

Articles of Faith

We believe in the verbal, plenary inspiration of the Holy Bible. The sixty-six books comprising the Old and New Testament canon were inerrant in the original writings and thus constitute the believer's final authority for faith and practice. (2 Timothy 3:16-17)

We believe in the existence of one true and living God (Deuteronomy 6:4). We also believe in the doctrine of the Trinity; that is, within the unity of the Godhead there exist three persons, Father, Son, and Holy Spirit, who share the same essence and are co-equal and co-eternal while exercising distinct though harmonious works.

We believe in God, the Father, commonly spoken of as the first member of the Trinity. God is an infinite and perfect Spirit who is the source and support of all things. He is perfect in His attributes and purposes. (Genesis 17:1; Psalm 139:7, 11; Acts 15:18; Ephesians 1:11)

We believe in Jesus Christ, commonly spoken of as the second member of the Trinity. He was and is the Eternal Son of God, possessing both absolute deity and perfect humanity. He was born of the Virgin Mary, lived a sinless life, and gave His life on Calvary as a sufficient sacrifice for the sins of the whole world. He arose bodily from the grave, ascended back into heaven, and is today acting as the believer's advocate and Great High Priest. (John 1:1 and 15a, 9:6; Hebrews 4:15; 1 Timothy 2:6; Luke 24:39; 1 John 2:1)

We believe in the Holy Spirit. As the third member of the Trinity, He is not just an influence but a person. He is actively involved in the world in bringing the lost to Christ for salvation and in performing many wonderful ministries for the saints. He also gives gifts to believers and empowers the obedient Christian for service. (Matthew 28:19; John 3:5, 16:8; 1 Corinthians 6:19, 12:7ff, 13; Ephesians 4:30, 5:18)

We believe that the universe and mankind are the results of the direct creative act of God. God created the universe and that which it contains in six consecutive, twenty four hour days. We reject all forms of evolution whether naturalistic, deistic, theistic, or progressive. (Genesis 1:1, 27; Colossians 1:16)

We believe in the existence of angels. Angels are spirit beings

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RECENT NEWS

- APR **17** Congratulations to Dr. Brent Belford
 Congratulations to Dr. Brent Belford on the successful defense of his Doctor of Ministry dissertation. →
- APR **11** Transition for Brent Belford
 As many of you already know, my wife and I announced a couple of months ago that →
- MAR **28** Upcoming Summer MMin & DMin Course Information
 We are excited about our upcoming MMin/DMin module. Thank you for your patience as we →

UPCOMING EVENTS

- 13** Dr. Riley Teaches Practicum in Hermeneutics
 MAY All Day • Northland Graduate School
- 24** Last Day to Register for MM/DMin Summer Course
 MAY 5:00 pm • Northland Graduate School
- 03** "The Spiritual Life of the Pastor" Module Course
 JUN All Day • Northland Graduate School

created by God for the purpose of bringing Him glory and fulfilling His purpose in the universe. They are more powerful than human beings but are not all-powerful. (Psalm 103:20, 148:5; Hebrews 1:13-14)

We believe that within the body of angelic beings there exists a group, which we refer to as fallen angels, headed by Satan himself. Satan, also known as the devil, is a real person created by God as the angel Lucifer who, because of rebellion, fell from that lofty position. When he fell, he took part of the angelic hosts with him. Today these demonic hosts serve Satan just as the good angels serve God. Satan is in the business of opposing God and God's people in any way possible. His eternal destiny has already been determined in the Lake of Fire. (Isaiah 14:12-14; 1 Peter 5:8; Revelation 12:7, 20:10)

We believe that man is a direct creation of God. Man, who was created in the image and likeness of God in a state of sinlessness, or innocence, did by transgression fall from that lofty position, and in so doing all of mankind are now sinners by nature and by choice. In the fall mankind incurred the just condemnation of a Holy God, resulting in both spiritual and physical death. (Genesis 1:26-27, 3:1-19; Romans 5:12-19, 2:10-12, 23)

We believe in the salvation of sinners. The basis or ground of our salvation is the finished work of Christ on Calvary, and the avenue of our salvation is repentance toward God and faith in Jesus Christ. Salvation does not come by what we can do but by what He has done. It is offered freely to all. We are simply the recipients of His matchless grace. When we receive Christ as our Savior, we are regenerated, justified, adopted, sanctified, and shall some day be glorified. When we are genuinely saved, we can never be finally lost because our destiny depends on His keeping power and not on our own. (John 3:16; Acts 3:19, 4:12, 20:21; Romans 5:1, 8:15, 30; 1 Corinthians 6:11; Ephesians 2:8-9; Philippians 1:6; 1 Timothy 4:10; Titus 3:5-7)

We believe in the sanctification of the believer. Sanctification in the Bible has the idea of the believer's being set apart for God's service and thus becoming more like his Master. Sanctification can be viewed in three aspects. Positional sanctification occurs the moment a person is saved; he dons the robes of Christ's righteousness. Practical sanctification is an ongoing process whereby the believer becomes more and more conformed to the likeness of God's Son. Perfect sanctification shall occur someday when we go to be with the Lord (either through death or translation) and when we no longer have to contend with the old nature because we shall become like He is. (1 Corinthians 1:2; Philippians 3:20-21; 2 Peter 3:18; 1 John 3:2)

We believe God has given spiritual gifts to Christians to serve in and through the local church. Every believer has at least one gift, and the use of the gifts is always for the

ultimate purpose of bringing glory to God. Among the gifts listed in the Bible, we believe that sign gifts have ceased for today. Therefore, we reject the modern Charismatic Movement and the confusion it has brought. (Romans 12:6–8; 1 Corinthians 12:1–11, 13:8; Ephesians 4:11–12)

We believe in the church of Jesus Christ as God's institution for this age to accomplish His purposes in the world. The church as the Body of Christ is comprised of all believers from Pentecost to the Rapture. Local churches are visible expressions of the Body of Christ meeting in a particular time and place. Christ is the Head of the Church, and the Word of God is to be its source of authority. The local church is to be comprised of baptized (by immersion) believers who meet together for worship, fellowship, service, edification, and evangelism. Local churches are to be led by men serving in the biblical offices of pastor and deacons. They are to observe the two ordinances of baptism and the Lord's Supper. (Acts 1:5, 2:41–47; 1 Corinthians 11:17–34, 12:13; Galatians 1:2; Colossians 1:18; 1 Timothy 3:2,8)

We believe that God's plan for the end of the age may commence at any moment with the first stage of Christ's Second Coming, known as the Rapture of the Church. This Rapture will include all believers of this age and will precede the Tribulation. The Tribulation will last seven years, after which Christ will return to earth with His saints in what is the second stage of His Second Coming, otherwise known as the Revelation. Christ will then set up His millennial kingdom upon the earth for a literal 1,000 years at the close of which He will judge unbelievers in the Great White Throne Judgment, which will usher in the eternal state. We believe in the conscious, eternal punishment of the lost in the Lake of Fire and the blessed, eternal life of the saints in heaven. (1 Thessalonians 4:16–17; Revelation 3:6–19, 19:11–16, 20:1–6, 11–15; 21:1–8)

We believe God has called believers to live a life characterized by personal, ecclesiastical, and even familial separation. Personally, we are to refrain from all things that would defile us or bring shame to the name of Christ that we bear. We are called to live a life characterized by holiness and purity and to be an example of what the believer is to be like to a watching world. Ecclesiastically, we are called upon to refrain from cooperation or alliances with groups that do not stand unashamedly for the truths revealed in the Word of God. Therefore, we cannot accept the position reflected in the Ecumenical Movement, Neo-Orthodoxy, New Evangelicalism, or the various branches of the Charismatic Movement. We believe cooperation should be limited to those of like precious faith. (Romans 16:17; 1 Corinthians 6:19–20; 2 Corinthians 6:14–17; 1 Thessalonians 5:22; 2 Thessalonians 3:6, 14–15; 1 John 2:15, 17; 2 John 9–10)



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