# North Idaho Bible Church — What We Believe

## Statement of Faith

October 2026

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### How to read this statement

Scripture is our only final authority. This statement summarizes what we believe the Bible teaches; it adds nothing to it. Part One sets out the first-order truths of the Christian faith. We hold them without compromise, and we gladly receive as a brother or sister in Christ anyone who confesses them. Part Two sets out our convictions as a church: how we read the Bible, order our life together, and care for souls. Faithful Christians elsewhere hold other views on some of these, and we do not question their salvation over them. Members of North Idaho Bible Church affirm Part One. Elders affirm both parts and teach in line with them.

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## Part One: First-Order Truths

### 1. The Holy Scriptures

We believe the Bible, the sixty-six books of the Old and New Testaments, is the Word of God. It was breathed out by God, written by men "moved by the Holy Spirit," and is without error in all it affirms. It is a divine-human book, written to a specific people in a specific time and place, for all believers. The canon is closed, and Scripture is the final authority on all matters of faith and life. It is not a book of platitudes to make us feel better. It is the guide our Creator gave to instruct us in right living. When any tradition or later system would make a verse say what it does not say, the verse wins.

*2 Tim 3:16–17; 2 Pet 1:20–21; Ps 19:7–11; Matt 5:18; John 17:17; Jude 3*

### 2. God

We believe in one God, eternally existing in three persons: Father, Son, and Holy Spirit. Each is fully God, each is distinct, and yet there is only one God. He is self-existent, unchanging, everywhere present, holy, loving, and just. In Him there is no darkness at all. He knows the future fully and perfectly, and we reject open theism. The God of the Old Testament is the same God as in the New. Yahweh alone is God Most High. Many spiritual beings fill His heavenly court, but none is His equal or His rival.

*Deut 6:4; Matt 28:19; John 1:1, 14; Acts 5:3–4; Isa 46:9–10; 1 John 1:5; Ps 82; Ps 89:6–7*

## 3. God the Father

We believe the Father upholds and governs all things for His glory. He is never surprised. He foreknew the fall, permitted it, and had the remedy ready before the first sin was committed. Suffering enters the world through the fall, a broken creation, sin, and the choices of free creatures. God permits it, but He is not its author, and He tempts no one. He overrules and redeems suffering for good and for His glory in the lives of those who love Him. He hears the prayers of His children, and our salvation and our whole lives are directed to His glory.

*Eph 1:3–6; Gen 50:20; Rom 8:28; Jas 1:13–15; Matt 6:9; 1 Pet 1:20*

## 4. Jesus Christ

We believe that Jesus Christ is the eternal Son of God, through whom all things were made. The Old Testament already shows His divinity when Yahweh appears in human form. He was conceived by the Holy Spirit and born of the virgin Mary. He is one person with two natures, fully God and fully man, without confusion or division. He lived the only sinless, perfect life in history. He had done nothing wrong, yet He willingly gave His life on the cross as our substitute, bearing the just penalty for sin. He is our propitiation, the spotless Lamb, the final sacrifice. He took the curse on Himself and undoes every rebellion against God, human and spiritual. He was buried and rose bodily on the third day. He ascended to the right hand of the Father, the place of authority, where He intercedes for His people as our only Mediator and High Priest. He is the rightful ruler of this world, and we owe Him our allegiance and our hearts.

*John 1:1–3, 14; Matt 1:18–25; Col 2:9; Heb 4:15; 2 Cor 5:21; Isa 53:4–6; Rom 3:24–26; Gal 3:13; 1 Cor 15:3–8; Heb 1:3; 7:25; 1 Tim 2:5*

## 5. The Holy Spirit

We believe the Holy Spirit is God, fully equal with the Father and the Son. He inspired the Scriptures, and through that Word He convicts the world of sin and changes hearts. He gives new life to all who believe, seals them as God's own, and lives in them. Their bodies are His temple. He gives them the desire and the ability to obey God, love one another, and fulfill the law of Christ. He gives gifts to every believer for building up the church. We follow His guidance by honoring and obeying what He has spoken in Scripture.

*Acts 5:3–4; John 16:8–11; Titus 3:5; Eph 1:13–14; 1 Cor 6:19; Gal 5:16–25; 6:2; 1 Cor 12:7*

## 6. Creation

We believe God created the heavens, the earth, and all that is in them. God alone is the origin of all matter, and nothing exists that He did not make through His Son. Everything He made was "very good."

*Gen 1:1, 31; Neh 9:6; John 1:3; Col 1:16; Heb 11:3*

## 7. Humanity

We believe that God, announcing His purpose among His heavenly council ("Let us make man"), created Adam and Eve, male and female, in His own image. Every human being bears that image, from conception to death. The image grounds each person's worth, dignity, and accountability. The fall marred that image but did not erase it. Salvation is God conforming His people to Christ, who perfectly bears the image of God. Each person is a body and a soul, an outer and an inner man. God made both, and both matter to Him. They separate at death and will be reunited at the resurrection. Our sex is a gift of God's design, not something we choose. Men and women are equal in worth, and God has given them distinct, complementary roles rooted in creation, not culture.

*Gen 1:26–27; 2:7, 18–23; 9:6; Ps 139:13–16; Matt 10:28; 2 Cor 4:16; Rom 8:29; 1 Cor 11:8–9*

## 8. Sin

We believe God created Adam and Eve with no inclination toward sin, but they disobeyed Him. Adam acted as the representative head of the human race, as Christ is the head of a new humanity. Through Adam, sin and death entered the world. Every child of Adam inherits a corrupted nature from the very beginning of life, and all of us sin. Inherited sin does not mean inherited guilt. Scripture assigns guilt to the one who sins, and the son does not bear the iniquity of the father. People stand condemned because they sin and because they refuse the light God sends. Sin is defined by the nature of God and the moral order He built into creation, not only by written law. The desire to sin comes from within us, never from God.

*Gen 2:17; 3:1–19; 5:3; Rom 3:23; 5:12–19; 1 Cor 15:22; Eph 2:1–3; Ps 51:5; Ezek 18:20; John 3:18–19; Jas 1:14–15*

## 9. Salvation

We believe salvation is entirely the gift of God's grace. It is received through faith alone, in Christ alone, on the basis of His atoning death and resurrection. Nothing we do earns it, and the sinner brings nothing to it. God justifies the one who believes. He forgives every sin and credits that person with the righteousness of Christ. Saving faith turns from sin and commits the heart to Jesus as Lord; saying a prayer alone does not save. Good works are the fruit of salvation, never its cause. Scripture calls every believer to persevere. We are to examine ourselves, make our calling and election sure, hold our first confidence firm to the end, and show by our fruit that our faith is living and genuine. Believers who maintain an active faith in Jesus Christ are eternally secure. Our confidence does not rest on feelings or religious activity. It rests on Christ and on the faithfulness of God, who is able to keep us from stumbling and present us blameless before His glory with great joy.

*Eph 2:8–10; Rom 3:21–28; 4:5; 8:1; 10:9–13; 2 Cor 5:21; Mark 1:15; 2 Cor 13:5; 2 Pet 1:10; Heb 3:14; Jas 2:14–26; 1 John 2:3–6; Jude 24–25*

## 10. The Christian Life

We believe our chief purpose is to glorify God as the Spirit conforms us more and more to the image of Christ, from one degree of glory to the next. God's commandments reveal His perfect

will and are the guardrails of life, and we fulfill the law of Christ by the Spirit's power. Growth follows the pattern of Ephesians 4. We put off the old sinful way of life, are renewed in the mind by the truth of Scripture, and put on the new, godly way of life. The Christian life is not only leaving sin behind but growing in righteousness. There is no standing still: if we stop fighting, we drift back toward sin. Growth comes through the Word, prayer, repentance, obedience, and one-another care. The call to obey never means earning salvation.

*Eph 4:22–24; Rom 6:14; 12:1–2; 2 Cor 3:18; Gal 5:13–14; 6:2; Phil 2:12–13; Heb 12:1–2*

### 11. The Church

We believe Christ is building one church: His body, made up of everyone joined to Him by faith. Each local church is a visible gathering of that body, under Christ and responsible to Him alone. The local church is the place God appointed for the Word to be preached and applied and for the ordinances to be kept. In it believers live as one family. Its mission is the Great Commission: to make disciples of all nations, baptizing them and teaching them to obey all that Christ commanded.

*Matt 16:18; 28:18–20; Eph 1:22–23; 4:11–16; 1 Cor 12:12–13; Heb 10:24–25*

### 12. Last Things

We believe that Jesus Christ will return personally, bodily, and visibly to judge the living and the dead. All who have died in Him will be raised with incorruptible bodies. Heaven is glorious, but it is not the end. God's people will live with Christ forever on a renewed earth where there is no more curse, pain, or death. God will judge every person's works. Those who are not in Christ will suffer eternal judgment, and Satan will be cast into the lake of fire. No one knows the day or the hour, so we watch, work, and grieve with hope.

*Mark 13:32; Acts 1:11; 17:31; 1 Cor 15:51–57; 1 Thess 4:13–18; Gal 6:7–8; Matt 25:46; Rev 20:10–15; 21:1–4; 22:3*

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## Part Two: Our Convictions as a Church

### 13. How We Read the Bible

We preach the Bible book by book and passage by passage. We draw meaning out of the text rather than reading it in, and we apply it directly to life. We read each passage in its own historical and literary setting, first as its original hearers would have understood it. We read the whole Bible as one unfolding story, set in its ancient world. That world includes a real unseen realm of spiritual powers that oppose God and are defeated by Christ. The plot of the story is the progressive unfolding of God's covenants toward Christ and the new covenant. The covenants with Israel are fulfilled in Christ. Israel is Christ, and those who are in Christ are Israel, whether Jew or Gentile. Jesus is the faithful Son called out of Egypt and the offspring to whom the promises were made. This does not mean the church has replaced the Jews, and ethnic Israel has no separate saving covenant. Jews who believe in Jesus are coming home to

their own fulfilled promises. The Mosaic covenant is not the church's covenant, though all of it is Scripture and profitable for us.

*Luke 24:27, 44; 2 Cor 1:20; Hos 11:1; Matt 2:15; Gal 3:16, 29; 6:16; Rom 2:28–29; Eph 2:11–22; Jer 31:31–34; Heb 8:6–13; Col 2:15*

## 14. The Days of Creation

We believe God made the world in six ordinary days, as Genesis 1 records. Genesis 1 is a real account of a real creation. It is also a polemic against the false creation stories of the ancient world, but that does not make the days any less literal. We read the genealogies and the flood as history.

*Gen 1–2; Exod 20:11; 31:17; Gen 5–9; Matt 19:4; 24:37–39*

## 15. Election and God's Offer to All

We believe Christ died for all people, God sincerely offers salvation to everyone, and every person is responsible to respond to the gospel. Faith comes by hearing the Word, and faith comes before the new birth. Scripture teaches election and predestination, and we affirm both as biblical. God chose His people in Christ, and He has predestined all who are in Christ to be adopted as His children and conformed to the image of His Son. God knows all things beforehand, but His knowing is not the same as causing. We reject determinism, the idea that God meticulously determines everything that ever comes to pass, including sin. We also reject the ideas that God unconditionally elects some to salvation, that Christ's atonement is limited to the elect, or that His saving grace cannot be resisted. None of this softens our confidence in God's sovereignty or in Christ's penal substitutionary atonement.

*John 3:16; 1 Tim 2:3–6; 4:10; Titus 2:11; 2 Pet 3:9; Rom 5:18; 10:14–17; Col 2:12; Eph 1:4–5, 11–13; Rom 8:29–30; 1 Pet 1:1–2*

## 16. Church Membership

We believe every Christian belongs to a particular local church, not to the church in name only. A nominal church is a lie, so we must be who we say we are. Membership is a covenant commitment. In it the church takes specific responsibility for a Christian, and the Christian takes specific responsibility for the church. Members commit to gather, serve, give, and bear one another's burdens. They also submit to the shepherding of their elders, who keep watch over their souls as men who will give an account. Members hold one another accountable in love. When a brother or sister persists in sin, we follow the steps Christ gave in Matthew 18. We go first privately, then with witnesses, and then to the church, always aiming at repentance and restoration. If someone refuses to repent to the end, the elders, with the church, remove that person from membership, and the church gladly welcomes back all who repent. Church discipline requires membership, because a church can only exercise care and correction over those it has received.

*Matt 18:15–20; 1 Cor 5:1–13; 2 Cor 2:6–8; Gal 6:1–2; Heb 10:24–25; 13:17; Acts 2:41–47*

## 17. Baptism and the Lord's Supper

We believe Christ gave His church two ordinances, baptism and the Lord's Supper, and neither one saves. Baptism is for believers only, by immersion in water in the name of the Father, the Son, and the Holy Spirit. It is a sign of faith, not a cause of salvation. It is also a public pledge of allegiance to the risen Savior that declares the defeat of the powers that opposed Him. Baptism is required for membership. We do not accept baptisms by other modes, except in rare cases of disability or physical inability. The Lord's Supper is a supernatural act of communal participation. In it the church shares in the body and blood of Christ, in fellowship and solidarity with God and with one another, and proclaims the Lord's death until He comes. The Table is open to all believers. Each must examine himself first, so that he does not eat and drink judgment on himself.

*Matt 28:19; Acts 2:38–41; 8:36–38; Rom 6:3–4; Col 2:11–12; 1 Pet 3:21–22; Luke 22:19–20; 1 Cor 10:16–21; 11:17–34*

## 18. Church Government

We believe Christ is the only Head of the church. Scripture gives the work of ministry to the whole body and the oversight of that work to the elders. Elders are pastors. They are qualified men, according to 1 Timothy 3 and Titus 1, who shepherd the flock, equip the saints for ministry, and live close to their people. The church is a living body, and its structures serve the body, not the other way around. North Idaho Bible Church is elder-led and congregationally informed. The elders lead, teach, and oversee, and they seek the counsel and participation of the members. Our founding pastor serves as the church's first elder, and our aim is a plurality of elders as God raises up qualified men. As the church grows, it may recognize deacons to lead in practical service. We are an independent, nondenominational church, in voluntary fellowship with other gospel-preaching churches.

*Eph 1:22; 4:11–12; Acts 6:1–6; 14:23; 20:28; 1 Tim 3:1–13; Titus 1:5–9; 1 Pet 5:1–4*

## 19. Men and Women in the Church

We believe the office of pastor and elder is given to qualified men. Paul grounds this in the order of creation and the account of the fall, not in the customs of one city, so it applies in every culture. Teaching the Bible systematically to the church is the work of the pastors and of the men of the church they select for it. Women are full partners in the gospel, and we value their gifts. In the pattern of Titus 2, godly women lead and disciple other women, and they may give biblical counseling to other women.

*1 Tim 2:11–15; 3:1–7; 1 Cor 11:3, 8–9; Titus 2:3–5; Rom 16:1–7; Phil 4:2–3*

## 20. Marriage, Family, and Sexuality

We believe God designed marriage at creation as a lifelong covenant between one man and one woman, made before God. Marriage involves companionship, with the wife as her husband's corresponding strength, a word Scripture also uses of God Himself. It also involves leaving one's parents, holding fast to one's spouse, and becoming one flesh. Sexual intimacy belongs only within marriage, where husband and wife owe it to each other in love. All sexual activity

outside marriage, including homosexual practice, is sin, and no sexual desire defines a believer. The husband is the head of his wife as Christ is the head of the church. He leads, protects, and shepherds his family for their good, and he never lords it over them. The wife helps him and willingly follows his lead, as the church follows Christ. No human authority extends to sin, and headship never licenses abuse by either spouse. Children are a gift to be received as the Lord provides. Parents have real authority to raise them in the Lord, and children have a duty to obey. Marriage ends only at death. Scripture permits divorce, but does not command it, for sexual immorality or desertion by an unbelieving spouse, after reconciliation has been pursued. The elders judge such cases. Single believers are full members of God's family, and God answers loneliness through the church as well as through marriage.

*Gen 1:27–28; 2:18–25; Mal 2:14–16; Matt 19:4–9; 1 Cor 6:9–11, 18–20; 7:3–5, 15, 39; Eph 5:22–6:4; Col 3:18–21; 1 Pet 3:1–7; Ps 127:3–5; Heb 13:4; Acts 5:29*

## 21. The Sufficiency of Scripture and Biblical Counseling

We believe Scripture contains everything we need for life and godliness and equips the believer for every good work. The Bible does not answer every question of life, but it addresses every question that matters for life and godliness. Every problem of the soul has a biblical category and a biblical answer. We counsel solely from Scripture, in loving relationships, because the Holy Spirit working through the Word is the only One who can truly change hearts. Under God's common grace, secular psychology may describe and observe people. Without God's Word, though, it cannot rightly interpret the human condition, which is rooted in the heart and in sin, and it cannot cure it. So we do not blend Scripture with therapeutic systems. We gladly use medical care for the body and involve civil authorities where the law requires. In every circumstance, we bring the Word to bear on the heart. Counseling is a ministry of the local church, under the oversight of its elders.

*2 Pet 1:3; 2 Tim 3:16–17; Heb 4:12; Ps 19:7–11; Rom 15:14; Col 1:28; Gal 6:1–2; Prov 4:23*

## 22. The Kingdom and the Millennium

We hold an amillennial view of Revelation 20. Christ's kingdom began with His death, resurrection, and ascension. We are living in "the last days," the millennial reign of Christ. Satan is now bound and cannot deceive the nations as he once did, so the gospel goes out to them. We read much of Jesus' Olivet Discourse as fulfilled in the destruction of Jerusalem in AD 70. The kingdom is already here but not yet complete. We do not teach a secret rapture, a future seven-year tribulation, or date-setting. We do not treat the modern state of Israel as the fulfillment of prophecy. We wait for one future, final return of Christ.

*Acts 2:16–17; Heb 1:2; Matt 12:28–29; Rev 20:1–3; Mark 13:1–30; Luke 21:20–24; Col 1:13*