileges of deity but nothing of the divine essence. In his incarnation, the eternally begotten Son accepted all the essential characteristics of humanity and so became the God-man. Jesus Christ is humanity and deity in indivisible oneness.

Micah 5:2; John 1:14; 5:23; 14:9-10; Philippians 2:5-8; Colossians 2:9

When the fullness of time had come, our Lord Jesus Christ took upon himself man's nature, and was born of a virgin. The purpose of the incarnation was to reveal God, redeem people, and rule over God's kingdom.

Psalm 2:7-9; Isaiah 7:14; Isaiah 9:6; Matthew 1:23,25; Luke 1:26-35; John 1:1, 14, 29; 3:16; Galatians 4:4; Philippians 2:5-11; Hebrews 7:25-26; 1 Peter 1:18-19

Our Lord Jesus Christ accomplished our redemption through the shedding of his blood in his sacrificial death on the cross. His death was voluntary, substitutionary, propitiatory (appeased God's wrath), and redemptive. The death of our Lord Jesus Christ freed the believing sinner from the penalty, the power, and one day the very presence of sin. He is declared righteous, given eternal life, and placed into the family of God.

John 10:15-18; Romans 3:24-25; 5:8-9; 2 Corinthians 5:14-15; 1 Peter 2:24; 3:18

Our justification is made sure by Jesus Christ's literal, physical resurrection from the dead. He is now bodily ascended to the right hand of the Father, where he now mediates as our Advocate and High Priest.
Matthew 28:6; Luke 24:38-39; Acts 2:30-31; Romans 4:25; 8:34; Hebrews 7:25; 9:24; 1 John 2:1

In the resurrection of Jesus Christ from the grave, God confirmed the deity of his Son and gave proof that God has accepted the sacrificial work of Christ on the cross. Jesus' bodily resurrection is also the guarantee of a future resurrection life for all believers.
John 5:26-29; 14:19; Romans 1:4; 4:25; 6:5-10; 1 Corinthians 15:20, 23

As the mediator between God and man, the head of his body the Church, and the coming universal King who will reign on the throne of David, Jesus Christ is the final judge of all who fail to place their trust in him as Lord and Savior.
Isaiah 9:6; Matthew 25:14-46; Luke 1:31-33; Acts 17:30-31; Ephesians 1:22; 5:23; Colossians 1:18; 1 Timothy 2:5

God the Holy Spirit

We teach that the Holy Spirit is a divine person, eternal, underived, possessing all the attributes of personality and deity including intellect, emotions, will, eternality, omnipresence, omniscience, omnipotence, and truthfulness, and that he possesses all the divine excellencies, and he is coequal, consubstantial, and coeternal with the Father and the Son.
Psalm 139:7-10; Isaiah 40:13-14; Jeremiah 31:31-34 with Hebrews 10:15-17; Matthew 28:19; John 16:13; Acts 5:3-4; 28:25-26; Romans 15:13; 1 Corinthians 2:10-13; 12:4-6, 11; 2 Corinthians 13:14; Hebrews 9:14

It is the work of the Holy Spirit to execute the divine will with relation to all mankind. We recognize his sovereign activity in creation, the incarnation, the written revelation, the work of salvation, and the resurrection.
Genesis 1:2; Exodus 31:1-5; Matthew 1:18; John 3:5-7; Romans 1:4; 8:11; 2 Peter 1:20-21

A fresh work of the Holy Spirit began at Pentecost when he came from the Father as promised by Christ to continue building the body of Christ, which is his church. The broad scope of his divine activity includes convicting the world of sin, of righteousness, and of judgment, glorifying the Lord Jesus Christ, and transforming believers into the image of Christ.
John 14:16-17; 15:26; John 16:7-9; Acts 1:5; 2:4; Romans 8:29; 1 Corinthians 12:13; 2 Corinthians 3:18; Ephesians 2:22

The Holy Spirit is sovereign in regeneration, baptizing all believers into the body of Christ. The Holy Spirit indwells and seals from the moment of salvation. Additionally, he enlightens, sanctifies, instructs, and empowers believers for service till the day of redemption.
Romans 8:9; 1 Corinthians 12:13; 2 Corinthians 3:6; Ephesians 1:13, 17-18

The Holy Spirit is the divine teacher who guided the apostles and prophets into all truth as they committed to writing God's revelation, the Bible.
John 16:13; 2 Peter 1:19-21; 1 John 2:20, 27

The Holy Spirit administers spiritual gifts to the church. Spiritual gifts are given by God as he sovereignly chooses, based solely on his grace and intended fully for his glory. Therefore, God's people are called to earnestly desire and exercise spiritual gifts for the common good and edification of the body.
1 Corinthians 12:4-11; 13:8-10; 14:1-40; 2 Corinthians 12:12; Ephesians 4:7-12; Hebrews 2:1-4

The Holy Spirit glorifies Christ by implementing his work of redeeming the lost and conforming each believer to the image of Christ.
John 16:13-14; Acts 1:8; 1 Corinthians 12:4-11; 2 Corinthians 3:18

HUMANITY

We teach that God created male and female in his image (*imago Dei*). Humans possess value primarily based on our relation to God, not only based on function or essence. We can truly know ourselves only as we know God; he defines who we are. God created us with dignity, morally responsible to our Creator, capable of intelligence, volition, and creativity, and originally free of sin.
Genesis 1:27; 2:7; Psalm 139:14-18; Matthew 19:4; James 3:9

God created people to glorify him by exercising dominion over creation, by enjoying his presence, and by following his will.
Genesis 1:26-28; Isaiah 43:7; Colossians 1:16; Revelation 4:11

When Adam and Eve disobeyed the revealed will and Word of God, they lost their innocence, incurred the penalty of spiritual and physical death, became subject to the wrath of God, and became incapable of pleasing God apart from divine grace. With no way of saving themselves, humanity is hopelessly lost. Salvation is completely by 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, 8-9; 1 Timothy 2:13-14; 1 John 1:8

Because all men were in Adam, Adam's sin nature has been transmitted to all men, Jesus Christ being the only exception. All men and women are thus sinners by nature, by choice, and by divine declaration.
Psalm 14:1-3; Jeremiah 17:9; Romans 3:9-18, 23; 5:10-21

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, through faith alone and not on the basis of human merit or works.
John 1:12; Ephesians 1:7; 2:8-10; 1 Peter 1:18-19

Election

Election, or predestination, is the act of God by which, before the foundation of the world, he chose in Christ those whom he graciously regenerates and saves.
Romans 8:28-30; Ephesians 1:4-11; 2 Thessalonians 2:13; 2 Timothy 2:10; 1 Peter 1:1-2

Sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Savior and Lord.
Isaiah 55:6-7; Ezekiel 18:23, 32; 33:11; Luke 13:3; John 3:18-19, 36; 5:40; Acts 2:38; 3:19; 11:18; Romans 2:4; 9:22-23; 10:9-10; 1 Corinthians 12:3; 2 Corinthians 4:5; 7:10; Philippians 2:11; 2 Thessalonians 2:10-12; Revelation 22:17

The unmerited favor that God grants to totally depraved sinners is not related to any initiative of their own part nor to God's anticipation of what they might do by their own will, but is solely of his sovereign grace and mercy.
Ephesians 1:4-7; Titus 3:4-7; 1 Peter 1:2

God's election is not based on random or fatalistic choices, rather he exercises his sovereignty in harmony with his other attributes, such as his omniscience, justice, holiness, wisdom, grace, and love.
Romans 9:11-16

The biblical position on election does not minimize a believer's responsibility to evangelize, but intensifies that privilege. We teach that both sovereign election and human responsibility are taught in Scripture.
Romans 10:14

Sovereign Election	Human Responsibility
Ephesians 1:4 – "*Even as he chose us in him before the foundation of the world.*"	Ezekiel 33:11 – *"I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn back, turn back from your evil ways, for why will you die, O house of Israel?"*
Ephesians 1:11 – "*In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will."*	2 Peter 3:9 – "*[The Lord] is patient toward you, not wishing that any should perish, but that all should reach repentance."*
John 15:16 – *"You did not choose me, but I chose you and appointed you that you should go and bear fruit."*	1 Timothy 2:4 – "*Who desires all people to be saved and to come to the knowledge of the truth."*
John 6:44 – *"No one can come to me unless the Father who sent me draws him."*	Matthew 23:37 – *"How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing!"*
Acts 13:48 – "*And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and as many as were appointed to eternal life believed."*	2 Peter 2:1 – "*But false prophets also arose among the people… even denying the Master who bought them, bringing upon themselves swift destruction."*
Romans 9:18 – "*So then he has mercy on whomever he wills, and he hardens whomever he wills."*	

Regeneration

Regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given. It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God, when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. Genuine regeneration is manifested in righteous attitudes and conduct.

Ezekiel 36:26-27; John 1:13; 3:3-8; 5:24; Ephesians 2:1-5; Titus 3:5; James 1:18; 1 Peter 1:3

Faith and Repentance

Salvation is by grace through faith alone. However, saving faith is never solitary; it never operates alone. Repentance accompanies saving faith and leads to life-change. When people are united with Jesus by faith, then his death, burial, and resurrection become theirs, so they have died to sin in order to rise to newness of life. Believers are no longer devoted to evil, to Satan, or to this world's system, but to God. They bear the fruit of the Spirit to his glory and refuse to use their liberty as an opportunity to sin.

Ephesians 2:1-10; Mark 1:15; Galatians 5:5-6, 13; Titus 2:11-14; 1 Peter 1:13-23

Justification

In justification, God graciously declares the sinner righteous by faith, apart from any virtue or work. Justification involves the imputation (credit to one's account) of sin to Christ and the imputation of Christ's righteousness to the sinner. In this God is "just, and the justifier of the one who has faith in Jesus."

Romans 3:20, 26; 4:6; 8:33; 1 Corinthians 1:30; 2 Corinthians 5:21; Colossians 2:14; 1 Peter 2:24

By justification, God sets apart (sanctifies) every believer, declares them holy, and identifies them as saints. In this sense, justification and sanctification are similar. This aspect of sanctification is positional and instantaneous; it has to do with the believer's standing, not his present walk or condition.

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

Sanctification

Progressive sanctification is also a work of the Holy Spirit by which the state of the believer is brought closer to the positional standing the believer enjoys through justification. The Holy Spirit enables the believer to obey the Word of God and, through faith, grow in holiness and conformity to the will of God and the likeness of Christ. The believer is commanded to "put off" the old lifestyle and with a renewed mind, "put on" the new lifestyle.

John 17:17, 19; Romans 6:1-22; 2 Corinthians 3:18; 1 Thessalonians 4:3-4; 5:23; Ephesians 4:22-24; Colossians 3:9-10

In this respect, every saved person is involved in a daily conflict – the "new creation" in Christ doing battle against the selfish desires of the flesh – but adequate provision is made for victory through the power of the indwelling Holy Spirit. The struggle nevertheless stays with the believer all through this earthly life and is never completely ended. All claims to the eradication of sin in this life are unscriptural.

Romans 7:13-25; 2 Corinthians 5:17; Galatians 5:16-25; Ephesians 4:22-24; Philippians 3:12; Colossians 3:9-10; James 1:14-15; 1 Peter 1:14-16; 1 John 1:9; 1 John 3:5-9

All believers are kept by God's power and are secure in Christ forever, persevering in the faith to the end of their lives.

John 5:24; 6:37-40; 10:27-30; Romans 5:9-10; 8:1, 29-39; 1 Corinthians 1:4-8; Ephesians 4:30; Colossians 1:21-23; 1 Thessalonians 5:23-24; Hebrews 7:25; 13:5; 1 Peter 1:5; Jude 24

THE CHURCH

We teach that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual body, the church, the bride of Christ, of which Christ is the head.
1 Corinthians 12:12-13; 2 Corinthians 11:2; Ephesians 1:22; 4:15; 5:23-32; Colossians 1:18; Revelation 19:7-8

There is one universal (or catholic) Church, which is invisible and consists of all the elect who have been, are, or will be gathered into the body of Christ by the power of the gospel. The invisible Church is universal under the gospel and will continue for eternity as the bride of Christ; he is the Head thereof.
Isaiah 59:21; Matthew 28:19-20; Acts 2:1-21, 38-47; Romans 15:9-12; 1 Corinthians 1:2; 12:12-13; 2 Corinthians 11:2; Ephesians 1:10, 22-23; 4:15; 5:23-32; Colossians 1:18; Revelation 7:9; 19:7-8

The visible Church is the organized church on earth. The establishment and flourishing of local churches are clearly taught and defined in the New Testament Scriptures and believers are directed to associate themselves together in local assemblies. Local assemblies are visible expressions of a universal fellowship with actual biblical authority and responsibilities.
Acts 14:23, 27; 20:17, 28; 1 Corinthians 5:4-7; 11:18-20; Galatians 1:2; Philippians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1; 1 Peter 5:1-4; Hebrews 10:25

The one supreme authority for the church is Christ. Church leadership, gifts, order, discipline, and worship are all appointed and directed by the Scriptures. Elders (also called bishops, pastors, and pastor-teachers), who must meet biblical qualifications, are the biblically designated leaders serving under Christ and over the assembly. Elders rule as servants of Christ and, under the authority of the Scriptures, direct the church. The congregation submits to and honors their leadership, while everyone (including leaders) submits to one another in the fear of God. Qualified deacons also serve the church as unto the Lord.
Acts 20:28; 1 Corinthians 11:3; Ephesians 1:22; 4:11; 5:21; Colossians 1:18; 1 Timothy 3:1-13; 5:17-22; Titus 1:5-9; Hebrews 13:7, 17; 1 Peter 5:1-5

The church is marked by intentional discipleship and mutual accountability of all believers to each other, as well as the need for progressive confrontation of unrepentant members with the goal of restoration.
Matthew 18:5-22; 28:19-20; Acts 5:1-11; 1 Corinthians 5:1-13; 2 Thessalonians 3:6-15; 1 Timothy 1:19-20; 2 Timothy 2:2; Titus 1:10-16

The purpose of the church is to glorify and worship God by building itself up in the faith, by instruction of the Word, by prayer and fellowship, by keeping the ordinances, and by advancing and communicating the gospel to the entire world.
Matthew 28:19; Luke 18:1-6; 22:19; Acts 1:8; 2:38-42, 47; Ephesians 3:21; 4:13-16; 2 Timothy 2:2, 15; 3:16-17; James 5:13-16; 1 John 1:3

God calls all his people to service, and equips them with spiritual gifts. He gives spiritual leaders for the purpose of equipping the saints for the work of the ministry, and he also gives spiritual abilities to each member of the body of Christ.
Romans 12:5-8; 1 Corinthians 12:4-31; 15:58; Ephesians 4:7-12; 1 Peter 4:10-11; Revelation 22:12

Two ordinances have been committed to the local church: water baptism and the Lord's Supper. Baptism is the solemn and beautiful testimony picturing the cleansing from sin, new life in Jesus, and identification with God's people. We teach that baptism itself does not save, but is an act of obedience following conversion. Baptism by immersion best pictures the cleansing from sin through the work of Christ.
Acts 2:38, 41-42; 3:19; 16:30, 31; 22:16; 1 Corinthians 1:17; Ephesians 2:8-9; Titus 3:5

The Lord's Supper remembers and proclaims the death of Jesus until he comes. It is never to be received flippantly but gratefully, with love and respect for our brothers and sisters. The elements of communion are simultaneously a representation of the flesh and blood of Christ, and actual participation with the risen Christ who is present in a unique way.
Matthew 26:26-27; 1 Corinthians 10:16; 11:28-34

ANGELS

Holy Angels

We teach that angels are created beings and are not to be worshiped. Although presently they are a higher order of creation than man, they are created to worship God and to serve God's people.
Luke 2:9-14; Hebrews 1:6-7, 14; 2:6-7; Revelation 5:11-14; 19:10; 22:9

Fallen Angels

Satan is a created angel who incurred the judgment of God by rebelling against his Creator, by taking numerous angels with him in his fall, and by introducing sin into the human race through the temptation and fall of man. Satan is the open and declared enemy of God and man. Jesus defeated the devil through his life, death, resurrection, ascension, and his soon return. Satan, and the other fallen angels, will be eternally punished in the Lake of Fire.
Genesis 3:1-15; Matthew 4:1-11; 25:41; Romans 16:20; 2 Corinthians 11:3; 2 Peter 2:4; 1 John 3:8; Revelation 12:1-14; 20:10

LAST THINGS

We teach that the same Lord Jesus Christ, who submitted himself to God's judgment for the sake of his own, and removed the curse of sin, will return to judge the living and the dead. He will cast all his enemies into everlasting condemnation, and take all his chosen ones into everlasting joy and glory. The time of Christ's return is known only to the Father. Anyone who denies the "blessed hope" of Christ's anticipated return has been deceived by false teaching.
Matthew 25:31-46; Mark 13:26, 32-33; Luke 21:28; Romans 8:22-25; Philippians 3:20, 21; 1 Thessalonians 4:13-18; 2 Thessalonians 1:6-10; Titus 2:13, 14; 2 Peter 3:3-10

Just as Christ rose bodily from the dead, so both believers and unbelievers will experience a future bodily resurrection. Believers are raised to eternal life and reward; unbelievers are raised to eternal death and judgment.
John 5:28, 29; 6:39; 1 Corinthians 15:20-23, 35-49; 2 Corinthians 4:13-14; 5:10; 2 Thessalonians 1:7-10; 4:14-18; Revelation 20:11-15

Heaven is a real place and is the destiny of believers. God will create a new heaven and a new earth where there will be no pain, no tears and no death. It will be a place of uncontaminated beauty, joy, security, fellowship with, and adoration of, God. Unbelievers will be eternally separated from God in a place of suffering known as hell, or the Lake of Fire.
Matthew 25:41-46; Luke 16:19-31; Revelation 20:14-15; 21:1-7, 22:3-4

Our Lord Jesus Christ will finally triumph over all his enemies. Christ, having fulfilled his redemptive mission, will then deliver up the kingdom to God the Father that in all spheres the triune God may reign forever and ever. Hallelujah!
1 Corinthians 15:24-28