

Northridge Church

Statement Of Faith

As Christians and partners of Northridge Church, we acknowledge and submit to the following Statement of Faith:

- We are saved from the eternal wrath of God by grace through faith in Jesus Christ, our Lord and Savior, through his death and resurrection, by which we are assured of eternal life through the indwelling of the Holy Spirit. (John 3:16-18; Rom 3:23-26, 2 Corinthians 1:22)
- Jesus Christ is exactly who he claimed to be; God's eternal son, the Messiah who became flesh, fully God and fully man. The only mediator between God and man. (Isa 53:6; Matt 26:64; Mark 14:62; Luke 22:70; John 4:25-26; 6:29; 8:58; 11:25-27; 14:6-7; 15:5)
- We are saved by grace, through faith in Christ, by repenting and confessing of our sins to God, believing Jesus is God, and that he was raised from the dead. (1 John 1:9; Romans 10:9-10, Luke 23:40-43).
- We put our faith in Jesus, by confessing that Jesus is Lord, that he lived a perfect life and died a perfect death to atone for our sins, and that he rose from the dead. (1 John 1:9; Romans 10:9-10, Luke 23:40-43).

CORE BELIEFS

The following beliefs represent the core of Orthodox Christianity from a Biblical and historical perspective. While a full understanding and the ability to sufficiently articulate these beliefs is not required for partnership, the explicit rejection of any one of these beliefs disqualifies one from partnership at Northridge Church.

We believe...

- **Scripture:** The Scriptures are true, authoritative, and sufficient and inerrant and consistently interpretable by those indwelled with the Holy Spirit. (Ps 19:7-11; 2 Tim 3:16; 2 Pet 1:20-21, Matt. 5:8, 1 Corinthians 2:14)
- **God:** There is only one true God, Creator of heaven and earth, who eternally exists in three distinct Persons: Father, Son and Holy Spirit. (Deut. 6:4; Is 45:5-6, 46:9-10; John 17:3; 1 Cor 8:4-6; 1 Tim 2:5; Gen 1:26; Ps 45:6-7, 110:1; Matt 3:13-17, 28:17-20; 1 Cor 12:4-6).
- **Creation:** All things exist for the glory of God and God is the good creator of everyone and everything. (Ps 148; Pr. 16:4; Is 61:3; Ro 11:33-36; 1 Cor 10:31; 2 Cor 5:15; Eph 1:3-14, Genesis 1, Ephesians 4:6, Col. 1:17).
- **Fallen Nature of Man:** All humanity, Christ excluded, is sinful by both birth and action. (Gen 6:5; Ps 51:5; Jer. 17:9; Ro 3:23; 5:8; 5:12-21; 7:18; Eph 2:1-3).

- **Judgement:** The deserved penalty for sin is physical and spiritual death (Separation from God). (Gen 2:15-17, 3:19; Ro 5:12, 6:23; James 1:14-15).
- **God-Man Messiah:** Jesus Christ is the eternal Son of God, was born of a virgin and is both fully God and fully human. (Matt 1:20; Luke 2:52; John 1:1-4, 14; Col 1:15-20; Heb 1:1-3).
- **Perfect Justice and Wrath Satisfied:** Jesus Christ died as the sacrificial substitute to pay the penalty for sin. (John 1:29, 10:1-18, Ro 5:8; 1 Cor 15:1-4; 2 Cor 5:21; Gal 1:4; 1 Pet 3:18).
- **Resurrection of Christ:** Jesus Christ physically rose from the dead, ascended into heaven, and will one day physically return. (Matt 28:1-20; Mark 16:1-8; Luke 24:1-53; John 1:20-21:25, 14:3; 1 Cor 15:12-34; Acts 1:11; 1 Thess. 4:16; Heb 9:28; 1 John 3:2; Rev 1:7).
- **Resurrection of Man:** There will be a future physical resurrection of the dead. Only those who turn from sin and to Jesus in faith and repentance will be raised to eternal reward. Those who do not turn from sin and to Jesus will be raised to eternal punishment. (Matt 25:31-46; John 5:28-29; Acts 24:15)
- **Salvation:** Only through faith in the Person and work of Jesus Christ and repentance from sin can one be reconciled to God and experience true life and joy. (John 3:18, 14:6; Acts 4:12; Ro 3:21-26; 1 Tim 2:5-6).
- **Human Flourishing and Eternal Life:** The design and purpose of mankind is to know God and glorify him by worshiping/enjoying God forever. (John 17:3, John 10:10, John 4:23, Exodus 20:3-4, Matt. 4:10).
- **Family as the Core Social Structure:** The family is designed by God and reflects the image of God. God's creative design of the family reflect God's oneness by both the exclusive relational aspects between 1 man and 1 woman, as well as the relational love and care between parents and children. (Genesis 1:27, Genesis 2:24, 1 Corinthians 11:3, John 3:16)
- **Sacraments and Christian Fellowship:** In order to be obedient to Scripture, a Christian should be baptized and participate in communion with believers to personally identify with the death, burial, and resurrection of Jesus, and to publicly demonstrate their identity as a disciple of Jesus (Col 2:12; 1 Pet 3:21).

THEOLOGICAL DISTINCTIVES of Northridge Church

Northridge Church leadership is passionate about and subscribes to the theological distinctives of the Acts 29 church-planting network of churches. While complete agreement on these issues is not required to become a partner, Northridge Church will preach, teach, and counsel with these views in mind.

1. We are passionate about Gospel centrality.
2. We enthusiastically embrace the sovereignty of God's grace in saving sinners.
3. We recognize and rest upon the necessity of the empowering presence of the Holy Spirit for all of life and ministry.

4. We are deeply committed both to the fundamental spiritual and moral equality of male and female as well as the principle of male headship in the church and home.
5. Acts 29 embraces a missionary understanding of the local church and its role as the primary means by which God chooses to establish his kingdom on earth.

For more information and detailed description of these distinctives, see the Appendix to this Statement of Faith or visit: <https://www.acts29.com/about-us/>

BIBLICAL COMMITMENTS OF NORTHRIDGE CHURCH LEADERS TO ITS PARTNERS:

- We covenant that your elders and deacons will meet the criteria assigned to them in the Scriptures. (1 Tim 3:1-13; 5:17-22; Titus 1:5-9; 1 Pet 5:1-4).
- We covenant to seek God's will for our church community to the best of our ability as we study the Scriptures, pray, and follow the Spirit (Acts 20:28; 1 Peter 5:1-5).
- We covenant to care for you and seek your growth as a disciple of Christ, in part by equipping you for service (Eph 4:11-13) and praying for you regularly, particularly when you are sick (James 5:14).
- We covenant to provide teaching and counsel from the whole of Scripture. (Acts 20:27-28; Gal 6:6; 1 Tim 5:17-18).
- We covenant to be on guard against false teachers (Acts 20:28-31).
- We covenant to exercise discipline when necessary (Matt 18:15-20; 1 Cor 5; Gal 6:1).
- We covenant to set an example and join you in fulfilling the duties of church partners. (1 Cor. 11:1; Phil 3:17; 1 Tim 4:12).

APPENDIX A: THEOLOGICAL DISTINCTIVES OF ACTS 29

Acts 29 is a network of church planting churches that stand in the tradition of historic evangelical confessionalism. Northridge Church is a partner church-plant of Acts 29 and subscribes to the following Theological Distinctives:

1. We are passionate about Gospel centrality.

We believe the gospel is the good news of what God has graciously accomplished for sinners through the sinless life, sacrificial death, and bodily resurrection of his Son, our Savior, Jesus Christ, namely our forgiveness from sin and complete justification before God;

this gospel is also the foundation for our confidence in the ultimate triumph of God's kingdom, and the consummation of his purpose for all creation in the new heavens and new earth.

This gospel is centered in Christ, is the foundation for the life of the Church, and is our only hope for eternal life; this gospel is not proclaimed if Christ's penal substitutionary death and bodily resurrection are not central to our message.

This Gospel is not only the means by which people are saved, but also the truth and power by which people are sanctified; it is the truth of the Gospel that enables us to genuinely and joyfully do what is pleasing to God and to grow in progressive conformity to the image of Christ.

The salvation offered in this gospel message is received by grace alone, through faith alone, in Christ alone; no ordinance, ritual, work, or any other activity on the part of man is required to be saved.

(Mark 1:1; Luke 24:46-47; John 3:16-18; Romans 1:16-17; Romans 1:18-25; 1 Corinthians 1:18-25; 2:2; 15:1-4; 2 Corinthians 4:1-6; 9:13; Galatians 1:6-9; Ephesians 1: 7-10; Colossians 1: 19-20; 2 Timothy 1:8-14; 2 Peter 3: 11-13 Jude 3-4; Revelation 21-22)

2. We enthusiastically embrace the sovereignty of God's grace in saving sinners.

We affirm that God chose us in Christ before the foundation of the world, not on the basis of foreseen faith but unconditionally, according to his sovereign good pleasure and will.

We believe that through the work of the Holy Spirit, God will draw His children to faith in his Son, our Lord Jesus Christ, graciously and effectually overcoming their stubborn resistance to the gospel so that they will most assuredly and willingly believe.

We also believe that these, children of God whom he gave to the Son, will persevere in belief and godly behavior, and be kept secure in their salvation by grace through faith.

We believe that God's sovereignty in this salvation neither diminishes the responsibility of people to believe in Christ nor marginalizes the necessity and power of prayer and evangelism, but rather reinforces and establishes them as the ordained means by which God accomplishes his ordained ends.

(John 1:12-13; 6:37-44; 10:25-30; Acts 13:48; 16:30-31; Romans 3-4; 8:1-17,31-39; 9:1-23; 10:8-10; Ephesians 1:4-5; 2:8-10; Philippians 2:12-13; Titus 3:3-7; 1 John 1:7,9)

3. We recognize and rest upon the necessity of the empowering presence of the Holy Spirit for all of life and ministry.

The Holy Spirit is fully God, equal with the Father and Son, whose primary ministry is to glorify the Lord Jesus Christ; he also convicts unbelievers of their need for Christ and imparts spiritual life through regeneration (the new birth) when a person puts their faith in Jesus Christ as their Lord and Savior.

The Spirit permanently indwells, graciously sanctifies, lovingly leads, and empowers all who are brought to faith in Christ so that they might live in obedience to the inerrant Scriptures.

The model for our reliance upon the Spirit and our experience of his indwelling and empowering presence is the Lord Jesus Christ himself who was filled with the Spirit and entirely dependent upon his power for the performance of miracles, the preaching of the kingdom of God, and all other dimensions of his earthly ministry.

The Holy Spirit who indwelt and empowered Christ in like manner indwells and empowers us through spiritual gifts he has bestowed for the work of ministry and the building up of the body of Christ. Although there are different understandings in our network of the nature and function of these gifts, we all recognize that they are divine provisions central to spiritual growth and effective ministry and are to be eagerly desired, faithfully developed, and lovingly exercised according to biblical guidelines.

(Matthew 3:11; 12:28; Luke 4:1, 14; 5:17; 10:21; John 1:12-13; 3:1-15, 34; 14:12; 15:26-27; 16:7-15; Acts 2:14-21; 4:29-30; 10:38; Romans 8:9; 12:3-8; 1 Corinthians 12:7-13; 12:28-31; 14:1-33; 2 Corinthians 1:21-22; Galatians 3:1-5; Ephesians 1:13-14; 5:18)

4. We are deeply committed both to the fundamental spiritual and moral equality of male and female as well as the principle of male headship in the church and home.

Both men and women are together created in the divine image and are therefore equal before God as persons, possessing the same moral dignity and value, and have equal access to God through faith in Christ.

Men and women are together the recipients of spiritual gifts designed to empower them for ministry in the local church and beyond. Therefore, women are to be encouraged, equipped, and empowered to utilize their gifting in ministry, in service to the body of Christ, and through teaching in ways that are consistent with the Word of God.

Both husbands and wives are responsible to God for spiritual nurture and vitality in the home, but God has given to the man primary responsibility to lead his wife and family in accordance with the servant leadership and sacrificial love modeled by Jesus Christ.

The Elders/Pastors of each local church have been granted authority under the headship of Jesus Christ to provide oversight and to teach/preach the Word of God in corporate assembly for the building up of the body. The office of Elder/Pastor is restricted to men.

Men as well as women can hold the office of Deacon and serve both male and female members of the body in a way that protects both genders in counseling, mentorship, and leadership.

(Genesis 1:26-27; 2:18; Acts 18:24-26; 1 Corinthians 11:2-16; Galatians 3:28; Ephesians 5:22-33; Colossians 3:18-19; 1 Timothy 2:11-15; 3:1-7; Titus 2:3-5; 1 Peter 3:1-7)

5. Acts 29 embraces a missionary understanding of the local church and its role as the primary means by which God chooses to establish his kingdom on earth.

The church has a clear biblical mandate to look beyond its own community to the neighborhood, the nation, and the world as a whole; thus, mission is not an optional program in the church but an essential element in the identity of the church.

We are called to make Christ known through the gospel and, by the power of the Holy Spirit, to bring his lordship to bear on every dimension of life.

The primary way we fulfill this mission is through the planting of churches that plant churches and the training of their leaders. Our aim is that Jesus Christ would be more fully formed in each person through the ministry of those churches God enables us to plant around the world.

We also believe we are responsible neither to retreat from our culture nor to conform to it, but with humility, through the Spirit and the truth of the gospel, to engage it **boldly** as we seek its transformation and submission to the lordship of Christ.

(Isaiah 52:7; Matthew 10:5-25; 28:18-20; Luke 4:18-19; 24:46-47; Acts 28:31; Romans 10:14-15; 2 Corinthians 10:4-5; Galatians 2:10; Ephesians 3:10; 4:11-16; 2 Timothy 4:1-5; Hebrews 10:23-25; 1 Peter 2:4-5, 9-10)