

DOCTRINAL STATEMENT

Inspiration of the Bible

We believe the Holy Scriptures as contained in the Old and New Testaments to be the verbally and plenary inspired Word of God, inerrant, infallible, powerful and God-breathed.

God the Father

We believe in God the Father, perfect in holiness, infinite in wisdom and measureless in power. That He concerns Himself mercifully in the affairs of men, that He hears and answers prayer, and that He saves from sin and death all who come to Him through Jesus Christ.

Jesus Christ

We believe in the Deity of our Lord Jesus Christ, in His Virgin birth, in His sinless life, in His miracles, in His vicarious and propitious death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal, pretribulational return for His Saints to establish His eternal reign in righteousness.

The Holy Spirit

We believe in the Holy Spirit, the third person of the Godhead, and the active person of the Godhead in the world today. We believe He is sent into the world to convince the world of sin, of righteousness and of judgment. We believe all born-again people are baptized into the body of Christ by the Holy Spirit.

God and the Trinity

We believe there is one God, eternally existent in three persons: Father, Son and Holy Spirit.

Salvation

We believe that there is no genuine salvation without repentance of sin which is generated by the Holy Spirit.

We believe that salvation is by grace, through faith alone, in the finished, redemptive work of Jesus Christ on the cross, and through His resurrection.

We believe that man is justified by faith in the shed blood of our Lord Jesus Christ.

We believe that man is regenerated by the Holy Spirit as the Holy Spirit makes application of the Word of God to the life of the lost sinner.

We believe that man is placed in the position of full sonship at the moment of salvation, according

to the doctrine of adoption, and that he will be completely conformed to the image of Christ at the resurrection.

We believe that the believer is set apart as God's property at the moment of salvation, and that he continues to become more Christ-like as he is progressively sanctified by the Spirit of God, until, finally, he is completely sanctified at the resurrection when he is conformed to Christ's resurrection body.

Eternal Security

We believe in the perseverance of the saints and that every born-again believer is eternally secure in our Lord Jesus Christ.

Separation from the World

We believe that all believers in our Lord Jesus Christ are called into the life of separation from worldly and sinful practices, and unto the Lord as His personal Property.

Evangelism

We believe that the commission of the true Church of Christ is to be evangelical, missionary, evangelistic and fundamental; therefore, we believe in carrying the Gospel to every creature, baptizing believers in the name of the Father, the Son and the Holy Spirit.

Personality of Satan

We believe in the personality of Satan, "That old serpent called the Devil, and Satan which deceiveth the whole world."

Man and Sin

We believe that man was created in the image and likeness of God, but in Adam's sin the race fell, inherited a sinful nature, became alienated from God, and is totally unable to retrieve his former condition. We believe in the universality and exceeding wickedness of sin.. We believe man is a sinner both by nature and by choice.

Heaven and Hell

We believe that Heaven is a place of eternal blessedness, and the destination of the saved. We believe that Hell is a place of eternal suffering and the destination of the unbeliever.

Good Works

We believe that all Born-again believers in the Lord Jesus Christ should be careful to maintain good works.

The Church

We believe that the Church Universal consists of all those who in the present dispensation, truly believe and accept Jesus Christ as Lord and Savior. We believe the Local Church, independent, autonomous, indigenous and free from interference by any ecclesiastical or political authority, subject only to the authority and Lordship of Christ, its Head.

We believe that there are two ordinances of the Church: Baptism by immersion and the Lord's Supper. We believe that both of these are for the purpose of symbolizing the identification of the believer with the Lord Jesus Christ and that they have no saving merit in themselves.

Last Things

We believe in the pre-tribulation rapture of the Saints when Christ comes in the air to receive them unto Himself. We believe that all Saints, both the living and the dead, will be caught up to be with the Lord and shall be with the Lord from that time on, forever. We believe that, following the rapture of the Saints, the Saints shall stand before the Judgment Seat of Christ in Heaven to be judged according to their works as Christians. We believe that crowns shall be given to those who have been found faithful and obedient in their service for Christ. We believe these crowns are for the purpose of expressing love, thanksgiving and worship to the Lord Jesus Christ who loved us and gave Himself for us.

We believe there will be a seven-year period beginning with the rapture of the Saints, and ending with the literal second coming of Christ to Earth with His Saints, which is called the Tribulation Period. We believe that during this time the Church will be with Christ in Heaven, and that God's judgment will be poured out upon unbelieving men on the Earth. We believe this will be the time of the revelation of the antichrist and the false prophet who will deceive the world, including Israel for the first half of the Tribulation Period. We believe the antichrist will make a seven-year covenant with Israel during this time and will break it in the middle of the seven-year period when he sets himself up in the rebuilt Temple in Jerusalem to rule over the entire Earth.

We believe that the second half of the Tribulation Period is called the Great Tribulation and that during this time, God will take the remnant of Israel, 144,000 in number, 12,000 out of each of the twelve tribes of Israel, to a place prepared for them in the wilderness to protect them from His wrath during this second half of the Tribulation Period.

We believe that, just before the second coming of Christ with His own to the Earth, the Wedding Feast of the Lamb will take place in Heaven. At that time the Church, the Bride of Christ, made up of all the redeemed will be married to the Groom, Jesus Christ, and will return in triumph with Him to the Earth to establish Christ's Earthly reign.

We believe in the literal pre-millennial return of the Lord Jesus Christ with His Saints at the close of the Tribulation Period to establish His Earthly reign for a literal thousand years. We believe that this is why Christ taught His Disciples to pray, "Thy Kingdom come, Thy will be done on Earth as it is in Heaven.

We believe that after being loosed for a brief time, Satan shall be bound and cast into the Lake of Fire with the False Prophet and the Antichrist and all of those who refused the Grace of God manifested in Jesus Christ.

We believe in a literal resurrection from the dead: the believers into life everlasting, and the unbelievers unto condemnation and the Lake of Fire forever.

We believe that God will make a new Heaven and a New Earth wherein dwells righteousness for the enjoyment of His redeemed for all eternity.

North Houston Baptist Church, in all of its ministries, repudiates the modern Charismatic Movement. We believe the Bible teaches that revelation gifts have ceased with the closing of the Canon of Inspired Scripture; revelation gifts being tongues, prophecy, and knowledge. We believe the ministry of the Holy Spirit always exalts the person of the Lord Jesus Christ, not Himself. John, chapters 14 and 16.

We use the King James Version exclusively in all of our ministries. While we believe the Bible to be the verbally and plenary inspired Word of God in the original manuscripts, we believe that the many versions, so-called translations, and paraphrases of our time only serve to confuse and mislead. We recognize that any translation will present some difficulties since no translation from one language to another can be made word for word. While, in the study of the Scriptures, we may at times make reference to other translations, versions, and paraphrases, it is for the purpose of enlightenment on the subject, as well as for the purpose of exposing the ulterior motives of the translators in many instances.