

# Good News Baptist Church

## Statement of Faith

- 1. The Bible.** We believe that the Holy Bible (the sixty-six books from Genesis to Revelation) is the inspired, inerrant, and perfect Word of God. By saying “inspired,” We mean that God gave godly men of the past the very words that He wanted them to say, and that they wrote what God commanded them to write (**2 Peter 1:21**). The entire Bible is inspired of God (**2 Timothy 3:16**). Because the Bible came from the mind of a perfect God, it is perfect in all ways, and without error (**Psalms 19:7**). We believe that the canon of scripture is complete, and that because it is complete, nothing is to be added to it (**Revelation 22:19**).

We believe that God has preserved His Word throughout the centuries until this very day, and that He will continue to preserve it, as He promised to do (**Matthew 5:18, Isaiah 40:8, Isaiah 40:7-8; 1 Peter 1:25**). We believe that the Authorized Version (King James Version) is God’s preserved Word for the English language.

It is through the Bible that man can learn about the one true God, and can know His will. It is through His Word that a person can come to know Jesus Christ as his personal Saviour (**1 Peter 1:23**). We believe that ALL scripture is profitable for us today, and that through it we can better learn to follow God (**2 Timothy 3:16**).

- 2. The One True God.** We believe that there is only one God (**Deuteronomy 4:35, 35**) who is eternal (**Isaiah 44:6, Revelation 1:8**); holy (**Revelation 4:8**); omnipotent (**Psalms 62:11**); omnipresent and omniscient (**Psalms 139: 1-16**). He is the Creator (**Genesis 1:1, Hebrews 1:10**) and Sustainer of all things (**Hebrews 1:3**). God is separate from His creation (**1 Kings 8:2, 2 Chronicles 2:6, Isaiah 66:1**). He is also sovereign in His creation: He is, has been, and always will be in control (**1 Timothy 6:15**).

We believe in the Trinity (**1 John 5:7, Genesis 1:26**). Scripture teaches that even though our God is one God, He is, at the same time, three distinct and different Persons in one: the Father (**1 Corinthians 1:8, John 17:1**); the Son (**John 1:1**); and the Holy Spirit (**John 15:26**). Even though God is three Persons, yet He is one God (**Deuteronomy 6:4**).

- a. The Son (Jesus Christ).** We believe that Jesus Christ is the only begotten Son of God (**John 1:14, Titus 2:13**). As the second member of the Trinity, He is equal with God the Father and with God the Holy Spirit, and thus is God (**Philippians 2:6**). As God, Jesus Christ has all the attributes that God the Father and God the Holy Spirit possess (**John 1:1-2**). God created the universe and all that is in it through Him (**John 1:3**).

We believe that Jesus Christ came to this earth as a man (**John 1:14**) — that He was born of a virgin named Mary and conceived by the Holy Spirit (**Luke 1:31-35**). Though He came to this earth as a man, He did not cease to be God at any time: He was truly God and truly man at the same time (**John 8:58**). While He was on this earth, He knew no sin. He was utterly perfect and sinless in every way (**Hebrews 4:15**). He came to this earth to die the death for our sins that we deserved — to take our place. On the cross, He bore the sins of the whole world (bore fully the wrath of God) upon Himself

(**John 1:22, 1 John 2:2**). There upon the cross He died (**Acts 5:30**). His death and His shed blood fully satisfied God's holiness and justice (**Hebrews 9:22, Colossians 1:20**). He was buried; but on the third day He rose again with a glorified body (**1 Corinthians 14:4, Philippians 3:21**). Over 500 people saw Him after His resurrection; and after forty days, He ascended into heaven. He is now seated at the right hand of God (**Hebrews 1:3**). As our High Priest, He intercedes for us in heaven (**Hebrews 4:14-15, 7:25, 8:1**). One day He will come again to judge the world in righteousness, and to set up an everlasting kingdom (**Acts 17:31, 2 Peter 3:13**).

- b. **The Holy Spirit.** We believe that the third Person of the Trinity, the Holy Spirit, is equal with God the Father and with God the Son (**1 John 5:7**). The Holy Spirit was also active in the creation of the universe (**Genesis 1:13**). Through the Holy Spirit men received the Word of God (**2 Peter 1:20-21**). The Holy Spirit is now restraining the evil one until God's purpose is fulfilled (**2 Thessalonians 2:7**).

The main task of the Holy Spirit in this lost world is to convict sinners of the truth of God's Word — to convict them of sin, of righteousness, and of the coming judgment (**John 16:7-11**). When a person trusts Christ as his Saviour, the Holy Spirit instantly places that person into union with Christ (**1 Corinthians 6:17-20**) and regenerates that person (**Titus 3:5**). The Holy Spirit also indwells (**Romans 8:9**) and seals (**Ephesians 1:13-14, Ephesians 4:30**) the believer in Christ at the moment of salvation. The Holy Spirit is the Christian's Guide, Teacher, and Comforter (**John 14:26, 1 John 2:27**). Believers are commanded to be filled with His presence and power, and to allow Him to work in and through them as they serve God (**Ephesians 5:18**). This is a choice (**Galatians 5:25**) that we believers must make every day, as we surrender to His leading in our lives (**Galatians 5:6**).

3. **Creation.** We believe in the Genesis account of creation (**Genesis 1-2, Exodus 20:11**). We believe that God created the universe and all that is in it in six literal days, and that He rested on the seventh day. We do not believe that any part of the creation account is allegorical or figurative. The creation account that is found in Genesis is also held to be true in the New Testament (**Mark 13:9, Hebrews 11:3, 2 Peter 3:5**).
4. **Satan.** We believe that Satan, along with all God's creation, was created perfect and without sin (**Genesis 1:31**). Through his own pride and ambition to be like God, he rebelled against God. In that rebellion, he caused his own fall from perfection, as well as the fall of a host of angels (**Isaiah 14:12-15; Ezekiel 28:13-17; Revelation 12:4**). Satan is now utterly evil (**John 8:44**) and is the enemy of God and His people (**Revelation 12: 9-11**). Satan is the god of this present world. He blinds the eyes of the unbelieving, so that the Gospel remains hidden to them (**2 Corinthians 4:4, Ephesians 2:2**). Although he is currently the god of this world, Satan has already been judged and defeated at the cross (**John 16:11, Colossians 2:15**). When Christ arose from the dead, Satan was stripped of his power and authority (**Ephesians 1:19-23**), and Christ took from him the keys of death (**Romans 6:9**) and of hell (**Revelation 1:18**). Satan's ultimate doom and judgment in the lake of fire is certain (**Revelation 20:10**).
5. **Hell.** We believe that Hell is a literal place. Hell is a place of everlasting, fiery torment (**Revelation 21:8; Mark 9:43-48**), which was originally created for the devil and the angels that followed him (**Matthew 25:41**). If man refuses to repent and believe the Gospel, he also will be thrown into Hell for all eternity, in punishment for

his sins (**Revelation 20:11-15**).

6. **Man.** We believe that God created man on the sixth day of the creation, miraculously, instantly, and in His own image (**Genesis 1:26-27 and 2:7; Luke 3:38**). Man consists of three aspects: body, soul, and spirit (**1 Thessalonians 5:23**). Man was created in a state of innocence; but, by his own free will, he chose to disobey the commandment of God and listen to the lies of Satan (**Genesis 3**). Through this wilful transgression, man fell from his state of innocence. All men are now born in a state of sin. They are sinners not by constraint, but by choice (**Romans 3:10-19; Rom 5:12, 19**). Because of our sinful nature and actions (**Isaiah 64:6**), we are already condemned. We are guilty in the eyes of God, and rightfully deserving of judgment for our sins (**John 3:18**).
  - a. **Marriage.** We believe that the institution of marriage was given to mankind by God, and that it originated and was created by God, and not by man, and so as a result we believe only God's definition of marriage is valid (**Genesis 1:26-28, Genesis 2:1-25**). We believe that the God given institution of marriage consists of a permanent, lifelong union between one man and one woman (**Genesis 1:27-28, Genesis 2:23-24**). Sexual intimacy within the bounds of marriage is both honourable in God's sight and is protected by God in a special way. As a result, any sort of sexual intimacy outside the bounds of marriage is sinful (**Ecclesiastes 9:9, Hebrews 13:4**). We believe that a marriage can only be ended with the death of either the husband or wife. Once this happens, the man, or woman is free to remarry (**Romans 7:2-3**). Though it is incumbent upon a believer, whether a man, or a woman to only marry, or remarry, a fellow believer (**1st Corinthians 7:39**). The God given purpose for marriage is that mankind would produce children and raise them in a godly manner (**Genesis 1:28, Genesis 9:1, Malachi 2:15**). This definition of marriage was taught and upheld by the Lord Jesus Christ (**Matthew 19:3-9, Mark 10:5-9**), showing that God has never changed or altered his institution of marriage in anyway throughout the ages. As a result of these biblical teachings we as a church utterly reject the practices of adultery (**Exodus 20:14**), fornication (**1st Corinthians 6:18**), polygamy (**Genesis 4:19-24**), sodomy (**Genesis 19, Leviticus 18:22, Romans 1:26-27, Jude 7**), "gay" marriage, divorce (**Malachi 3:14-16**), rape (**Genesis, Deuteronomy 22:25-29**), pornography (**Matthew 5:28**), paedophilia (**Deuteronomy 27:22**), incest (**Genesis 19:30-38**), bestiality (**Exodus 22:19, Leviticus 18:23**) and any other sexual practices that are contrary to biblical teaching.
7. **Salvation.** We believe that salvation is a free gift (**Ephesians 2:8-9; Romans 5:15**). It is given to us by a gracious and loving God, who is not willing that any should perish eternally in Hell (**2 Peter 3:9**). This gift was given to man through the atoning death of Jesus Christ upon the cross, and through the shedding of His own blood (**Romans 5:8, 9**). Christ willingly gave Himself as a sacrifice so that through His substitutionary death, sinful man could be reconciled to a holy God (**1 John 2:2, 4:10**). Christ, who knew no sin (**2 Corinthians 5:21**), and who kept God's law in every way, became sin for us, so that through His voluntary sacrifice man could be reconciled to God. The Just died for the unjust; and He who knew no sin became sin for us on the cross (**1 Peter 3:18**). His sacrificial death on the cross and shed blood paid our sin debt fully (**Isaiah 53:5, 1 Peter 2:24, 1 John 1:9**).

Salvation is by grace and through faith alone; works play no part in it whatsoever (**Titus 3:5, Eph 2:8-9**). All man has to do to receive this gift is to accept it by simple faith (**John 3:16, Acts 16:31**). This happens when a person admits that he is a hell-deserving sinner that has fallen short of God's glory (**Romans 3:23**), and then

believes that Christ died and bore his FULL penalty upon the cross (**Romans 6:23**). Once a person believes upon Christ alone and in what He did upon the cross, that person is “born again” and saved from Hell (**John 6:47**). We believe that salvation is a free gift that anyone can receive (**Acts 2: 21, Romans 10:13**).

8. **Eternal Security.** We believe that once a person is truly born again, he is eternally secure in Christ (**John 10: 28-29**); that he has passed from death unto life (**John 5:24**); and that he HAS everlasting life (**John 6:47**). God will never forsake that person (**John 6:37**), no matter what he might do. The moment a person is born again, that person is sealed with the Holy Spirit until the day of redemption (**Ephesians 1:13, 4:30**).
9. **Personal Separation.** We believe that all born-again believers are commanded by God to be holy (**1 Peter 1:15-16**) and separate from this sinful world and its actions (**2 Corinthians 6:17**). We believers have been bought by the blood of Christ, and we are not our own (**1 Corinthians 6:20**). At the moment of salvation, our bodies become the dwelling place of the Holy Spirit; and because of this, we are commanded not to defile HIS temple (**1 Corinthians 3:16, 2 Corinthians 6:16**). We are called to serve God with all our being and with ALL that we have (**Matthew 22:37**). Because of this high call of holiness that God has given us, we should, in all that we think, say, and do, be holy and separate from this sinful world. One day we will give an account to God of all that we have done, both good and evil (**Romans 14:10-13, Matthew 12:33-36**). Of course, no Christian is perfect. We are prone to sin (**Galatians 5:17**); but we are, nevertheless, called to a holy standard, which can only be accomplished through the grace of God (**Philippians 4:13, Galatians 5:16**). If we do sin, we must confess it and seek the cleansing power of the blood (**1 John 1:7-9**).
10. **Individual Soul Liberty.** We believe that every single person has a right given to them by God to worship Him according to how their conscience directs (**Romans 14**). One day ALL Christians will stand before the judgment seat of Christ (**Romans 14:10**), and there give account to God of all that they did for Him in this life and how they worshipped him (**Rom 14:12**); and God will either reward them or not reward them according to how they followed Him (**1 Corinthians 3:11-15, 2 Corinthians 5:10**). This judgment will not affect their salvation; but it will affect HOW God will reward them in eternity.
11. **The Church.** We believe that Christ Himself started the church after He had ordained the Apostles (**1 Corinthians 12:28; Ephesians 2:20; Luke 6:12-16**). We believe that the church was authenticated on the day of Pentecost, but that it was in existence before this date (**Matthew 16:18; John 17:4**).

We believe that the church is a local, independent group of scripturally baptized believers (baptized by immersion), who hold to the doctrines of Christ and His apostles (**Acts 2:41-42**). We do not believe that there is a universal church: rather, the local church is THE “Body of Christ” (**1 Corinthians 12:27; Ephesians 1:22-23; Colossians 1:18, 24**). We believe that when scripture refers to the church (ekklesia) it refers to the church in one of two ways: either as a single, local congregation (**1 Corinthians 1:2, Galatians 1:2, Revelation 2 and 3**); or as an institution (**Matthew 16:18**). We believe that the “family of God” (all Old Testament and New Testament saints) and the “Kingdom of God” (all born-again people living here on earth) are both “universal” (**Luke 16:16; John 3:3**). However, the Family of God, the Kingdom of God, and the church are not synonymous. Entrance into the Kingdom of God is through being born again (**John 3: 3, 5**), and entrance into the church is through baptism (**Acts 2:41, 1 Corinthians 12:13**). We believe that since the Rapture will

include all saints (in Christ) (**1 Thessalonians 4:13-18**).

- a. **Pastor and Deacon.** We believe that the two offices that the Lord has given his Local Church are that of Pastor (Bishop or Elder) and Deacon (**1 Timothy 3:2-10**). The purpose of these offices is found in **Ephesians 4: 11-13** and in **Acts 6:1-6**. The pastor has the God-given responsibility to instruct and build up the saints, so that they might do the work of the ministry (spread the Gospel, etc) and edify the church. Deacons have the responsibility to minister to the widows and the needy in the church (**Acts 6:1**), and also to ASSIST in the business and ministry of the local church.
- b. **Autonomy of the Local Church.** We believe that each local church has the absolute right of self-governance, and that it is held accountable to Christ himself, who is the Head of each local church (**Ephesians 1:22, Colossians 1:18**).
- c. **Membership.** We believe that the membership of a local, New Testament church is to consist only of born again, baptised believers (**Acts 2:41**)
- d. **The Two Ordinances (Baptism and the Lord's Supper).** We believe that God has given His local churches two ordinances. God gave His churches many commands; but an ordinance is something that is to be administered by the local church, and is a memorial of the death, burial, and resurrection of Christ. These two ordinances are baptism and the Lord's Supper.

Baptism is a symbol of Christ's death, burial, and resurrection; and it does not in any way save a person. The only mode of baptism is immersion in water (**John 3:23; Matthew 3:16; Acts 8:38-39**); and it is to be administered only to a born-again believer (**Matthew 28:19; Acts 2:38; Acts 8:36-38**). Baptism is the entrance into the membership of a local church (**Acts 2:41-42, 1 Corinthians 12:13**).

The Lord's Supper is also a memorial. It is a memorial of Christ's substitutionary death on the cross (**Luke 22:19, 1 Corinthians 11:24**). The elements in the Lord's Supper consist of unleavened bread and grape juice. We hold to "closed" communion — that only the baptized members (in good standing) of a local church may partake of the Lord's Supper. The Lord's Supper must be preceded by a period of solemn self-examination (**1 Corinthians 11: 27-30**).

We believe that both baptism and the Lord's Supper have been given to the church as safe guards, in order to protect the local church and its purity. Baptism protects the church from without (from strange doctrines that might enter into a local church). The Lord's Supper protects and keeps the church pure from within (from sin and division); and it brings unity to the church.

- e. **Civil government and separation of church and state.** We believe that God has set up human governments for the good of mankind (**Romans 13:1-7**). We believe that Christians are to respect and obey the government that is over them. However, we are to obey God before any man; and if a government opposes itself to the things of God, we should obey God's commandments rather than man's (**Acts 5:29, Acts 4:19**).

We believe that God has made a clear distinction between civil government and His churches (**Matthew 22:21**). A church or churches should not rule

over a government. Neither should a government rule over the church, because Christ, not the government, is the Head of the church (**Ephesians 1:22**).

- 12. Spiritual Gifts.** We believe that God, through the Holy Spirit, has given special gifts to the local church.

God has given the local church the gifts of leadership (**Ephesians 4:11**), apostles, prophets, evangelists, pastors, and teachers. (We believe that when the New Testament canon was completed, the gifts of apostles and prophets were no longer needed.) The purpose of these leadership gifts is to edify the local church (**Ephesians 4:12**).

God has also given believers other spiritual gifts, which can be found in **Romans 12:6-8** and in **1 Corinthians 12**. We believe that when the New Testament canon was completed, the sign gifts of prophecy, tongues, and healing were no longer needed, and thus no longer exist (**1 Corinthians 13:8**). These sign gifts were mainly given for the sake of the Jewish people (**1 Corinthians 14:21, Hebrews 2:4**), and to confirm the Word (**Mark 16:20**).

- 13. Missions.** We believe that Christ has given to local churches a clear duty and command to share the gospel with ALL mankind (this is done primarily through church planting). This task includes local, national, and worldwide evangelism (**Matthew 28:18-20; Mark 16:15; Acts 1:8**).
- 14. Giving.** We believe that God commands His people to give one-tenth (tithe) of their gross income (**Proverbs 3:9**) to their local church. Tithes are for the upkeep of that local church, and for evangelism, activities, etc. (**Malachi 3:6-10**). Tithing is to be done on the first day of the week, Sunday (**1 Corinthians 16:2**). Abraham gave the tenth of his spoils (**Hebrews 7:2-4**); and this was BEFORE the Law. In the New Testament, Jesus Himself said concerning the tithe, "These ought ye to have done" (**Matthew 23:23**).
- 15. The End Times.** We believe that at any moment — at a time known only to God (**Matthew 24:42**) — Christ Himself will return to this earth, physically and in glory (**Acts 1:11, Matthew 24:30**). We believe that one day the Lord will rapture His saints (both the dead and the living). He will literally resurrect their bodies. He will give them new, glorified bodies (**1 John 3:2, Philippians 3:21**); and the saints will forever dwell in endless joy with God in heaven.

We believe in the premillennial, pre-tribulation return of Christ (**1 Thessalonians 5:9**) to rapture (catch away) the believers. We believe that after the Rapture, the antichrist (**2 Thessalonians 2:3**) will be revealed, and that there will be seven years of great tribulation on the earth. After this time, Christ Himself will come with His saints (**Revelation 19:11-16**). He will defeat the devil and his antichrist; and He will set up a literal one thousand-year Kingdom here on earth (**Revelation 20:6**).

During that thousand-year period, the devil will be bound; but at its close, he will be loosed for a short time. After this, he will face his ultimate doom (**Revelation 20:7-10**). At that time, those who did not believe on Christ will be judged according to their works and sentenced to eternity in the lake of fire (**Revelation 20:11-15**). Then God will create a new heaven and a new earth, and will dwell with His people forevermore (**Revelation 20-21**).