



Transforming lives through Christ

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Doctrinal Statement

This statement is the belief of the NORTSHORE BIBLE CHURCH of Covington, Louisiana, as it interprets the revelation of God in His Holy Word and is the basis for theological qualification of all officers, teachers, and missionaries ministering in or supported by this church.

THE SCRIPTURES

We believe that the Scriptures, consisting of the 39 books of the Old Testament and the 27 books of the New Testament, are inspired by God (God-breathed) and that the words of Scripture were written by holy men of God who were superintended by the Holy Spirit. This inspiration extends to all parts of Scripture equally and fully, and, in its original manuscripts, the text was absolutely without error. The central message of the Scriptures is the Lord Jesus Christ. The Scriptures are the complete and final authority for saving faith and practical instruction. (Luke 24:47, 44; John 5:39, I Cor. 2:13, II Tim 3:15-16, II Peter 1:20-21, John 14:26, John 16:13-15)

THE GODHEAD

We believe that the Godhead eternally exists in three persons -- Father, Son, and Holy Spirit -- and these three persons are one God, each person being fully God and having the same nature and attributes. (Matt. 28:18-19, II Cor. 13:14, Mark 12:29, John 6:27, Heb. 1:8, Acts 5:3-4)

THE LORD JESUS CHRIST

We believe that Jesus Christ is the eternal God the Son who became man, without ceasing to be God, to reveal God to mankind, to fulfill prophecy and to die for all men's sins. He was miraculously conceived by the Holy Spirit and born of a virgin, taking on a fully human body with a sinless nature, becoming completely human while remaining completely divine at the same time. (John 1:1-3, 14, 18; Matt. 1:16-25; Luke 1:30-35; Phil. 2:5-8; Heb. 1:1-2, 4:15)

We believe that Jesus Christ took on Himself on the cross of Calvary the sins of the whole world and, by His substitutionary shedding of blood and death, He became the complete sacrifice for our sins. On the third day, He arose in a physically resurrected body to confirm His deity, to ensure our living hope of eternal inheritance, and to serve as the first fruit of our resurrection to come. (Rom. 1:4, 4:25; I Cor. 15:1-58; I Tim. 2:5-6; I John 2:2; Heb. 10:5-14; I Peter 1:3-5)

We believe that Jesus Christ ascended to heaven, was exalted at the right hand of the Father where He now serves as our high priest, intercessor, and advocate with the Father. (Acts 1:9, Eph. 1:20-23, Col. 1:18, Heb. 1:3, Heb. 7:25, I John 2:1)

THE HOLY SPIRIT

We believe that the Holy Spirit is a person of the Godhead, equal to yet distinct from the Father and the Son. He convicts the unbeliever of sin, righteousness, and judgment. He regenerates, seals, and baptizes all believers into the Body of Christ and indwells them permanently from the moment of salvation. (John 3:3-7, 14:16-17, 16:8; Romans 8:9; Eph. 1:13; I Cor. 12:13)

THE DEVIL

We believe that Satan is a personal being, the highest in rank of all angelic creatures, and that he sinned through pride, thereby becoming the author of sin and the cause of the fall of Adam and Eve in Eden. He is the open and declared enemy of God and man, implementing his plan through the use of demons or fallen angels. Satan was defeated at the cross and will be eternally punished in the lake of fire. (Isaiah 14:12-17, Gen. 3:1-19, Col. 2:14-15, Rev. 20:1-3 & 10)

THE DOCTRINE OF MAN

Man was originally created perfect in the image of God but fell through sin and, as a consequence, became dead in sin and totally depraved. This depraved nature has been transmitted to all men in all ages, the only exception being Jesus Christ. Thus, all men have a sin nature which is opposed to God and cannot be renewed or regenerated apart from divine grace. (Gen. 1:16, 2:17; Psalm 51:5; John 3:6, 5:40; Rom. 3:10-19, 8:6-7; Eph. 2:1-5)

THE DOCTRINE OF SALVATION

Because every man is dead in sin, it is impossible to enter the kingdom of heaven without being born again. The new nature is a work of the Holy Spirit and comes only through faith in the shed blood of Jesus Christ on the Cross. There are no human works of any kind that can provide salvation for a man. Salvation comes only through faith in Jesus Christ as Savior. Personal faith is the sole condition. Those who put their trust in Christ are the children of God and are complete in Him. (Isaiah 64:6; John 1:12, 3:17-18, 36, 5:24; Romans 1:16-17, 4:5, 5:6-9; II Cor. 5:21, Gal. 3:22; Eph. 1:7; Phil. 3:4-9; Col. 2:10; Titus 3:5; I John 5:11-12)

Those who are saved will be kept saved forever, with no exceptions for any reason whatever. (John 5:24, 10:28; Romans 8:29-39; Eph. 4:30; Phil. 1:6; II Tim. 1:12; Hebrews 7:25; I John 5:13; Jude 24).

It is the privilege of all who have put their trust in Jesus Christ as their Savior to know for certain that they are saved for eternity, and this assurance rests not on feelings or personal worthiness, but upon the guarantee of the new birth, the indwelling and the sealing of the Holy Spirit as promised in the eternal Word of God. (John 1:12, 5:24; Romans 8:29-39; II Cor. 5:1; II Tim. 1:12; I John 5:13)

THE DOCTRINE OF SANCTIFICATION

We believe that saved persons possess two natures, the old sinful nature and a new nature, and that, although the old nature will never be eradicated in this life, God has made full provision to overcome its tendency toward sin through the power of the indwelling Holy Spirit.

We believe that it is the responsibility and a commandment to all the saved to live in such a manner so that Christ is exalted as Lord of their lives. This life should be Spirit filled, meaning continuous submission to the control of the Holy Spirit. We believe that separation from all religious apostasy, all sinful pleasures, practices, and associations is commanded by God. (Rom. 14:13; II Cor. 6:14 - 7:1; Gal. 5:16; Eph. 5:18; II Tim. 3:1-5; I John 2:15-17; II John 9-11)

THE MINISTRY OF THE BELIEVER

We believe that God the Holy Spirit sovereignly bestows upon every believer a spiritual gift or gifts for the mutual edification and function of the Body of Christ. These gifts or abilities are listed in Romans 12, I Corinthians 12, and Ephesians 4.

We believe that spectacular sign gifts of prophecy (foretelling of future events), of healing (the ability to heal another at will), and of tongues (the ability to speak in actual language unlearned and foreign to the believer; I Cor. 14:10) were necessary in the early stages of the growth of the true church (Eph. 4:7-16) for the purposes of authentication (Heb. 2:3-4) and edification (1 Cor. 14:3) when there was no New Testament to give light. We believe that the Biblical and historical evidence is that these gifts have ceased (II Tim. 4:20; I Tim. 5:23; Phil. 2:25-30; I Cor. 13:8-11).

We believe that the sovereign God still can and does perform miracles, including healing of the sick in answer to the fervent prayer of believing Christians (James 5:14-16; John 15:7; I John 5:14-15). If God does not see fit to heal, it is not necessarily an indication of unbelief nor of sin in the believer's life.

THE CHURCH

We believe that the Church is the Body of Christ which began at Pentecost and is distinct from Israel. The universal Church consists of all regenerated believers, regardless of organizational affiliation, who are to gather together as local assemblies after the pattern of New Testament doctrine. (Mt. 16:18; Acts 1:5, 2:1-47, 14:21-27; I Cor. 12:13; Eph. 1:22-23, 4:4-6; Col. 1:18; Heb 10:25).

We believe that Christ ordained the observance of water baptism and the Lord's Supper, both confined to believers only, until He returns. (Mt. 28:19; Acts 2:41, 10:47-48, 18:8; Luke 22:19-20; I Cor. 11:23-34). We also believe in the exercise of discipline when necessary within the Body applied within the Scriptural guidelines of Mt. 18:15 and II Cor. 2:6-8.

We believe that the mission of the Church is world evangelization in obedience to the Great Commission and the edification of the body of Christ, individually and collectively, into spiritual unity and stable maturity. (Mt. 28:18-20; Mark 15-16; Acts 1:8; Rom. 10:9-15; II Cor. 5:18-20; Eph. 4:11-16).

THE FUTURE

We believe that the souls of the redeemed are, at death, absent from the body and present with the Lord, where in conscious state, they await the first resurrection when soul and body will be reunited in a glorified state with the Lord. (Luke 23:43; John 11:25; II Cor. 5:8; Phil. 1:23, 3:21; Rev. 20:4-6).

We believe that the next great event in fulfillment of prophecy will be the coming of the Lord in the air to receive to Himself the bodies of the dead in Christ and of believers who are alive at His coming, known as the rapture of the Church. This event will be followed by the fulfillment of Israel's seventieth heptad (a unit of seven), known as the tribulation period. (I Cor. 15:51-57; I Thes. 4:13-18; Dan. 9:27; Mt. 24:15-21; Rev, 6:1-19:21).

The period of great tribulation on the earth will be climaxed by the visible return of the Lord Jesus Christ in power, with the saints who are in heaven, to rule and to reign for a thousand years. During this millennium, Satan will be bound but released at the end for a final testing of the world. (Mt. 24:29-44; II Thes. 1:7-10; Rev. 19:11-20:10).

We believe that the souls of unbelievers of all ages remain in conscious misery until the second resurrection, at the conclusion of the millennium, when body and soul will be reunited to appear before the Great White Throne for final sentencing by the Lord Jesus Christ not to annihilation but to eternal suffering in the lake of fire. (Mt. 25:46; Mark 9:43-48; Luke 16:20-26; Rev. 20:11-15, 21:8).