

IMPACT the CITY Church and Ministries

Statement and Articles of FAITH:

What We Believe.

THE SCRIPTURES

We believe the verbal, plenary inspiration (inspired equally in all parts) of the 66 books of the Old and New Testament (2 Timothy 3:16). We believe that the Bible is the Word of God, fully inspired and without error in the original manuscripts, written under the inspiration of the Holy Spirit, and that it has supreme authority in all matters of faith and conduct. The Bible is an objective, propositional revelation of truth that comes to us through the careful superintendence of the Holy Spirit (2 Peter 1:20-21). We teach the literal, grammatical-historical interpretation of Scripture which affirms that the opening chapters of Genesis present creation in six literal days (Genesis 1:31; Exodus 31:17). While the Bible may have many applications, there is but one true interpretation to be found as one applies the literal, grammatical-historical method of interpretation under the enlightenment of the Holy Spirit (1 Cor. 2:7-15; 1 John 2:20). We believe that the Bible contains the only infallible rule of faith and practice (Matthew 5:17-18; 24:35; John 10:35; 17:17; 1 Cor. 2:13; 2 Timothy 3:15-17; Hebrews 4:12; Psalm 19:7-9).

THE TRUE GOD

We believe that one true, eternal God exists as a triunity of three Persons: God the Father, God the Son, and God the Holy Spirit; equal in every divine perfection, but executing distinct but harmonious offices (Matthew 28:19; 2 Corinthians 13:14).

God The Father

We believe in God the Father, the first Person of the Trinity, who is, perfect in holiness, boundless in love, infinite in wisdom, and measureless in power. He orders and disposes all things according to His sovereign purposes and grace (Ps. 115:3; 145:8-9; 1 Cor. 8:6). As Creator of all things, He is Father to all people (Eph. 4:6), but He is spiritual Father only to those who believe (Rom. 8:14; 2 Cor. 6:18). He has decreed for His own glory all things that come to pass (Eph. 1:11). He has graciously chosen from eternity past those He would have as His own (Eph. 1:4-6). We believe that He concerns Himself mercifully in the affairs of men, that He hears and answers prayers, and that

He saves from sin and death all who come to Him through Jesus Christ, His Son (Isaiah 6:3; John 1:12; 1 John 3:6; Psalm 147:5; Revelation 19:6; John 3:16).

God The Son

We believe in Jesus Christ, God the Son, the second Person of the Trinity, preexistent with the Father, and is the only begotten by the Holy Spirit and the virgin Mary. He is coequal, consubstantial, and co-eternal with the Father (John 10:30; 14:9). It is by Him that all things were created and continue in existence and operation (John 1:3; Col. 1:15-17; Hebrews 1:2). We believe in the incarnation (becoming flesh) of the Son of God, and that He surrendered nothing of the divine essence, but accepted all the essentials of humanity and so became the God-Man (Col. 2:9; Phil. 2:6-8). He is sinless in His nature and life; infallible in His teaching; making atonement for the sins of the world by His substitutionary death on the cross. We believe in His bodily resurrection, His ascension into Heaven, His perpetual intercession for His people, and His literal pre-millennial, pre-tribulational return (John 1:1, 14; Matthew 1:18-25; 1 Peter 2:22; Acts 1:9-11; 1 Thessalonians 4:13-18). As the only Mediator between God and man (1 Timothy 2:5), the Head of His body the church (Eph. 1:22; 5:23; Col. 1:18), the universal king who will reign on the throne of David (Isaiah 9:6; Luke 1:31-33), He is the final judge of all who fail to place their trust in Him as Lord and Savior (Matt. 25:14-46; Acts 17:30-31).

God The Spirit

We believe in the deity and the personality of the Holy Spirit, the third Person of the Trinity. He came forth from the Father to convict the world of sin, righteousness, and judgment, to be a witness to the truth, and for the glory of Christ (John 16:8-15). In all the divine attributes He is coequal and consubstantial with the Father and the Son (Matt. 28:19; Acts 5:3-4; 28:25-26; 1 Cor. 12:2-4; 2 Cor. 13:14). He is the agent of the New Birth, who at the time of salvation permanently indwells and seals every new believer (Romans 8:9; Ephesians 1:13, 14) and baptizes (places) him into the body of Christ (1 Corinthians 12:13). He further ministers to the believer teaching (1 John 2:27), interceding (Romans 8:16), guiding (Romans 8:14), filling (Acts 4:31), glorifying Christ and transforming all believers into the image of Christ (Rom. 8:29; Acts 1:5; 2 Cor. 3:18; Eph. 2:22), and imparting spiritual gifts (1 Peter 4:10; 1 Corinthians 1:11). We believe that the gifts of healing, tongues, and other revelatory gifts served to point to and authenticate the message of the apostles as revealers of divine truth, and were never intended to be characteristic of the lives of believers (1 Cor. 12:4-11; 2 Cor. 12:12; Eph. 4:7-12; Hebrews 1:1-2; Hebrews 2:1-4, Acts 5:12).

CREATION

We believe the Genesis account of creation. We believe that man came by direct creation of God, not by evolution, and that the days of creation were literal twenty-four hour periods (Genesis 1; Genesis 2:7; Psalm 33:6-9; Colossians 1:16, 17).

MAN

We believe that man was created in the image and likeness of God, free from sin, for the purpose of glorifying God, enjoying God's fellowship, and living his life in the will of God (Is. 43:7; Col. 1:16; Rev. 4:11). But through Adam's sin all people thereby incurred not only the physical death, but also that spiritual death which is separation from God and became subject to the wrath of God (Gen. 3:1-19; Rom. 3:23; 6:23). Because of sin, man became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace (Rom. 7:18; Eph. 2:1-9). All people have a nature corrupted by Adam's sin and transmitted to them, Jesus Christ being the only exception. All people are thus sinners by nature, but also by choice, and divine declaration (Psalm 14:1-3; Jeremiah 17:9; Romans 3:9-18; Romans 5:10-12). Man's salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ (Gen. 2:16-17; 3:1-19; John 3:36; Rom. 3:23; 6:23; 1 Cor. 2:14; Eph. 2:1-3; 1 Tim. 2:13-14; 1 John 1:8).

SALVATION

We believe that eternal life is offered by God as a free gift to man on the basis of the redemption of Jesus Christ, and that man can in no way contribute to this gift through good deeds or religious sacraments (John 1:12; Ephesians 1:7; 2:8-9; Titus 3:5).

Salvation is the supernatural work of the Holy Spirit, through the instrumentality of the Word of God (John 5:24; 1 Peter 1:23; 2 Tim. 3:15). The Holy Spirit enables a repentant sinner to respond in faith to the Person and work of Jesus Christ. We believe in the sovereign election of God by which, before the foundation of the world, He chose in Christ those whom He graciously saves, sanctifies, and glorifies (Rom. 8:29-30; Eph. 1:4-11; 2 Thess. 2:13; 2 Tim. 2:10; 1 Peter 1:1-2). This choice was made by God and was completely unrelated to any anticipation of what a person might do by their own will. It is solely of His sovereign grace and mercy (John 1:12; Eph. 1:4-7; Titus 3:4-7) We also believe that this election does not contradict or negate the responsibility of man to repent and trust Christ as Savior and Lord (Ezekiel 18:23, 32; 33:11; John 3:16-19, 36; 5:40; Rom. 9:22-23; 2 Thess. 2:10-12; Rom. 10:13). All whom the Father calls to Himself will come in faith, and all who come in faith the Father will receive (John 6:37-40, 44; Acts 13:48; James 4:8).

We believe that justification is an act of God by which He declares righteous those who, through faith alone in Christ alone, repent of their sins (Luke 13:3; Acts 2:38; 3:19; 11:18; Rom. 2:4; 3:21-26; 2

Cor. 7:10) and confess Him as sovereign Lord (Rom. 10:9-10; 1 Cor. 12:3; 2 Cor. 4:5; Phil. 2:11). This declaration of God involves the imputation of our sins to Christ (Col. 2:14; 1 Peter 2:14) and the imputation of Christ's righteousness to us (1 Cor. 1:30; 2 Cor. 5:21).

We believe that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy. This sanctification is positional and instantaneous and should not be confused with progressive sanctification (Acts 20:32; 1 Cor. 1:2, 30; 6:11; 2 Thess. 2:13; Heb. 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:2). But we also believe that there is the work of the Holy Spirit by which the believer is brought closer to the positional sanctification the believer enjoys through justification. Through obedience to the Word of God and work of the Holy Spirit, the believer is able to live a life of increasing holiness and increasing conformity to the life of Jesus Christ (John 17:17; Rom. 6:1-22; 2 Cor. 3:18; 1 Thess. 4:3-4; 5:23). It is in this regard that every saved person is involved in a daily battle with the flesh that will continue throughout this earthly life (Gal. 5:16-26; Rom. 7:13-25). The Holy Spirit provides everything necessary for victory over sin (1 Cor. 10:12; Eph. 4:22-24; Phil. 3:12; Col. 3:9-10; 1 Peter 1:14-16; 1 John 3:5-9).

We believe that a Christian's life will be characterized by a progressive growth in Christ-like character and conduct (Titus 2:11-14; Philippians 3:10-17; Ephesians 2:10; 1 Thessalonians 4:3). We teach the importance of discipleship (Matt. 28:19-20; 2 Tim. 2:2). We also believe that full maturity will not be complete until the glorification of the Christian at the rapture of the church (1 Thessalonians 4:16-17; Philippians 3:20-21, 1 John 3:2).

We believe that all those who are saved are kept by God's power and are secure in Christ forever (John 5:24; 6:37-40; 10:27-30; Rom. 5:9-10; 8:1, 31-39; 1 Cor. 1:4-8; Eph. 1:13-14; 4:30; 2 Tim. 1:12; Heb. 7:25; 13:5; 1 Peter 1:5; Jude 24).

THE CHURCH

We believe that the universal church is a New Testament institution, a spiritual organism, composed of all regenerated people from Pentecost to the Rapture, with Christ as its head (Acts 2:1-4; 1 Corinthians 4:13; Ephesians 1:22-23; 1 Thessalonians 4:14-17). We teach that all who place their faith in the Lord Jesus Christ are immediately placed by the Holy Spirit into one united spiritual body (Eph. 4:15; Col. 1:18). We believe thus that the church is a unique spiritual organism designed by Christ. The church is distinct from Israel (1 Cor. 10:32; Rom. 9-11), a mystery not revealed until this age (Eph. 3:1-6; 5:32).

We believe the local church is a congregation of believers, having two offices: elder (Acts 20:28; Eph. 4:11) and deacon, both of whom must meet biblical qualifications (1 Tim. 3:1-13; Titus 1:5-9; 1 Peter 5:1-5). We believe in two ordinances for the church: believer's baptism and the Lord's Supper (Acts 2:38-42). The local church is sovereign in polity and is banded together for edification, worship, and worldwide evangelism under the sovereign headship of Christ (Acts 2:40-42; Acts 6:3-4; Philippians 1:1; 2 Corinthians 8:19; Eph. 1:22; Col. 1:18). Elders and deacons lead or rule as humble servants of Christ (1 Tim. 5:17-22) and have His authority in directing the church. The congregation is to submit to their leadership (Heb. 13:7, 17).

We believe that the purpose of the church is to glorify God (Eph. 3:21) by building itself up in the faith (Eph. 4:13-16), by instruction of the Word (2 Tim. 2:2, 15; 3:16-17; 4:2), by fellowship (Acts 2:47; 1 John 1:3), by keeping the ordinances (Luke 22:19; Acts 2:38-42), and by extending God's kingdom through the faithful proclamation of the gospel to the entire world (Matt. 28:19; Acts 1:8; 2:42).

We believe in the priesthood of the believer (1 Peter 2:9, 1 Timothy 2:5) and the responsibility of every believer to be equipped and ministering to others according to their spiritual gifts, for the edification of others and the maturing of the body (1 Corinthians 12:7, Ephesians 4:12-16).

We believe that Christian baptism is the single immersion of a believer in water. This immersion is a solemn and beautiful emblem showing identification with the crucified, buried, and risen Savior through whom we died to sin and rose to a new life. It is a sign of fellowship and identification with the visible body of Christ (Acts 2:41-41; Rom. 6:1-7).

We believe that baptism is to be formed under the authority of a New Testament church and that it is a prerequisite to the privilege of church membership (Acts 8:36, 38-39; Romans 6:3-5).

We believe that the Lord's Supper is a commemoration of His death until He comes and should be preceded always by solemn self-examination (1 Corinthians 11:23-28; Matthew 8:18, 20; Acts 2:41-42). The elements used in Communion are only representative of the flesh and blood of Christ, but participation in the Lord's Supper is nevertheless actual communion with the risen Christ (1 Cor. 10:16).

We believe in obedience to the biblical commands to separate ourselves unto God from worldliness, ecclesiastical apostasy, and religious compromise (2 Corinthians 6:14-17; 2 John 7-11; 2 Thessalonians 3:6, 14-15; Romans 16:17).

ANGELS

We believe God created innumerable, sinless spiritual beings known as angels who were made to serve God and worship Him (Luke 2:9-14; Heb. 1:6-7, 14; 2:6-7; Rev. 5:11-14; 19:10; 22:9). They serve as God's ministering messengers, advancing the cause of the Kingdom of God (Matthew 26:53; Psalm 148:2-5; Hebrews 1:14).

We believe that a number of these holy angels were led away into sin when they followed Satan in his rebellion against God (Matthew 12:24; 25:41; 2 Peter 2:4; Jude 6; Rev. 12:1-14). Satan is a created angel and the author of sin who incurred the judgment of God by rebelling against his Creator (Isaiah 14:12-17; Ezekiel 28:11-19)

We believe in the personality of Satan, that he is the unholy prince of this age (Eph. 2:2; 6:12), the open and declared enemy of God and man (Isaiah 14:13-14; Matt. 4:1-11; Rev. 12:9-10), the originator of all the powers of darkness, and he is destined to the judgment of an eternal justice in the lake of fire because he has been defeated through the death and resurrection of Jesus Christ (Matthew 4:1-3; 25:41; Rom. 16:20; 2 Corinthians 4:4; Revelation 20:10).

LAST THINGS

We believe that physical death involves no loss of our immaterial consciousness (Rev. 6:9-11) and that the soul of the redeemed passes immediately into the presence of Christ (Luke 23:43; Phil. 1:23; 2 Cor. 5:8). That separation of soul and body will continue until the rapture which initiates the first resurrection when our soul and body will be reunited to be glorified forever with our Lord (Phil. 3:20-21; 1 Cor. 15:35-44, 50-54; Rev. 20:4-6)

We believe in the imminent, pre-millennial, and bodily return of Christ for His Church. At that moment the dead in Christ shall be raised in glorified bodies, and the living in Christ shall be given glorified bodies without tasting death, and all shall be caught up to meet the Lord in the air before the seven years of tribulation (John 14:1-3; 1 Thessalonians 4:13-18; 1 Corinthians 15:42-44, 51-54; Philippians 3:20-21; Revelation 3:10).

We believe that immediately following the removal of the church from the earth the righteous judgments of God will be poured out upon an unbelieving world (Jer. 30:7; Daniel 9:27; 12:1; 2 Thess. 2:7-12; Rev. 6-19). These events will be culminated after the tribulation period by the revelation of Christ in power and great glory to sit upon the throne of David and to establish the literal, millennial kingdom (Daniel 9:25-27; Matthew 24:29-31; 25:31; Luke 1:30-33; Isaiah 9:6, 11:1-

9; Acts 2:29-30; Revelation 20:14, 6). During this time the resurrected saints will reign with Christ over all the nations of the earth (Ezekiel 37:21-28; Daniel 7:17-22; Rev. 19:11-16; 20:1-7). We teach that the kingdom itself will be the fulfillment of God's promise to Israel (Genesis 12:1-3; Isaiah 65:17-25; Ezekiel 37:21-28; Zech. 8:1-17) to restore them to the land that they forfeited through their disobedience (Deut. 28:15-68). Israel, who was temporarily set aside (Matt. 21:43; Rom. 11:1-26) will again be awakened through repentance to enter the land of blessing God promised them (Jeremiah 31:31-34; Ezekiel 36:22-32; Rom. 11:25-29).

We believe in the bodily resurrection of all the dead; the saved to eternal life and blessedness in Heaven, and the unsaved to eternal conscious suffering and woe in Hell (John 5:29; Rom. 8:10-11, 19-23; 2 Cor. 4:14; Daniel 12:2; Rev. 20:11-15).

WHAT IT MEANS TO BE A CHRISTIAN

Being a Christian is more than identifying yourself with a particular religion or affirming a certain value system. Being a Christian means you have embraced what the Bible says about God, mankind, sin, and salvation. We believe the following are essential truths about salvation found in Scripture:

God is Sovereign

Man is not the product of evolution. Instead the Bible says we were created by a personal God to love, serve, and enjoy endless fellowship with Him. The New Testament reveals that it was Jesus Himself who created everything (John 1:3; Col. 1:16). That means He has authority over our lives and we owe Him absolute allegiance, obedience, and worship.

God Is Holy

God is absolutely and perfectly holy (Isaiah 6:3) and therefore cannot commit or tolerate any evil (Nahum 1:3; Hab. 1:13; James 1:13). God requires holiness of us as well (Matt. 5:48; 1 Peter 1:16; Rev. 21:27).

Mankind is sinful

According to Scripture, everyone is guilty of sin (1 Kings 8:46; Rom. 3:10-12, 23; 1 John 1:8).

Sin demands a penalty

God's holiness and justice demand that all sin be punished, and God has ordained that the punishment for sin is death (Ezekiel 18:4; Rom. 6:23). That's why simply changing our patterns of behavior can't solve our sin problem or eliminate its consequences.

Jesus is Lord and Savior

Even though God's justice and holiness demands death for sin, His love has provided a Savior who paid the penalty and died as a substitute for sinners (John 3:16; Peter 3:18). Christ's death satisfied the demands of God's justice and Christ's perfect life satisfied the demands of God's holiness (2 Cor. 5:21), thereby enabling Him to forgive and save those who place their faith in Christ (Rom. 3:26).

The Nature of Saving Faith

True faith is always accompanied by repentance from sin. Repentance is agreeing with God that you are sinful, confessing your sins to Him, and making a conscious decision to turn from your sin (Luke 13:3, 5; 1 Thess. 1:9) and pursue Christ (Matt. 11:28-30; John 17:3) and obey Him (John 14:21; James 2:14-26; 1 John 2:3). It isn't enough to believe certain facts about Christ. Even Satan and his demons believe in the true God, but they don't love and obey Him (James 2:19). True saving faith always responds in obedience and is accompanied by God-ordained works (Eph. 2:8-10).

STATEMENT ON MARRIAGE

IMPACT the CITY Church and Ministries believes and teaches that marriage is a sacred covenant between a man and a woman instituted by and publicly entered into before God. God's divine design for marriage is an institution that mankind, society, culture or government does not have the liberty to change, amend or define outside of what is clearly taught in Holy Scripture. It is the Word of God that governs and establishes what the marriage covenant is. Below is a brief Biblical definition of marriage:

Marriage is Exclusively between a Man and a Woman: God describes marriage to be solely between a man and a woman. As Genesis 2:24 stipulates, "A man [masculine] shall leave his father and his mother and hold fast to his wife [feminine], and the two shall become one flesh." Heterosexuality is the only possible arrangement for marriage, as the Creator has commanded and expects married couples to "be fruitful and multiply and fill the earth" (Genesis 1:28). Hence, "same-sex marriage" is an oxymoron, a contradiction of terms. Since homosexuality involves same-sex intercourse that cannot lead to procreation, it is unnatural and cannot logically entail the possibility of marriage.

Marriage is Designed to be Permanent: The marriage covenant is intended to be never broken (Matthew 19:1-12, Luke 16:18, Mark 10:9). Although there are limited Biblical reasons for divorce, the original established intent of the covenant is that it would stay binding. Because the covenant of marriage is not only to one's marriage partner but also before God, it is a serious commitment not to be taken lightly.

Marriage is Sacred and Intimate: Marriage is more than just a covenant on paper, it is the two becoming one flesh (Genesis 2:23-25) under God's design. The married couple enjoys the blessings of an intimate relationship with each other in a spiritual, emotional, and physical sense. In fact, marriage is the most intimate of all human relationships where a bond between man and woman exists to reflect the relationship of the Godhead and glorify Jesus Christ.

Marriage is to be Protected: The marriage covenant is a selfless relationship that is mutually exclusive to each other (Ephesians 5:25-30). This means that no other human relationship must interfere with the commitment between husband and wife (Genesis 2:22-25, 1 Corinthians 7:2-5). The physical, emotion and spiritual aspects of the marriage are exclusive to one another and are not to be shared with another. Both the husband and wife are to work diligently at protecting each other and their covenant before God and man. Any marriage covenant that does not agree with God's Word as described above and furthermore in the pages of Scripture, Cornerstone Bible Church (by the direction of our Lord Jesus Christ) will not welcome into our membership. Furthermore, Cornerstone Bible Church reserves the right to not perform any marriage ceremonies (on church grounds) that do not agree with the above definition of marriage as outlined in God's Word.

STATEMENT ON HUMAN SEXUALITY

The personhood and sexuality of mankind are grounded in and defined for us in the Word of God. Genesis 1:27 says that man and woman are made in the image of God. That means, mankind's souls, bodies, reason, will and goodness are like God. Yet, at the same time we are unlike God, for He is our Creator and infinite example of these qualities. While we are made in the image of God, our sexuality does not define our standing before God. One's gender (male or female), does not determine the amount of love, grace, forgiveness and acceptance of God in one's life. The defining characteristic of God's love, grace, forgiveness and acceptance of humankind is whether or not they have accepted by faith the redemptive work of God's Son Jesus Christ. It is on His (Jesus') life and work, humanity is accepted by God, not gender.

Our sexuality is an attribute of human nature that God gave to us. Psalm 139 speaks of God's knowledge and formation of each human. Jeremiah 1:5 says, "Before I (God) formed you in the

womb I knew you; and before you were born I consecrated you..." One's sexuality did not happen by chance, it was designed that way by God.

It was because of sin (Genesis 3:1-24, Romans 1:18-32, Romans 3:23, Romans 5:12-14) that human sexuality and sexual relationships were altered and sinfully abused. Pre-marital sex, promiscuous behavior and adulterous lifestyles are a result of sin and damage the design and covenant of marriage. The results of sin have also led to the practice of pedophilia, prostitution, pornography, cross-dressing, medically altering the body to change sexes, and practicing behaviors characteristic of the opposite sex. All these things are sinful violations of God's Word and design for our bodies and personhood.

However, sexual desire and relationships are rightfully fulfilled only within the union of a man and a woman in matrimony. All sexual relationships outside of the marriage covenant are condemned in Scripture by God and never appropriate (Matt. 5:27-29, Galatians 5:19). Sexual intimacy is a blessing from God when enjoyed within the boundaries set forth in God's Word.

Along with the Biblical teaching on sexual intimacy within a heterosexual marriage are the specific instructions that prohibit homosexual conduct. Leviticus 18:22, 20:13 reads, "You shall not lie with a male as with a woman; that is an abomination." Homosexual conduct is declared by God to be an abomination because it is out of harmony with the purpose for which God created human beings. Homosexual conduct gives evidence of the universal rejection of God's supreme glory and authority and like all forms of sexual behavior that violates God's original design, it is sin. Romans 1:25-27 reads, "because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen. For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error." The New Testament further states, "Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God" (1 Corinthians 6:9-10).

With God's Word being our (IMPACT the CITY) standard of moral righteousness on human sexuality and sexual behavior as outlined above and furthermore in Scripture, we (IMPACT the CITY) will not welcome into our membership those who practice any sexual behavior that violates God's Holy Word and His design for marriage. This includes, but is not limited to homosexuality. Similarly, because homosexual conduct is declared by God as sin; any current member who practices

homosexuality who is confronted by a church member for the purposes of repentance and continues in that habitual sin will be subject to the process of church discipline as outlined in our church's constitution.

Human sexuality and sexual behavior is very important to God. Both male and female are created by God, in the image of God, reflecting characteristics of our Creator. He has graciously outlined for us in His Word the way in which we are to express and enjoy our human sexuality and sexual behavior. And He desires that all men and women enjoy the freedoms they have in Christ within the boundaries set forth in Scripture. We grieve with those who are in slavery to the corruption of sexual sin and want to offer hope that can only be found in our Savior Jesus Christ. As with all sin, Christ offers forgiveness to all who repent and place their faith in Christ alone. 1 John 1:9 says, "If we confess our sin He (Jesus Christ) is faithful and just to forgive us our sin and cleanse us from all unrighteousness." It is on the basis of the redemptive work of Jesus Christ that we are liberated from the bondage of all sin and can live life to the fullest.

STATEMENT ON CORPORATE WORSHIP

IMPACT the City Church and Ministries believes in the importance of regular worship and fellowship with other believers. With the rise of technological advances and some churches offering alternate forms of worship (such as "online church"), this statement clarifies IMPACT the CITY Church and Ministries position about the priority and primacy of the local church gathering in the life of the believer.

Livestreamed worship services are not a legitimate substitute for the local gathering of the body. While livestreamed or taped services can be utilized in times such as illness or travel, they are not intended to be permanent replacements for the in-person gathering of the church. Hebrews 10:25 instructs that believers are not to be in the habit of "neglecting to meet together, as is the habit of some." God commands, in part, for the church to gather corporately for the singing of His praises, the hearing of His Word, the taking of communion (Christ's Body and Blood), and the stirring up of one another to love and good deeds (Hebrews 10:24, Colossians 3:16, 1 Timothy 4:2, 1 Corinthians 11:17-34 etc.). Commands such as these cannot be faithfully followed apart from the in-person gathering of the church. Therefore, while IMPACT offers a livestream, IMPACT does not equate our livestream with the corporate gathering of the body. Instead, IMPACT the CITY worships together as a church family while recognizing that some members of the church family are not able to be present every week and could benefit from what a livestream provides. The elders of IMPACT the CITY also recognize that there are those suffering from a permanent inability to gather in person due to

extreme illness or other extreme circumstances. These individuals should be cared for and these extreme circumstances do not constitute forsaking the assembly.

IMPACT the CITY Church and Ministries

Distinctives:

In addition to our Statement of Faith, our elders have adopted ten key distinctives that we believe will be helpful in your efforts to learn more about our local body:

1.
 1. **Our Authority is Scripture** – We strive to live and worship in submission to what the Bible says in all areas to the best of our ability.
 2. **Our Preaching is Expository** – We are committed to expository preaching, which is the practice of explaining God’s Word in a systematic, contextual manner in an effort to learn all that God has plainly revealed.
 3. **Our Treasure is Jesus** – We passionately worship Jesus Christ and do everything we can to exalt Him to the highest possible place.
 4. **Our Counseling is Biblical** – We counsel from the perfect and sufficient word of God, believing God has given us everything we need for life and godliness in His word.
 5. **Our Mission is Evangelism** – We believe that God has put us in the local community to share the Gospel of Jesus Christ with the lost, and in great love for all people we pray for and plead with sinners to be reconciled to God through repentance and faith in Jesus Christ.
 6. **Our Church is Family** – We love each other and build intentional, deep relationships with one another as people made in God’s image and members of the family of God.
 7. **Our Joy is Service to the Community** – We joyfully serve Christ by humbly serving one another for the building up of the body of Christ and the glory of God in our local community and beyond.
8. We are against the killing of innocent and helpless Babies. We believe ABORTION IS MURDER and should not in anyway be acceptable or allowed in society at all. IMPACT the CITY will Stand up and be the UNBORN’s Voice.
9. IMPACT the CITY Church and Ministries will help mother’s find the resources they need to allow their babies to be born. From ultrasounds, Doctor Appointments, and even help find a Adoptive family in case they still can’t or don’t want to care for their child.
10. IMPACT the CITY believes that CHURCH and State are Separate.

IMPACT the CITY Church and Ministries

Our Purpose is to Live out our Faith and Glorify GOD by Impacting the Local Communities for Jesus Christ, by Bridging cultural Barriers and conquering brokenness together.

