

# NBBC - What We Believe

## **Our History**

The history of NBBC is a testimony of God's grace. In March of 2003, God led a group of New Braunfels residents attending Northeast Bible Church (NEBC) in Garden Ridge to begin the process of planting a new church here in New Braunfels. NEBC offered to help us get started and provided Bill Eubank, the NEBC Church Planting Pastor, to help facilitate the process. NEBC had been through a similar genesis in 1981 when they were planted from Wayside Chapel in San Antonio.

## **Our DNA: "Principles of Our Existence"**

Our DNA Statement uses the word G-R-A-C-E as a guiding acrostic, outlining principles that reflect our spiritual heart as a congregation desiring to reproduce, and a guide for our vision as we look to the future. View our DNA Statement below.

## **Our Constitution**

View our NBBC Constitution below.

## **Our Purpose**

To glorify God by being and making disciples of Jesus Christ.

## **Our Vision**

To be a body of believers whose primary focus is to glorify God in all that we do: to worship Him, to edify and build up the local body, to love and serve others, to share the good news of Jesus Christ, and to live holy and obedient lives. In all areas of ministry, we desire to do all things in an excellent manner, pleasing to God and attractive to people.

## **Our Goal**

To develop members of this local body into mature disciples of Jesus Christ. Discipleship is the lifelong process of deepening our relationship with our Lord. As we mature as disciples, we become more Christ-like in attitude, action, and lifestyle.

We increasingly display His character as we allow ourselves to be led by the Holy Spirit to daily live out His values and disciplines. We do this by loving the Lord totally, loving our neighbors as ourselves, going and making disciples, baptizing them and teaching them to obey God's commandments.

Matthew 22:37-40; Matthew 28:19-20

## **What We Believe:**

**The Scriptures.** We believe that the Scriptures, both Old and New Testaments, are the written Word of God, without error in the original writings, and they are the divine and final authority for the Christian in faith and practice. (2 Timothy 3:16-17; 2 Peter 1:20-21).

**The Godhead.** We believe in one God, Creator of all things, who exists eternally and perfectly in three persons, Father, Son, and Holy Spirit. These three are one God deserving precisely the same homage, confidence, and obedience. Each one executes distinct but harmonious offices in the great work of redemption. (Genesis 1:1, 26; Deuteronomy 6:4; Psalms 90:2; Matthew 28:19; John 1:1, 10:30; 14:9; 2 Corinthians 13:14).

**Satan.** We believe that Satan is an actual person and not an imaginary influence. He was once a mighty angel, but in pride and ambition he attempted to betray the Almighty and was cast down to earth in judgment. He is the greatest enemy, the mightiest tempter, and the most relentless accuser of the saints. At Armageddon he will be defeated by Christ and eventually be thrown into the lake of fire, the eternal place of punishment prepared for him and his angels. (Job 1-2; Matthew 4:1-11;

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Isaiah 14:12-17; Ezekiel 28:12-19; 2 Corinthians 4:4; 1 Corinthians 7:5; 1 Peter 5:8; Revelation 12:10; 20:1-10).

**Creation.** We believe that God personally created the heavens and earth; that man was originally created in the image and after the likeness of God; that he disobeyed God, bringing sin (total depravity) and its condemnation upon the whole human race; and that every human being since Adam is born into the world with a nature which not only possesses no spark of divine life, but essentially and unchangeably is evil apart from divine grace (Genesis 1:1, 26 John 1:1-3; 3:17-19; Psalms 14:1-3; 51:5; Jeremiah 17:9; Mark 7:20-23; Romans 1:18-32; 3:10-20 ; 5:12; Ephesians 2:1-3).

**The Person and Work of Christ.** We believe that Jesus Christ was begotten by the Holy Spirit, born of the virgin Mary, and is true God and true man. He died on the cross as the perfect sacrifice for our sins, arose bodily from the dead, and ascended into heaven where He sits at the right hand of the Father as our High Priest and Advocate. (Isaiah 7:14; Matthew 1:18-25; 27-28; Mark 15-16; Luke 23-24; John 1:1-4, 14; 19-20).

We believe that the shed blood of Jesus Christ and His resurrection provide the only ground for this regeneration and only those who believe that Jesus died and rose again for the forgiveness of their sins and have trusted in Jesus Christ as their personal Savior are born of the Holy Spirit and thus become children of God. (John 1:12; Romans 3:24-25; 5:8-11; 6:23; Ephesians 1:3-8; 2:8-9).

We believe that Jesus will return for His Church prior to the tribulation, that the dead in Christ will be raised first and then those who are alive will be caught up with them to meet Christ in the air, to be with Him forever. (1 Thessalonians 4:13-18).

We believe that Jesus will return to earth at the end of the tribulation to defeat Satan and his armies, restore Israel, and set up His physical kingdom on earth for a thousand years. (Revelation 19-20; Isaiah 2:2-4; 11; Psalm 110:1-3).

**The Person and Work of the Holy Spirit.** We believe that the Holy Spirit is third person of the Trinity. The ministry of the Holy Spirit is to glorify the Lord Jesus Christ, and during this age to convict men, regenerate and seal the believing sinner, and indwell, guide, instruct, and empower the believer for godly living, service, and worship. He intercedes for us as we seek to pray as we should. (John 16:7-15; Romans 8:9-11, 26-27; 1 Corinthians 12:7; 2 Corinthians 1:22).

**The Believer's Relationship to God.** We believe that man was created in the image of God but fell into sin and is therefore lost and only through regeneration by the Holy Spirit are salvation and spiritual life realized. (Genesis 1:26-27; 3; Romans 3:23; 6:4; 1 Corinthians 12:13).

We believe that our spiritual regeneration is the free gift of God to all who believe in Jesus Christ and that our salvation involves three tenses – past, present, and future – and is comprised of:

- Justification: The past tense, for when a person believes in Jesus Christ as their personal Savior, they are saved from the penalty of sin (death) and are, by God's grace, declared righteous. (Romans 3:24-26; 6:23);

- Sanctification: In this present life, each believer in Christ is being saved from the power of sin. This is a lifelong process as the Holy Spirit empowers us to live holy lives as we come to know the Savior more intimately and personally. (John 15:1-11; 17:17; Romans 8; Galatians 5:16-25; 2 Corinthians 3:18; 5:17; Philippians 2:12-13); and

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- Glorification: In the future, when believers in Jesus Christ meet their Savior face to face, they will be saved from the presence of sin as our earthly bodies are transformed and they are conformed to the image of His glory. (1 Corinthians 15:42-44, 51-53; 1 John 3:2).

We believe that when a person believes in Jesus Christ as Savior, their regeneration is sealed by the Holy Spirit, the life they receive is eternal, and no one is able to snatch them from our Father's hand or separate them from His love. (John 10:28-30; Romans 8:29-39; 1 Peter 1:3-5).

**The Church.** We believe that the Church, the universal body of Christ, is comprised of all those who believe in Jesus Christ as their Savior. It was constituted on the Day of Pentecost. The local church is that assembly of believers who come together in Christian fellowship to carry out God's will – corporate praise and worship, observing the ordinances, evangelizing, building up believers (making disciples), giving, ministering to one another, etc. (Ephesians 1:22-23; Hebrews 12:23; Matthew 16:18; Acts 2; 1 Corinthians 1:2; 14:26; 1 Timothy 2:1-8).

**Church Ordinances.** As a church we will observe the following ordinances in obedience to Christ's teaching. Although not essential to justification, we believe that:

- Christian baptism is the immersion in water of a believer, in the name of the Father, Son, and Holy Spirit, to demonstrate our faith in the crucified, buried, and risen Savior. Baptism is a symbol of our death to sin and resurrection to new life. Water baptism is a significant step of obedience in the life of a believer toward becoming a mature disciple. The Scriptures demonstrate the importance of baptism in the account of Christ's own baptism, in His commission, and in the immediate baptism of new believers during the establishment of the early church. (Matthew 3:13-17; 28:19; Acts 2:38; 8:38; 16:14-15, 31-33); and

- Communion, the celebration of the Lord's Supper, is a memorial by which, together, we remember the sacrificial love of Christ until He returns, and should always be preceded by solemn self-examination. (Matthew 26:26-29; Luke 22:14-20; 1 Corinthians 11:23-34).

**The Rapture.** We believe in the imminent return of our Lord Jesus Christ to receive to Himself all those who have believed in Him, and so shall we ever be with the Lord (John 14:1-6; 1 Thessalonians 4:13-18; Revelation 3:10-11).

**The Pre-Millennial Return and Reign of Christ.** We believe in the bodily return of Christ with His saints to reign on Earth for a thousand years, thus fulfilling prophecy. (2 Samuel 7; Isaiah 2:2-5; Zechariah 14; Revelation 19:11-20:6).

**The Eternal State.** We believe that believers and unbelievers will be resurrected bodily, believers to everlasting life, and unbelievers to everlasting condemnation in the lake of fire. (Psalm 16:8-11; 49:13-15; Isaiah 26:19; Daniel 12:2; John 5:28-29; 1 Corinthians 15:20-24; 1 Thessalonians 4:13-18; Revelation 20:11-15).

## **NBBC Position Statements:**

We believe that the following doctrinal points must be addressed because these issues have divided many churches. These are not intended to be exhaustive statements but are simply designed to let you know what we believe. If you need further explanation, please ask a pastor or church leader.

- ***Speaking in Tongues and Other "Sign" Gifts*** NBBC is not a charismatic church in the current sense of that term. In other words, we do not practice in any church gathering, large or small, speaking in tongues, healings, and other so-called sign gifts. We believe God gave "sign" gifts to

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authenticate the message of Christ given through the first century apostles (2 Cor 12:12; Heb 2:1-4). The gift of tongues was used in the early church as a means of witness and instruction, and was to be practiced according to clear guidelines (1 Cor 14). It was used to share the good news of Jesus Christ with people in their native languages (Acts 2). While we do not believe the Scriptures teach that tongues is a “private prayer language”, we cannot regulate what people do in private prayer. However, we will not allow the practice of tongues or other sign gifts in any of NBBC’s prayer meetings, small groups, classes, or worship services.

- **Lordship Salvation** Lordship salvation is the belief that when one believes in Christ for salvation it is necessary that he or she acknowledges Jesus as Lord and Master of one’s life in the act of receiving Him as Savior. We believe that salvation is by grace through faith (Eph 2:8-9). Faith for salvation is simple trust or confidence in Jesus Christ as our personal sin bearer; it is resting and relying on the work of Jesus Christ to provide forgiveness of sin, a right relationship with God, and eternal life. Faith is not the same as obedience or submission; it is confidence in Jesus alone for salvation. Issues of obedience to Christ, and submission to Him as Lord and Master are settled *after* one trusts in Christ for salvation and have to do with eternal rewards rather than eternal salvation.
- **Eternal Security of a Believer in Christ** We believe that once a person trusts in Jesus Christ for salvation there is nothing he or she can do to lose or relinquish the gift of eternal life. Many today believe that they can commit some sin or turn from God and thereby lose their salvation. We disagree. The Bible is clear that we are eternally secure as children of God and nothing whatsoever can or will ever change that status (John 10:27-30; Rom 8:38-39; Eph 1:13-14). It is the birthright of every child of God to know that his or her salvation is secure (1 John 5:11-13).