

# What GNC Believes from A to Z

**A. The Divine Inspiration of the Bible.** We accept the Holy Scriptures in their original form as the Divinely inspired revelation of the mind and will of God because:

- They declare themselves to be inspired of God.  
(II Timothy 3:16-17; II Peter 1:19-21; Revelation 22:19)
- The Lord Jesus Christ accepted them as Divinely inspired.  
(Matthew 5:17-18 & 24:35; John 20:30-31)
- They prove themselves to be inspired by those who accept them as inspired and act upon them.  
(Romans 10:8-13; I Corinthians 2:10-15)

**B. The Doctrine of the Trinity.** We believe in one God, existing eternally in three persons (the Holy Trinity), identified as the Father, the Son, and the Holy Spirit. We understand the word *persons* and *trinity* when used of God to be expressions of what the scriptures teach regarding the triune being of God.

- The Father is God.
- Jesus is God.
- The Holy Spirit is God.
- The Lord our God is one God.  
(Deuteronomy 6:4; Matthew 3:16-17, 28:19; John 14:15-21, 15:26; II Corinthians 13:14; Colossians 2:9-10; II Timothy 3:16; Hebrews 1:1-8)

We accept the Lord Jesus Christ as the only begotten Son of God the Father, conceived of the Holy Spirit, and born of the virgin Mary. We believe that He was crucified, buried, raised from the dead the third day, ascended to heaven, and is today at the right hand of the Father as our Lord, Intercessor, and the King that is soon coming.

(Matthew 1:18-22; Luke 1:26-38; John 3:16; Acts 2:22-24, 32-36; Ephesians 4:8-9; Hebrews 7:25)

We believe that the Holy Spirit is the third person in the Trinity, and that He proceeds from the Father and the Son and is one with them in majesty, glory and power. The Holy Spirit's work brings us to Christ and salvation. He equips us for ministry, empowers us for service, and produces spiritual fruit in our lives. We accept the Holy Spirit as the Executor of the Holy Trinity during this Church Age, and we understand that the Church owes its existence, its life, and its growth to His presence in the earth.

(John 14:15-21 & 26, 15:26, 16:7-14; Acts 2:4, 19:2; Romans 5:5; Galatians 5:18 & 22-23; Ephesians 4:30)

**C. The Doctrine of Man.** We believe that God created man in His own image and placed him as the caretaker of the earth:

- Mankind was created male and female. They were created equal in intelligence, opportunity and responsibility.
- They were created in a state of untried innocence.
- At the moment of creation, man became a living soul, possessed a human spirit, and dwelt in a self-propagating physical body.
- The first man and woman were historical persons, who through disobedience fell into sin.
- As a result of their fall, their posterity is born in a fallen state and became objects of God's redemptive plan.
- As redeemable, those who accept God's plan of redemption will experience eternal life.  
(Genesis 1:26-28, 2:7, 2:15-23, 3:1-7; Romans 3:21-28, 5:12-21, 6:23; I Corinthians 15:22; I Thessalonians 5:23; Revelation 5:9-10)

**D. The Doctrine of Satan.** We believe that Satan (or the devil) is a spiritual being in the world today. We understand his origin, existence, and activities to be as follows:

- He was originally a created angelic being of great beauty and power.
- He rebelled against God and because of this transgression was cast down out of heaven.
- Other angelic beings who followed him were cast down at the same time.
- Satan tempted Adam and Eve in the Garden of Eden to be *as God*; they chose to believe this *lie* which caused the spiritual death of all mankind.
- Presently, he seeks to destroy the faith of every Christian.
- Those spirits that fell with him are now under his control and are possessing, afflicting, and tormenting human beings.

- Every truly born-again believer has been given authority over Satan and his hosts of evil spirits through the power of the name of Jesus Christ, the infallibility of His Word, the authority of His blood, and the unity of His Church. We believe that believers may be oppressed, attacked, and afflicted by evil spirits and demons, but cannot be possessed by them. When believers have been oppressed by demons (either by consent or through ignorance have entertained them), it is our belief that these demonic forces can establish strongholds and exert control in their souls and bodies. In these situations and areas, individuals may need deliverance which may consist of casting out evil spirits and the tearing down of these strongholds through truth.  
(Genesis 3:14-15; Isaiah 14:12-19; Ezekiel 28:15-17; Matthew 16:17-19, 25:41; Mark 16:17; Luke 4:8-12, 10:18-20; Acts 10:38; II Corinthians 10:3-5; I John 4:3-4, 5:18)

**E. The Doctrine of Sin.** We believe that sin is any act or thought that missed the target of God's best. Our understanding of sin is as follows:

- Sin came into existence in heaven because of Satan's rebellion.
- Sin entered the human race through the disobedience of Adam and Eve.
- Because of Adam and Eve's disobedience, sin and spiritual death passed on to all their posterity.
- Repentance of sin and faith in the Lord Jesus Christ is required of those who would be cleansed and released from the condemnation of their sin.  
(Genesis 3:1-7; Acts 2:38, 26:17-18; Romans 3:23, 5:12-19, 10:8-13; I Corinthians 15:22; Galatians 3:22; Ephesians 2:2)

**F. Repentance.** We believe that the goodness of God leads to repentance. The scriptures teach that repentance is a complete turning away from sin and a turning to God in confident assurance of His faithfulness and lovingkindness to those who believe. The scriptures also say that Godly sorrow causes repentance, but that sorrow alone is not necessarily repentance.  
(Acts 11:18, 20:20-21, 26:17-18; Romans 2:4; II Corinthians 7:10)

**G. The Gospel of the Kingdom.** The gospel of the kingdom was the message Jesus preached while upon the earth:

- He commissioned His disciples to minister to the house of Israel.
- He sent the Holy Spirit to the church on the day of Pentecost..
- His return will consummate this period of the church age.
- He does not have one gospel for the unsaved and another for the church— there is only one gospel.
- God's kingdom exists wherever He reigns; thus, the kingdom of heaven is also the kingdom of God. When the Lord's prayer, "Thy Kingdom come! Thy will be done on earth as it is in heaven," is answered, the "kingdom of earth" will also be the kingdom of God. Bringing this to pass is His purpose in this period of the Church Age.
- The kingdom of God has always existed with no beginning and no end for it represents the sphere of God's dominion; however, the age of the church began on the day of Pentecost.
- The kingdom is perfect since God and His government are perfect. The kingdom is not being built, it is being extended as men submit to His government. In contrast, the church today is imperfect, but it is being perfected and matured as it is being built by the Lord.
- The gospel is the *good news* of the kingdom. The church is the instrument of God to minister the good news. The church's commission is to bring the reality and fulfillment of the Lord's victory at Calvary into men, women and children's lives by the release of the love of God into their hearts through the infallibility of the Word, the authority of His blood, the ministry of the Holy Spirit, and God-directed prayer and warfare.
- The present ministry of the church will continue until all enemies are under the feet of the Lord Jesus Christ. At that time, the bride of Christ will have made herself ready, and God will then come and dwell among His people in the holy city, the new Jerusalem, His chosen place of rest. Thus, the future center of the kingdom will be an overcoming company of sons who have been conformed into the image of Jesus. All of creation is eagerly awaiting this unveiling of the sons of God.
- The ministry of the Holy Spirit is an expression of the kingdom of God. Whether one is anointed to lead a sinner to Christ, to counsel a believer, to teach children, to manage one's household, to exercise a spiritual gift, to preach, to shepherd, or to cast out demons, that individual is ministering the gospel of the kingdom. The gospel of the Kingdom brings or strengthens the government of God into the lives of others.  
(Matthew 3:1-3 & 11, 9:35, 24:14; Mark 1:14-16; Luke 16:16; Romans 8:19-21, 14:17; I Corinthians 4:20, 15:24-

28; Colossians 1:18; Hebrews 1:8, 10:12-13; Revelation 2:26-27, 3:12 & 21, 20:4-6, 21:1-3 & 7, 22:3-5)

**H. New Birth & Regeneration.** The new birth and regeneration do not represent successive stages in spiritual experience; they refer to the same event, but viewed from different perspectives. New birth looks at the salvation experience from a human perspective and regeneration describes the same experience from a divine perspective. Regarding the new birth Jesus said to Nicodemus, "Most assuredly I say to you, unless one is born again, he cannot see the kingdom of God." The scriptures teach that regeneration is the impartation of the divine new nature into the hearts of all repentant believers, causing them to become revived and renewed as new creations in Christ Peter said, "...it has been given to us exceeding great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust."

(Mark 2:7; John 1:11-13, 3:3-8, 14:23; Romans 8:11 & 15; II Corinthians 5:17; Galatians 2:20; Ephesians 2:1-5; Titus 3:5-7; I Peter 1:23; II Peter 1:3-4; I John 5:1)

**I. Reconciliation.** Reconciliation is the restoration of mankind's broken relationship with God on the grounds of Christ's redemptive work. Reconciliation enables people to be restored to a harmonious relationship with the Lord. God has acted, in Christ, to accomplish reconciliation so that their sins are no longer counted against them. No longer will they have an excuse to accuse God as their enemy because they are brought into friendship with God.

(Romans 5:6-11; II Corinthians 5:18-21; Ephesians 2:16; Colossians 1:20-21; I John 1:3)

**J. Redemption.** Redemption is deliverance by payment of a price. In the New Testament, this price was what God's holiness demanded. Redemption refers to salvation from sin, death, and the wrath of God by Christ's sacrifice. Paul said, "... in redemption through His blood we have the forgiveness of our sins," indicating liberation from the guilt and condemnation of sin as well as the introduction into a new life of liberty.

(Luke 1:68; Romans 3:21-24; I Corinthians 6:20; Ephesians 1:6-12; Colossians 1:14; I Peter 1:18-19; Revelation 5:9-10)

- Submitting to the Godhead, the divine order in family relationships, the God-ordained authority, and the Body of Christ.

- Realizing that every day they can choose the exchanged life by faith by giving Christ their life and receiving His life. (John 15:3-8, 17:17-19; Acts 26:18; Romans 6, 8:1-17, 12:1-2; II Corinthians 5:19-21, 7:1; Ephesians 1:7, 4:12-16 & 23-24, 5:26; Philippians 2:12-13, 3:12-16; Colossians 1:22-23; I Thessalonians 3:13; Hebrews 2:11, 12:10-13; I Peter 1:2; II Peter 1:4, I John 2:1-2; Jude 24-25)

**K. Justification.** Justification is an act under which God declares a person *righteous and not guilty of sin* when they trust in Christ. The pardon and forgiveness of all past sins are granted on the sole grounds of repentance and saving faith in the Lord Jesus Christ. It is a judicial act of God that results in believers having peace with God. It does not make justified people perfect, but it declares them perfect in God's sight through the imputed righteousness of Jesus Christ and His blood. *Justification means God sees me just as if I'd never sinned!*

(Acts 13:38-39; Romans 3:22-26, 5:1-9, 8:30; Galatians 3:24; Titus 3:4-7)

**L. Sanctification.** Positional sanctification is the new holy standing of the regenerated person before God at the moment of new birth; this standing is based upon the imputed holiness and imparted righteousness of Christ to all who believe. Experiential sanctification has to do with the spiritual quality of the believer's daily life thereafter. The sanctifying work of the Holy Spirit enables the believer to live outwardly what the Holy Spirit has made them to be inwardly. Experiential sanctification manifests itself in a spiritually transformed daily lifestyle as the believer progressively walks in the light and in the Spirit:

- Yielding their life daily to Father God, the Lord Jesus Christ, and the ability of the Holy Spirit.
- Growing in the knowledge of the Word of God (realizing His Word is the ultimate truth).
- Repenting and being released from the power of sin.
- Relating to their personal family, the Body of Christ and others in love. Ultimate sanctification relates to the believer's final perfection in glory. This completeness in holiness will take place at the time when the Church is presented blameless and faultless before the presence of the glory of God, free from every spot and wrinkle. Sanctification from man's side is by faith in the redemptive, sanctifying work of Christ:
- Choosing to allow the Holy Spirit to lead them into truth instead of remaining in the old ways of thinking.
- Accepting God's promises through careful study of the scriptures.
- Following after grace, mercy, peace, and purity.

- Understanding the purpose of divine chastening.
- Separating themselves from things that are incompatible with Christian character and the nature of God.
- Submitting to the Godhead, the divine order in family relationships, the God-ordained authority, and the Body of Christ.
- Realizing that every day they can choose the exchanged life by faith by giving Christ their life and receiving His life.
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**M. Faith.** Faith is leaning the entire personality upon the Lord Jesus Christ. Everything received in the believer's life is received through faith. "Abraham believed God and it was accounted unto Him as righteousness. Now faith is the substance of things hoped for, the evidence of things not seen. For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast." Faith is in the present tense, it believes now, it receives now, and it acts now. So then, faith comes by hearing, and hearing by the Word of God. It is important for believers to not only hear the Word of God with their ears, but also to hear it with their heart which requires an openness and a hunger for God's Word. Sometimes, believers base their spiritual experiences on feelings and emotions--faith is not a feeling. People are not saved because they feel saved; they are saved because they have put their faith in the Lord Jesus Christ, the finished work of the cross, and God's Word.

(Genesis 15:6; Mark 11:22; Romans 10:17; II Corinthians 5:7; Galatians 2:20, 3:22; Ephesians 2:8-9; Hebrews 11:1)

**N. Grace.** Grace is God's unmerited favor and ability moving in men, women, and children's behalf: **G**od's **R**iches **A**t **C**hrist's **E**xpense. God's grace expresses the heart and character of God in His willingness to provide all that is ever needed to *become* or *to do* what He has commanded. Grace is not related to what a person can do; grace is related to what they are not able to do. In creation, God did all the work; there was nothing that man could add, he could only receive. So it is in salvation, by grace, God has done all the work in His Son Jesus Christ. By faith, believers realize that there is nothing left for them to do to be accepted by God. They were introduced to grace when they first came to know Jesus, and they grow in grace as they grow in the knowledge of Him. Believers are saved by grace, stand in grace, serve in grace, and reign in grace.

(John 1:16; II Timothy 1:9; Ephesians 1:4-8, 2:7-8; II Corinthians 8:9; Titus 2:11-13; II Corinthians 12:9; II Peter 3:18; Hebrews 4:16; II Corinthians 9:8; Romans 5:20; I Peter 1:13)

**O. Mercy.** The Hebrew word for mercy, *hesed*, is better translated *lovingkindness* because it is the marriage of two words, *love* and *kindness*. Mercy is God's attitude toward those in distress and is His meeting ground for their mess-ups. In the Old Testament tabernacle, the mercy seat was in the holy of holies; the blood was sprinkled on the mercy seat once a year for the sins of the people. God is the Father of mercies and is actively compassionate toward mankind. God shows His mercy and grace to the sinner who believes.

(Psalm 23:6, 33:22, 67:1, 106, 107; Matthew 15:22, 17:15; Mark 5:19, 10:47-48; Luke 1:50; Ephesians 2:4; Hebrews 4:16; II Timothy 1:16; Jude 21)

**P. Righteousness.** Righteousness is the character or quality of being right or just. God is never half right or almost right--He is always ALL RIGHT that is why the Greek word for righteousness means "*rightwiseness*." The righteousness of God means essentially the same as His faithfulness, or truthfulness, and that which is consistent with His own nature or promises. God looks at believers through His righteousness, which was imparted to them through the obedience of the Lord Jesus Christ to the point of shedding His blood. Paul says in Romans 10:10, "For with the heart one believes unto righteousness . . ." Jesus exchanged their sin (that which would keep them out of the presence of God) for His righteousness. Righteousness relates to believers in these areas:

- Their legal position consists of God declaring through His righteousness that believers are free from guilt and acceptable to Him. He accepts them, He approves of them, and He affirms them in Christ. Believers are given the legal right to stand before God and the wicked one without the sense of guilt, condemnation or inferiority.
- Their living condition consists of daily seeking His kingdom and His righteousness.
- Their belief system (believing right, receiving right, thinking right, speaking right, forgiving right, loving right and giving right) produces righteous living as believers agree with the Word of God and are led by the Holy Spirit.

(Proverbs 10:29; Romans 3:21-26, 4:3-11, 5:17 & 21, 10:3-4,10; II Corinthians 5:21, 9:10)

**Q. Baptisms.** The scriptures teach that the method of water baptism practiced by the apostles was total immersion in water in the name of the Father, the Son, and the Holy Spirit. Baptism is a public statement and symbol that as the *old man* goes down into the water he dies to the control of the world, and as *he* comes up out of the water he is brought into resurrected life. We believe water baptism is one of the three foundational parts of every believer by being: born again, baptized in water, and filled with the Holy Spirit. To be baptized is an act of faith and a testimony following regeneration; it is an outward sign of an inward spiritual work brought about in a believer's heart through the new birth. The Spirit unites believers as one body (the Church) and unites them to Jesus, the head of that Body. We believe that every believer at the moment of regeneration is indwelt by the Holy Spirit, who creates the new nature within them which forms the basis of sanctification and the development of spiritual fruit.

(Matthew 28:19; John 3:5-7, 14:15-17, 16:8, 20:22; Acts 2:38-39, 22:16; Romans 6:2-11, 8:9-16; II Corinthians 1:22; Galatians 3:27, 4:4-6, 5:22-23; Ephesians 3:14-19, 4:5; Colossians 2:12-15; II Thessalonians 2:13; Hebrews 6:2)

The scriptures teach that the baptism in the Holy Spirit is the endowment with power that results from the Holy Spirit coming upon believers after regeneration. In the upper room, all the believers spoke with diverse tongues and this heavenly language as they were filled with the Spirit. In the house of Cornelius when Peter spoke the Word to the Gentiles, they all spoke with this heavenly language as they were filled with the Holy Spirit. As Paul came into Ephesus, he found many disciples who had not yet been filled with the Holy Spirit; however, when Paul laid hands on them, they too spoke with this new heavenly language. The heavenly language (tongues) is available to all believers:

- It was the initial sign when gentile believers received this experience. (Acts 10:45-46)
- It was the initial sign when the former converts of John received this experience (Acts 19:6-7)
- It was the confirmation of the promise of Jesus. (Mark 16:17)
- It was the initial evidence of the baptism in the Spirit on the day of Pentecost. (Acts 2:4 & 7-8)
- It was one of the most meaningful spiritual enablements according to the Apostle Paul. Paul's writings indicate that he looked upon this supernatural enablement as one of the most valuable in his life. (Acts 9:17-18; I Corinthians 14:2 & 18-19)

**R. Holiness.** The word *saint* means *holy one* or one who has been made whole. Because God is holy, He requires holiness in the heart and life of all those who are His children by faith and regeneration. We believe holiness comes through being made whole (spirit, soul and body) through the finished work of the Lord Jesus Christ, by the power of the Holy Spirit, and as we relate to the Word of God being personally processed in our life. The fruit of the Holy Spirit is the outward manifestation of the spiritual fruit resident in the believer's spirit which is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self control.

(II Corinthians 7:1; Galatians 5:22-23; Ephesians 4:24; I Thessalonians 4:7, 5:23-24; I Peter 1:15-16; I John 3:2-3)

**S. The Manifestation/Ministry/Motivational Gifts.** The scriptures teach that Christian believers may seek and experience the nine charismatic enablements or grace giftings mentioned in I Corinthians 12, 13, and 14.

- These giftings operate and are directed by the Holy Spirit when and where He sees fit. (I Corinthians 12:11)
- These giftings operate through a believer and are not to be taken as an indication that a believer has reached some perfection; the believer's focus should be on the Giver of the gift for the building and strengthening of the body of Christ in love. (I Corinthians 13:1-3)
- These giftings may be used privately and publicly, but must conform to the scriptural order outlined in I Corinthians Chapters 12, 13 & 14.
- Believers should pray to be divinely enabled to minister in order to meet the spiritual and practical challenge that may confront them. (I Corinthians 14:1-40)

"There are different kinds of gifts, but the same Spirit. There are different kinds of working, but the same God works all of them in all men. Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit:

- The word of wisdom.
- To another the word of knowledge.
- To another faith by the same Spirit
- To another gifts of healing by that one Spirit.
- To another the working of miracles.
- To another prophecy.

- To another distinguishing between spirits.
- To another speaking in different kinds of tongues.
- To still another the interpretation of tongues.

All these are the work of one and the same Spirit, and He gives them to each one, just as He determines."

"And God has appointed these in the church:

- First apostles.
- Second prophets.
- Third teachers.
- After that miracles.
- Then gifts of healings, helps, administrators, varieties of tongues."

The Helps Ministry is a vital part of all church life activity and is one way we share in each other's ministries. Believers can share the natural things God has given them such as money, skill, time, or any service that supports others. (I Corinthians 12:4-11 & 28; III John 5-6 & 8; II Timothy 1:16; Philippians 4:3)

- The Ministry Gifts listed in Ephesians 4:11-13 are Christ-given, not man-chosen. These fivefold ministry gifts are given to the church to perfect the saints for the work of the ministry:

The apostle governs.

The prophet guides.

The evangelist gathers.

The pastor guards.

The teacher grounds.

- Motivational Gifts are listed in Romans 12. The word *gift* in Greek is *charisma* defined as divine gratuity, a special endowment, a gift. These gifts were given to each person by the Father at creation. The command is not to try to deserve the gifts, but to use them properly by giving place to one another. These gifts express a part of men, women and children's personalities and contribute to the way they process information, like a window through which they view life. God's reason for these gifts is to express His love and wisdom to have unity through diversity. Jesus can be the center of these gifts, or the gift can be the center; everyone is blessed when He is the center. "Just as there are many parts to our bodies, so it is with Christ's body, the Church. We are all parts of this Body, and it takes every one of us to make it complete, for we each have different parts. So we belong to each other, and each needs all the others."
- Perceivers declare the will of God, the needs met are spiritual, and they promote being centered on biblical principles.
- Servers focus on practical service, the needs met are practical, and they promote the practical moving of the ministry.
- Teachers research and teach the Bible, the needs met are mental, and they promote studying and learning the Bible.
- Exhorters encourage personal progress, the needs met are psychological, and they promote applying spiritual truths.
- Givers share material and monetary assistance, the needs met are material, and they promote giving for ministry needs.
- Administrators lend leadership and direction, the needs met are functional, and they promote organization and increase vision.
- Mercy givers provide compassion and personal support, the needs met are emotional, and they promote right attitudes and relationships.

**T. Divine Healing.** We believe that through the redemptive work of Jesus Christ divine provision was made for the physical, mental, and spiritual healing of the believer (Exodus 15:26, Isaiah 53:5, Matthew 8:16-17, I Peter 2:24). Divine healing, by its very title, indicates that it operates according to the sovereign will of God. Believers are to minister to the sick in one or more of the following ways, while leaving the time, manner, and means of healing to God alone:

- Through prayer and the laying on of hands. (Mark 16:18)
- Through the prayer of faith and anointing with oil. (James 5:14-16)
- Through supernatural enablements of healing. (Acts 3:1-11, 28:26-29; I Corinthians 12:9)
- Through spiritual counsel and guidance. (Galatians 6:1-2; Hebrews 12:12-13)

**U. Laying On Of Hands.** Laying on of hands was practiced as a release of the blessing in the Old Testament by the Levitical priesthood; Jesus practiced it in Mark 10:13-16 as a blessing, and it is our grounds for dedicating babies instead of baptizing them. The laying on of hands is to impart healing, release and expand the anointing, ordain, consecrate, and impart ministry.  
(Acts 13:2-4; II Timothy 1:6)

**V. The Great Commission.** We believe it is the duty and privilege of the Church of Jesus Christ to fulfill the great commission:

- Making disciples of all nations.
- Baptizing them in the name of the Father, the Son, and the Holy Spirit.
- Teaching them to obey everything that the Lord commanded to the end of this Church Age.

(Matthew 28:16-20)

**W. Holy Communion.** We believe that every Christian should participate in Holy Communion, which consists of the partaking of the elements of bread and wine. By participating in this holy ordinance, they are expressing:

- Their remembrance of the Lord's death until He comes.
- Their faith in the New Covenant through His shed blood.
- Their faith in the finished work of the cross.
- Their participation by faith in the Body of Jesus Christ.
- Their faith in His second coming.

(Isaiah 53; Matthew 26:26-28; Luke 22:14-20; I Corinthians 10:16-17, 11:23-32)

**X. Stewardship.** We believe that the Bible compares Christians to stewards. Stewards had great responsibility and accountability in the use of their time, abilities, and resources. The Word instructs us as stewards to bring all the tithe, the whole tenth of our income, into the storehouse so that there may be food for God's house. Jesus said in Matthew 23:23 to have mercy and faith, but not leave the tithe undone. If believers manage their money properly, first giving the tithe and then accepting the position of manager, not owner, they release God to--

- Open the windows of heaven and pour out a blessing that they will not be able to contain (the ability to enjoy pleasure).
- Rebuke the devourer for their sake (true security).
- Cause all the nations (all walks of life) to call them blessed (others will recognize the favor of God in their lives).

(Malachi 3:10-12; Matthew 23:23)

Offerings are over and above the tithe as an act of worship and devotion. The tithe is given to the local church. Offerings can be given to individual ministries, Kingdom projects, mercy funds, guest speakers, and missionaries. The Bible says that it is the joy of the Master to give. We believe it is the joy of the believer to be like our Master--as givers. Believers are to give what is right and to give where it is right. Deuteronomy 16:17 says, "Each of you must bring a gift in proportion to the way the Lord, Your God, has blessed you."

(Matthew 5:42, 25:23 & 29; Luke 6:30 & 38)

We believe that Missions are at the very heart of God in order for the Gospel of the Kingdom to be preached throughout all the earth. We believe the local church has a mandate from God to support mission programs. The Good News Center family takes very seriously what the Apostle Paul said about mission giving in Philippians 4:19, "... our God shall supply all of our needs according to His riches in glory in Christ Jesus."

According to Psalms 41:1-3, "God blesses those who are kind to the poor. He helps them out of their troubles. He protects them and keeps them alive; He publicly honors them and destroys the power of their enemies. He nurses them when they are sick, and soothes their pains and worries." We believe that the Good News Center Mercy Fund provides members with an opportunity to receive this blessing by giving offerings to special needs.

**Y. The Church.** The word *church* comes from the Greek word *ekklesia*, which means a called-out company. The local church is a place where believers can find comfort, help in making right decisions, and solutions to life's situations. The local church is a mini-picture, or self-contained type, of the Body of Christ that functions as:

- A covenant people who have been called out of the world through regeneration and brought into a vital, living spiritual union with God the Father, the Lord Jesus Christ, and the Holy Spirit.
- A family who chooses to be a part of God's healing answer as they love, relate, encourage each other, and are willing to bear one another's burdens.
- A people who are kings, priests, and joint heirs with Christ and are growing in His stature by choosing to be separated from the systems of the world, the flesh, and the devil.
- A humble people whose holy passion and deepest desire is that the Lord Jesus Christ be central in every choice of their lives.
- A bridal company who realizes their destiny in GOD'S ETERNAL KINGDOM PURPOSE.
- Servants and ambassadors in His majesty's service to the local church and their community.
- Warriors in the army of the Captain of the Lord of Hosts.
- Sons of God who are willing to dedicate their lives and be unified in the purpose of His Name being glorified in all the earth.

(Matthew 21:42; John 1:12-13; Acts 1:8, 2:1-47; Romans 8:17 & 23; I Corinthians 3:16; Ephesians 1:18-23, 2:19, 4:15-16, 6:10; I John 4:7-8 & 11; Revelation 1:6, 22:17)

**Z. Eternal Judgment.** We believe, according to the scriptures, that Jesus Christ is Lord and the only means to salvation and peace with God; the Lord Jesus Christ will return from heaven to judge the living and the dead, and at that time all men shall rise again with their bodies and shall give account for their own works and what they have done, as recorded in His books. Those who have placed their faith in Him as the sole means of salvation and have their names written in the Lamb's Book of Life shall enjoy eternal life and receive rewards for being a faithful servant in the Kingdom of God. We believe the scriptures also teach that there is a place, not originally created for man, which is known as hell. We believe in the lake of fire, which is the second death, and is a place of eternal punishment and torment for Satan his angels, and all whose names are not written in the Lamb's Book of Life.

(Matthew 16:26-27; I Corinthians 15:58; Philippians 3:20-21; Hebrews 4:12-13; Revelation 20:11-15, 22:12-21)