

GBC Doctrinal Statement



What Do We Believe?

Doctrinal Statement

Article 1: The Scriptures

We believe and teach that “all Scripture is given by inspiration of God,” by which we understand that the whole Bible is inspired in the sense that holy men of God “were moved by the Holy Spirit” to write the very words of Scripture. We believe that the whole Bible is therefore without error in its record of the divine revelation. This divine inspiration applies to each and every portion of the 66 books that comprise the Old and New Testaments as they appeared in the original manuscripts. Mark 12:36; 2 Timothy 3:16; 2 Peter 1:21

Article 2: The Triune Godhead

We believe and teach that the Godhead exists eternally in three distinct persons - the Father, the Son, and the Holy Spirit - and that these three are one God, having precisely the same nature, attributes, and perfection, and worthy of precisely the same worship, confidence, and obedience. Matthew 28:19-20; John 1:1-4; 2 Corinthians 13:14; Hebrews 1:1-3

Article 3: The Natural State of Man (Total Depravity)

We believe and teach that man was originally created in the image and after the likeness of God, that he fell from this high estate through disobedience and, as a consequence, incurred a sinful nature losing his spiritual life, ceasing his fellowship and communion with a righteous God, and becoming subject to the power and authority of the devil. We also believe that the consequent morally depraved nature of our first parents has been passed on to the entire human race by an unalterable divine edict, the man Christ Jesus alone being excepted; hence, every child of Adam is born into the world with a totally depraved nature which is incapable of producing any act worthy of God's acceptance, is spiritually dead, and is essentially and unchangeably evil. Genesis 2:17; Psalms 51:5; Romans 3:10-19; Romans 5:12-14; Ephesians 2:1-3

Article 4: The Dispensations

We believe and teach that the dispensations are distinct periods of time in which God administers His purpose on the earth through man under varying circumstances. We believe that Scripture reveals God relating to mankind in different ways during the different dispensations, that they span the entire history of mankind, and that each ends in the failure of man under the respective test and in an ensuing judgment from God. We believe that three of these dispensations are the subject of extended revelation in the Scripture, i.e., the dispensation of the Mosaic law, the present dispensation of grace, and the future dispensation of the millennial kingdom. We believe that these are distinct and are not to be intermingled or confused, as they are chronologically successive.

We believe that the dispensations do not provide for different means of salvation but are ways of life and responsibility to God which test the submission of man to His revealed will during a particular time. We believe that if man does trust in his own efforts to gain the favor of God or salvation under any dispensational test, because of inherent sin, his failure to satisfy fully the just requirements of God is inevitable and his condemnation sure.

We believe that according to the “eternal purpose” of God (Ephesians 3:11) salvation is always “by grace through faith,” and rests upon the basis of the shed blood of Christ. We believe that God has always been

gracious, regardless of the prevailing dispensation. 1 Corinthians 9:17; Ephesians 3:2,9; Colossians 1:25; 1 Timothy 1:4

We believe that it has always been true that “without faith it is impossible to please God”, and that the principle of faith was prevalent in the lives of all the Old Testament saints. We believe that although they may not have fully understood the person and work of Christ as revealed through types, shadows, and Old Testament prophecies, their faith toward God was manifested primarily in ways shown by the record in Hebrews 11:1-40. We believe further that their faith thus manifested was counted unto them for righteousness. Genesis 15:6; Romans 4:3,5-8; Hebrews 11:7

Article 5: The Saving work of Christ

We believe and teach that the eternally existent Son of God came into the world expressly to perform that work of grace in the redemption of mankind, which was proposed and purposed in the eternal counsels of God. This saving work necessitated His miraculous birth into this world that was affected by the conception of the Holy Spirit in the womb of the Virgin Mary. His human nature was sinless and perfect. Though being incarnate, He retained His absolute Deity being at the same time very God and very man, yet being one person. John 1:1-2; John 1:18; Philippians 2:5-8; 1 Pet. 1:20

We further believe that the Son of God lived a perfect and sinless life on this earth, and having pledged Himself to the perfect performance of the will of the heavenly Father, became the divinely appointed sacrificial lamb to take away the sin of the world. Thus, by bearing the sin of all mankind, His death was substitutionary in the most absolute sense - the Just for the unjust - and by His death He became the Savior of the lost. John 1:29; Romans 3:25-26; 2 Corinthians 5:21; Hebrews 10:5-14

We further believe that, according to the Scriptures, on the third day after His death, Jesus Christ was raised from the dead by the power of God, in the same body which He possessed before His death, though glorified, and that His resurrection is the first-fruits of those who have died in Christ, and His resurrection body is the pattern of that body which, at the return of Christ, will be given to all believers. John 20:20; 1 Corinthians 15:3-7,20; Philippians 3:20

We further believe that forty days after Christ's resurrection, He ascended into heaven and because His saving work had been perfectly and completely accomplished, He sat down at the right hand of the Father where now He never ceases His work as Intercessor and Advocate for all believers. Ephesians 1:22-23; Hebrews 7:25; 1 John 2:1

Article 6: The Appropriation of Salvation

We believe and teach that due to the universality of sin and the depravity of mankind, there is no entrance into the Kingdom of God except by the new birth. This new birth is effected in the believer upon the simple and single condition of faith in the Person and finished work of the Lord Jesus Christ. We believe that no other exercise on the part of the believing sinner such as water baptism, prayer, or faithful service is to be appended to believing as a condition in the appropriation of salvation. John 1:12; Acts 16:31; Philippians 3:4; Titus 3:5

Article 7: The Eternal Security of the Believer

We believe and teach that because of the very nature of salvation, and because of the abundant testimony of the Scriptures, all true believers, who by the single act of faith in the finished work of Christ's appropriate salvation, are once and forever delivered from their lost condition to be kept eternally by the power of God.

We further believe that because God is a righteous Father, He cannot permit His children to persistently indulge in sin without chastening and correcting them in infinite and tender love that, in the end, He might present them faultless before the presence of His glory, and conformed to the image of His Son. John 5:24; 10:27-30; 17:11; Romans 8:33-39; Hebrews 7:25; 1 John 2:1-2; Jude 24

Article 8: The Universal Church

We believe and teach that all true believers, who by the single act of faith in the finished work of the Lord Jesus Christ are united to the risen and ascended Son of God and are members of the Universal Church, which is the Body and Bride of Christ regardless of membership or non-membership in the local organized churches of earth. Furthermore, we believe that by the same Spirit we are baptized into, and thus become, one Body that is Christ's, whether we are Jew or Gentile, and having become members one of another, we, and all believers, are under solemn duty to keep the unity of the Spirit in the bond of peace, rising above all sectarian differences, and loving one another fervently with a pure heart. Acts 2:42-47; Romans 12:5; Ephesians 4:3-10; Colossians 3:14-15

Article 9: The Person and Work of the Holy Spirit

We believe and teach that the Holy Spirit is a Divine Person who indwells every regenerated person for the purpose of enabling a life of victory over the power of sin. It is the work of the Holy Spirit to convict both the believer and unbeliever of sin, to spiritually baptize the believer into the Body of Christ, to teach the believer spiritual truth, and seal him until the day of redemption. Further, it is the duty of every believer to be filled with the Holy Spirit. John 14:26; 16:7-11; 1 Corinthians 12:12-14; Ephesians 1:13-14; 5:18

We further believe that the fallen, Adamic nature is never eradicated in this life, but abides with the believer until death thus rendering it impossible ever to reach a state of sinless perfection so long as he dwells in an earthly body. It therefore behooves the believer to submit the flesh with its sinful nature to the authority and control of the Holy Spirit lest its presence in his life manifest itself to the dishonor of the Lord. Romans 6:11-13; 8:4, 12-13; Galatians 5:16-20

While we believe the Holy Spirit gives every believer various Spiritual Gifts at the moment of regeneration for the benefit of the Body of Christ, we believe that the "sign" gifts of the Holy Spirit such as speaking in tongues and the gift of healing were temporary in nature. We believe that speaking in tongues was never the common or necessary sign of baptism nor for the filling of the Spirit, and that the deliverance of the body from sickness or death awaits the consummation of our salvation in the resurrection. Acts 4:8, 31; Romans 8:23; 12:4-8; 1 Corinthians 12:1-11; 13:8; 14:22

Article 10: The Person and Work of Satan

We believe and teach that the person of Satan, who is the author of sin, who is the avowed enemy of God and man, seeks by all manner of subtle and delusive means to restrain men from coming to a saving knowledge of Jesus Christ. Job 1:6-7; Isaiah 14:12-17; Ezekiel 28:11-17; Matthew 4:2-11

Article 11: The Responsibility of Believers

We believe and teach that all believers should conduct themselves in such a manner as not to bring reproach upon their Lord and Savior, and that separation from worldly pleasures and practices is commanded of God. Romans 12:1-2; 14:13; 2 Corinthians 6:14, 7:1

We further believe that it is the privilege and responsibility of every believer to declare the truths of the Holy Scripture to the world by manner of life as well as by word of mouth. John 17:18; Acts 1:8; 2 Corinthians 5:20

Article 12: The Church Ordinances

We believe and teach that the Lord Jesus Christ instituted the ordinances of Water Baptism and the Lord's Supper to be observed until He returns. Matthew 28:19-20; 1 Corinthians 11:23-26

Article 13: The Blessed Hope (The Rapture)

We believe and teach that, according to the Word of God, the next epochal event in the fulfillment of prophecy will be Christ's coming in the air to receive His own who are alive and remain until His coming and also all who have previously died in Christ. The Holy Scriptures clearly teach that this event is imminent and believers are instructed to be constantly looking for this blessed hope. We further believe that, following this taking away of believers, there will begin that period of Tribulation in the earth which was predicted by our Lord, and that finally, He will consummate that time of judgment in the earth by His glorious appearing to establish His earthly kingdom for one thousand years. John. 14:1-3; 1 Corinthians 15:51; 1 Thessalonians 4:13-18; Titus 2:11-14

Article 14: The Second Coming of Christ (The Revelation)

We believe and teach that the world will not be converted before the second coming of Christ but, rather, that this present age will terminate with a fearful apostasy in the professing church, and that, following the period of Tribulation on the earth, the Lord Jesus Christ will return again to this earth as He went, in Person, on the clouds of heaven, and with great power and glory in order to inaugurate the millennial age, to establish peace in the earth, to grant to Israel the full realization of all her covenant promises, to bind Satan in the bottomless abyss, to spread the knowledge of God over the whole earth, and to lift the curse which now rests on the whole creation. Deuteronomy 30:1-10; Ezekiel 37:21-28; Matthew 24:15-25; Romans 8:19-23; 2 Timothy 3:1-5; Revelation 20:1-6

Article 15: The Eternal State

We believe and teach that, at death, the souls of those who have trusted Christ pass immediately into His presence, to there rest in conscious bliss until the resurrection of the glorified body when Christ comes to receive His own, whereupon soul and body reunited shall dwell with Him forever in glory. We further believe that the souls of those who have rejected Christ, remain conscious of condemnation and misery until the final Great White Throne Judgment at the end of the millennium, when soul and body shall be reunited and cast into the lake of fire, there to suffer in agony the bitter torments of an endless hell. Luke 16:19-26; 2 Corinthians 5:8; 2 Thessalonians 1:7-9; Jude 6-7; Revelation 20:11-15

Article 16: Statement of Purpose

Grace Bible Church of Nacogdoches exists to encourage and equip people to become fully-devoted followers of Christ. We believe that fully-devoted followers of Christ are:

Converted to the gospel of Jesus Christ

Connected within the body of Christ

Committed to personal spiritual growth

Contributing to the work of ministry through use of their spiritual gifts

We strive to accomplish these goals in the lives of all believers through sound teaching, fellowship, accountability, small groups, training, Sunday School and the shepherding of our elders.

Our desire is to be a church that highly values and practices evangelism, excellence, prayer, missions, creativity, instruction, and discipleship. Our vision is to see people being led in authentic worship and being given strong Biblical instruction with relevant applications that spur them on toward love and good deeds. We see people being creatively encouraged to get involved in relationships with one another in small groups, where they might discover, develop, and use their gifts to further the Kingdom of God. We see people being enthusiastically taken through a process that begins at their conversion, builds their spiritual character, and enables them to contribute by sharing Christ's message, their time, and their material wealth with others.