

Church Doctrinal Statement

North Point Baptist Church

4980 University Parkway
Winston Salem, NC 27106

336.767.8297

www.north-pointbaptist.org

A. THE SCRIPTURES

We believe that the Scriptures of the Old and New Testaments as originally written were God-breathed, both verbally and in every part. We believe God, who is Truth, communicated through Spirit-controlled men, so that the Scriptures are without error and therefore authoritative in all they teach and in all matters they touch. We believe the Bible is the supreme revelation of God's will for man and constitutes the only infallible guide for faith and life.

Matthew 5:18; 15:4,5,6; Mark 12:36; John 10:34,35; Acts 1:16; Romans 3:1-4; Galatians 3:16; 2 Timothy 3:16; Hebrews 4:12; 1 Peter 1:23; 2 Peter 1:19-21; Revelation 22:18,19.

B. THE TRINITY

We believe there is one, and only one, true and living God; that there is indivisible unity in the Godhead, yet existing in three separate persons – the Father, the Son, and the Holy Spirit. They are equal in every divine perfection, of the same essence and executing distinct, but harmonious, offices in the great works of both creation and redemption.

Matthew 3:16,17; 28:19; John 6:27; Acts 5:3,4; 1 Corinthians 1:9-14; 2 Corinthians 13:14; Ephesians 4:6; Hebrews 1:8.

C. GOD THE FATHER

We believe God the Father is a Spirit, infinite, eternal, and unchangeable in all His being, wisdom, power, holiness, justice, goodness, and truth. He is the Creator, Sustainer and Ruler of the universe, Giver of all life in sovereign authority over all His created beings, the Keeper over the nation of Israel, and the Father and Disciplinarian of His chosen in Jesus Christ.

Psalms 139:7-10; Isaiah 46:9; Romans 11:33; Revelation 19:6.

D. THE LORD JESUS CHRIST

We believe that the Lord Jesus Christ, the eternal Son of God, was conceived by the Holy Spirit and born of the virgin Mary as no other man was ever nor can ever be born of a woman. He is very God of very God, being "God manifest in the flesh." He lived a life of absolute sinlessness and in His death made a full and vicarious atonement for our sins, dying not as a martyr, but as a voluntary substitute in the sinner's place. He rose bodily from the dead on the third day and ascended into heaven where He now sits at the right hand of the Father as our High Priest, interceding and preparing a place for us. He shall appear in the air to rapture His saints, and after seven years, shall come again with the saints to sit on the throne of David and establish His millennial kingdom.

Matthew 1:18-25; 28:6; John 1:1; 14:3; 20:27; Acts 15:16; 1 Corinthians 15:4; 1 Thessalonians 4:16; 2 Thessalonians 2:6-8; Hebrews 7:25; 8:6; 12:2; 1 Peter 2:22; 3:18; 1 John 2:1; Revelation 3:21.

E. THE HOLY SPIRIT

We believe that the Holy Spirit is a divine Person possessing all the attributes of personality and of deity. He is equal with the Father and the Son and is of the same nature. His relation to the unbelieving world is that He convicts of sin, righteousness, and judgment. He is the agent of the new birth, and His work among believers includes His sealing, indwelling, infilling, guiding, and teaching them the ways of righteousness. We believe there is a distinction between the ministry of the Holy Spirit in the Old Testament and His ministry in the New Testament. There is a new and unique work of the Holy Spirit in relation to the Body of Christ. We believe that the Holy Spirit endues believers with service gifts. We believe the Bible disavows the authenticity for today of the sign gifts such as prophecy, speaking in tongues, interpretation of tongues, miracles, and healing.

John 7:39; 14:16,17,26; Acts 1:5; Romans 12:3-8; 1 Corinthians 12:8-13; 28-31; 13:8-12; Ephesians 1:13,14; 4:7-11; Hebrews 9:14; Revelation 22:18,19.

F. CREATION

We believe the Genesis account of creation is neither allegory nor myth, but

a literal, historical account of the direct, immediate creative acts of the Trinity without any evolutionary process.

Genesis 1 and 2; Psalm 33:9; John 1:3; Colossians 1:16,17; Hebrews 1:2

G. MAN

We believe the Scriptures teach that man was created by a direct act of God and not from any previously existing form of life and that all men are descended from the historical Adam and Eve, first parents of the entire human race. By voluntary transgression man fell from his sinless state, in consequence of which all men are now sinners by nature and by choice, utterly devoid of the holiness required by God's law, positively inclined to evil, and therefore under just condemnation to eternal judgment and everlasting existence separated from God without defense or excuse.

Genesis 1:27; Isaiah 53:6; Romans 3:23; 5:12-19.

H. SALVATION

We believe the Scriptures teach that Christ died for the whole world and that salvation of sinners is divinely initiated, wholly of grace, and accomplished only through the mediatorial work of the Son of God. It is wholly apart from works and is upon the sole condition of faith in the Lord Jesus Christ and never without genuine repentance. To be saved the sinner must be born again, personally receiving Christ as Savior, being regenerated by the power of the Holy Spirit through faith in God's Word and becoming the recipient of a new nature. The great gospel blessing which Christ secures to such as believe in Him is justification, that judicial act of God accompanied by the pardon of sin and the imputation of divine righteousness, not because of any works of righteousness on our part, but solely through faith in the Redeemer's blood. The believer who has exercised personal faith in the Lord Jesus Christ is completely justified and in possession of eternal life which is eternally secure.

John 1:11,12; 3:3-16; 10:28,29; Acts 13:39; Romans 2:4; 2 Corinthians 7:9,10; Ephesians 2:8-10; 1 Timothy 2:5-6; Hebrews 4:2; 1 Peter 1:18-23; 2 Peter 1:4; 2:1.

I. THE CHURCH

We believe the Scriptures teach that the Church of Jesus Christ began at Pentecost and will be completed at the Rapture. It must be considered in two aspects; the local church and the “church which is His body. The local church is a congregation of baptized believers, associated by a covenant in the faith and fellowship of the gospel, observing the ordinances of Christ, governed by His laws, and exercising the gifts, rights and privileges invested in them by His Word. Its Scriptural officers are pastors and deacons, whose qualifications and duties are defined in the epistles to Timothy and Titus.

This definition of the local church leads to these Scriptural distinctives:

- a. Sole authority of the Scriptures for faith and practice.
- b. Autonomy of the local church.
- c. Believers’ baptism by immersion.
- d. Two officers, pastor, and deacon.
- e. Two symbolic ordinances, baptism, and the Lord’s table.
- f. Individual priesthood of the believer; and
- g. Separation of church and state.

The “Church which is His body” is the entire company of believers in Christ, whether Jew or Gentile, regardless of denominational affiliation.

Matthew 28:19,20; Acts 1:5, 2:1-4, 41,42; 10:44,45; 11:15,16; 1 Corinthians 12:13; Ephesians 1:22,23; Titus 1; Hebrews 12:23.

J. ORDINANCES

We believe the Scriptures teach that Christian baptism is the single immersion of a believer in water in the name of the Father, Son, and the Holy Spirit, to show forth in a solemn and beautiful emblem his identification with the crucified, buried, risen Savior, thus illustrating the believer’s death to sin and his resurrection to a new life. It is a prerequisite to membership and privileges in a local church. We believe that the Lord’s Supper, or communion, is the commemoration of His death until He comes and should be preceded by solemn self-examination and confession of known sin. The

ordinances of baptism and communion must be observed under the authority of the local church.

Acts 8:36-39; Romans 6:3-5; 1 Corinthians 11:23-28.

K. COMING EVENTS

a. The Righteous and the Wicked

We believe that there is a radical and essential difference between the righteous and the wicked; that such people who, only through faith, are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in His esteem; while all such as continue in impenitence and unbelief are in His sight wicked, and under the curse; and this distinction holds among men both in and after death, in the everlasting happiness of the saved and the everlasting conscious suffering of the lost.

Genesis 18:23; Proverbs 14:21; Malachi 3:18; Matthew 25:34-41; Romans 6:17,18; 1 John 5:19

b. The Rapture of the Church

We believe in the “Blessed Hope,” the personal, imminent, pretribulation, and premillennial appearance of the Lord Jesus Christ to rapture His redeemed ones of the church.

1 Corinthians 15:51,52; 1 Thessalonians 4:13-18; 2 Thessalonians 2:1,2; Titus 2:13; 1 John 3:2.

c. The Judgment Seat of Christ

We believe that every saved person of the Church Age will appear before the Judgment Seat to be judged by the Lord regarding his service and receive rewards according to his works.

Matthew 6:2; Romans 14:10; 1 Corinthians 3:11-15; 2 Corinthians 5:10

d. The Millennial Kingdom

We believe that Christ will return to earth with His saints after the tribulation to establish the Millennial Kingdom which literally will be on earth and will be ruled by Christ from the throne of David.

Isaiah 9:6,7; Luke 1:32; Acts 2:29,30; 2 Thessalonians 1:6-12; Revelation 20:1-6, 12-14. 5

e. The Eternal State

We believe in the bodily resurrection of all men, the saved to eternal life and the unsaved to judgment and everlasting punishment in the Lake of Fire.

The souls of the redeemed are, at death, absent from the body and present with the Lord where in conscious bliss they await the first resurrection, when spirit, soul and new body are reunited to be forever glorified with the Lord.

The souls of the unbelievers after death remain in conscious misery until the second resurrection, when the spirit, soul and body are reunited they shall appear before the Great White Throne Judgment and shall be cast in the Lake of Fire, not to be annihilated, but to suffer everlasting conscious punishment.

Matthew 25:46; Luke 16:19-26; John 5:28,29; 2 Corinthians 5:8,10; Philippians 1:23.

L. Angels

We believe in the personal existence of angels who were created by God to bring honor and glory to His name and to serve Him. Those angels who kept their first estate minister for them who are the heirs of salvation. There were among the hosts those who fell with Satan, the angels who kept not their first estate, who are presently functioning in Satan's counterfeit system as rulers of darkness, to be resisted by the believer through the armor provided by God.

Isaiah 6; Matthew 17:18; Ephesians 6:11,12; Colossians 1:16; 1 Timothy 4:1,2; Hebrews 1:4; 1 Peter 1:12; Jude 6.

M. Satan

We believe the Scriptures teach that there is a personal devil, a created angel who through pride became the enemy of his Creator, who is "the god of this age" and "the prince of the power of the air," who is full of subtlety, who seeks continually to frustrate the purposes of God and to ensnare the sons of men, and who was conquered by Christ on the cross and condemned to everlasting punishment in the Lake of Fire.

Isaiah 14:12-15; Luke 10:18; 2 Corinthians 4:4; 11:13-15; Ephesians 2:2; Hebrews 2:14; Revelation 12:9.

N. Human Sexuality

We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. We believe that any form of homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery, and pornography are sinful perversions of God's gift of sex. We believe that God disapproves of and forbids any attempt to alter one's gender by surgery or appearance.

Gen. 2:24; Gen. 19:5, 13; Gen. 26:8-9; Lev. 18:1-30; Rom. 1:26-29; I Cor. 5:1; 6:9; I Thess. 4:1-8; Heb. 13:4

We believe that the only legitimate marriage is the joining of one man and one woman.

Gen. 2:24; Rom. 7:2; I Cor. 7:10; Eph. 5:22-23