

“Getting to Know NorthRidge”

NorthRidge Fellowship exists to glorify God by loving Him, loving one another, and loving our community and the world.

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ARTICLES AND BYLAWS OF NORTH RIDGE FELLOWSHIP CHURCH, SBC

December 1, 2004

PREAMBLE

God's Word, the Bible, is the source of authority at NorthRidge Fellowship SBC Incorporated (NorthRidge). Accordingly, as Scripture requires NorthRidge to submit to its leaders, set apart by God, these Bylaws are always subject to reconsideration regarding their full and indisputable agreement with God's Word. The following Articles and Bylaws, which are set forth in accordance with the State of Idaho, provide doctrine and guidelines for the orderly function of NorthRidge, yet are intended to equip the Elders with the latitude necessary to lead and direct NorthRidge as God leads. The members of NorthRidge voluntarily ordain and establish the following Articles and Bylaws as the legal document governing the functions and procedures of NorthRidge.

PURPOSE

The purpose of NorthRidge is to glorify God. NorthRidge will engage in the following activities for that purpose: 1) the public worship of God, 2) the preaching and teaching of the Bible, 3) evangelism, 4) missionary endeavors, 5) Christian education, and 6) teaching and equipping members to live a faithful Christian lifestyle. (Hebrews 10:23-25; Colossians 1:9-10; Matthew 5:16; 1 Peter 2: 9-12; Matthew 28:18-20; Colossians 3:16)

INCORPORATION

To implement this purpose legally, NorthRidge is incorporated under the laws of the State of Idaho, so that it may own, provide and/or maintain a place of worship (including suitable real estate and buildings), receive, hold and disburse gifts, bequests and funds, and/or do all and sundry things necessary or incident to carry on this purpose.

GOVERNING BODY

The Board of Elders is the main governing body of NorthRidge and as such, has the authority to appoint support personnel from active NorthRidge members.

COOPERATION

NorthRidge voluntarily chooses to continue its cooperation with the Southern Baptist Convention (SBC). This cooperation is maintained by voluntary contributions to doctrinally approved missions on local, state, national, and foreign levels. This cooperation is also supported by sending messengers to the annual convention for voting on the doctrinal, ethical, and procedural positions of the members. By this cooperation, we assume the responsibility that our stewardship is to support only doctrinally, morally, and ethically sound ministries within the convention and outside the convention. (2 John 1:10-11)

ARTICLE I NAME

The legal name is NorthRidge Fellowship SBC, Incorporated, in Jerome, Idaho, and will be called NorthRidge Fellowship. NorthRidge is incorporated as a nonprofit corporation.

ARTICLE II DOCTRINE

NorthRidge accepts the Scriptures as its authority in matters of faith and practice and adopts and stands firm upon the following as its interpretation of Bible Doctrine.

- I. NorthRidge believes that the Scriptures of the Old and New Testament (which consists of 66 books) are divinely inspired by God. NorthRidge believes that the Scriptures in their original writings were without error. Accordingly, the Scriptures stand alone as NorthRidge's source for doctrine and teaching. (Appendix A, Section I, page 9)
- II. NorthRidge believes there is one and only one, living and true God ("God"). God is an intelligent, spiritual, and personal Being. He is the Creator, the Redeemer, the Preserver, and the Ruler of the universe. God is holy and perfect. God is all-powerful, all knowing, ever present. His perfect knowledge extends to all things, past, present, and future. To Him, all people owe the highest love, reverence, and obedience. God reveals Himself to people as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being. (Appendix A, Section II, page 9)
- III. NorthRidge believes that Jesus the Christ is God, The One and Only Begotten Son of God, conceived by the Holy Spirit, and born to the virgin, Mary. (Appendix A, Section III, pages 9-10)
- IV. NorthRidge believes in God, the Holy Spirit, the third person of the Trinity, who is equal with God, the Father, and Jesus Christ, the Son. The Holy Spirit convicts the world of sin, righteousness, and judgment. The Holy Spirit indwells the Believer, and He empowers the preaching and teaching of the gospel. (Appendix A, Section IV, page 10)
- V. NorthRidge believes that mankind was created in the image of God. Every person is born with a sinful nature, therefore each one has sinned. Thereby, every person incurs not only physical death, but also spiritual death, which is separation from God. (Appendix A, Section V, page 10)
- VI. NorthRidge believes that Jesus Christ died as the propitiation for the sins of the world, according to the Scriptures (i.e.; as a representative and substitutionary sacrifice that appeased the justice of God) (Appendix A, Section VI, page 10-11)
- VII. NorthRidge believes that all, who believe in and receive by faith Jesus Christ, are born again by the Holy Spirit, and thereby become children of God and heirs of eternal life ("Believers"). All Believers are justified on the basis of Jesus Christ's life, death, and resurrection. For this reason, after physical death, all Believers live eternally in God's holy presence. In contrast, all who do not believe in and do not receive Jesus Christ by faith are not justified before God (the "Lost"). Upon physical death, the Lost will live eternally separated from God, and after the Great White Throne Judgment, will be tormented in the Lake of Fire (Hell) as described in the Scriptures. (Appendix A, Section VII, pages 11)
- VIII. NorthRidge believes that Jesus Christ's physical, crucified body was resurrected from the dead after three days; that after His resurrection and forty day ministry on earth, He ascended into Heaven; that He is presently acting as the High Priest, representing Believers before God; and that He is presently the advocate for Believers. We believe Jesus is the Name above every name, and that every knee will bow before Him, and every tongue will confess Him to be King of kings and Lord of lords. (Appendix A, Section VIII, page 11-12)
- IX. NorthRidge believes that Jesus Christ will return to the earth in glorified form. (Appendix A, Section IX, page 12)
- X. NorthRidge believes in the bodily resurrection of all people, the Lost and the Believers; the everlasting conscious suffering of the Lost in the Lake of Fire; and the eternal fellowship of Believers in Heaven. (Appendix A, Section VII: G, H, I, page 11)
- XI. NorthRidge believes in the existence of the devil, also known as Satan. Satan is a liar, seeking to deceive men and turn them from God. Satan, all his angelic hosts, and all the lost, those who have not received Christ as their Lord and Savior, will be eternally separated from God and tormented in the Lake of Fire. (Appendix A, Section X, page 12)
- XII. NorthRidge believes that all Believers comprise the "Church." The Church's mission is to preach, teach, declare, and make known the Scriptures to all the world, through the formal proclamation of the Scriptures and through the Believer's complete, transformed, and consistent lifestyle. (Appendix A, Section XI, page 12-13)

- XIII. NorthRidge believes that, within the local body of Believers ("Local Church"), God provides a team of Pastor(s), Elders, Deacons and other workers who are to guide and enable the congregation to develop spiritual maturity. (Appendix A, Section XII, page 13)
- XIV. NorthRidge believes each Believer is commanded by God to exercise care and consideration with regard to all the time, all the possessions, and all the wealth which God has entrusted to each Believer. (Appendix A, Section XIII, page 13)
- XV. NorthRidge believes in two ordinances of the Church, given by Jesus Christ:
 - (1) Baptism: NorthRidge believes that baptism by immersion is commanded of all Believers as an act of obedience, signifying the death, burial, and resurrection "in Christ" of the Believer. NorthRidge does not believe in baptismal regeneration, nor does it believe that baptism is necessary to be a Believer; and
 - (2) the Lord's Supper: NorthRidge believes that the Lord's Supper is a symbolic act of obedience by which Believers memorialize the death of Jesus Christ until He returns. (Appendix A, Section XIV, page 13)

ARTICLE III MEMBERSHIP

- I. **Reasons for Membership:** Church membership is not required for anyone choosing to attend NorthRidge and its functions. However, for the practical functioning of NorthRidge, membership is encouraged. Membership is required for any leadership position within NorthRidge. It is essential that those in leadership positions within NorthRidge be unified through the Holy Spirit and on Biblical doctrine. Membership is a mechanism by which that unity is determined and acknowledged. Furthermore, membership is a covenant agreement between NorthRidge and the member. It is an agreement that each party desires to be accountable to one another in walking with God.
- II. **Criteria for Membership:** Before a person may become a member of NorthRidge, five criteria must be met. First, the person seeking membership must be a Believer. Second, the person seeking membership must be (or have been) baptized by immersion. Third, the person seeking membership must attend and complete a series of classes offered by NorthRidge, which will acquaint the person with the doctrine and philosophy of ministry. Fourth, the person seeking membership must enter into a covenant, stating that they will uphold the doctrine and philosophy of ministry, seek to live in unity with the other members of NorthRidge, and submit to the authority of the Elders of NorthRidge as stated in Article IV, Section II. The covenant agreement is used for the purpose of modeling Biblical covenant, which is an agreement between NorthRidge and the member, reflecting the desire to be mutually accountable to each other. Finally, all persons seeking membership in NorthRidge must be approved by the Elders.

ARTICLE IV AUTHORITY OF NORTHRIDGE

The authority of NorthRidge is as follows:

- I. **God:** God, in the person of Jesus Christ, is the head of NorthRidge. He is the supreme authority as revealed in the Word of God to whom NorthRidge submits.
- II. **Elders:** The Elders are the specific men of NorthRidge who are set aside by God, to pray and seek God's direction for NorthRidge. The Elders will protect the doctrine of NorthRidge, apply discipline within NorthRidge as necessary, and oversee the ministry and business of NorthRidge. All authority regarding church policy, ministry, business, and financial matters rest with the Elders. The Elders' function is not only to oversee the administration of NorthRidge, *including oversight of all committees and boards*, but also to shepherd, guide, and nurture NorthRidge with a spirit of compassion and love. The Elders will function by unanimity in their decisions, not majority rule or vote (Philippians 2:1-4). If the Elders are not unified in a particular matter, they are to study, pray, and seek God's will together, until unanimity is attained. In matters of compensation or discipline regarding an Elder, the Elder in question must abstain.

The number of seven Elders is recommended, however, we as a church body will continue to trust God to add or subtract as He wills. If an Elder resigns his position, the remaining Elders must diligently pray for and search for an Elder who meets the Biblical requirements, trusting God to raise up these men.

The Senior Teaching Pastor is the only ordained Pastor position within NorthRidge that is required to be an Elder. Therefore, the Senior Teaching Pastor must meet the requirements of an ordained Pastor as well as the requirements of an Elder before he is chosen for the position.

The tenure of an Elder is not defined by years, but rather his ability and desire to effectively and enthusiastically serve the Lord in His church. It is expected that when an Elder is in a position where he can no

longer effectively carry out his duties, he will resign his position as Elder. The term of an Elder may be terminated if, upon determination by the Elders, he no longer meets the Biblical requirements.

Elders do not receive compensation for their service. The Senior Teaching Pastor receives compensation for his duties as the Senior Teaching Pastor, but not for his service as an Elder. Likewise, there may be other Elders who are employees of NorthRidge and therefore receive compensation for other duties. However, this compensation is not for service as an Elder. An Elder may act as an ex-officio member of any committee and board.

III. **Functional Relationships Within the Church**

A. **Members of NorthRidge.** In Scripture, the Church is compared to the human body which has one head and consists of many different parts and components, all of which are necessary for the body to function in a healthy manner. God has given each Believer within the Church specific gifts and abilities, for the purpose of building up the Church. God calls people to serve Christ in the Church out of their special gifts and abilities relying on the enabling power of the Holy Spirit.

When major changes in the ministry are being considered by the Elders, including items such as land purchase, building expansion or selection of a Senior Teaching Pastor, the Elders are required to communicate their unanimity of decision to the membership with details significant enough for an affirmation of the Elders' decision can be obtained prior to final action.

B. **Ordained Pastors at NorthRidge.** God-called ordained men who meet the scriptural requirements (listed in I Timothy 3:2-7 and Titus 1:5-9), and hold to the doctrinal statement of NorthRidge (Article II), are necessary to oversee each ministry area of NorthRidge. The ordained Pastors will be called, as God leads, by the Elders and will oversee each ministry area, as the Elders direct (Article VI and VII). Each ordained Pastor will be assisted by an Elder and a Deacon ministry team. The Elder will oversee the doctrinal purity, the necessary discipline in the lives of errant members, and will assist the ordained Pastor in praying for the spiritual direction of the ministry. The duties of the ordained Pastors will be defined by the Senior Teaching Pastor and the Elders. Ordained Pastors will report to the Executive Pastor on a day-to-day basis as established by the Senior Teaching Pastor. Each ordained Pastor will be reviewed by the Elder who assists in his ministry area and the Executive Pastor periodically in order to assure accountability.

C. **Support Staff at NorthRidge.** Each ministry area also requires God-called support staff who are responsible and gifted to serve. All staff will be recommended to the Executive Pastor by the ordained Pastor and Elder who oversee a particular ministry area. Each staff member will be reviewed by his or her Pastor-Elder team periodically and all reviews will be approved by the Executive Pastor. If a staff member resigns, he or she must complete an exit interview with the Executive Pastor.

D. **Deacons at NorthRidge.** Deacons are men within the membership of NorthRidge Church who have met the qualifications as set forth in Article V "Qualifications for Leadership." The qualifications for a Deacon are exactly the same as for an Elder, except for Article V, Section I, Subsection 1-A, Item g: "Able to Teach" (page 7). They must have a God-given desire to serve NorthRidge Church. The Deacons will be selected to serve specific ministry and service areas by the ordained Pastors and Elder over each ministry area, and must be approved by the Elder Board. The function of a Deacon is to serve in the needs of the ministry area to which he has been assigned. Directions will be given by the ordained Pastor and Elder over the particular ministry to which they are assigned. A periodic review will be held in order to assure the Deacon's accountability. This will be handled by the ordained Pastor and Elder of that particular ministry area.

E. **Teachers at NorthRidge.** Teachers are men and women within NorthRidge who must have at least one of the speaking gifts of teaching, prophecy, or exhortation. As a leader, each Teacher is expected to have a walk with Christ that is above reproach. They must agree with the doctrinal statement of NorthRidge Church. (See doctrinal statement on Article II, pages 2-3) Each Teacher must agree to a "divergent view" statement before being allowed to teach, to insure a consistency in what is taught. Teachers are subject to the ordained Pastor and Elder over the particular area in which they teach. Their ultimate subjection is to the Word of God. They will be reviewed periodically, as will all leaders, to assure accountability. This will be done by the ordained Pastor and Elder of the area in which they serve.

F. **Other Serving Positions.** The gifts and talents of many people are needed to carry out the ministry of NorthRidge. The needs are ever changing within the ministries of NorthRidge. To serve in any capacity within NorthRidge, membership is required.

G. **Volunteer Positions.** Volunteers are always a blessing and needed to support all of the leaders within NorthRidge. A Volunteer is defined as anyone wanting to help, assist or provide services to a member of the church serving in a leadership position. Volunteers do not need to be members of the church in order to provide

their service; however, it is required that volunteers are always supervised by the member leader. Volunteers cannot provide any teaching support during their time of service, unless they are an active member of NorthRidge. All discussions or questions regarding the beliefs of NorthRidge should be directed to the member leader.

ARTICLE V QUALIFICATIONS FOR LEADERSHIP

I. **General Qualifications:** Each leadership position has its own specific requirements, as set forth below.

However, to hold any leadership position, a person must be a member of NorthRidge, because membership represents mutual accountability between NorthRidge and the member.

A. **Elders:**

1. **Scriptural Requirements:** An Elder is to be a man. He is to be a model of Godliness, so that the congregation will follow him. He must meet the qualifications as stated in I Timothy 3:2-7 and Titus 1:5-9. These virtues are expressed in a heart of predictability not perfection. In other words, they at least express one's desire and intent of the heart in the direction and focus of their walk with Christ. (Ephesians 1:4; Ephesians 5:25-30, Philippians 1:9-11; Philippians 2:15)
 - a. **Above Reproach:** A man who is blameless in his lifestyle; displays a lifestyle free from a pattern of scriptural disobedience: an example of "walking by faith" to others; lives in such a way that no one could find a charge against him. (I Timothy 3:2)
 - b. **Husband of One Wife:** One man and one woman living in a pure marriage relationship without adultery or adulterous attitudes; devoted and faithful to his only wife, loving her totally. (I Timothy 3:2)
 - c. **Temperate:** A man who is stable and vigilant; not given to excesses or abuses in any area of life; spiritually sound and balanced; displaying a solid individual with a clear Biblical perspective on life. (I Timothy 3:2)
 - d. **Prudent:** A man who is self-controlled; knows life's priorities; sensible and of a sound mind; self-disciplined and practical in approach. (I Timothy 3:2)
 - e. **Respectable:** A man who is living a well-ordered life; of good behavior; quietly fulfilling his responsibilities in an orderly manner. (I Timothy 3:2)
 - f. **Hospitable:** A man who is more interested in service to others than self pleasure; not self-willed; given to the love of strangers; friendly, polite and gracious. (I Timothy 3:2)
 - g. **Able to Teach:** This is the only qualification that sets an Elder apart from a Deacon. An Elder is capable of defending and communicating Church doctrine. He is teachable, not necessarily in the gift of teaching, but he can be taught truths and is able to communicate to others with care and sensitivity. He is a teacher by being an example of right attitudes and humility in communication. (I Timothy 3:2)
 - h. **Not Addicted to Wine:** A man who has control of himself; allows the Spirit to master his life; not controlled by alcohol or drugs; realizes the importance of his Christian influence; is willing to limit his liberty for the sake of others. (I Timothy 3:3)
 - i. **Not Pugnacious:** A man who is not a brawler; not violent; does not use physical means to resolve differences; doesn't attack others; not contentious in his attitude and manner toward others. (I Timothy 3:3)
 - j. **Not Greedy of Filthy Lucre:** A man who does not seek money in a way that defiles Christian character. (I Timothy 3:3)
 - k. **Gentle:** A man who is not quick-tempered, but is equitable and fair toward all; one who shows consideration and understanding. (I Timothy 3:3)
 - l. **Patient:** A man who allows the Holy Spirit to control his attitude, actions, and reactions. (I Timothy 3:3)
 - m. **Not Contentious:** A man who is not prone to arguing or taking up a personal agenda; not possessing a fighting attitude; yields his rights; not prone to be negative; not competing for a position. (I Timothy 3:3)
 - n. **Free From the Love of Money:** A man whose life is not consumed with amassing of material things; not covetous; does not desire to gain wealth through the ministry; understands receiving and giving under grace. (I Timothy 3:3)

- o. **One Who Manages His Household Well:** A man who has earned the respect of his family; is the spiritual leader in blessing the family with a spiritual legacy; demonstrates leadership in his home and life; has a well-ordered family life. (I Timothy 3:4-5)
- p. **Keeps Own Children Under Control With All Dignity:** A man whose children are well behaved and respectful. (I Timothy 3:4)
- q. **Not a Recent Convert:** A man who has been tested and has a “walk of faith,” and that walk is reliable and credible. (I Timothy 3:6)
- r. **One With a Good Reputation With Those Outside the Church Family:** A man whose character, walk, and ways are demonstrated by integrity. His lifestyle leaves the world with the fragrance of our sweet Savior whether in his business or social relationships. (I Timothy 3:7)
- s. **Not Accused of Dissipation or Rebellion:** A man who is not extravagant for the sake of other’s approval or for personal enjoyment at other’s expense. He is not rebellious. One who is not only submissive to authority, but is teachable. (Titus 1:6b)
- t. **Not Self-Willed:** A man who does not demand his own way and is not self-centered. His perspective of life is concern for others. He is sensitive to the needs of others (Titus 1:7)
- u. **One Who Loves What is Good:** A man who seeks the good works of Christ in which we are called to walk; desires the best for others in relationships. One who is motivated by kindness and demonstrates this by being benevolent to others. (Titus 1:8)
- v. **Devout:** A man who is set apart for the purposes of God and the practices of the Christian life; inwardly and outwardly holy in his character and actions. (Titus 1:8)
- w. **Sensible:** A man who practices discernment and discretion in the use of wisdom in everyday life. (Titus 1:8)
- x. **One Who Is Not Fond of Sordid Gain:** A man who does not teach law as a way of manipulating people to do what he wants them to do. (Titus 1:10-11)
- y. **One Whose Children Are Faithful:** A man having faithful children who are trustworthy and respectful. (Titus 1:6)
- z. **Holding Fast the Faithful Word:** A man who has a clear conscience; clings firm to, discerns, and applies truth so as to exhort sound doctrine; refutes those in error without violating the respect for others or compromising conviction. (Titus 1:9)
- aa. **Not Quick Tempered:** A man who does not overreact; slow to anger; controlled in speech and actions. (Titus 1:7)
- bb. **Just:** A man who deals with others in a fair and consistent manner; lives in accordance with God’s righteous standards. A principled man who allows God to produce His virtues in him. (Titus 1:8 KJV)

2. Other Spiritual Requirements

- a. The man must adhere to the doctrine of NorthRidge (Article II).
- b. The man must possess a mature and living relationship with Jesus Christ, which is evident in his actions and his words. He must desire to seek God's will for his own life and for NorthRidge, and be able and willing to put aside his own desires and agendas.
- c. The man, who is called of God, must have a desire to serve and minister, and must be compassionate and loving in his daily life.

ARTICLE VI SENIOR TEACHING PASTOR

- I. The Senior Teaching Pastor, as an Elder, is specifically responsible to give himself to prayer and to the study of God’s Word. This is so that he will be able to teach and preach the Word of God from the pulpit on a consistent basis. It is the Word of God that shepherds, guides, and nurtures the flock of God at NorthRidge.
- II. He will oversee the ordinances of the Church in accordance with the Word of God. He acts as an ex-officio member of all committees and boards. He is free to accept invitations to preach the Word of God to other groups or organizations, provided such speaking engagements are affirmed by the other Elders as not being in conflict with his daily responsibilities at NorthRidge.
- III. He will seek to mentor and nurture the Pastoral staff as God directs.

ARTICLE VII SELECTION AND TERMINATION OF THE SENIOR TEACHING PASTOR AND THE ELDERS

- I. Selection of Senior Teaching Pastor:** When the position of Senior Teaching Pastor becomes vacant, the Elders, after prayerful consideration, will select a Senior Teaching Pastor who meets the requirements described in Articles V and VI. During this process, the Elders will provide regular updates to the members of NorthRidge. All members of NorthRidge who desire to suggest the name of an individual for consideration as Senior Teaching Pastor may do so in writing to the Elders. When the Elders select a Senior Teaching Pastor, they will present him to the members of NorthRidge. During the process of selecting a Senior Teaching Pastor, the Elders will be responsible for the worship services at NorthRidge. The first and foremost responsibility of the Elders is to the church body and every effort should be made by the Elders to keep the congregation up-to-date on the selection process. The Sr. Teaching Pastor Selection Committee will consist of seven members. If there are not currently seven active Elders, the Elders will select the additional committee members from active NorthRidge members in order to bring the committee total to seven. The Committee must have unanimity for the candidate to be called.
- II. Selection of Elders:**
- a. The process of the selection of all Elders shall be as follows:
 - i. Upon determination that the candidate meets the requirements of Article V, his name will be submitted to the members of NorthRidge for a period of thirty days, alongside the Biblical requirements for an Elder.
 - ii. If there is a Biblical objection to the candidate put before the members of NorthRidge, the person objecting will have thirty days in which to address this objection with the Elders.
 - iii. The member who makes the objection must be willing to go with an Elder to confront the candidate in love to see if it can be resolved.
 - iv. If the objection cannot be resolved, then the candidate's name must be removed from consideration.
 - v. When the thirty-day period expires, if (a) no Biblical objection has been raised by the members of NorthRidge or (b) a raised objection has been resolved, the candidate will be installed by the Elders.
 - b. Once the Elder system is in place, the Elders will be constantly listening to and observing the members of NorthRidge for men who are exemplary in their spiritual walk and understanding of the Scriptures. If a member of NorthRidge submits a man's name, the Elders will, through prayer and examination, determine if he fulfills the requirement set forth in Article V.
 - c. At no time shall the Elder Board have a majority of paid Pastors.
- III. Elder Offices:** The Elders will choose specific Elders to serve as Chairman, Vice Chairman, Treasurer, and Secretary. The same Elder may hold no more than two offices. The Chairman of the Elders will preside over the Elder meetings, and will ensure that the Elders serve the congregation in accordance with the guidelines described in Article IV. The term of Chairman shall be for one year. If an Elder has served two consecutive years as Chairman, he is not eligible to serve as Chairman again for twelve consecutive months. An Elder may resign his office if, for any reason, he finds he is no longer able to discharge the duties required. In recognition that the responsibility of an Elder is significant and is accomplished while continuing care of family and work responsibilities, he may take leave from some of the responsibilities of his office for a defined period of time when needed. Such sabbatical times will be arranged through mutual consent of the Elders.
- IV. Termination of an Elder:** The Elders are accountable to God and men. Each is not a perfect man, but his character is predictable. However, if his attitude or conduct becomes that which undermines his role as a leader, then the Elders who serve with him have the responsibility to the members of NorthRidge to confront him and practice the steps of church discipline with him, seeking to restore him Biblically, if at all possible. If he refuses to repent, or if his sin has already disqualified him, then the Elders are obligated to remove him from his position and inform the members of NorthRidge.

ARTICLE VIII BIBLICAL DISCIPLINE

Members of NorthRidge are expected to conduct their lives in accordance with Biblical standards. When a member of NorthRidge knowingly ignores the direct commands and prohibitions of Scripture, that member will be disciplined according to Scripture. All discipline will be administered by the Elders according to Biblical principles (Matthew 18:15-17). The purpose of discipline is always restoration, not destruction. Therefore, discipline will be applied through Biblical counsel, admonition, and with loving concern.

ARTICLE IX PROPERTY AND ASSETS

- I. NorthRidge has the power to receive, either by gift or purchase, real or personal property and other assets. NorthRidge may hold real or personal property as is authorized by the laws of the State of Idaho and as is deemed necessary for the functioning of NorthRidge. NorthRidge has the power to dispose of property by mortgage, bill of sale, deed, or otherwise. All property will be held in the name of NorthRidge.
- II. In case of dissolution of NorthRidge, the property and all assets shall become the property of the Magic Valley Association of Southern Baptist Churches through transfer of title. From the proceeds, all current and long-term obligations of NorthRidge will be paid first. Secondly, all remaining funds shall be directed to one or more Christian organizations qualified under Section 501(c) (3) of the Internal Revenue Code for the benefit of NorthRidge's supported missionaries and/or such other Christian endeavors as the members determine. The church will be considered dissolved if so decided by the congregation, or when less than six members remain.
- III. No real property shall be purchased or disposed of without approval of the Elders, except as noted in Section II above.

ARTICLE X AMENDMENTS

The congregation will be notified of any amendment to the Articles and Bylaws at a congregational meeting, called for that purpose. Congregational meetings will be called as deemed appropriate by the Elders for the purpose of providing information to the members of NorthRidge.

ARTICLE XI CONGREGATIONAL AFFIRMATION

The following is a list of four decisions that require congregational affirmation before the Elder Board can proceed:

- I. The appointment of a new Pastor.
- II. The appointment of a new Elder or Deacon.
- III. The buying and selling of church property (land and buildings) purchased with donations from the general membership.
- IV. The adopting or amending of the Church Constitution and By-Laws and or Articles of Incorporation.

ARTICLE XII INDEMNIFICATION

NorthRidge will indemnify and hold harmless any and all officers, directors, Deacons, Elders, Ministers, Pastors, and business administrators (all of which will hereafter be referred to as "church officials") for any expenses actually and necessarily incurred in connection with any action, suit, or proceeding against said "church officials". This indemnification shall include costs for attorney fees. The indemnification shall occur as the expenses are incurred and in advance of the final disposition of the action, suit, or proceeding on receipt of the "church officials" promise: (1) to repay the amount advanced if proven by clear and convincing evidence in court that the "church officials" conduct involved a deliberate intent to injure the corporation's best interests, (2) to reasonably cooperate with the corporation in connection with the action, suit, or proceeding. This indemnification shall be available to any "church official" which is made or thereafter to be made a party to any action, suit, or proceeding because of the person's relationship with the corporation. Persons who are "church officials" at the time of being made a party, or threatened with being made a party to any action, suit, or proceeding, or were "church officials" shall be allowed indemnification. Indemnification will also be available in criminal actions only if it is found that the "church official" had no reasonable cause to believe that the subject acts were unlawful.

ARTICLE XIII EFFECTUAL POWER OF THE ARTICLES AND BYLAWS

These Articles and Bylaws take effect immediately upon unanimous approval by the Board of Elders, after presentation to and 30-day review and input period by the congregants of NorthRidge. These Articles and Bylaws will remain in effect as presently formulated or as duly amended according to Article X until this corporation is legally dissolved. These Articles and Bylaws shall not be suspended or abrogated.

ARTICLE XIV CONFIDENTIALITY OF CHURCH RECORDS

Any member shall have the right to inspect the church records, as deemed appropriate by the Elders.

AMENDMENTS TO THE ARTICLES AND BYLAWS OF NORTHRIDGE FELLOWSHIP CHURCH, SBC

AMENDMENT I

(The following amendment was added by congregational affirmation in accordance with Article XI, Section IV on October 14, 2007)

If, and for so long as, NorthRidge Fellowship is applying to acquire or holds a broadcast license or broadcast construction permit from the Federal Communications Commission, NorthRidge Fellowship along with all its officers and members of its board of directors shall comply fully with the provisions of 47 C.F.R. Section 73.7003(b)(2) concerning local diversity of broadcast station ownership such that the primary community contour (city-grade as defined by the Federal Communications Commission) of any broadcast station in which NorthRidge Fellowship, or any of its officers or any director holds an attributable broadcast interest (as defined by the Federal Communications Commission) shall not overlap the primary community contour of any broadcast station in which the corporation or any of its officers or any member of its board of directors proposes to acquire an attributable interest.

AMENDMENT II

(The following amendment was added by congregational affirmation in accordance with Article XI, Section IV on June 23, 2013)

When a member has been absent for several weeks, the elders of Northridge have the responsibility to meet with the member to determine the reason for their absence. The goal of this interaction is to better shepherd the member in the spirit of Matt. 18:12-30. If the person has been physically impaired, ill or held back from attendance for any suitable reason, the elders shall strive to assist him or her. The elders shall recognize the cessation of an individual's membership after an absence of three months if either a member is able, but unwilling to restore his or her active membership by way of attendance, or a member submits their voluntary resignation.

The elders shall recognize the removal of a person's membership following his or her death. As well, if the elders are unable to make contact with a member of Northridge or the member has relocated, and the member makes no attempt to contact the elders, his or her membership shall be removed.

It is also the hope of the elders to restore a wayward or erring member (Gal. 5:19-21, I Cor. 6:9-10, Heb. 10:24-25) with gentleness according to Galatians 6:1-2. However, if a member fails to respond positively to these attempts, the member may be subject to formal church discipline. A wayward or erring member can be removed from the church roll by the elders if unrepentance continues. In addition, should a member be warned of his or her offense, and blatantly refuse to repent, the elders may immediately dismiss a divisive member from the church according to Titus 3:10. Furthermore, the elders shall have the right to withhold a member's transfer of membership to another church should the individual be under church discipline.

In keeping with the Northridge Fellowship Membership Covenant*, it is the elder's sincere desire, by God's grace, to see a member restored and reconciled should a problem arise during the exiting process. Finally, it is the elder's highest goal to see a member leave Northridge Fellowship in love and good spiritual standing.

**See paragraph three in the Northridge Fellowship Membership Covenant.*

AMENDMENT III

(The following amendment was added by congregational affirmation in accordance with Article XI, Section IV on October 20, 2013)

Biblical Definition of Marriage

Marriage is a holy institution given by God and defined in the Scriptures (Mark 10:1-12). No government, person or organization shall alter what God has defined as marriage (Matt. 19:4-9). NorthRidge Fellowship recognizes marriage as one man, naturally born a man, and one woman, naturally born a woman, in a committed and faithful covenant relationship for life (Genesis 2:22-24). As Jesus said in Matt. 19:4-5, "Have you not read that he who created them from the beginning made them male and female, and said, 'Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh'?"

Accordingly, Northridge Fellowship, its pastors, elders, deacons, staff (paid / unpaid), volunteers and members shall not officiate a wedding for nor themselves engage in any of the following sins: same sex marriages, same sex civil unions or same sex domestic partnerships (Rom 1:26-27, I Cor. 6:9-10), polygamous marriages (Lev. 18:18), incestuous relationships (Lev. 18:5-16), adulterous behavior (Ex. 20:14, Heb. 13:4), transgender / transvestite conduct (Deut 22:5) or persons engaged in any other sexually immoral lifestyle (Eph. 5:3). As well, Northridge Fellowship and its property will not be used to support nor promulgate any of the above sins nor practices that go against NorthRidge Fellowship's church constitution or by-laws.

As NorthRidge Fellowship believes that every human being is made in the image of God (Genesis 1:27), we believe that every person must be treated with value, love, gentleness, respect, and dignity (Gal. 6:10). Therefore, NorthRidge Fellowship shall strive to love our neighbors as ourselves (Matt. 22:39) and will not tolerate hateful and harassing speech or behavior toward any individual, but always speaking the truth in love (Eph. 4:15). As I Thess. 5:15 tells us - See that no one repays anyone evil for evil, but always seek to do good to one another and to everyone.

It is Northridge Fellowship's desire to see those entangled in sexual sin be forgiven and cleansed. It is Northridge Fellowship's aim to give hope to homosexuals, adulterers, the sexually immoral, etc. via the Gospel of Jesus Christ and that such behavior can be repented of. Additionally, NorthRidge encourages their members in actively sharing the Gospel with those who are ensnared in sexual sin. As I Cor. 6:11 so beautifully states - And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

ARTICLES AND BYLAWS OF NORTHRIDGE BAPTIST CHURCH

Appendix A

I. INSPIRATION

We believe the Scriptures of the Old and New Testaments (which consists of 66 Books) are divinely inspired by God; they are inerrant and infallible in the original writings. We believe that they are of supreme and final authority, and are the source for doctrine and teaching.

Terms explained:

- A. *Divinely: This means that the individual words of the Bible are true and without error in the original writings. Therefore, more than just the thought or concept is inspired, but also every word (Matthew 5:17,18; Proverbs 30:5,6). The term "plenary" is often used with the word "verbal" to give the view that all Scripture is fully and equally inspired (2 Timothy 3:16,17).*
- B. *Inspired (Inspiration): Inspiration is that particular work of God by which the Holy Spirit, becoming the co-author of Scripture, supernaturally directed the writers of Scripture and without excluding their human intelligence, individuality, literary style, personal feelings, or any other human factor, God's own complete and coherent message to men was recorded in perfect accuracy and the very words of the Bible bear the authority of this divine authorship. Inspiration is not equivalent to dictation except in certain instances, as God uses the experience, feelings and thinking of the human author. The end result, however, is just as accurate as if God Himself had taken the pen. Hence, the Scriptures were inspired or breathed out by God and, though the authors were fallible men, what they wrote was without error (2 Peter 1:20,21). Inspiration does not suppress the intellectual ability and talent but rather uses that intellectual ability and talent (Luke 1:1-3; 2 Samuel 23:2).*
- C. *Inerrant: Inerrant means that the Scriptures in their original writings were without error (2 Timothy 3:16-17; 2 Peter 1:21; Isaiah 40:8).*
- D. *Infallible: Infallible means that the Scriptures in their original writings were incapable of error and never wrong (John 10:35; Luke 16:17).*
- E. *Final Authority: The Scriptures are God's special revelation (communication of truth) to man, and because they are inspired and inerrant, they become our final authority (2 Timothy 3:16,17).*

II. TRINITY

We believe in one God eternally existing in one essence, yet three co-equal persons, the Trinity: Father, Son and Holy Spirit.

Terms explained:

- A. *Eternally Existing: There is but one God (Deuteronomy 6:4; Isaiah 45:5-6,14,18,21-22; Mark 12:29-32), Who has no beginning and no ending (Psalms 90:1-2; Genesis 1:1; Revelation 1:8; John 1:1).*
- B. *Three in One: God is one in essence, yet three persons, co-equal, eternally existing (Matthew 28:19; Ephesians 4:4-6; Revelation 1:4-6; John 12:26; 15:26; 16:15; 1 Peter 1:2; Acts 2:32-36; I Corinthians 12:3-6, II Corinthians 13:14).*
- C. *Co-equal:*
 1. *The Bible tells us that the Father is God (John 6:27; Romans 1:7).*
 2. *The Son is God (John 1:1-3; 20:28; Hebrews 1:8; Philippians 2:6).*
 3. *The Holy Spirit is God (Matthew 28:19; Acts 5:4,9).*

III. INCARNATION

We believe that Jesus Christ was begotten by God, conceived by the Holy Spirit, and born to the virgin, Mary.

Terms explained:

- A. *Jesus Christ: Jesus Christ had two natures in one person, so that He was simultaneously fully God and fully man, and this relationship was such that there was no dividing of person nor confounding of the two natures. (John 1:1-14).*

- B. *Conceived by the Holy Spirit: The conception of Jesus was a divine act of God, without human agency (Matthew 1:18; Luke 1:26-38).*
- C. *Born to the virgin, Mary: At the time of Christ's conception and birth, Mary was a virgin (Matthew 1:18-25; Isaiah 7:14; Luke 1:27).*

IV. HOLY SPIRIT

We believe in the Holy Spirit, the third person of the Trinity, Who convicts the world of sin, righteousness and judgment. He is the life of the Believer, and He empowers the preaching and teaching of the gospel.

Terms Explained:

- A. *Holy Spirit: The Holy Spirit is the third person of the Trinity, equal with the Father and the Son (John 14:16; Matthew 28:19).*
- B. *Convicts: Jesus Christ said that the Spirit would perform this ministry with respect to the world (John 16:7-11).*
- C. *Life: The Holy Spirit is the agent of spiritual birth (John 3:5-8). The Spirit regenerates, indwells, seals, and baptizes into the Church Body all Believers (1 Corinthians 12:13; Titus 3:5; Ephesians 1:13; 4:30; 1 Corinthians 6:19; Romans 8:9,11; 2 Corinthians 1:21,22). The Believer's life is strengthened and guided by the Spirit (Ephesians 1:13; 3:16; John 16:13; Romans 8:4,14,26-27). The Believer is commanded to be filled or controlled by the Spirit, so that the characteristics of Christ-likeness will be evident in a powerful life (Ephesians 5:18; Galatians 5:16).*
- D. *Empowers: The Holy Spirit enables the spreading of God's Word in testimony, preaching and practical living (John 15:26-27). Spiritual obedience will give fruit to a spiritually powerful life of service for Christ (Ephesians 5:15-21; Galatians 5:22-25).*

V. MANKIND

We believe that mankind was created in the image of God, sinned, and thereby incurred not only physical death, but spiritual death, which is separation from God, and that all human beings are born with a sinful nature.

Terms explained:

- A. *Created in the Image of God: (Genesis 1:27; 5:1; 1 Corinthians 11:7).*
- B. *Separation from God: When mankind, of their own free will, chose to disobey God, they sinned (the breaking of God's law). This original sin separated us from God, Who, because of His holiness, could not tolerate sin, and therefore, judged such sin (Romans 6:23; 3:10; 8:7; Galatians 3:22).*

VI. PROPITIATION

We believe that the Lord Jesus Christ died on the cross, and his shed blood was the propitiation for our sins according to the Scriptures as a representative and substitutionary sacrifice.

Terms Explained:

- A. *Propitiation: Christ's death satisfied the righteous requirement of God toward sin (Romans 3:25; Hebrews 2:17; 1 John 2:2; 1 John 4:10).*
- B. *Blood: All things are cleansed with blood, and without the shedding of blood there is no forgiveness (Hebrews 9:22.)*
- C. *Representative: This means that Jesus Christ represented all the sins of the world and that He who knew no sin was made sin for us (2 Corinthians 5:14-21). As Adam was the representative of man in the fall, so Christ was the representative of man in the Atonement (1 Corinthians 15:22). Therefore, if Christ represented all, His sacrifice will cover all.*
- D. *Substitutionary: This is called the "vicarious" suffering since Christ died in our place. He did not die for His own sin (Hebrews 4:15-16; 1 John 3:5), but died for the sins of others (1 Corinthians 15:3; 2 Corinthians 5:21; Romans 5:8).*

VII. SALVATION, HEAVEN, HELL

NorthRidge believes that all who believe in and receive Jesus Christ by faith are born again by the Holy Spirit, and thereby become children of God and heirs of eternal life ("Believers"). All Believers are justified on the basis

of Jesus Christ's life, death, and resurrection. For this reason, after physical death, all Believers live eternally in God's holy presence. In contrast, all who do not believe in and do not receive by faith Jesus Christ are not justified before God (The "Lost"). Upon physical death, the Lost will live eternally separated from God, and after the White Throne Judgment, will be tormented in the Lake of Fire (Hell) as described in the Scriptures.

Terms explained:

- A. *All Who Believe: The gift of salvation provided by the death of the Lord Jesus Christ is for all mankind (Romans 1:8-17; John 3:16; 1 John 2:2), yet only those who exhibit faith are justified (Galatians 2:16; 3:11).*
- B. *Justified: Justification is the act of God whereby He declares the guilty and depraved sinner to be righteous because of God's own righteousness having been imputed, or credited to the sinner (Deuteronomy 25:1; Proverbs 17:15; Romans 3:23-26; 4:5-8,25; 5:1,18-21; 8:33).*
- C. *Faith: Faith is the "gift of God" (Ephesians 2:8) and is produced by the Word of God (Romans 10:14,17). We are saved by faith alone apart from works (Ephesians 2:9; Romans 3:20-22; Titus 3:5; Galatians 3:1-7). However, genuine faith necessarily leads to good works (Ephesians 2:10; Matthew 5:16; James 2:17-26).*
- D. *Born Again by the Holy Spirit: The new birth (regeneration) is absolutely necessary for fellowship with God (John 3:7). Regeneration is completely a work of God (John 1:13; 3:6). The new birth is the work of the Holy Spirit (John 3:8) by which He creates within a person a new nature, a new heart, and a new spirit (John 3:5; 2 Peter 1:4; Ezekiel 11:19; 36:26-27; 2 Corinthians 5:17).*
- E. *Children of God: Those who have received the Spirit of Christ have therefore been born again into God's family (John 1:1-12; Romans 8:9,14-17). As members of His family, we not only have fellowship with our Father in Heaven, but we are being transformed by the Holy Spirit into the image of Christ. When Christ returns, we will be completely changed to be like Jesus Christ (Romans 8:19-23; 1 John 3:2).*
- F. *Eternal Life: This experience of the life of Jesus Christ within us now by the presence of the Holy Spirit and forever ours in the presence of Jesus Christ is "eternal life". This state of being is a gift from God in which the Believer is in perfect union with God. (John 17:3, John 3:36, John 5:24, Romans 6:23, Hebrews 5:9)*
- G. *Bodily Resurrection: Those saints who are "asleep in Jesus" will be raised at the same time the living saints are "raptured" and changed (1 Thessalonians 4:13-18; 1 Corinthians 15:51-58). After the resurrection, all the unsaved will stand before the Great White Throne for judgment, and since their names will not be found in the Book of Life, they will be cast into the Lake of Fire (Revelation 3:5; 13:8; 20:11-15; 21:8,27; Matthew 25:31-46; Philippians 4:3).*
- H. *Heaven: We believe Heaven to be a literal place where Jesus Christ is preparing an eternal home for Believers of all ages (John 14:1-6; Hebrews 6:19-20).*
- I. *Hell: We believe Hell to be a literal place where all unsaved will spend eternity separated from God (Revelation 20:11-15; Matthew 13:36-43, 2 Thessalonians 1:9).*

VIII. RESURRECTION, ASCENSION, EXALTATION

We believe in the resurrection of the crucified body of our Lord Jesus Christ, His ascension into Heaven, and His present life there as High Priest and Advocate for us. We believe Jesus is the Name of above every name, and that every knee will bow before Him, and every tongue will confess Him to be King of kings and Lord of lords.

Terms Explained:

- A. *Resurrection: We believe that after three days, Jesus Christ arose bodily from the grave (Luke 24:23-40). The doctrine of the resurrection is essential to salvation (Romans 10:9; 1 Corinthians 15:12-23,35-37).*
- B. *Ascension: After His resurrection and forty-day ministry, Jesus ascended into Heaven (Acts 1:1-11; 1 Peter 3:22).*
- C. *Exaltation: We believe that God highly exalted Christ and bestowed upon Him the Name above all names, and that every knee will bow before Him and every tongue will confess that Jesus Christ is Lord. We proclaim Him to be King of kings and Lord of lords (Romans 14:11; Philippians 2: 9-11; 1 Timothy 6:15).*
- D. *High Priest And Advocate: Since Christ's atonement has restored our relationship with God, we can now approach God through Christ, Who as our High Priest represents us before God. As our Advocate, He compassionately deals with our needs and strengthens us (John 14:18; Hebrews 4:14-15; 5:1-10; 13:5; 7:25; 8:1,2; 9:11-15,24; 1 John 2:1).*

IX. ESCHATOLOGY

We believe in the blessed hope, the personal, visible and imminent return of Christ Jesus, our Lord and Savior.

Terms Explained:

- A. *Blessed Hope: The return of the Lord is an event that Believers should look forward to with high expectation and excitement. As still imperfect people, we eagerly await the restoration of all things to perfect Christ-likeness after the return of Jesus Christ (Titus 2:13; Romans 8:18-25; 1 Peter 1:7,13; 4:13; 2 Thessalonians 1:7; 1 Corinthians 1:7).*
- B. *Personal and Visible: Jesus, not just in Spirit, but also in bodily form, will return to this earth (Acts 1:11).*
- C. *Imminent: The Church, as Christ's bride, should consider the return of Christ as an event which is about to happen. Therefore, though patient, we are to be alert to such an event as we seek to glorify Him through our lives (Mark 13:33-37; Matthew 24:22,24,29-51; Luke 21:34).*
** The Bible's teaching concerning the Lord's impending return is always set in the context of practical exhortation, focusing upon our present lifestyle, rather than upon undue speculation (2 Peter 3:11; Matthew 24:42-51).*

X. DEVIL

We believe in the existence of the devil, also known as Satan. Satan is a liar, seeking to deceive men and turn them from God. Satan, all his angelic hosts, and all the Lost; those who have not received Christ as their Lord and Savior, will be eternally separated (perish) from God and tormented in the Lake of Fire.

Terms explained:

- A. *Devil: Though a created being and one the highest angels, the devil fell because he wanted to be greater than God. (Isaiah 14:12-15).*
- B. *Eternally perish: The judgment upon the devil and his followers is an unending punishment (Revelation 20:10,14,15; 19:20).*

XI. CHURCH

We believe that all Believers comprise the "Church." The Church's mission is to preach, teach, declare, and make known the Scriptures to all the world through the formal proclamation of the Scriptures and through the Believer's complete, transformed, and consistent lifestyle.

Terms explained:

- A. *Body of Christ: The collective Body of Believers in Jesus Christ is the Church (Ephesians 5:23-32; Colossians 1:18; Matthew 18:20; Ephesians 1:22-23, Colossians 2:19; 3:15).*
- B. *Mission: (Matthew 28:18-20; Romans 15:16; Ephesians 1:15-23).*
- C. *Preach: By this term we encompass all of the Believers who are to declare and make known God's truth through the totality of their lives, in addition to the formal proclamation of the Word of God (Ephesians 3:8-10; 4:15,16; Colossians 1:10-28).*

XII. CHURCH LEADERSHIP

We believe that, within the local body of Believers ("Local Church"), God provides a team of Pastor(s), Elders, Deacons and other workers who are to guide and enable the congregation to develop spiritual maturity.

- A. *Multiple Leadership: Within NorthRidge Church, we believe God provides a team of Pastor(s), Elders, Deacons and other workers who are to guide and enable the congregation to develop spiritual maturity.*

XIII. STEWARDSHIP

We believe each Believer is commanded by God to exercise care and concern with regard to all the time, all the possessions, and all the wealth which God has entrusted to each of them.

- A. *Stewardship: As members of God's family we recognize the obligation under which God places us to exercise care and concern with regard to all time, possessions, wealth, and persons as may be entrusted to us. One mark of the spiritually wise person is the mature choices made with respect to these areas (Matthew 20:8; Galatians 4:2; Luke 16:2,3; 1 Corinthians 4:1,2; Titus 1:7; 1 Peter 4:10; 1 Corinthians 9:17; Ephesians 3:2; Colossians 1:25).*

- B. *Giving: We believe that giving under grace consists of any gift, time, money, or service that is freely given in response to the direction of God's Spirit (1 Corinthians 16:2; 2 Corinthians 8:2; 2 Corinthians 9; Philippians 4:10,14-19).*

XIV. ORDINANCES

We believe that the ordinances of the Church given by our Lord are Baptism and the Lord's Supper (Communion).

Terms explained:

- A. *Baptism: Baptism is commanded of all Believers and is an act of obedience signifying the Believer's death, burial and resurrection "in Christ" (Romans 6:3,4; Acts 18:8; 1 Peter 3:21). The disciples were commanded to make certain that baptism was a part of their ministry (Matthew 28:19,20), and the pattern of the book of Acts (Acts 2:38-41; 8:12,13,36,38) indicates the widespread practice of water baptism for Believers. This church does not believe in baptismal regeneration, nor do we hold that baptism is necessary for salvation (Matthew 3:13-17, 28:19-20; Mark 1:9-11; John 3:23; Luke 3:21-22; Acts 8:35-39,16:30-33; Romans 6:3-5; Colossians 2:12).*
- B. *The Lord's Supper is a symbolic act of obedience whereby members of the Church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His Second Coming (Matthew 26:26-30; Mark 14:22-26; Luke 22:19-20; Acts 2:41-42,20:7; 1 Corinthians 10:16,21; 11:23-29).*

NORTHRIDGE FELLOWSHIP DOCTRINAL STATEMENT

NorthRidge accepts the Scriptures as its authority in matters of faith and practice and adopts and stands firm upon the following as its interpretation of Bible Doctrine.

- I. NorthRidge believes that the Scriptures of the Old and New Testament (which consists of 66 books) are divinely inspired by God. NorthRidge believes that the Scriptures in their original writings were without error. Accordingly, the Scriptures stand alone as NorthRidge's source for doctrine and teaching. (Psalm 12:6; 119:105,160; Proverbs 30:5,6; Isaiah 40:8; Matthew 5:17,18; Luke 16:17; John 10:35; 17:17; 2 Timothy 3:15-17; 2 Peter 1:20,21)
- II. NorthRidge believes there is one and only one, living and true God ("God"). God is an intelligent, spiritual, and personal Being. He is the Creator, the Redeemer, the Preserver, and the Ruler of the universe. God is holy and perfect. God is all-powerful, all-knowing, ever present. His perfect knowledge extends to all things, past, present, and future. To Him, all people owe the highest love, reverence, and obedience. God reveals Himself to people as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being. (Genesis 1:1,26,27; 3:22; Deuteronomy 6:4; Psalm 90:1,2; Isaiah 45:5,6,14,18,21,22; 48:16; Jeremiah 10:10; Matthew 3:16,17; 28:19; Mark 12:29-32; John 1:1-3; 6:27; 12:26; 15:26; 16:15; 20:28; Acts 2:32-36; 5:4,9; 1 Corinthians 12:3-6; 2 Corinthians 13:14; Ephesians 4:4-6; Philippians 2:6; Colossians 2:9; Hebrews 1:8; 1 Peter 1:2; Revelation 1:4-6,8)
- III. NorthRidge believes that Jesus the Christ is God, the One and Only Begotten Son of God, conceived by the Holy Spirit, and born to the virgin, Mary. (Isaiah 7:14; Matthew 1:18-25; Luke 1:26-38; John 1:1-14; 20:28; Colossians 1:22; 1 Timothy 3:16; Hebrews 1:8; 5:7; Philippians 2:6; 1 Peter 3:18; 4:1; 1 John 4:2,3; 2 John 1:7)
- IV. NorthRidge believes in God, the Holy Spirit, the third person of the Trinity, who is equal with God, the Father, and Jesus Christ, the Son. The Holy Spirit convicts the world of sin, righteousness, and judgment. The Holy Spirit indwells the Believer, and He empowers the preaching and teaching of the gospel. (Matthew 28:19; John 3:5-8; 14:16; 15:26,27; 16:7-14; Acts 1:4,5,8; Romans 8:4,9,11,14,26,27; 1 Corinthians 2:12; 3:16; 6:19; 12:13; 2 Corinthians 1:21,22; 3:17; Galatians 5:16,22-25; Ephesians 1:13; 3:16; 4:30; 5:15-21; Titus 3:5)
- V. NorthRidge believes that mankind was created in the image of God. Every person is born with a sinful nature, therefore each one has sinned. Thereby, every person incurs not only physical death, but also spiritual death, which is separation from God. (Genesis 1:27; 3:1-19; 5:1; Psalm 8:3-6; Isaiah 53:6; 59:2; Romans 3:9-18,23; 5:12-14; 6:23; 8:7; 1 Corinthians 11:7; Galatians 3:22)
- VI. NorthRidge believes that Jesus Christ died as the propitiation for the sins of the world, according to the Scriptures (i.e.; as the representative and substitutionary sacrifice that appeased the justice of God). (Isaiah 53:4-12; John 14:6; Romans 3:25,26; 5:8; 1 Corinthians 15:3,22; 2 Corinthians 5:14-21; Ephesians 2:1-10; Titus 3:5; Hebrews 2:17; 4:15,16; 9:22; 1 John 2:2; 3:5; 4:10)
- VII. NorthRidge believes that all, who believe in and receive by faith Jesus Christ, are born again by the Holy Spirit, and thereby become children of God and heirs of eternal life ("Believers"). All Believers are justified on the basis of Jesus Christ's life, death, and resurrection. For this reason, after physical death, all Believers live eternally in God's holy presence. In contrast, all who do not believe in and do not receive Jesus Christ by faith are not justified before God (the "Lost"). Upon physical death, the Lost will live eternally separated from God, and after the Great White Throne Judgment, will be tormented in the Lake

of Fire (Hell) as described in the Scriptures. (Ezekiel 11:19; 36:26,27; Matthew 13:36-43; 25:31-46; John 1:12,13; 3:5-8,16,36; 5:24; 14:1-6; 17:3; Romans 1:8-17; 3:20-26; 4:5-8,25; 5:1,18-21; 6:23; 8:9,14-17,19-23,33; 1 Corinthians 15:51-58; 2 Corinthians 5:8,17; Galatians 2:16; 3:1-7,11; Ephesians 2:1-10; Philippians 4:3; 1 Thessalonians 4:13-18; 2 Thessalonians 1:9; Titus 3:5; Hebrews 5:9; 6:19,20; 1 John 2:2; 3:2; Revelation 3:5; 13:8; 20:11-15; 21:8,27)

- VIII. NorthRidge believes that Jesus Christ's physical, crucified body was resurrected from the dead after three days; that after His resurrection and forty day ministry on earth, He ascended into Heaven; that He is presently acting as the High Priest, representing Believers before God; and that He is presently the advocate for Believers. We believe Jesus is the Name above every name, and that every knee will bow before Him, and every tongue will confess Him to be King of kings and Lord of lords. (Matthew 28:1-10; Mark 16:1-8; Luke 24:23-40; John 14:18; 20:1-29; Acts 1:1-11; Romans 10:9; 14:11; 1 Corinthians 15:12-23,35-37; Philippians 2:9-11; 1 Timothy 6:15; Hebrews 4:14,15; 5:1-10; 7:25; 8:1,2; 9:11-15,24; 13:5; 1 Peter 3:22; 1 John 2:1)
- IX. NorthRidge believes that Jesus Christ will return to the earth in glorified form. (Matthew 24:22,24,29-51; Mark 13:32-37; Luke 21:34-36; Acts 1:11; Romans 8:18-25; 1 Corinthians 1:7; 2 Thessalonians 1:7,8; Titus 2:13; 1 Peter 1:7, 13; 4:13; Revelation 19:11-16)
- X. NorthRidge believes in the bodily resurrection of all people, the Lost and the Believers; the everlasting conscious suffering of the Lost in the Lake of Fire; and the eternal fellowship of Believers in Heaven. (Matthew 13:36-43; 25:31-46; John 14:1-6; Philippians 4:3; 2 Thessalonians 1:9; Hebrews 6:19,20; Revelation 3:5; 13:8; 20:11-15; 21:8,27)
- XI. NorthRidge believes in the existence of the devil, also known as Satan. Satan is a liar, seeking to deceive men and turn them from God. Satan, all his angelic hosts, and all the Lost, those who have not received Christ as their Lord and Savior, will be eternally separated from God and tormented in the Lake of Fire. (Genesis 3:4,13,14; 1 Chronicles 21:1; Job 1-2; Isaiah 14:12-15; Ezekiel 28:11-19; Zechariah 3:1-2; Matthew 4:1-11; 13:39; Mark 3:22; John 8:44; Acts 5:3; Romans 16:20; 1 Corinthians 7:5; 2 Corinthians 4:4; 11:3,14; Ephesians 2:2; 6:16; 1 Thessalonians 3:5; 1 Peter 5:8; Revelation 9:11; 12:9,10; 19:20; 20:10,14,15)
- XII. NorthRidge believes that all Believers comprise the "Church." The Church's mission is to preach, teach, declare, and make known the Scriptures to all the world, through the formal proclamation of the Scriptures and through the Believer's complete, transformed, and consistent lifestyle. (Matthew 5:13-16; 16:15-19; 18:20; 28:18-20; Acts 2:41,42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Romans 15:16; 1 Corinthians 12:12-31; Ephesians 1:15-32; 3:8-10; 4:15,16; Colossians 1:10-28; 2:19; 3:15)
- XIII. NorthRidge believes that, within the local body of Believers ("Local Church"), God provides a team of Pastor(s), Elders, Deacons and other workers who are to guide and enable the congregation to develop spiritual maturity. (Acts 6:1-7; Ephesians 4:11,12; 1 Timothy 3:1-13; 5:17; Titus 1:5-16; Hebrews 13:17; James 5:14; 1 Peter 5:1-4)
- XIV. NorthRidge believes each Believer is commanded by God to exercise care and consideration with regard to all the time, all the possessions, and all the wealth which God has entrusted to each Believer. (Matthew 6:19-21; 20:1-16; Luke 16:1-13; 1 Corinthians 4:1,2; 9:17; 10:31; 16:2; 2 Corinthians 8:1-5; Ephesians 5:15,16; Philippians 4:10,14-19; Colossians 1:25,26; 3:17; 4:5; Titus 1:7; 1 Peter 4:10)
- XV. NorthRidge believes in two ordinances of the Church, given by Jesus Christ: (1) Baptism: NorthRidge believes that baptism by immersion is commanded of all Believers as an act of obedience,

signifying the death, burial, and resurrection “in Christ” of the Believer. NorthRidge does not believe in baptismal regeneration, nor does it believe that baptism is necessary to be a Believer; and
(2) the Lord’s Supper: NorthRidge believes that the Lord’s Supper is a symbolic act of obedience by which Believers memorialize the death of Jesus Christ until He returns. (Baptism: Matthew 3:13-16; 28:19-20; Mark 1:9-11; Luke 3:21,22; John 3:22,23; Acts 2:38-41; 8:12,13,35-39; 16:15; 18:8; Romans 6:3,4; Colossians 2:12; 1 Peter 3:21. Lord’s Supper: Matthew 26:26-30; Mark 14:22-26; Luke 22:14-20; Acts 2:42; 20:7; 1 Corinthians 10:16,17,21; 11:17-34)

NORTHRIDGE FELLOWSHIP MEMBERSHIP COVENANT

Having by the grace of God been led to repent of my sin and trust in Jesus Christ as my Lord and Savior, and having been baptized by immersion subsequent to my conversion to Christ, I now, therefore, by the grace of God, joyfully and solemnly enter into a covenant with the members of NorthRidge Fellowship.

By God's grace I will strive to uphold and live in accordance with the doctrines of NorthRidge Fellowship, believing that they are derived solely from God's inspired and inerrant Word, the Bible, appealing to Scripture as the final authority for all things.

By God's grace I will strive to maintain the unity of NorthRidge Fellowship, striving to be slow to take offense, always being eager to seek reconciliation with others as Christ commands, and will work to preserve the unity of the Spirit in the bond of peace.

By God's grace I will strive to support the ministry of NorthRidge with my attendance, my tithe, my time, my service, and my God-given gifts, striving to do so both cheerfully and regularly.

By God's grace I will strive to faithfully attend NorthRidge Fellowship's meetings for worship, prayer, Bible study, and fellowship, and will strive to use my God-given gifts for the spread of the Gospel and the edification of my fellow Christians.

By God's grace I will strive to care for my fellow brothers and sisters in Christ by loving one another, bearing one another's burdens, praying for one another, helping one another, encouraging one another, and being mutually accountable to one another.

By God's grace I will strive to maintain a consistent Christian witness in all that I do so as not to bring reproach upon the name of Christ and His church, NorthRidge Fellowship.

By God's grace I will strive to both submit to the church's discipline upon myself and lovingly assume my responsibility to participate in the discipline of other members, seeking repentance, restoration, and reconciliation as taught in Scripture.

By God's grace I will strive to practice personal and family devotions, including Bible reading, Bible study, and prayer, so as to grow in my love for and knowledge of the Lord and in order to train my children in the discipline and instruction of the Lord.

By God's grace I will strive to share the Gospel with and seek the salvation of all those that God providentially brings into my life, whether family, friends, neighbors, co-workers, acquaintances, and all the world.

Having read, understood, and agreed with both the NorthRidge Fellowship Doctrinal Statement and the NorthRidge Fellowship Membership Covenant, and believing that they are derived from and consistent with God's Word, I covenant together with the members of NorthRidge Fellowship to uphold both, with my heart and with my actions, for the glory of God, the spread of the Gospel, and the edification of the saints.

What is a church covenant?

- o It is a **PROMISE**
 - A promise made to God
 - A promise made to the other members of the church
 - A promise made to yourself

- o It is a **SUMMARY** of how we are going to live
 - It summarizes the ethical teaching and imperatives of the New Testament

- o It is a sign of **COMMITMENT**
 - A sign of commitment to God
 - A sign of commitment to other members of the church
 - A sign of commitment to personal holiness

- o It is an **ETHICAL STATEMENT**
 - It is a statement about how we are going to live

- o It is a **BIBLICAL STANDARD**
 - It is simply a distillation of biblical truths

WHAT IS CP?

The Cooperative Program-How it came about

Since its inception in 1845, the Southern Baptist Convention (SBC) has always had one mission-the Great Commission (Matt. 28:19-20). To fulfill its assigned part of this divine mandate, each SBC entity made special offering appeals to the churches. This method was referred to as the "societal" approach to missions and resulted in severe financial deficits, competition among entities, overlapping pledge campaigns, and frequent emergency appeals which greatly hampers the expanding ministry opportunities God was giving Southern Baptists. Some entities took out loans to cover operating costs until pledges or special offerings were received.

In 1919, the leaders of the SBC proposed the 75 Million Campaign, a five-year pledge campaign that, for the first time, included everything-the missions and ministries of all the state conventions as well as that of the Southern Baptist Convention. Though falling short of its goals, a God-given partnership of missions support was conceived-The Cooperative Program. Since its launch in 1925, the effectiveness of CP has been dependent upon individuals, churches, state conventions, and SBC entities co-operating, working toward a common goal of sharing the gospel with every person on the planet.

Cooperative Program (CP) Missions-How it works

Simply put, it begins with you. You give yourself first to God (2. Cor. 5:8). Next, out of gratitude and obedience to God for what He has done for you, you commit to give back to Him, through your church, a portion of what He provides. This is commonly called a tithe and represents ten percent of your income (Lev. 27:30, Mal. 3:10).

Your church decides the next step. Every year your church prayerfully decides how much of its undesignated gifts will be committed to reaching people in your state and around the world through Cooperative Program (CP) Missions. This amount is then forwarded to your state Baptist convention.

During the annual meeting of your state convention, messengers from your church and other churches across the state decide what percentage of CP Missions- gifts contributed by local congregations stays in your state to support local missions and ministries. The percentage to be forwarded to the SBC for North American and international missions and ministries is also determined at this time.

At the SBC Annual Meeting messengers from across the country decide how the gifts received from the states will be distributed among SBC entities. These gifts are used by Southern Baptist entities to send and support missionaries, train pastors, missionaries, and other ministry leaders; provide relief for retired ministers and widows; and address social, moral, and ethical concerns relating to our faith and families.

The bottom line - people around the world hear the gospel and receive Christ.

Note: Your local Southern Baptist association does not receive CP gifts directly. It ministers through gifts received directly from churches and often receives CP gifts indirectly in the form of support from state conventions and the North American Mission Board.

Cooperative Program (CP) Missions-What it does

Churches in your state work together through your state convention to support a wide array of ministries and missions including: evangelism efforts, children's homes, volunteer missions, missions education, new churches, colleges and universities, collegiate ministries, camps, and much more. For additional information concerning your state convention, log on to www.sbc.net and click on state conventions.

Writing Your Testimony: Your Life With Christ

- Should include three basic components:
 - 1) Life before Jesus Christ: briefest section; does not have to be overly specific
 - 2) How you became a Christian: the circumstances surrounding your trusting Jesus as Lord and Savior and an explanation of the Gospel
 - 3) Specific ways Christ has changed and is changing your life since trusting Him
- A person's testimony does not have to include all the ugly details of life
- Should include their baptism
- Should include specific ways that Christ is working in your life today
- Most importantly, a person's testimony should include the Gospel: what Jesus did for them and what He can do for others
- A person's written testimony is generally about a page in length

The Church: Metaphors and Purpose

The word church (*ekklesia*) is used in different ways in the New Testament

- o 1) Local church: NorthRidge Fellowship
 - **Romans 16:5**- "Likewise greet the church that is in their house."
- o 2) Regional church: the church in the Magic Valley
 - **Acts 9:31**- "So the church throughout all Judea and Galilee and Samaria had peace and was being built up. And walking in the fear of the Lord and in the comfort of the Holy Spirit, it multiplied."
- o 3) Universal church: all true believers for all time
 - **Ephesians 5:25**- "Husbands, love your wives, just as Christ also loved the church and gave Himself for her"
 - **1 Corinthians 12:28**- "And God has appointed these in the church: first apostles, second prophets, third teachers..."

Metaphors for the church

• Body

- o **1 Corinthians 12:12-27**
- o **Ephesians 1:22-23**- "And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all."
- o **Ephesians 4:15-16**- "But, speaking the truth in love, may grow up in all things into Him who is the head -- Christ -- from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love."
- o **Colossians 2:19**- "He has lost connection with the Head, from whom the whole body, supported and held together by its ligaments and sinews, grows as God causes it to grow."

• Family

- o **1 Timothy 5:1-2**- "Do not rebuke an older man, but exhort him as a father, younger men as brothers, older women as mothers, younger as sisters, with all purity."

- God is now our Father and other Christians are now our brothers and sisters in Christ
(Matthew 12:49-50; Galatians 3:36; 4:5-7)

- **Bride of Christ**

- o **Ephesians 5:32**- "This is a great mystery, but I speak concerning Christ and the church."
- o **2 Corinthians 11:2**- "For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that may present you as a chaste virgin to Christ."

- **Flock**

- o **Acts 20:28-29**- "Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. For I know this, that after my departure savage wolves will come in among you not sparing the flock."
- o **1 Peter 5:2-3**- "Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you being examples to the flock"

- "The wide range of metaphors used for the church should remind us not to focus too much on any one. An unbalanced emphasis on one metaphor to the exclusion of others will result in an unbalanced view of the church. Instead, we should consider each metaphor as a different perspective on the church, something that tells us a little more about the community of which God has allowed us to be a part." (Grudem, 115)

Biblical purposes of the church

- Mission Statement: **NorthRidge Fellowship exists to glorify God by loving Him, loving one another, and loving our community and the world**
- o **Matthew 22:37-40**- "Jesus said to him, 'You shall love the LORD your God with all your heart, with all your soul, and with all your mind., This is the first and great commandment. And the second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the Law and the Prophets."
- o **Matthew 28:18-20**- "And Jesus came and spoke to them saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen."

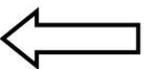
- o **Acts 2:42-47-** “ And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers. Then fear came upon every soul, and many wonders and signs were done through the apostles. Now all who believed were together, and had all things in common, and sold their possessions and goods, and divided them among all, as anyone had need. So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.”

- o **Six biblical purposes of the church:**
 - o Worship
 - o Prayer
 - o Discipleship
 - o Ministry
 - o Fellowship
 - o Evangelism and Missions

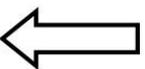
- o **These six purposes are directed toward three distinct people:**
 - o **Directed toward God: worship and prayer**
 - Exalting God in worship
 - Encountering God in prayer
 - o **Directed toward "one another" in the church: discipleship, ministry, and fellowship**
 - Equipping one another through discipleship
 - Edifying one another through ministry
 - Encouraging one another through fellowship
 - o **Directed toward those in our community and world: evangelism and missions**
 - Evangelizing through witnessing, missions, and service

“NorthRidge Fellowship exists to glorify God by loving Him, loving one another,
and loving our community and the world.”

Glorify God



By



Loving Him

Loving One Another

Loving Our Community
& The World

Through

Exalting God in worship

Encountering God in prayer

Through

Equipping one another

through discipleship

Edifying one another through

ministry

Encouraging one another through

fellowship

Through

Evanglizing our community

and the world through

witnessing, missions, and service

The Importance and Meaning of Church Membership

- o **Membership is first in the universal church whereby one joins through faith in Jesus Christ**
- o **Membership is second to be with a local body of believers**

Steps to Membership at NorthRidge Fellowship

- **Biblical conversion**- a person must have expressed saving faith in Jesus as Lord and Savior
- **Biblical baptism**- baptism by immersion subsequent to their conversion
- **"Getting to Know NorthRidge" class**- attendance at this class
- **Doctrinal statement / church covenant**- affirmation of NRF's doctrinal statement and church covenant
- **Meet with shepherd-leaders**- an informal interview with the elders of NRF where they hear the person's testimony, review NRF's doctrinal statement and church covenant, and answer any questions they may have; this interview is usually done in the person's home

Is membership in the local church biblical?

- **1) It is seen in the biblical metaphors used to describe the local church**
 - o Metaphors like flock, body, and household are used of local churches
 - All of these metaphors have a clear distinction between who is a part and who is not a part
- **2) The term 'whole church' is used in the New Testament**
 - o **1 Corinthians 14:23**- "Therefore if the whole church comes together in one place, and all speak with tongues, and there come in those who are uninformed or unbelievers, will they not say that you are out of your mind?"
 - There is a distinction between 'the whole church' and 'those who are uninformed or unbelievers' in this passage
 - The distinction is made between two groups of people here
- **3) The term 'join' is used in the New Testament**
 - o **Acts 5:13**- "None of the rest dared join them, but the people held them in high esteem."
 - o The word carries with it strong connotations of commitment

- The word literally means 'to cleave to like glue'
 - This indicates that there were some who were willing to join/commit and there were others who were not
- **4) Leaders in the church are given a responsibility to care for a specific group of people**
 - o **Acts 20:28-** "Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood."
 - The elders have a responsibility to a particularly defined flock
 - o **Hebrews 13:17-** "Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you."
 - This verse shows that there is a defined group who have chosen to 'be submissive' to the leadership of the church
 - Some people who are 'regular attenders' are not willing to submit to the leadership of the church
 - There is a defined group who the leaders will 'give account' for
 - o **1 Peter 5:2-** "Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly"
 - The leader must know who these people are that he is accountable to shepherd
 - Using the shepherd metaphor, a shepherd knows his flock and his flock is clearly defined; while other sheep may wander into his flock or associate with his flock, that does not mean that they are really part of the shepherd's flock and that they are under his care
 - How is leadership and submission to work if there is no membership defining who has made the commitment to be led?
- **5) Church discipline**
 - o **Matthew 18:15-17-** "Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. But if he will not hear, take with you one or two more, that 'by the mouth of two or three witnesses every word may be established.' And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector."

- Church membership is implied by the simple fact that excommunication even exists
 - If a person can be excommunicated from the church it implies that they were once formally a part of the church
 - o A 'regular attender' cannot be excommunicated
- o **1 Corinthians 5:1-13**
 - There must be a formal association with the church in order for one to be put out of the church
 - Paul assumes that it is clear who is 'outside' the church and who is 'inside' the church (1 Corinthians 5:12)
 - How can the wicked man be 'put away' if he was never formally a part of the church in the first place (1 Corinthians 5:13)?
 - If there is no church membership then how can you define the group that will take up this sensitive matter of discipline?
- **Why should a person join a local church?**
 - o It is biblical
 - o It enables you to receive care, accountability, and oversight from spiritual leaders
 - o It allows you to put down lasting roots in a local church fellowship
 - o It helps you to be a producer and not a consumer
 - o It helps you to fulfill the 'one another' commands of the Scripture
 - o It gives you a place to serve and grow and minister and use your spiritual gifts
 - o It helps you to stop being an independent Christian
 - o It gives you greater privileges when it comes to counseling, care, and benevolence

Introduction to the Study of Theology

- **Every person is a theologian**
 - Everyone thinks about and has opinions about God, therefore, everyone is a theologian
 - The only difference is that some people are good theologians and others are bad theologians
- **Systematic theology is the study of what the whole Bible says about a given doctrine/topic**
 - The Bible was not written in a "systematized" way
 - In other words, the Bible is not arranged topically
 - Systematic theology pulls together and organizes all the biblical data in order to gain a comprehensive understanding of the doctrine/topic
- **The goal of the study of theology is worship**
 - Theology is for doxology
 - The study of theology is not an end unto itself; rather, it should move us to greater depths of understanding about God and the things of God in order to elicit greater praise and devotion from us to Him
 - Theology must never be divorced from real life
 - There must always be a link between theology and life
- **Theology must be studied with prayer**
 - The study of theology is a spiritual activity in which we need the help of the Holy Spirit to understand the Word of God and the ways of God
- **Theology must be studied with humility**
 - Pride is a great temptation and danger for the theologian
 - The study of theology should humble us before God
- **A good theologian must ask the "so what?" question**
 - How does this apply to my life? So what does this mean for my life now?
How must I now change the way that I think/act/live based upon what I now know about God/myself/creation/redemption/etc.?

The Bible: The Word of God

"NorthRidge believes that the Scriptures of the Old and New Testament (which consists of 66 books) are divinely inspired by God. NorthRidge believes that the Scriptures in their original writings were without error. Accordingly, the Scriptures stand alone as NorthRidge's source for doctrine and teaching. (Psalm 12:6; 119:105,160; Proverbs 30:5,6; Isaiah 40:8; Matthew 5:17,18; Luke 16:17; John 10:35; 17:17; 2 Timothy 3:15- 17; 2 Peter 1:20,21)" (NorthRidge Fellowship Doctrinal Statement)

- **Quick facts concerning the Bible:**

- o Best selling book in history
- o Collection of 66 books (documents)
- o Bible has two main divisions: Old Testament (39 books) and New Testament (27 books)
- o Old Testament was originally written in Hebrew with two passages written in Aramaic
- o New Testament was originally written in Greek
- o Written by about 40 human authors
- o Written over a time period of about 1500 years
- o Job is mostly likely the oldest book in the Bible
- o Revelation was the last book written (AD 94-96)
- o Covers a time period from the creation of the universe to the end of the universe
- o Has one overall unifying theme: the Lord Jesus Christ

- **Why start with the Bible?**

- o The Bible is the primary way that God has revealed Himself to mankind
- o If we do not properly understand the doctrine of the Bible then we run the risk of misunderstanding all subsequent doctrines that we study

General Revelation- the knowledge of God's existence, character, and moral law that comes through creation to all humanity

- God has revealed Himself to all mankind in a general way
 - o We refer to this as "general revelation"
- **God reveals Himself by general revelation through creation, providence, (His care of His creation), and the human conscience**
- **General revelation in creation:**
 - o **Psalm 19:1-2-** "The heavens declare the glory of God; And the firmament shows His handiwork. Day unto day utters speech, And night unto night reveals knowledge."
- **General revelation in providence:**

- o **Acts 14:16-17-** "God who in bygone generations allowed all nations to walk in their own ways. Nevertheless He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness."
- **General revelation in the human conscience:**
 - o **Romans 2:14-15-** "For when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them)"
- **Romans 1:19-21-** "Because what may be known of God is manifest in them, for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened."
 - o Many people choose to suppress this knowledge
 - **Psalm 14:1-** "The fool says in his heart, "There is no God.""

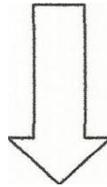
Special Revelation- God's revelation of Himself through the Bible

- **The inspiration of the Bible**
 - o **2 Timothy 3:16-17** "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, ¹⁷ that the man of God may be complete, thoroughly equipped for every good work."
 - o "Inspiration"- the Greek word *theopneustos* which means "breathed out by God"
 - This breathing is a metaphor for speaking the words of Scripture
 - Points to God as the Supreme Author of Scripture
 - o While this passage refers predominantly to the Old Testament, the New Testament also affirms that its words are inspired
 - **2 Peter 3:15-16** "And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, ¹⁶ as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures."
 - Peter refers to Paul's letters as Scripture putting them on the same level as the Old Testament

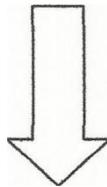
- **1 Timothy 5:18** "For the Scripture says, "You shall not muzzle an ox when it treads out the grain," and, "The laborer deserves his wages.""
 - Paul quotes from two passages (Deuteronomy 25:4 [Old Testament] and Luke 10:7 [New Testament]) and refers to them both as Scripture

- **God used human authors in the transmission of His "breathed out" words**
 - o **2 Peter 1:20-21** "knowing this first, that no prophecy of Scripture is of any private interpretation, ²¹ for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit."
 - o "Moved"- the Greek word *phero* which means "to be moved inwardly, prompted" and can also be translated "carried along"
 - The human authors were "carried along" by the Holy Spirit in such a way that they wrote exactly what God wanted to be written
 - God did this while still using the diverse backgrounds, educations, personalities, and life experiences of the human authors
 - Luke does not write like Moses; Moses does not write like Paul; Paul does not write like John, etc.

God (Supreme Author) 2 Timothy 3:16-17



Biblical Writers (Human Authors) 2 Peter 1:20.21



Bible (Word of God)

- **The inspiration of the Bible is the basis for the other doctrines concerning the Bible**
 - o The Bible has authority because it is inspired; the Bible has clarity because it is inspired, etc.
 - o If the Bible is not inspired then it is simply a book about God and not a book from God

- **The Authority of the Bible**

- o If God is the Supreme Author of the Bible, then to disbelieve or disobey the Bible is to disbelieve or disobey God
- o The Bible is the highest authority
 - o John 17:17 Jesus said, "Sanctify them in the truth; Your word is truth."
 - The Bible is the final measure by which truth is to be gauged
 - That which conforms to Scripture is true
 - That which does not conform to Scripture is not true

- **The Clarity of Scripture**

- o Sometimes referred to as the "perspicuity" of Scripture
- o The Bible is written in such a way that all things necessary to become a Christian, live as a Christian, and grow as a Christian are clear and understandable
 - This does not mean that we will understand everything in the Bible or that some parts are not harder than others to understand
- o **Psalm 19:7** "The law of the LORD is perfect, converting the soul; The testimony of the LORD is sure, making wise the simple"
- o **Psalm 119:130** "The entrance of Your words gives light; It gives understanding to the simple."
- o The Holy Spirit aides us in the understanding and application of Scripture
 - **1 Corinthians 2:14** "But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned." (see also 1 Corinthians 2:6-16)
 - We should prayerfully read our Bibles asking the Holy Spirit to help us to understand and apply the Word of God

- **The Necessity of Scripture**

- o Without the Bible we would not know all things necessary to become a Christian, live as a Christian, and grow as a Christian
- o Hearing/reading the message of the Bible is necessary for salvation
- o **Romans 10:17** "So faith comes from hearing, and hearing through the word of Christ."
- o **2 Timothy 3:15** "And that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus."

- o We grow in our Christian lives through the study of the Bible
- o **Matthew 4:4** "Jesus answered, "It is written: 'Man does not live on bread alone, but on every word that comes from the mouth of God.'""

- **The Sufficiency of Scripture**

- o The Bible contains everything necessary to become a Christian, live as a Christian, and grow as a Christian
- o Knowing that Scripture is sufficient should encourage us to search the Bible so that we will know God and know how God would have us to live
 - "While the Bible might not directly answer every question we can think up – for "the secret things belong to the Lord our God" (Deut.29:29) – it will provide us with the guidance we need "for every good work" (2 Tim. 3:17). (Grudem, 19)
- o Because of the sufficiency of Scripture we do not have the right to add to its commands or teachings
 - Nothing is sin that is not forbidden by Scripture either explicitly, by implication, or by principle
- o The sufficiency of Scripture does not mean that Scripture contains **every** truth

- **The Inerrancy of Scripture**

- o Scripture does not affirm anything that is contrary to fact; it is true in all that it asserts
- o **Psalms 12:6** "The words of the LORD are pure words, like silver refined in a furnace on the ground, purified seven times."
- o **Proverbs 30:5** "Every word of God proves true; he is a shield to those who take refuge in him."
- o Because God is the Supreme Author of the Bible and He cannot lie the Bible is entirely without error
 - The truth of an inerrant Bible is rooted in the character of God
- o **Titus 1:2** "In hope of eternal life which God, who cannot lie, promised before time began"
- o **Hebrews 6:18** "So that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us."

TRINITY- One God: Father, Son, and Holy Spirit

"NorthRidge believes there is one and only one, living and true God ("God"). God is an intelligent, spiritual, and personal Being. He is the Creator, the Redeemer, the Preserver, and the Ruler of the universe. God is holy and perfect. God is all-powerful, all-knowing, ever present. His perfect knowledge extends to all things, past, present, and future. To Him, all people owe the highest love, reverence, and obedience. God reveals Himself to people as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being. (Genesis 1:1,26,27; 3:22; Deuteronomy 6:4; Psalm 90:1,2; Isaiah 45:5,6,14,18,21,22; 48:16; Jeremiah 10:10; Matthew 3:16,17; 28:19; Mark 12:29-32; John 1:1-3; 6:27; 12:26; 15:26; 16:15; 20:28; Acts 2:32-36; 5:4,9; 1Corinthians 12:3-6; 2 Corinthians 13:14; Ephesians 4:4-6; Philippians 2:6; Colossians 2:9; Hebrews 1:8; 1 Peter 1:2; Revelation 1:4-6,8)" (NorthRidge Fellowship Doctrinal Statement)

- "The idea of three persons and only one God is difficult to understand completely. Even so, it is one of the most important ideas of the Christian faith." (Grudem, 37)
- **Isaiah 55:8-9** "For My thoughts are not your thoughts, Nor are your ways My ways, says the LORD. For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts."
- **Romans 11:33-36** "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! For who has known the mind of the LORD? Or who has become His counselor? Or who has first given to Him And it shall be repaid to him? For of Him and through Him and to Him are all things, to whom be glory forever. Amen."
- **The word "Trinity" is not found in the Bible**
 - The truth of the Trinity is seen throughout the Bible
- **Three truths the Bible teaches concerning the Trinity**
 - **There is one God**
 - **God is three distinct persons: Father, Son, and Holy Spirit**
 - **Each person is fully God**
- **There is one God**
 - The Bible does not teach that there are three Gods
 - Tritheism: a heretical belief in three different Gods rather than one God that is unified, yet three distinct persons
 - Mormons and Muslims accuse Christians of tritheism and worshipping three Gods
 - The Bible is clear that there is one and only one God in essence and being

- o **Deuteronomy 6:4** "Hear, O Israel: The LORD our God, the LORD is one."
- o **Isaiah 45:5** "I am the LORD, and there is no other; There is no God besides Me."
- o **1 Timothy 2:5a** "For there is one God"
- o **James 2:19** "You believe that there is one God. You do well. Even the demons believe -- and tremble!"

- **God is three distinct persons: Father, Son, and Holy Spirit**

- o This is not simply three different ways to view the one God
 - Modalism: a heretical belief that teaches that the Father, Son, and Holy Spirit are merely three modes or manifestations of the one God
 - Modalism denies the distinction between the persons in the Godhead
 - Example of this teaching: God is like a man who is a father, he is also a son, and he is also a brother; he is the same man but some relate to him as father, some as son, and some as brother; each relationship is a different manifestation or mode of the one man
- o The Trinity is three distinct persons who make up the one God, yet God is undivided in His being

- **Trinity in the Old Testament**

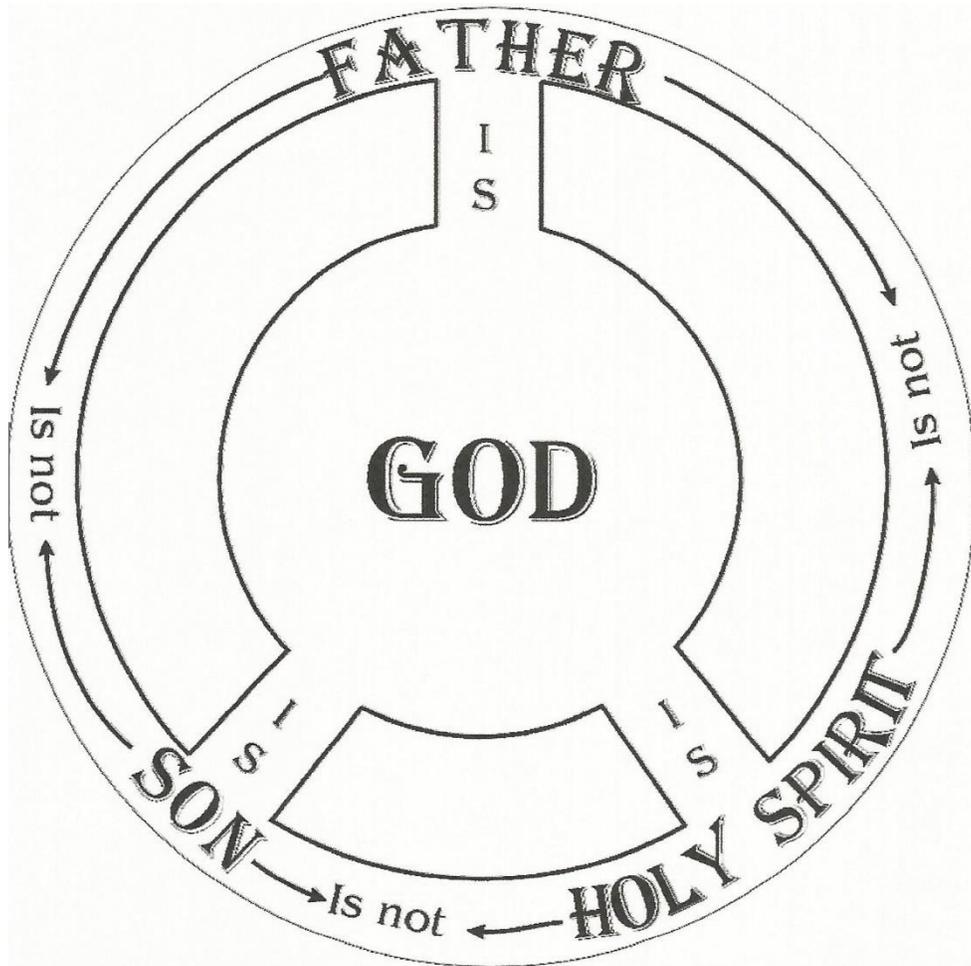
- o **Genesis 1:26a** "Then God said, "Let Us make man in Our image, according to Our likeness"
- o **Genesis 3:22a** "Then the LORD God said, "Behold, the man has become like one of Us"
- o **Genesis 11:7** "Come, let Us go down and there confuse their language, that they may not understand one another's speech."
- o **Isaiah 6:8** "Also I heard the voice of the Lord, saying: "Whom shall I send, And who will go for Us?" Then I said, "Here am I! Send me.""
- o **Isaiah 42:1** "Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles."
- o **Isaiah 48:16** "Come near to Me, hear this: I have not spoken in secret from the beginning; From the time that it was, I was there. And now the Lord GOD and His Spirit Have sent Me."

- **Trinity in the New Testament**

- o **Matthew 3:16-17** "When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. ¹⁷ And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased.""
- o **Matthew 28:19** "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit"
- o **2 Corinthians 13:14** "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen."
- o **Ephesians 4:4-6** "There is one body and one Spirit, just as you were called in one hope of your calling; ⁵ one Lord, one faith, one baptism; ⁶ one God and Father of all, who is above all, and through all, and in you all."
- o **1 Peter 1:2** "Elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied."
- o **Jude 1:20-21** "But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, ²¹ keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

- **Each person is fully God**

- o The Father is fully God
 - Isaiah 46:9
 - Joel 2:27
- o The Son is fully God
 - John 1:1-3
 - John 20:28
 - Philippians 2:5-8
 - Colossians 1:15-19; 2:9
- o The Holy Spirit is fully God
 - Acts 5:1-5
 - Acts 28:25-27
 - 1 Corinthians 2:10-11



- **Each member of the Trinity has a different and distinct role**
 - o Though the members have differing roles, functions, and responsibilities they are all equal in their deity and being
 - They are the same in essence and equal in power and glory
 - They have "ontological" equality
 - o **All three persons of the Trinity at work in:**
 - **Creation:** the Father speaks creation into existence, the Son carried out the words of the Father, and the Spirit manifested God's presence in creation
 - **Salvation:** the Father plans salvation and sends the Son, the Son accomplishes salvation through the work of His life, death, and resurrection, and the Spirit is sent by the Father and the Son to apply redemption to people's lives
 - **Prayer:** we pray in the Spirit, through the Son, to the Father

- **Marriage analogy**

- o In marriage there are two separate people who become one (Genesis 2:24), yet they are still two distinct persons. Both are equal in their being (ontological equality), yet each person has a different and distinct role and function to carry out. Neither role or function makes one more important than the other.

- There is no perfect analogy and ultimately all analogies fail to adequately explain the Trinity because God's being is unlike anything in creation

GOD THE FATHER

"NorthRidge believes there is one and only one, living and true God ("God"). God is an intelligent, spiritual, and personal Being. He is the Creator, the Redeemer, the Preserver, and the Ruler of the universe. God is holy and perfect. God is all-powerful, all-knowing, ever present. His perfect knowledge extends to all things, past, present, and future. To Him, all people owe the highest love, reverence, and obedience. God reveals Himself to people as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being. (Genesis 1:1,26,27; 3:22; Deuteronomy 6:4; Psalm 90:1,2; Isaiah 45:5,6,14,18,21,22; 48:16; Jeremiah 10:10; Matthew 3:16,17; 28:19; Mark 12:29-32; John 1:1-3; 6:27; 12:26; 15:26; 16:15; 20:28; Acts 2:32-36; 5:4,9; 1Corinthians 12:3 6; 2 Corinthians 13:14; Ephesians 4:4-6; Philippians 2:6; Colossians 2:9; Hebrews 1:8; 1 Peter 1:2; Revelation 1:4-6,8)" (NorthRidge Fellowship Doctrinal Statement)

"God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men." (2000 Baptist Faith and Message)

"God is a Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth." (Baptist Catechism)

- **Psalm 50:21-** "These things you have done and I kept silence; You thought that I was just like you; I will reprove you and state the case in order before your eyes."
- **Isaiah 44:6-20**
- **Jeremiah 10:1-16**

- **God's attributes**
 - o "Each of God's attributes represents one aspect of His character; they each provide us with a perspective on who He is. And they also provide us with some perspective on who He has made us to be." (Grudem, 36)
 - o **God's attributes can be classified into two groups: incommunicable and communicable**
 - **Incommunicable attributes:** those attributes of God that He does not share; no one other than God possesses these attributes
 - Examples: eternity (God has always and will always exist), unchangeableness (God does not change), omnipresence (God is fully present everywhere at all times)
 - **Communicable attributes:** those attributes of God that He shares to some degree with us; these attributes are true of God and can be true in some measure of us
 - Examples: love (God is love and we have the capacity to love), mercy (God is merciful and we have the capacity to be merciful)

- **God Exists**

- o The Bible assumes the existence of God
- o **Genesis 1:1** "In the beginning God created the heavens and the earth."

- God has revealed Himself to all mankind in a general way

- o We refer to this as "general revelation"
- o **God reveals Himself by general revelation through creation, providence (His care of His creation), and the human conscience**
- o General revelation in **creation**:
 - **Psalm 19:1-2** "The heavens declare the glory of God; And the firmament shows His handiwork. ² Day unto day utters speech, And night unto night reveals knowledge."
- o General revelation in **providence**:
 - **Acts 14:16-17** ""Who in bygone generations allowed all nations to walk in their own ways. ¹⁷ "Nevertheless He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness.""
- o General revelation in the **human conscience**:
 - **Romans 2:14-15** "for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, ¹⁵ who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them)"
- o **Romans 1:19-21** "because what may be known of God is manifest in them, for God has shown it to them. ²⁰ For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse,²¹ because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened."
- o Many people choose to suppress this knowledge
 - **Psalm 14:1** "The fool says in his heart, "There is no God.""

- **God is Knowable**

- o God desires that He be known **personally** by His creation
 - This is not just knowing some facts about God, but knowing Him in an intimate and relational way

- I know some facts about Michael Jordan
 - I know my wife
- o **Jeremiah 9:23-24** "Thus says the LORD: "Let not the wise man boast in his wisdom, let not the mighty man boast in his might, let not the rich man boast in his riches,²⁴ but let him who boasts boast in this, that he understands and knows Me, that I am the LORD who practices steadfast love, justice, and righteousness in the earth. For in these things I delight, declares the LORD.""
- o We will never fully know God
- o **Romans 11:33** "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!³⁴ "For who has known the mind of the LORD? Or who has become His counselor?"³⁵ "Or who has first given to Him And it shall be repaid to him?"³⁶ For of Him and through Him and to Him are all things, to whom be glory forever. Amen."
- **God is Independent**
 - o Sometimes referred to as the "self-existence" or "aseity" of God
 - o God does not need anything in creation
 - God did not create this universe or humanity because there was something lacking in Him, or because He was lonely and needed fellowship with other persons, or because He was dependent upon creation for His continued existence
 - God's chief end is to glorify God and to enjoy Himself forever
 - God is radically God-centered
 - o **Acts 17:24** "God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands.²⁵ "Nor is He worshiped with men's hands, as though He needed anything, since He gives to all life, breath, and all things."
 - o God is not dependent upon His creation.; rather His creation is dependent upon Him
 - **Romans 11:36** "For of Him and through Him and to Him are all things, to whom be glory forever. Amen."
- Though God is independent, He has chosen to give mankind value and significance
 - o Mankind is extremely important to God
 - **Mankind was created to glorify God**
 - **Isaiah 43:7** "Everyone who is called by My name, Whom I have created for My glory; I have formed him, yes, I have made him."
 - **Mankind can bring joy to God**

- **Isaiah 62:4b, 5b** "For the LORD will take delight in you, and your land will be married. ⁵ As a bridegroom rejoices over his bride, so will your God rejoice over you."
- **Zephaniah 3:17** "The LORD your God in your midst, The Mighty One, will save; He will rejoice over you with gladness, He will quiet you with His love, He will rejoice over you with singing."

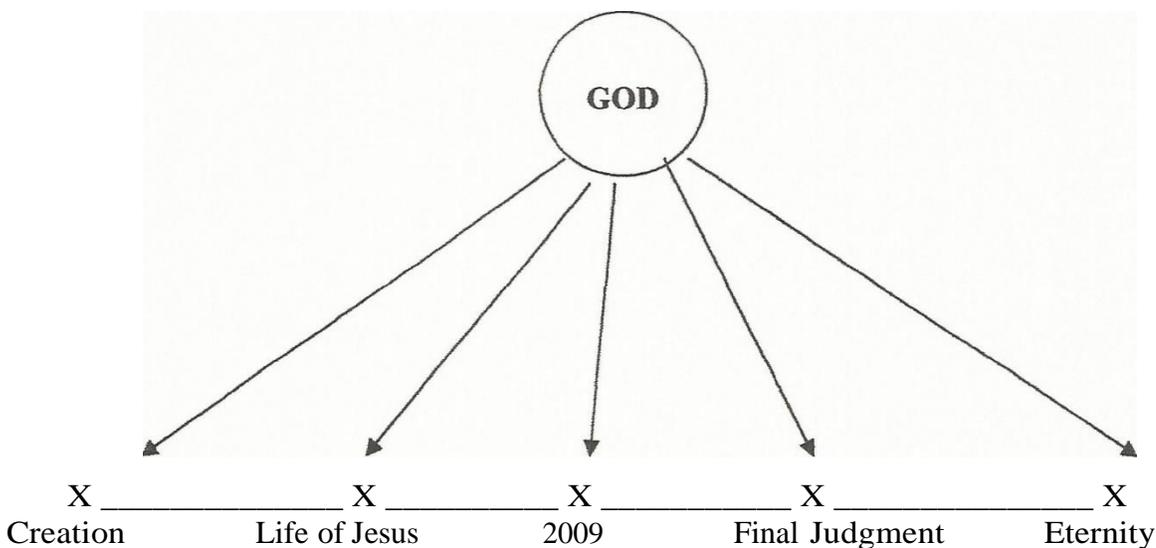
- **God is Unchangeable**

- o Sometimes referred to as the "immutability" of God
- o God does not change in His being, purposes, and promises
- o God does not change in His being
 - **Psalm 102:26** "They will perish, but You will remain; they will all wear out like a garment. You will change them like a robe, and they will pass away, ²⁷ but You are the same, and Your years have no end."
 - **Malachi 3:6a** "For I the LORD do not change"
 - **James 1:17b** "Who does not change like shifting shadows."
- o God does not change in His purposes
 - **Psalm 33:11** "But the plans of the LORD stand firm forever, the purposes of His heart through all generations."
- o God does not change in His **promises**
 - **Numbers 23:19** "God is not a man, that He should lie, nor a son of man, that He should change his mind. Does He speak and then not act? Does He promise and not fulfill?"
- o God's unchangeableness does not mean that He never reacts differently to different situations
 - God spared Nineveh from His promised judgment because they responded to the message of Jonah with repentance (Jonah 3:1-10)
 - **Jonah 3:10** "When God saw what they did, how they turned from their evil way, God relented of the disaster that He had said He would do to them, and He did not do it."
- o God's unchangeableness does not mean that He does not feel emotions

- **God is Eternal**

- o God has no beginning, end, or succession of moments
- o **Psalm 90:2** "Before the mountains were brought forth, Or ever You had formed the earth and the world, Even from everlasting to everlasting, You are God."

- o **1 Timothy 1:17** "Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen."
- o **Revelation 1:8** "'I am the Alpha and the Omega, the Beginning and the End," says the Lord, "who is and who was and who is to come, the Almighty.'"
- God's view of time is much different than ours
 - o **Psalm 90:4** "For a thousand years in Your sight Are like yesterday when it is past, And like a watch in the night."
 - o **2 Peter 3:8** "But, beloved, do not forget this one thing, that with the Lord one day *is* as a thousand years, and a thousand years as one day."
 - o God sees all time equally vividly, yet God sees events in time and acts in time
 - God stands above time and is able to see it all as present in His consciousness
 - Before God's work of creation there was no "time" in the sense of there being a succession of moments one after another



- **God is Omnipresent**

- o "Omni"- all
- o God does not have size or spatial dimensions and is fully present everywhere at all times
- o **1 Kings 8:27** "But will God indeed dwell on the earth? Behold, heaven and the heaven of heavens cannot contain You. How much less this temple which I have built!"
- o **Psalm 139:7-10** "Where can I go from Your Spirit? Or where can I flee from Your presence? ⁸ If I ascend into heaven, You are there; If I make my bed in hell, behold, You are there. ⁹ If I take the wings of the morning, And dwell in the uttermost parts of the sea, ¹⁰ Even there Your hand shall lead me, And Your right hand shall hold me."

- o **Jeremiah 23:23-24** "Am I a God near at hand," says the LORD, "And not a God afar off? ²⁴ Can anyone hide himself in secret places, So I shall not see him?" says the LORD; "Do I not fill heaven and earth?" says the LORD."
- o At times God manifests His presence in different ways
 - Examples;
 - God manifested His presence with the Israelites in the wilderness through a cloud and fire (Exodus 13:21-22)
 - God manifests His presence in the life of Christians through the indwelling Holy Spirit (John 14:16-18)
- **God is Spirit**
 - o God is not made of any matter and has no parts or dimensions
 - God is not limited to a spatial location
 - o **John 4:24** "God is Spirit, and those who worship Him must worship in spirit and truth."
- **God is Invisible**
 - o Because God is spirit He is therefore invisible.
 - o **John 1:18** "No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him."
 - o **Colossians 1:15** "He is the image of the invisible God, the firstborn over all creation."
- **God is Omniscient**
 - o God is all-knowing
 - o God knows all facts about Himself and His creation and all things actual and possible past, present, and future
 - His knowledge extends to the smallest detail of life
 - o **Psalms 147:5** "Great is our Lord, and mighty in power; His understanding is infinite."
 - o **1 John 3:20b** "For God is greater than our hearts, and He knows everything."
 - o **Ezekiel 11:5** "And the Spirit of the LORD fell upon me and He said to me, "Say, Thus says the LORD: So you think, O house of Israel. For I know the things that come into your mind."
 - o **Hebrews 4:13** "And no creature is hidden from His sight, but all are naked and exposed to the eyes of Him to whom we must give account."

- o **All facts and all other things that God knows are always fully present in**

- His consciousness at all times**

- God never learns new information for there is nothing that was not previously known to Him

- **God is Wise**

- o God always chooses the best possible goals and the best possible means to accomplish those goals

- o **Romans 16:27** "To the only wise God be glory forevermore through Jesus Christ! Amen."

- o **Job 12:13** "'With Him are wisdom and strength, He has counsel and understanding."

- o God gives wisdom to His people

- **James 1:5** "If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given Him."

- o The wisdom of God comes through reading and obeying His Word and revering Him

- **Psalm 19:7** "The law of the LORD is perfect, converting the soul; The testimony of the LORD is sure, making wise the simple"

- **Job 28:28** "And to man He said, 'Behold, the fear of the Lord, that is wisdom, And to depart from evil is understanding.'"

- **God is Truthful**

- o God is the true God and all His knowledge and words are both true and the final standard of truth

- o **Jeremiah 10:10a** "But the LORD is the true God; He is the living God and the everlasting King."

- o **Titus 1:2** "In hope of eternal life which God, who cannot lie, promised before time began"

- o **Hebrews 6:18** "So that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us."

- o Because God is truthful he will always do what He has promised and what He has said that He will do

- His Word and His promises and trustworthy

- **God is Good**

- o God is the final standard of good and all God is and does is worthy of approval and praise

- What is "good"? "Good" is what God approves

- Why is what God approves "good"? Because God approves it

- While this appears to be circular reasoning, it instead reveals that God is the ultimate source of authority and the one who determines "good" from "evil"
 - o God is the source of all goodness and does only good for His people
 - **James 1:17a** "Every good gift and every perfect gift is from above, and comes down from the Father of lights"
 - **Psalm 84:11** "For the LORD God is a sun and shield; The LORD will give grace and glory; No good thing will He withhold From those who walk uprightly."
 - **Romans 8:28** "And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose."

- **God is Love**
 - o God is not just loving; He is love
 - o God eternally gives of Himself to others for their benefit
 - o **1 John 4:8b** "God is love." (also 1 John 4:16)
 - o **1 John 4:19** "We love Him because He first loved us."

- God's love is not a static love, but an active love that finds its greatest expression in the death of Jesus Christ
 - o **Romans 5:8** "But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us."
 - o **1 John 4:10** "In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins."

- **God is Holy**
 - o God is separated from sin and fully devoted to seeking His own honor and glory
 - o **Psalm 99:9** "Exalt the LORD our GO<L And worship at His holy hill; For the LORD our God is holy."
 - o **Isaiah 6:3** "And one cried to another and said: "Holy, holy, holy *is* the LORD of hosts; The whole earth *is* full of His glory!"
 - o **Revelation 4:8** "The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: "Holy, holy, holy, Lord God Almighty, Who was and is and is to come!"

- **God is Righteous and Just**

- o Though in the English language these are two different words, in Hebrew (the original language of the Old Testament) and in Greek (the original language of the New Testament) both words come from the same word group origin
- o God always acts in accordance with what is right and is the final standard of what is right
- o **Deuteronomy 32:4** "He is the Rock, His work is perfect; For all His ways are justice, A God of truth and without injustice; Righteous and upright is He."
- o **Isaiah 45:19b** "I have not spoken in secret, In a dark place of the earth; I did not say to the seed of Jacob, 'Seek Me in vain'; I, the LORD, speak righteousness, I declare things that are right."
- o **Romans 3:25-26** "Whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, ²⁶ to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus."

- **God is Jealous**

- o God continually seeks to protect His own honor and glory
- o Exodus 20:5a "You shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God"
- o Isaiah 48:11 "For My own sake, for My own sake, I will do it; For how should My name be profaned? And I will not give My glory to another."
- o It is not wrong for God to continually seek His own honor and glory because He is the only thing in the universe worthy of all honor and glory
 - For God not to seek His own honor and glory would be wrong

- **God is Wrathful toward Sin**

- o God intensely hates all sin and will punish all sin
 - God either punishes the sinner or for those who trust Jesus Christ by faith He punishes Christ in the sinner's place
 - Either way all sin gets punished
- o **John 3:36** "He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him."
- o Jesus saves those that trust Him from the wrath to come as He takes God's wrath in their place as their substitute
- o **1 Thessalonians 1:10** "And to wait for His Son from heaven, whom He raised from the dead-- Jesus, who rescues us from the coming wrath."

- **God Wills What He Will**

- o God's will is the ultimate reason for everything that happens and is how He chooses to do what He does and does not do
- o God is sovereign; He is always in control of all things, at all times, in all ways
- o **Ephesians 1:11** "In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will"
- o **James 4:13-15** "Come now, you who say, "Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit"; ¹⁴ whereas you do not know what will happen tomorrow. For what is your life? It is even a vapor that appears for a little time and then vanishes away. ¹⁵ Instead you ought to say, "If the Lord wills, we shall live and do this or that.""

- **God has Freedom**

- o God has the freedom to do whatever He pleases
- o Nothing can hinder God from doing His will; there is no person or force that can ever dictate what He should or will do
- o **Psalm 115:3** "But our God is in heaven; He does whatever He pleases."
- o **Proverbs 16:9** "A man's heart plans his way, But the LORD directs his steps."
- o **Proverbs 21:1** "The king's heart is in the hand of the LORD, Like the rivers of water; He turns it wherever He wishes."

- **God is Omnipotent**

- o God is all-powerful
- o God is able to do all His holy will
- o **Jeremiah 32:17** "'Ah, Lord GOD! Behold, You have made the heavens and the earth by Your great power and outstretched arm. There is nothing too hard for You."
- o **Matthew 19:26** "But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible.'"

- There are some things that God cannot do

- o God cannot lie
 - **Titus 1:2** "In hope of eternal life which God, who cannot lie, promised before time began"
- o God cannot be tempted by evil
 - **James 1:13** "Let no one say when he is tempted, "I am tempted by God"; for God cannot be tempted by evil, nor does He Himself tempt anyone."

- o God cannot deny Himself
 - **2 Timothy 2:13** "If we are faithless, He remains faithful; He cannot deny Himself."
- o God's use of His infinite power is qualified by His other attributes

- **God is Perfect**
 - o God completely possesses all excellent qualities and lacks no part of any qualities that would be desirable for Him
 - o He is perfect in all that His is and does
 - o **Matthew 5:48b** "Your Father in heaven is perfect."
 - o **Psalms 18:30a** "As for God, His way is perfect"

- **God is Blessed**
 - o To be "blessed" is to be happy in a very full and rich sense
 - o God fully delights in Himself and in all that is a reflection of His character
 - God's complete fullness of joy is found in Himself
 - o God also chooses to delight in His creation and in His people
 - o **Genesis 1:31** "Then God saw everything that He had made, and indeed it was very good."
 - o **Zephaniah 3:17** "The LORD your God in your midst, The Mighty One, will save; He will rejoice over you with gladness, He will quiet you with His love, He will rejoice over you with singing."

- **God is Beautiful**
 - o God is the sum of all desirable qualities
 - o **Psalms 27:4** "One thing I have desired of the LORD, That will I seek: That I may dwell in the house of the LORD All the days of my life, To behold the beauty of the LORD, And to inquire in His temple."
 - o **Psalms 90:17** "And let the beauty of the LORD our God be upon us, And establish the work of our hands for us; Yes, establish the work of our hands."
 - o **All of our good and righteous desires find their ultimate fulfillment in God and no one or nothing else**

- **God is a Unity**
 - o While Some of God's attributes are emphasized more than others in Scripture, God is unified in all of His attributes
 - He is not more of one attribute than another
 - He is fully and completely and perfectly every attribute at all times

o Example:

- God is love (1 John 4:8) and God is light (1 John 1:5)
 - He is not part love and part light
- He is fully and completely and perfectly love at all times and simultaneously He is fully and completely and perfectly light at all times

GOD THE SON: The Lord Jesus Christ

"NorthRidge believes that Jesus the Christ is God, the One and Only Begotten Son of God, conceived by the Holy Spirit, and born to the virgin, Mary. (Isaiah 7:14; Matthew 1:18-25; Luke 1:26-38; John 1:1-14; 20:28; Colossians 1:22; 1 Timothy 3:16; Hebrews 1:8; 5:7; Philippians 2:6; 1 Peter 3:18; 4:1; 1 John 4:2,3; 2 John 1:7)" (NorthRidge Fellowship Doctrinal Statement)

Jesus Christ was fully God and fully man in one person and He will be so forever

- o **Remaining what He was, He became what He was not**

Jesus – Fully Man

- **Matthew 1:18-25**

- o Jesus was to be "Immanuel" which is translated "God with us"
- o Jesus was conceived by the Holy Spirit and born of a virgin

- **Luke 1:26-38**

- o Jesus had a human mother and His ordinary human birth affirms His humanity
 - While Jesus' conception was miraculous, His birth was normal
- o **Mark 6:3-** "Is this not the carpenter, the Son of Mary, and brother of James, Joses, Judas, and Simon? And are not His sisters here with us?"
 - Mary did not remain a virgin after the birth of Jesus and she went on to have other children who would have been the half brothers/sisters of Jesus

- **Importance of the virgin conception**

- o It shows that salvation must come from the Lord and not through human effort
- o It made possible the uniting of full deity with full humanity in one person
- o It made possible Christ's true humanity without inherited sin
 - Jesus was not born with a sin nature

- **Galatians 4:4-** "But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law"

- **John 1:14**

- o Theologians refer to this as the Incarnation
 - The Incarnation was the act of God the Son where He took to Himself a fully human nature while at the same time remaining fully God; Jesus is fully God and fully man, 100% God and 100% man; two distinct natures in one person

Jesus- Fully God

- **John 1:1-3**
- **John 20:24-29**
- **Colossians 1:15-19; 2:9**
- **Philippians 2:5-11**

Human Nature / Divine Nature

- Jesus was all that it means to be a human while at the same time being all that it means to be God
- **Mark 4:35-41**
- **John 11:35,38-44**
- **Luke 3:23-** "Now Jesus Himself began His ministry at about thirty years of age"
 - Contrast this with John 1:1
- **Hebrews 4:15-** "For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin."

Why was it necessary that Jesus become a man?

- Jesus had to be fully human to serve as our perfectly obedient representative. His representative obedience as a man is in contrast to Adam's representative disobedience.
- Just as Jesus had to be a human to live in our place, He also had to be human to die in our place.
- **1 Timothy 2:5-** "For there is one God and one Mediator between God and men, the Man Christ Jesus"
 - As a man Jesus represents us to God; as God Jesus represents God to man
- **Matthew 1:21-** "And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins."
- Jesus had to be fully God because only someone who is infinitely God can bear the full penalty for all the sins of all who would believe in Him
- **Hebrews 2:14-18**
- If Jesus is not all man and all God then salvation is impossible

GOD THE HOLY SPIRIT

"NorthRidge believes in God, the Holy Spirit, the third person of the Trinity, who is equal with God, the Father, and Jesus Christ, the Son. The Holy Spirit convicts the world of sin, righteousness, and judgment. The Holy Spirit indwells the Believer, and He empowers the preaching and teaching of the gospel. (Matthew 28:19; John 3:5-8; 14:16; 15:26,27; 16:7-14; Acts 1:4,5,8; Romans 8:4,9,11,14,26,27; 1 Corinthians 2:12; 3:16; 6:19; 12:13; 2 Corinthians 1:21,22; 3:17; Galatians 5:16,22-25; Ephesians 1:13; 3:16; 4:30; 5:15-21; Titus 3:5)" (NorthRidge Fellowship Doctrinal Statement)

God: the Holy Spirit is the third member of the Trinity and is fully divine

- Acts 5:1-5-lying to the Spirit is equated with lying to God
- Acts 28:25-27
- 1 Corinthians 2:10-11- the Spirit is omniscient (all-knowing)
- Matthew 3:16; 28:19; 1 Corinthians 12:4-6; 2 Corinthians 13:14; Ephesians 4:4-6- Trinitarian passages where the three members of the Trinity are lined up as equals in divinity

Personal: the Holy Spirit is a person and not simply a force or an influence

- John 16:7-8,13-15- the personal pronoun used with the Spirit is He and not it
- John 14:16- the Spirit is referred to by Jesus as "another Helper" and Jesus uses a word that means one of the same kind
- Romans 8:27- the Spirit prays or intercedes for us
- 1 Corinthians 2:10- the Spirit searches and reveals
- 2 Corinthians 13:14- to have communion or fellowship with someone is to enter into a personal relationship with them
- Ephesians 4:30- the Spirit can be grieved

At work in Salvation:

- John 16:8-11- convicts of sin, righteousness, and judgment
- John 3:1-8; Ephesians 2:1-10; Titus 3:4-5- makes spiritually dead sinners alive; born again; an example of this is seen in Acts 16:14 (see also Ezekiel 36:24-27 and 37:1-14)
- John 6:44- the Father, through the work of the Spirit, draws sinners to Christ

At work in the Christian's life

- John 14:16-17; Acts 2:38; Romans 8:9; 1 Corinthians 3:16; 6:19-20- indwells Christians at the moment of their salvation; given to all Christians
- 2 Peter 1:20-21- inspired the writing of Scripture; led and guided the human authors
- John 14:16- the Spirit as Comforter
- John 14:25-26; 16:12-15; 1 Corinthians 2:9-16- instructs and illumines Christians and gives spiritual understanding
- Galatians 5:16-26; Ephesians 5:15-21- cooperates with the Christian to manifest a Christ-like life and Christ-like character and to lead and direct the Christian; the Spirit empowers us to live the Christian life (see also Acts 6:3 and 11:24 for examples of men who manifested the Holy Spirit's work in their lives)
- Acts 1:4-8- empowers the Christian to proclaim the Gospel
- Romans 8:12-17; Galatians 4:6-7- gives assurance of the Christian's salvation
- 2 Corinthians 1:21-22; 5:5; Ephesians 1:13-14- the Spirit is the guarantee of our salvation; earnest money; God's pledge to us
- Romans 12:3-8; 1 Corinthians 12:1-11; Ephesians 4:11-16- gives spiritual gifts for service in the church
- John 16:14- the Spirit glorifies Jesus Christ

The Human Condition

"NorthRidge believes that mankind was created in the image of God. Every person is born with a sinful nature, therefore each one has sinned. Thereby, every person incurs not only physical death, but also spiritual death, which is separation from God. (Genesis 1:27; 3:1-19; 5:1; Psalm 8:3-6; Isaiah 53:6; 59:2; Romans 3:9-18,23; 5:12-14; 6:23; 8:7; I Corinthians 11:7; Galatians 3:22)" (NorthRidge Fellowship Doctrinal Statement)

- **Psalm 32:1-2**- "Blessed is the one whose **transgression** is forgiven, whose sin is covered. Blessed is the man against whom the LORD counts no **iniquity**, and in whose spirit there is no deceit."
 - o **Transgression**- sometimes referred to as "trespasses"; to move outside the boundaries that God has set
 - o **Sin**- "missing the mark" of God's perfect standard and God's perfect righteousness
 - There are sins of commission (things we do that we should not)
 - There are sins of omission (things we do not do that we should)
 - o **Iniquity**- crookedness or moral distortion

When we sin we sin against God

- o **Psalm 51:4**- "Against You, You only, have I sinned and done what is evil in Your sight, so that You may be justified in Your words and blameless in Your judgment."

Sin is universal

- o **Romans 3:9-18**
- o **Romans 3:23**

All people are born with a sinful nature

- o **Psalm 51:5**- "Behold, I was brought forth in iniquity, and in sin did my mother conceive me."
- o **Romans 5:12,19**

The law cannot save (keeping the commandments); our righteousness is far from adequate to save

- o **Isaiah 64:6**- "But we are all like an unclean thing, And all our righteousnesses are like filthy rags; We all fade as a leaf, And our iniquities, like the wind, Have taken us away."
- o **Romans 3:19-20**
- o **Galatians 3:11**- "Now it is evident that no one is justified before God by the law, for "The righteous shall live by faith.""

- o **James 2:10-** "For whoever keeps the whole law but fails in one point has become accountable for all of it."
- o **Galatians 3:24-** "Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith."

The penalty for sin

- o **Romans 6:23-** "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."
- o **1 Thessalonians 1:10-** "and to wait for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come."

The Finished Work of Jesus Christ

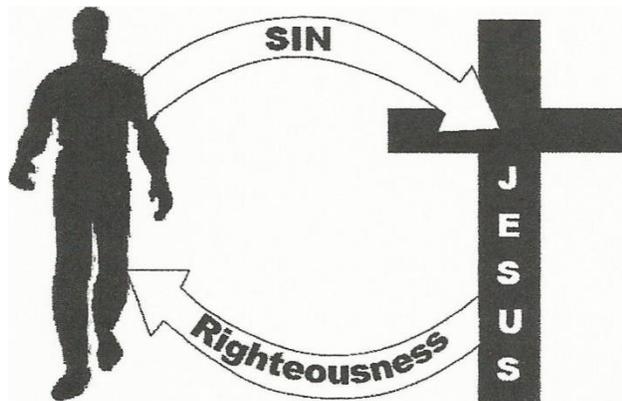
NorthRidge believes that Jesus Christ died as the propitiation for the sins of the world, according to the Scriptures (i.e.; as the representative and substitutionary sacrifice that appeased the justice of God). (Isaiah 53:4-12; John 14:6; Romans 3:22,26; 5:8; 1 Corinthians 15:3,22; 2 Corinthians 5:14-21; Ephesians 2:1-10; Titus 3:5; Hebrews 2:17; 4:15,16; 9:22; 1 John 2:2; 3:5; 4:10) (NorthRidge Fellowship Doctrinal Statement)

NorthRidge believes that all, who believe in and receive by faith Jesus Christ, are born again by the Holy Spirit, and thereby become children of God and heirs of eternal life ("Believers"). All Believers are justified on the basis of Jesus Christ's life, death, and resurrection. For this reason, after physical death, all Believers live eternally in God's holy presence. In contrast, all who do not believe in and do not receive Jesus Christ by faith are not justified before God (the "Lost"). Upon physical death, the Lost will live eternally separated from God, and after the Great White Throne Judgment, will be tormented in the Lake of Fire (Hell) as described in the Scriptures. (Ezekiel 11:19; 36:26,27; Matthew 13:36-43; 25:31-46; John 1:12,13; 3:5-8,16,36; 5:24; 14:1-6; 17:3; Romans 1:8-17; 3:20-26; 4:5-8,25; 5:1,18-21; 6:23; 8:9,14-17,19-23,33; 1 Corinthians 15:51-58; 2 Corinthians 5:8,17; Galatians 2:16; 3:1-7,11; Ephesians 2:1-10; Philippians 4:3; 1 Thessalonians 4:13-18; 2 Thessalonians 1:9; Titus 3:5; Hebrews 5:9; 6:19,20; 1 John 2:2; 3:2; Revelation 3:5; 13:8; 20:11-15; 21:8,27) (NorthRidge Fellowship Doctrinal Statement)

o **Justification-** the act whereby God considers our sins to be forgiven and credits

Christ's righteousness to us

- **2 Corinthians 5:21-** "For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him."
- **Justification includes two parts:** the forgiveness of sins through the payment of Jesus and the imputing/crediting of Jesus' righteousness to the believer





RIGHTEOUSNESS

- Sin places everyone in the negative side. Forgiveness of sins brings the believer up to zero, but he needs a positive righteousness. The imputation/crediting to the believer of the righteousness of Jesus gives them a positive standing of righteousness before God.
- o **Substitution-** Christ took the place of sinners and took upon Himself the just punishment that we deserve
 - o **1 Thessalonians 5:9-10-** "For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ, ¹⁰ who died for us, that whether we wake or sleep, we should live together with Him."
 - o **Romans 5:6-8-** "For when we were still without strength, in due time Christ died for the ungodly. ⁷ For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. ⁸ But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us."
- o **Propitiation-** a sacrifice that bears the full brunt of God's wrath and in so doing changes God's wrath toward us to favor
 - o **Romans 3:25-26**
 - o **1 John 4:10-** "In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins."
- o **Redemption-** Christ's saving work viewed as an act of "buying back" sinners out of their bondage and enslavement to sin through the payment of a ransom; illustrative of buying a slave out of bondage
 - o **Mark 10:45-** "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."
 - o **Ephesians 1:7-** "In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace"

- o **Reconciliation-** the removal of enmity and the restoration of fellowship between two parties
 - o **2 Corinthians 5:12-21**
 - o **Colossians 1:19-23**

- o Christ's death met the four needs that we have as sinners (adapted from Wayne Grudem, *Systematic Theology*):
 - o 1) We deserve to die as the penalty for sin
 - In His work of **substitution** Christ died in our place the death that we deserve
 - o 2) We deserve to bear God's wrath against sin
 - As the **propitiation** Christ took upon Himself God's wrath
 - o 3) We are in bondage to sin
 - In His work of **redemption** Christ freed us from that bondage by paying for our sins and "buying us back"
 - o 4) We are separated from God by our sins
 - In His work of **reconciliation** Christ brought us back into fellowship with God

The importance of Jesus' life, death, and resurrection

- o **Life-** Jesus lived a perfectly righteous life in our place and His righteousness is imputed or credited to the sinner; Jesus attained righteousness on the sinner's behalf
 - **Romans 4**
 - **2 Corinthians 5:21**
- o **Death-** Jesus paid the penalty that sinners owed and appeased the wrath of a holy and just God
 - **Romans 3:25-26**
- o **Resurrection-** Jesus rose from the dead for our justification, to prove that He was the Son of God, to show His victory over death, and to show that His sacrifice was acceptable and sufficient in the eyes of God
- Results of the resurrection:
 - o 1) Proves that Jesus was the Son of God
 - Romans 1:4- "And declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead."
 - o 2) Shows Jesus' victory over death
 - 1 Corinthians 15:54-57- "So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory. O Death, where is your sting? O Hades, where is your victory?"

The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ."

o 3) Shows that His sacrifice was acceptable and sufficient in the eyes of God

- Romans 4:25- "He was delivered over to death for our sins and was raised to life for our justification."
- Hebrews 10:12 "But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God"

Salvation: By Grace Alone, Through Faith Alone, in Christ Alone

- **Romans 6:23-** "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."
- **Romans 4:4-5-** "Now to him who works, the wages are not counted as grace but as debt. ⁵ But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness"
- **Ephesians 2:8-9-** "For by grace you have been saved through faith. And this is not your own doing; **it** is the gift of God, ⁹ not a result of works, so that no one may boast."
 - o **Grace-** God's undeserved goodness that He shows toward those who deserve only punishment
 - o Since the Gospel call is a personal call it requires a personal response
 - o The necessary response is **faith and repentance**
 - o **Acts 20:21-** "Testifying to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ."
 - o **Faith (saving faith)-** trust in the person of Jesus Christ for forgiveness of sins and eternal life based upon what He accomplished in His life, death, and resurrection
 - o To have true saving faith, a person no longer simply believes facts about Jesus; instead, they personally trust Jesus to save *them*
 - o This is believing that you cannot save yourself and that Jesus can save you
 - True saving faith always includes:
 - The intellect- knowing the truth about sin and the work of Jesus Christ as God's divine remedy for sin
 - The emotions- being awakened to one's need of salvation and a Savior
 - The will- personal reliance and dependence upon Jesus for salvation
 - o **Repentance-** always accompanies true saving faith; repentance is turning from our sins and turning to Christ in love and obedience (living under the Lordship of Christ)
 - A person's genuine, willing, individual, personal response to the Gospel call in which they sincerely turn from their sins and trust Jesus for their salvation is called conversion

BAPTISM

"NorthRidge believes that baptism by immersion is commanded of all Believers as an act of obedience, signifying the death, burial, and resurrection "in Christ" of the Believer. NorthRidge does not believe in baptismal regeneration, nor does it believe that baptism is necessary to be a Believer. (Matthew 3:13-16; 28:19-20; Mark 1:9-11; Luke 3:21,22; John 3:22,23; Acts 2:38-41; 8:12,13,35-39; 16:15; 18:8; Romans 6:3,4; Colossians 2:12; 1 Peter 3:21)" (NorthRidge Fellowship Doctrinal Statement)

WHAT BAPTISM IS-

It is an act of obedience- Jesus commanded His followers in Matthew 28:19, "Go therefore and make disciples of all the nations, *baptizing* them in the name of the Father, and the Son, and the Holy Spirit". From this verse we see that Jesus gave a clear command that those who are made disciples (that is those who placed their faith in Jesus Christ and follow Him) are to be baptized. This was also the practice of the first century church as seen in the book of Acts (Acts 2:37-38, 41; Acts 8:35-38; Acts 10:47-48). Thus, one reason for baptism is that it was commanded by our Lord, and to refuse this command is to be disobedient to Him. 1 John 2:3 says, "By this we know that we have come to know Him, if we keep His commandments." This verse shows that our obedience to Jesus gives evidence to the fact that we are saved, and thus as Christians we should be obedient to the Lord and His command for Christians to be baptized.

It is a public profession of faith- In baptism the believer publicly identifies himself with the Lord Jesus Christ. For all those watching, the believer through baptism publicly affirms that Jesus Christ is their Lord and Savior and that they are united with Him in His death, burial, and resurrection. Baptism is sometimes referred to as the believer's "public profession of faith" in Jesus. This simply means that they are making their faith public, as it were, publicly expressing their faith in Jesus Christ before others. In Matthew 10:32 Jesus said, "Everyone who confesses Me before men, I will also confess him before My Father who is in heaven."

It is a symbol of the Christian's union with Christ in His death, burial, and resurrection- Baptism symbolizes not only the death, burial, and resurrection of Jesus Christ, but the believer's union with Christ in His death, burial, and resurrection. In baptism the believer is immersed into the water symbolizing the person's union with Christ in His death.

He is then raised out of the water symbolizing the person's union with Christ in His resurrection. Simply put, baptism pictures that when Jesus died on the cross He was dying for my sins, and when He was raised again from the dead He was resurrected for my salvation. It pictures what Christ did in His death and resurrection on behalf of the one being baptized. It also pictures the one being baptized dying to sin and to their old way of life and being raised with Christ to "walk in newness of life" (Romans 6:4) as a new creation in Christ (2 Corinthians 5:17). So baptism clearly pictures death to one's old way of life and rising to a new life in Christ and thus baptism symbolizes spiritual rebirth in Jesus Christ. Read Romans 6:1-11 as it explains this symbolism and as it also explains how a Christian can live a new life in Christ and that they are no longer a slave to sin.

WHAT BAPTISM IS NOT-

It is not a means of salvation- The Bible is clear that a person is saved by God's grace through faith in Jesus Christ. Ephesians 2:8-9 says, "For by *grace* you have been saved *through faith*; and that not of yourselves, *it is* the gift of God; not as a result of works, so that no one may boast." We cannot earn work for, nor merit our salvation by anything that we can do, including baptism. Baptism does not save us, it simply is something that we do because we are saved. It is an outward expression of what Jesus Christ has already done in us through saving us. It carries no spiritual benefit with it, other than the blessings of God that come with being obedient to His commands.

It is not a way to "wash away our sins"- The water of baptism does not wash away our sins or cleanse us from our sins. The only way our sins are washed away or forgiven is through faith in Jesus Christ; because of what He did on our behalf as He died on the cross in our place. There is an old hymn that says, "What can wash away my sins? "Nothing but the blood of Jesus." That is so true. It is only because of Jesus and His sacrifice for us that we can be forgiven of our sins and be made clean before God (Isaiah 64:6 and 1:18).

WHO SHOULD BE BAPTIZED?

Since baptism is done out of obedience to the command of Jesus and since it is a public profession of faith in the Lord Jesus Christ and since baptism symbolizes the believer's union with Christ in His death, burial, and resurrection, then only those who have placed their faith in Jesus Christ as their Savior and Lord are to be baptized. A person who has not placed their faith in Jesus Christ should not be baptized because they have no saving union with Him and are not

united with Him in His death and resurrection. This is why some Baptists refer to this ordinance as "Believer's Baptism", because it is to be administered to believer's in Christ only. The New Testament examples of baptism always show it coming after salvation and never as a prerequisite to salvation. With this understanding in mind, we can see that infants, even infants of Christian parents, are not to be baptized, because they have not placed their personal faith in the Lord Jesus Christ and trusted in Him.

HOW SHOULD A PERSON BE BAPTIZED?

Although different Christian denominations and traditions administer baptism in differing ways, the Bible clearly points to baptism by immersion as being that which was practiced by Jesus, the disciples, and the early church. When Jesus was baptized in the Jordan River the Bible says that He "came up immediately from the water" {Matthew 3:16} showing that He was immersed or covered by the water. Also, in Acts 8:38 the disciple Philip baptized the Ethiopian and the Bible says "they both went down into the water." Another fact that points us to immersion as the Biblical means of baptism is that the Greek words used to describe baptism always means to immerse. Also, only immersion where the whole body is immersed in the water can accurately portray the reality that baptism symbolizes. The believer is totally saved and totally united with Jesus at His salvation. Thus sprinkling, pouring, or any other means other than total immersion does not adequately picture the believer's union with Christ in salvation and His newness of life in Christ.

Elders: Shepherd-Leaders of Christ's Church

NorthRidge believes that, within the local body of Believers ("Local Church"), God provides a team of Pastor(s), Elders, Deacons and other workers who are to guide and enable the congregation to develop spiritual maturity. (Acts 6:1-7; Ephesians 4:11,12; 1 Timothy 3:1-13; 5:17; Titus 1:5-16; Hebrews 13:17; James 5:14; 1 Peter 5:1-4) (NorthRidge Fellowship Doctrinal Statement)

- **New Testament names for the office of elder:**

- These three titles deal with different aspects of the same office
- These titles are used interchangeably in the New Testament
 - **Elder** (*presbuteros*)- the spiritual maturity of the office
 - *This* is the term that is most often used in the New Testament to refer to the shepherd-leader
 - **Overseer/Bishop** (*episkopos*)- leadership and direction for the church
 - **Pastor** (*poimen*)- shepherding functions of feeding, nurturing, and protecting the flock
 - Literally means "shepherd"
 - The title "pastor" is used only once in Scripture (Ephesians 4:11)

- **Pertinent Scripture:**

- Acts 20:17-31
- 1 Timothy 3:1-7
- 1 Timothy 5:17-18
- Titus 1:5-9
- Hebrews 13:17-19
- 1 Peter 5:1-4

- **You see a plurality of elders in the New Testament;**

- Acts 16:4; 20:17; 21:18
- **Titus 1:5**- "For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you"
- **James 5:14**- "Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord."

- **Duties of an elder:**

- **Doctrine**- responsibility to teach truth and guard the church against false teaching

- o **Discipline-** responsibility to train, admonish, encourage, correct, and possibly administer church discipline
- o **Direction-** responsibility to make decisions, cast vision, plan, administer, delegate, and govern the details of the life of the church
- o **Distinction-** responsibility to be an example of mature Christian living and be models of the Christian life
- **Qualifications of an elder:**
 - o 1 Timothy 3:2-7
 - o Titus 1:6•9
- **The pastor as elder:**
 - o First among equals
 - o Pastor is in the "employ" of the church for his role as pastor
 - **1 Timothy 5:17-18-** 'Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine. ¹⁸ For the Scripture says, "You shall not muzzle an ox while it treads out the grain," and, "The laborer is worthy of his wages.'"
 - Elder is not a "paid-staff" position
- **Elders at NorthRidge Fellowship:**
 - o Are not paid staff
 - o Handle day-to-day ministry and decisions
 - o Function only by unanimity in their decisions
 - o Currently: _____, _____, _____, _____
 - o Shepherd leaders of the people of NorthRidge Fellowship
 - o Elders are not a governing board or CEOs of the church; they are shepherds

Deacons: Servant-Leaders of Christ's Church

- **Deacons** (*diakonos*)- the word used for their title literally means "servant"
- **Pertinent Scripture:**
 - o Acts 6:1-7
 - o 1 Timothy 3:8-13
- **Responsibilities/Functions of a deacon:**
 - o Responsible for coordinating, organizing, and implementing the physical needs care of the church
 - o Deacon ministry is centered upon unity within the church
 - o Deacon ministry supports the overall church's ministry which is the Word of God
- **Distinction between elders and deacons:**
 - o Deacons are not called to have the ability to teach o
 - o Deacons are not called to an authoritative position
- **Qualifications of a deacon:**
 - o Acts 6:3
 - o 1 Timothy 3:8-12