

Nashville Bible Church

Statement of Faith

Introduction to our beliefs:

Our Statement of Faith is a proclamation of what we believe as members of Nashville Bible Church. Each article is based on the Scriptures, God's supremely authoritative and completely sufficient revelation of Himself to us. Our Statement does not address every biblical or theological position we hold, but we affirm it is sufficient for faithful membership at Nashville Bible Church and to better understand the beautiful and most important teachings of the Christian faith.

The summary of our beliefs:

We believe in the Triune God, the Creator of all things seen and unseen, who exists in three Persons: the Father, Son, and Holy Spirit, and is worthy of all glory, honor, and praise. God has specially revealed Himself to us in the Bible which tells us His Creation proclaims His majesty. He created Mankind, the climax of His creation, whose Purpose is to glorify Him. He also instituted the Family, Parenting and Children, Holy Sexuality, and Gender. Mankind was meant to have a satisfying and glorifying relationship with God, but Adam and Eve sinned by disobeying God in the Garden of Eden. This Sin initiated the Fall of Man. Sin affected every aspect of mankind, resulting in what is called Total Depravity. In His mercy God revealed a gracious plan of Salvation through Jesus Christ, His Son. Jesus became a man to bear the sins of many on a cross and receive the full punishment of God's wrath. He died, was buried, and rose again. Prior to Jesus' incarnation, God graciously decreed that some sinners would be saved by Election. For those He saves, He brings about their Regeneration, Faith and Repentance, Justification, Sanctification, and gives the guaranteed promise of the Perseverance of the Saints. In saving sinners, God also established the Church, in which all believers are united. Jesus graciously gave the Church two Offices for local gatherings. In addition to the preaching of the Bible, local churches are marked by Baptism and The Lord's Supper. The Church exists in a dark, fallen world to shine brightly. One of the ways that the Church shines is by praying for Governing Authorities. The Church is promised The Return of Christ and the Resurrection of all the living and the dead. Those who are in Christ will be raised to live with Him forever. Amen. Come, Lord Jesus.

We believe...

1. The Triune God

There is one God who is the Supreme Being. He is the Sovereign Creator of all things. He is active and present, always working to rightly glorify His holy name. He eternally exists in three persons: The Father, the Son, and the Holy Spirit. They are distinct persons with unique functions, yet they are completely equal, always working together in perfect union and harmony as the One, Living God. Each Person of God is deserving of equal worship as each share the same divine substance and each possess the same divine attributes. The Father, Son, and Spirit are equal in eternality, omniscience, omnipresence, and omnipotence. God is right and just in all He does and is worthy of all possible glory, honor, and praise.

Genesis 1:1; Genesis 1:26-27; Genesis 12:8; Exodus 3:14-15; Exodus 15:11; Deuteronomy 6:4; 1 Chronicles 29:11-12; Psalm 90:1-2; Isaiah 48:16; Isaiah 57:15; Malachi 3:6; Matthew 28:19; John 4:24; John 5:26; Acts 5:3-4; Acts 17:24-28; 1 Corinthians 8:6; 2 Corinthians 3:17; Hebrews 1:7-8; James 1:17; Revelation 4:11

a. God the Father

God the Father is fully divine. He reigns providentially, sovereignly, righteously, justly, and lovingly over all things seen and unseen. The Father sent the Son to glorify His name through the Son's substitutionary death and resurrection as a complete atonement for the sins of all who believe. It is the Father to whom we pray and repent in the all-powerful name of Jesus Christ. God the Father sanctifies and matures the Church in Christ and preserves the integrity of the Church. The Father sanctifies His people through the proclamation of His Word and with discipline in the same way that a gardener prunes his vines.

Genesis 1:1; Matthew 3:17; Matthew 6:9-15; Matthew 28:19; Mark 1:11; Luke 10:21-22; John 1:1; John 4:23; John 15:1; John 17; 1 Corinthians 8:6; Ephesians 1:3; Ephesians 4:6; Hebrews 12:7; James 1:17; 1 Peter 1:3; 1 John 4:14

b. God the Son

God the Son is Jesus Christ. He is fully divine and He is fully man. He is the perfect representation of God in the flesh and is the image of the invisible God. He eternally existed prior to His incarnation, was conceived by the power of the Holy Spirit, and was born of the Virgin Mary. Though fully man, Jesus never sinned in any way. He glorified the Father in His life and in His death. As the perfect Son of God and the Son of Man, Jesus was crucified and died on a cross. In His death He removed the curse of sin and bore the full penalty for the sins of those who would believe. He was buried in the ground and bodily rose on the third day, defeating sin and death. Jesus then ascended into Heaven to the Father, where He is today. He is actively interceding on behalf of the Church to the Father as the Great High Priest and Savior. There is no other name by which man may be saved than that of Jesus Christ. He upholds creation by His might. At an unknown date, Jesus will return to earth to accomplish all God has ordained.

Isaiah 7:14; Isaiah 9:6; Micah 5:2; Matthew 1:6; Matthew 26-28; Matthew 28:19; Luke 1:26-27; Luke 2:52; Luke 23:45; John 1:1; John 6:38; John 8:58; John 10:30; John 14:6; 8; Acts 1:6-11; Acts 4:12; 1 Corinthians 5:20; 2 Corinthians 5:21; 2 Corinthians 13:14; Galatians 4:4; Colossians 1:15-23; Hebrews 1:1-3, Hebrews 4:14, Hebrews 6:20; Revelation 19:16

c. God the Holy Spirit

The Holy Spirit is fully God. He was involved with creation, the revelation of the inspired Word of God, the resurrection of Christ, and the installation of the Church. The Spirit's entrance into a sinner causes him or her to become alive in Christ. God the Spirit permanently indwells the believer and secures him for a resurrection to life in Christ. Over the course of a believer's life the Spirit sanctifies him by convicting him of sin, teaching him the truth of God according to His Word, and encouraging him in Christ. He brings an enlightened, faithful understanding of God and His Word which is otherwise not obtainable. He enables the believer to apply God's Word to live faithfully Within the Body of Christ, the Spirit gives each believer at least one spiritual gift to be used in service to the other believers.

Genesis 1:2; Psalm 104:30; 2 Samuel 23:2; Job 27:3; John 7:37-39; John 10:27-29; John 20:31; Acts 2; Acts 5:3-4; Acts 28:25; Romans 8:11-13; 1 Corinthians 2:6-16; 1

Corinthians 6:11; 1 Corinthians 12:11; Galatians 4:6; Ephesians 1:13-14; Ephesians 4:7-8; 2 Timothy 3:16; 1 Peter 1:5; 2 Peter 1:21

2. The Bible

The Holy Scriptures, comprised of the Old and New Testaments, are a divine revelation that are fully inspired by God's Spirit in their original autographs. God is the author of every word. By the power of His Spirit, He inspired human writers to pen down His revealed Word without error. The Bible is the clear, sufficient, and supreme authority over the Church. No other book holds such authority. The Scriptures judge and save through the Gospel and are sufficient to instruct the believer and the Church for faithful living in Christ. The Bible is meant to point mankind to God. The Bible is the primary means by which the Church hears from God today.

Psalm 1; Psalm 119; Isaiah 40:8; Proverbs 30:5-6; Luke 24:44; John 5:39, John 16:13; Acts 17:10-11; Romans 2:12; 1 Corinthians 2:12-14; Colossians 3:16; 1 Thessalonians 2:1; 1 Thessalonians 5:27; 2 Timothy 3:15-17; Hebrews 1:1-2; Hebrews 4:12-13; 46-47; 2 Peter 1:19-21; 2 Peter 3:15-16;

3. Creation

God created the universe in six, twenty-four hour days through the power of His Word. He rested on the seventh day. He created everything in existence out of nothing. Jesus actively upholds the universe by the word of His power. Creation declares the majesty and glory of our God and serves as the physical location for God's provisional relationship with mankind. In the end, God will make a new earth for His people to dwell with Him. Jesus and the apostles all referenced the events in Genesis 1-11 as historically accurate, literal events with profound and ongoing theological implications including a literal Adam, the entrance of sin and original sin, God's judgment of sin, the promise of a Savior, marriage, and gender.

Genesis 1; Genesis 6-7; Psalm 8:1-4; Psalm 19:1; Psalm 95:3-5; Matthew 5:17; Mark 10:6-9; Luke 24:44-46; John 1:3; Romans 4:17; Romans 5:12-17; Colossians 1:16-17; Hebrews 1:3; Hebrews 11:3; 2 Peter 3:5-7; Revelation 21-22

4. Mankind

The first people were Adam and Eve and they were created on the sixth day of creation. They were the climax of God's creation and tasked with ruling over the earth. Unlike every other created thing, God uniquely formed Adam and Eve with His hands and breathed life into Adam through his nostrils. Mankind is created in the Image of God, which is not primarily a physical representation because God is Spirit; rather, it is the need and ability to have a God-glorifying, intimate relationship with our relational, perfectly triune God. Humans are relational beings because we are created by God who is relational in His nature. Man and woman equally bear the Image of God. Every person possesses the Image of God. A saving relationship with the Father through Jesus Christ by the power of the Holy Spirit is the pinnacle of all possible relationships for mankind.

Genesis 1:26-31; Genesis 2:7, 15-25; Genesis 5:1-2; Deuteronomy 4:32; Psalm 8:6-7; Matthew 19:4; John 4:24; John 6:29; Ephesians 2:4-7

a. The Purpose of Man

The purpose of man is to glorify God by believing in His Son, Jesus Christ, as Lord and Savior, and subsequently worshipping and obeying the triune God with every ounce of our being.

1 Chronicles 16:29; Isaiah 43:7; Matthew 28:19-20; John 6:28-29; Ephesians 3:21; Philippians 2:9-11; Revelation 4:11; Revelation 22:1-5

5. The Family

God ordained the family as the first institution in society and He declared it to be very good. According to the Bible, a family includes those who are united either by marriage, blood, or adoption. When a family member, especially a parent, is saved by the grace of God they are not called out of their family responsibilities. They are to prioritize their own family and first seek to evangelize, teach, serve, and provide for them in the strength of Christ. The Gospel of Jesus Christ has united believers from all tribes, tongues, and nations in the New Covenant. Therefore, there is freedom for Christians to marry and adopt from all tribes, tongues, and nations.

Deuteronomy 6:1-9; Acts 10:9-28; Romans 10:12-13; Galatians 3:26-29; 1 Corinthians 7:1-16, 24, 32-35; 1 Timothy 5:8; James 1:27

a. Marriage

Marriage is the covenantal union between a man and a woman in which two distinct individuals become one flesh. Believers are instructed to marry other believers and not be unequally yoked to unbelievers. The primary purpose of marriage is to glorify God by faithfully representing the relationship between Jesus Christ and His Bride, the Church. The husband is the head of the wife like Christ is the Head of the Church. Husbands are to lovingly lead their wives according to God's Word, always reflecting the sacrificial and gentle nature of Jesus Christ, while exhibiting the fruit of the Spirit. Wives are to respect and submit to their husbands as to the Lord, and should not seek to usurp their leadership. Marriage must be highly honored by all. Representing the nature of our covenantal God, marriage should spread the Gospel by example and word. Jesus will never tear apart His covenantal union from His Bride. Therefore, marriage is meant to endure to the end of life. Divorce should not be a desired action within the Body. If spouses are separated or divorced they should first seek reconciliation when possible. In cases of infidelity, covenantal apathy, or neglect, the Church must first seek to support the marriage, admonish the sinner, and carry out church discipline when necessary. In cases of abuse the Church must support the victim, admonish the sinner, practice church discipline, and report the abuse to the authorities.

Genesis 1:27; Genesis 2:20-25; Psalm 63:3; Hosea 2:16-23; Malachi 2:13-16; Deuteronomy 6:1-9; Deuteronomy 22:5; Matthew 19:1-12; Mark 10:1-12; Romans 7:1-6; Romans 11:36; Romans 13:1-7; 1 Corinthians 7:11; 1 Corinthians 12:13; 2 Corinthians 11:2; Galatians 3:28-29; Ephesians 5:25-33, Ephesians 6:4; Colossians 1:16; Hebrews 13:4-5; 1 Peter 3:7; Revelation 19:7; Revelation 21:19

b. Parenting and Children

The primary purpose of parenting is to raise children up in the instruction and discipline of the Lord who then glorify God by loving Him with all their heart, soul, mind, and strength. Parents must graciously discipline their children with patience and love, not exasperating them. The faith of a child is ultimately dependent upon the sovereign work of God, yet God works through parents who faithfully and regularly teach their children the truth of God's Word and exemplify authentic faith in Christ in their own lives.

Children are called by God to obey their parents in all things and do so with honor; this is for the glory of God and the good of children.

Deuteronomy 6:1-9; Psalm 78:1-8; Psalm 127-128; Proverbs 1:8-9; Mark 10:13-16; Ephesians 6:1-4; Colossians 3:18-21; 2 Timothy 1:3-5; Titus 2:3-5

c. Gender

There are two genders, male and female. Both genders were declared good by God. They equally represent the image of God and are spiritually equal in the sight of God. Similar to the nature of our triune God, men and women are spiritually equal yet serve with distinct functions in marriage and in the Church. When faithfully applied, these different functions work harmoniously together and glorify God. Transgenderism and non-binary identities wrongly declare the “good” creation of gender as not good. This misrepresents God’s unchanging nature and is sin. The power of Christ is sufficient to help those who struggle with these desires.

Genesis 1:26-27; Genesis 5:2; Deuteronomy 22:5; Mark 10:6-8; 1 Corinthians 11:1-3; Ephesians 4:11; Ephesians 5:22-33; Philippians 4:3; Titus 2:1-8; Hebrews 13:8

c. Holy Sexuality

Sex is designed as the physical expression of the exclusive, spiritual, covenantal union that has taken place before God as two individuals become one flesh in marriage. Any kind of sexual activity before or outside the confines of a covenantal union between a man and a woman is sexual immorality. This is a distortion of God’s holiness and covenantal nature. This includes but is not limited to: homosexuality, transgenderism, pornography or graphic entertainment, cohabitation, adultery, premarital sex, consummation with multiple living spouses, lust, bestiality, and rape. God is merciful and gracious; He will help all those who seek Him. By His grace and with the help of His indwelling Spirit, we must strive after His pure holiness in our sexuality and relationships.

Genesis 2:24; Leviticus 21:18-30; Deuteronomy 5:18, 21; Deuteronomy 22:5; Proverbs 5:1-23; Malachi 2:13-16; Matthew 5:27-30; Mark 10:1-12; 1 Corinthians

6:9-19; 2 Corinthians 7:1; Romans 1:26-27, 32; Romans 12:1; Ephesians 5:3, 31-32; 1 Peter 1:15-16

6. Sin and the Fall of Man

Mankind was created very good and without sin. However, when Adam and Eve disobeyed the Word of the Lord in the Garden of Eden by eating of the fruit from the Tree of Knowledge of Good and Evil they fell short of the glory of God and sinned. The punishment for sin is both physical death and spiritual death, separation from God. Sin brought physical death to all mankind and distorted the “good” of God’s creation. Their once perfect relationships with God, each other, and creation were immediately broken. The sin of Adam spread spiritually to all mankind. Therefore, all mankind is conceived in sin and condemned from conception. Every human chooses sin because of their sinful nature. Sin enslaves all of mankind to itself. It is a deadly, infectious poison without a manmade cure. In our own efforts, we are hopeless to be saved from our sin and its just punishment of death. When a person dies without having authentically repented of his sins and believing in Jesus Christ as his resurrected Lord and Savior, he will suffer a just, everlasting punishment of the wrath of God by spending eternity in a literal hell, separated from His goodness.

Genesis 3; Psalm 51; Isaiah 59:2; Isaiah 64:6; John 3:3; Romans 2:12-16; Romans 3:10-20, 23; Romans 5:12-21; Romans 6:23; Romans 8:5-8; 2 Corinthians 11:3; Galatians 5:19-21; Ephesians 2:1, 12; 1 Timothy 2:13-14; Hebrews 9:27; James 1:15; 1 John 1:8; 1 John 3:4; Revelation 21:8

a. Total Depravity

Since sin entered into Adam, mankind has not been able to perfectly obey or rightly approach God in any way. God’s standard for holiness is perfection because He is perfect. All men fall short of perfection. Though God has graciously enabled man to do relative good, no thought, emotion, or action by man is perfect. All of man’s nature and choices are compromised by sin, rendering mankind totally depraved. Even seemingly moral or worshipful works are evil apart from Christ. The heart is deceitful and the mind is blind to God’s truth. The will of man is enslaved to sin and serves the devil. There is not one person who is truly good, nor one who truly does righteous acts by his own strength. There is no person who seeks after God in authentic faith

by his own strength. Man is not capable of choosing good or that which is acceptable to God. Only that which is done in faith to Christ is acceptable to God; such faith only comes by the grace of God. The total depravity of the sinful heart makes it impossible for a sinner to turn to God without God first graciously regenerating the soul.

Genesis 6:5; Genesis 8:21; 2 Chronicles 6:36; Psalm 51:5; Psalm 58:3; Psalm 143:2; Proverbs 15:8; Ecclesiastes 9:3; Isaiah 1:5-6; Isaiah 53:6; Isaiah 64:6; Jeremiah 17:9; Matthew 11:27; Mark 10:18; John 3:6, 27; John 6:44, 65; John 8:44; Romans 3:9-12; Romans 7:18; Romans 8:7-8; Romans 9:16; Romans 11:23; 1 Corinthians 2:14; Galatians 4:8-9; Ephesians 2:1-5; Titus 1:15-16; Hebrews 11:6

7. Salvation

Salvation is initiated by God's will and according to the Gospel of Jesus Christ. In love for the Father and for the world, Jesus obeyed the Father and left His eternal, heavenly throne to take on flesh and redeem sinners. He became a substitute for sinners on the cross. Jesus bore the full weight of God's wrath and paid the full penalty for the sins of all who would believe. Jesus' sacrifice, as perfect God and perfect man, is completely sufficient to remove all sins of those who come to Him. The curse of their sin, the guilt of their sin, and the punishment for their sin are completely atoned by His death. In His resurrection, Jesus defeated death for all who belong to Him. Because He lives, the souls of the redeemed are made spiritually alive upon salvation. His bodily resurrection is also the guaranteed hope for the saints of God that they will be bodily resurrected to live forever with God at the final resurrection. His divine sacrifice and His everlasting resurrection completely fulfill the Law's demand for blood sacrifice; He is now our living sacrifice. Jesus Christ is the only way for man to have relationship with God; He is our New Covenant. Jesus is the Great High Priest who intercedes and mediates for the believer throughout life. Thus, we are free to regularly approach God with prayer, supplication, and thanksgiving.

The primary means by which God makes a sinner aware of his need for salvation is through the preaching or teaching of God's Word and the Gospel. God uses the proclaimed Gospel to generate faith in sinners, according to His will. From start to finish, salvation is a work of God. Man is completely unable to save himself by his own actions, thoughts, desires, or merits. By God's own will, He gifts salvation to sinners through the sacrifice, death, and resurrection of His Son, Jesus Christ alone.

Humans add nothing to their salvation that brings merit before God. Our only boast is Christ. Therefore salvation is entirely for the glory of God alone.

Isaiah 53:4-5; Jeremiah 31:34; Matthew 11:20-30; Mark 1:15; Mark 10:45; Luke 5:32; John 1:1-14; John 3:16-21; John 10:3, 17; John 14:6; Acts 2:36-38; Acts 3:19-20; Acts 4:12; Acts 13:46; Acts 15:11; Acts 17:30; Romans 3:21-26; Romans 4:24-25; Romans 5:8-10; Romans 6:23; Romans 10:9-10; 1 Corinthians 1:18; 1 Corinthians 15:1-4; 2 Corinthians 5:21; Galatians 3:13-14; Ephesians 1:1-15; Ephesians 2:4-9; Philippians 2:5-11; Colossians 1:19-21; Colossians 2:13; 1 Timothy 1:12-17; 1 Timothy 2:5-6; 2 Timothy 3:15; Titus 3:5-6; Hebrews 1:1-8; Hebrews 4:14-16; Hebrews 9:13-15; Hebrews 10:11-18; 1 Peter 1:18-20; 1 Peter 2:24; 1 John 1:9; 1 John 2:2; Revelation 22:17

a. God's Grace in Election

In his complete sovereignty and for His own glory, God graciously predestined and elected some sinners to be saved. His electing of some was not determined by their future good works or foreknowledge of their faith, but rather a decision of His own good, pleasing, and perfect will in eternity past. His eternal election is an act of true grace. God's sovereignty does not eliminate humanity's capacity to make real choices nor does it negate sinful man's culpability for rejecting Christ. Rather, we make real decisions and face the consequences or rewards of those decisions.

Exodus 33:19; Deuteronomy 7:7-8; John 1:12-13; John 3:18-19; John 5:40; John 6:37-44; John 10:16, 24-30; John 15:16; John 17:6; Acts 4:27-28; Acts 13:48; Acts 15:14; Romans 8:29-30; Romans 9; Romans 10:9-10; Ephesians 1:4-14; Ephesians 2:8-10; Philippians 2:12-13; Philippians 3:12; 1 Thessalonians 1:4-10; 1 Thessalonians 2:12; 2 Thessalonians 2:13-14; 2 Timothy 1:8-9; James 1:18; 1 Peter 1:1-2; 1 John 4:19; Revelation 22:17

b. Regeneration

Regeneration is a gift of God and precedes any action of man. God graciously regenerates a sinner by putting His Spirit into him and uniting him to Christ. In this act of God, the spiritually dead become spiritually alive. This is what is meant by "born again." When united to Christ, a believer instantly receives all the spiritual blessings necessary for salvation. The sacrificed blood of Christ has atoned for his sins. The obedience and righteousness of Christ is applied

to him. In Christ, the law of God is written on his heart. He is made a child of God through the Son of God. He is given the promise of everlasting life because he is united to Christ who is Life. He is guaranteed a future bodily resurrection to spend eternity with the risen Christ.

Jeremiah 31:31-34; Ezekiel 36:25-27; John 3:3-8; John 6:37-45, 60-71; Acts 10:44-45; Acts 16:14; Romans 10:14-17; 2 Corinthians 5:17-21; Galatians 5:22-24; Galatians 6:15; Ephesians 2:1-10; Colossians 2:13; 2 Timothy 2:25-26; Titus 3:4-7; Hebrews 8; Hebrews 10:16-17; James 1:17-18; 1 Peter 1:3, 23; 1 John 2:29; 1 John 4:7; 1 John 5:18

c. Faith and Repentance

The Gospel is sufficient to save all who turn to God in faith, including the most heinous sinner. It is the imperative responsibility of all who hear the Gospel to repent of their sins and by faith receive Jesus Christ. This is the only correct response to the Gospel. When God's Holy Spirit indwells the new believer, He convicts him of his sin and leads him to repentance. God's Spirit graciously leads him to turn to Christ in faith. The only way to please God is by faith in Jesus Christ. Repentance and faith will be present throughout the life of the believer. Whoever rejects Jesus Christ and His work on the cross does so willingly and voluntarily and deserves the just punishment of God because his sins are not atoned for and he remains an enemy of the Holy God.

Proverbs 28:13; Isaiah 55:6-7; Matthew 11:28-30; Matthew 3:8; Matthew 4:17; Luke 5:32; Luke 24:46-47; John 1:12; John 3:16; John 6:35; John 7:37-38; Acts 2:37-38; Acts 3:17-23; Acts 5:31; Acts 11:18; Acts 14:21-22; Acts 16:30-34; Acts 17:30; Acts 19:17-20; Acts 20:20-21; Acts 26:20; Romans 2:4-5; Romans 10:9-11; 2 Corinthians 7:9-10; Ephesians 2:8-10; Philippians 1:29; 1 Thessalonians 1:5-10; Hebrews 4:14; Hebrews 6:1; Hebrews 10:39-11:40

d. Justification

God declares the sinner justified the moment he is in Christ and Christ is in him. The Holy Spirit imputes Christ's sacrifice and righteousness to the man and the man's sins to Christ on the cross. The removal of sin and the imputation of Christ's righteousness make the man fully and legally justified in the eyes of God. There is nothing man can do to be declared righteous

before God according to his own actions. A believer receives Christ's righteousness solely by faith in Christ and His atoning work.

Genesis 15:6; Isaiah 53:11-12; Habakkuk 2:4; Matthew 9:6; John 1:16-17; Acts 10:43; Romans 3:20-28; Romans 4-5:21; Romans 6:23; Romans 8:30-34; Romans 10:4, 10; 2 Corinthians 5:21; Galatians 1:6-9; Galatians 2:15-17; Galatians 3:10-14; Ephesians 1:7; 1 Peter 2:24-25

e. Sanctification

The moment someone is united to Christ, he is separated from sin and set apart to the Lord. God declares the saint to be sanctified both positionally (made holy) and progressively (being made holy). Positionally, the saint is no longer dead in sin but is holy in Christ. Additionally, the entire Church is set apart from sin and set apart to God, existing as a holy people dedicated to enjoying and glorifying Him. A believer also progressively increases in holiness as God's Spirit internally renews him and makes him more like God the Son.

The primary way that God's Spirit sanctifies the believer and the Church is through the proclamation of and obedience to the Word. God's Spirit also convicts the believer of his sin and enables him to deny it. Every believer will profess faith in Christ as evidenced by fruit of the Spirit. No believer will reach a position of sinless perfection until the final resurrection.

John 13:35; 1 Corinthians 1:2; 1 Corinthians 6:7; Romans 6:19-22; 1 Thessalonians 4:3; 1 Thessalonians 5:23; 2 Timothy 3:15-4:2; Hebrews 6:1; James 2:14-20; 2 Peter 1:3-11; 1 John 1:5-10; Revelation 12:11

8. The Perseverance of the Saints

The saints of God will not be lost nor will they lose their salvation. They are secured for everlasting life with Christ by the seal of His indwelling Spirit. There is no force greater than that of God; therefore nothing will separate a believer from God's love. The perseverance of the saints is not an excuse for the believer to willfully sin. Rather, the promise of perseverance is a powerful hope in the midst of persecution, trials, and tribulations. While a believer cannot lose his salvation, he can still grieve the Holy Spirit by disobeying God's Word and experience the discipline of God as

from a loving Father. A profession of faith that endures throughout life and is marked by obedience is strong evidence of God's grace in election. A profession of faith without observable obedience over the course of a man's life ought to cause concern regarding the authenticity of that person's profession of faith.

Matthew 7:21-23; John 6:38-40; John 8:31; John 10:27-29; John 15:6-10; John 17:10-12; Romans 8:28-39; Romans 11:29; 1 Corinthians 9:27; 10:12-13; 2 Corinthians 1:22; 2 Corinthians 5:5; Ephesians 1:13-14; Hebrews 1:14; Hebrews 3:12-14; Hebrews 12:5-11; 1 John 2:15-17

9. The Church

In uniting believers to Himself Jesus also unites believers to each other in the Church. The Church exists to glorify God. It is the entire body of believers past, present, and future from all nations, tribes, and tongues. God instituted the Church at Pentecost when He poured out His Spirit. The Church is also called the Bride of Christ and the Body of Christ. Christ is the Head of the Body and is her Bridegroom. Jesus commissions and equips the Church to take the Gospel to the ends of the earth to glorify God in proclamation of the Gospel. Furthermore, the Church is created by God to make His wisdom and glory known across the earth. The true Church is only comprised of those who are saved by grace through faith in Christ.

Believers are called to gather with other believers from their surrounding area in what is called a local church. A local church is an autonomous assembly of believers that is marked by the preaching of God's Word, baptism, and the Lord's Supper. Additionally, a local church participates in worship, prayer, discipline, fellowship, edification, and Gospel mission. The moment that someone is saved in Christ, he becomes part of the Body of Christ. Each member has one or more spiritual gifts that have been given by Christ and distributed by the Holy Spirit. The purpose of spiritual gifts is to serve and edify the Body of Christ. One gift is not superior to another. Therefore, spiritual gifts are not to be idolized but rather be used with love and humility. Spiritual gifts must be exercised according to the instructions in the Word of God. Because an Apostle had to meet certain, biblical requirements for apostolic ministry, there are no modern day individuals who hold authority as Apostles. The apostolic age of the Church ended when the last Apostle mentioned in the New Testament died. While God may perform miracles according to His will, the Church's primary means of godly growth comes by the Word of God, not signs and wonders.

The Holy Spirit unites believers together. Therefore, repentance, forgiveness, sacrificial living, and humility must be commonplace. When a believer sins against another believer, the offended believer is to address the one in sin privately and seek reconciliation. If reconciliation does not occur, the offended is to take two or three additional believers to help bring about biblical reconciliation and restoration. At this time, if the one in sin does not repent and reconcile with his brother, he is to be disciplined by the church, as led by the elders. If the one in sin does not repent, he is to be excommunicated. A charge against an elder must be done in the presence of two or three additional believers.

Matthew 5:16; Matthew 16:18-19; Matthew 18:15-20; Matthew 28:18-20; John 13:34-35; John 17; Acts 2; Acts 4:12; Acts 4:32-27; Acts 6:1-6; Acts 8:5; Acts 9:4-5; Acts 10:44-48; Acts 11:26; Acts 14:1, 23; Acts 20:7; Acts 20:28; Romans 15:25-29; 1 Corinthians 1:2; 1 Corinthians 5:4-5; 1 Corinthians 10:32; 1 Corinthians 11:25-26; 1 Corinthians 12:12-13; 1 Corinthians 14:40; 1 Corinthians 15:7-8; 2 Corinthians 2:6-8; Galatians 3:28; Ephesians 1:22-23; Ephesians 2:20-22; Ephesians 3:10; Ephesians 4:11-12; Ephesians 5:23-25; Philippians 1:1; Philippians 3:20; Colossians 1:18; 1 Thessalonians 4:16-17; 1 Timothy 2:11-13; 1 Timothy 3:1-13; 1 Timothy 4:13; 1 Timothy 5:1-6:10; Titus 1:5-9; Hebrews 10:19-25; Hebrews 13:7, 17; 1 Peter 2:5; 1 Peter 5:1-5; 1 John 2:15-17; Revelation 5:9; Revelation 19:7-9; Revelation 21:9; Revelation 22:16-18

a. Church Offices

Jesus Christ is the Head of the Church and all of its local assemblies. And, the Word of God is the supreme authority for all of the Church. In the local church, there are elders, or pastors, who are appointed by the local assembly to exercise authority over them. The primary purpose of the pastor is to preach the Word of God and thus encourage and exhort the church, equip the saints for the work of ministry, and refute heresy. Each pastor must meet specific biblical qualifications including a recognizable ability to teach God's Word, enduring evidence of the fruit of the Spirit, and faithfulness in his home as an effective husband and father. Though men and women are called to minister to each other and each Christian is equipped by God's Spirit for ministry, the office and role of elder or pastor is limited to biblically-qualified men. The pastor is the vessel appointed to humbly yet boldly preach Christ's Gospel through which Jesus will build His Church.

The other biblical office of the local church is that of deacons. Deacons are appointed by the elders and affirmed by the church. Deacons serve under the

authority of the elders and follow their direction to care for the physical needs of the church. This allows the elders more sufficient time for the instruction of God's Word and shepherding the flock. Deacons must also meet biblical requirements. One notable difference in requirements is that they do not have to be able to teach because they are not an overseeing or authoritative group.

Matthew 16:18; Acts 2:40-41; Acts 6:1-6; Acts 14:23; Acts 15:2-16:2; Acts 20; Ephesians 4:11-16; 1 Timothy 3:1-13; 1 Timothy 4:13; 1 Timothy 5:9-17; 2 Timothy 4:1-5; Titus 1:5-9; Hebrews 13:7, 17; 1 Peter 5:1-5

10. Baptism

Baptism is an ordinance of the Church done in joyful and faithful obedience to the Lord. It visually proclaims the Gospel by displaying the crucifixion, death, and resurrection of Jesus Christ as the believer is immersed and brought forth again. By being baptized, the believer proclaims unity with Christ. Only those who are professing believers in Jesus Christ according to His Gospel should be baptized. Upon a profession of faith, a believer is baptized in the name of the Father, the Son, and the Holy Spirit. The believer's baptism is also a declaration that he identifies with Christ's Body and now participates willingly in fellowship with His Church, sharing the same Holy Spirit. Because baptism represents what Christ has spiritually accomplished in the believer's salvation, and because salvation cannot be lost or regained, only one believer's baptism is necessary for a Christian.

Matthew 3:13-17; Matthew 28:19; Mark 1:9-10; Acts 2:38-41; Acts 8:12-13, 38; Acts 10:47-48; Acts 16:14-15, 32-33; Acts 18:8; 1 Corinthians 12:13; Colossians 2:12; 1 Peter 3:21

11. The Lord's Supper

The Lord's Supper is the other ordinance of the Church. In communion, true believers commemorate and proclaim the Gospel by consuming the bread and the fruit of the vine. The Lord's Supper signifies the internal work and presence of Christ in the believer. It is a declaration that Christ's death has spiritually atoned for the sins of the believer. The Lord's Supper is to be taken often, as prescribed by Jesus Christ. Each time a believer partakes of the Lord's Supper, he must first examine himself. The elements of the Lord's Supper are not to be viewed as the actual flesh and blood of Christ, nevertheless Christ communes with His Body in the ordinance.

The Lord's Supper is also a communion of believers. If there is personal sin or division within the Body, the believer must first repent and/or be reconciled to his brother before partaking of the Lord's Supper.

Isaiah 53:5; Matthew 26:26-28; Mark 14:22-25; Luke 22:14-20; John 6:33-58; Acts 2:42; Acts 20:7; 1 Corinthians 5:6-13; 1 Corinthians 10:16-17; 1 Corinthians 11:17-34

12. In Relationship to Governing Authorities

Governing authorities are instituted by God for the general protection and societal stability of man. The Body is called to pray for and obey governing authorities except for their laws and demands which defy the supreme and revealed will of our Lord and King, Jesus Christ, according to His Word.

Psalms 72:11; Matthew 22:15-22; Matthew 23:10; Acts 4:18-20; Acts 5:29; Romans 13:7; 1 Timothy 2:1-4; Titus 3:1; Revelation 16:13

13. The Return of Christ and the Resurrection

At a date only the Father knows, Jesus Christ will return and fulfill all remaining prophecies in the Scriptures. Upon His return, there will be a resurrection of the dead. Unbelievers will be raised and judged for their sinful works on earth. They will consequently receive the just punishment for their sins and suffer for eternity in a literal Hell. Believers will be raised and judged for their faithful works. They will be welcomed into everlasting life on account of the work of Christ applied to them in salvation. Jesus will then create new heavens and a new earth on which He will dwell with His Church and reign as King forevermore.

Luke 12:47-48; Luke 14:14; John 3:36; John 4:36; John 5:26-29; John 6:40; John 11:23-27; John 14:1-7; Acts 1:11; Acts 3:21; Acts 10:42; Acts 17:31; Romans 14:10, 12; Romans 8:1; 2 Corinthians 5:10; 1 Thessalonians 4:13-5:11; 2 Thessalonians 1:5-12; 2 Peter 3:10-13; Revelation 3:10; Revelation 20-22

By signing this Statement of Faith I declare that these are the teachings of Nashville Bible Church. I will joyfully uphold this Statement and not teach contrary to it to help preserve the Gospel unity of Nashville Bible Church.

Name: _____ Signature: _____
(Please print)

Elder: _____ Signature: _____
(Please print)

Date: _____