



# **The Impact Center, Inc.**

## **Tenets of Faith**

“Can two walk together, unless they are agreed?” Amos 3:3.

Because it is recognized that it is important to openly state what we stand for in order that we might stand together, the following are stated. Also, no Biblical truth has any reason for being unless it is to "exalt Jesus". These are some of the landmarks of our faith while Jesus will yet reveal more of Himself to us in His word (Matt. 13:52).

- **THE SCRIPTURES**

The Bible is the inspired Word of God. The product of holy men of old who spoke and wrote as they were moved upon by the Holy Spirit and we accept it as our infallible guide in matters pertaining to conduct and doctrine (II Timothy 3:16, I Thessalonians 2:13, II Peter 1:21).

- **THE GODHEAD**

Our God is one, but manifested in three - the Father, the Son, and the Holy Spirit, being co-equal (Philippians 2:6). God the Father is greater than all: the Source of the Word (Logos) and the Begetter (John 14:28, John 1:14). God the Son is the Word flesh-covered, the One Begotten, and has existed with the Father from the beginning (John 1:1, John 1:18, John 1:14). God the Holy Spirit proceeds forth from the Father and is eternal (John 15:26).

- **MAN, HIS FALL, AND REDEMPTION**

Man is a created being, made in the likeness and image of God, but through Adam's transgression and fall, sin came into the world. "All have sinned, and come short of the glory of God." "As it is written, There is none righteous, no, not one." Jesus Christ, the Son of God, was manifested to undo the work of the devil and gave His life and shed His blood to redeem and restore man back to God (Romans 5:14, Romans 3:10, Romans 3:23, I John 3:8). Salvation is the gift of God to man, separate from works and the law, and is made operative by grace through faith in Jesus Christ, producing works acceptable to God (Ephesians 2:8).

- **ETERNAL LIFE AND THE NEW BIRTH**

Man's first step toward salvation is Godly sorrow that worketh repentance. The New Birth is necessary to all men and, when fulfilled, produces eternal life (2 Corinthians 7:10, I John 5:12, John 3:3-6).

- **BAPTISM IN THE HOLY GHOST**

The Baptism in the Holy Ghost and fire is a gift from God as promised by the Lord Jesus Christ to all believers and is received subsequent to the New Birth. Evidences of this experience may be speaking in other tongues as the Holy Spirit Himself gives utterance and/or prophesying (Matthew 3:11, John 14:16-17, Acts 1:8, Acts 2:38-39, Acts 19:1-7, Acts 2:4). We believe in the operation of the gifts of the Spirit in the body as enumerated in I Corinthians 12-14 as manifested in the early church.

- **SANCTIFICATION**

The Bible teaches that without holiness no man can see the Lord. We believe in the Doctrine of Sanctification as a definite, yet progressive work of grace, commencing at the time of regeneration and continuing until the consummation of salvation (Hebrews 12:14, I Thessalonians 5:23, Philippians 3:12-14, I Corinthians 1:30). **Faith & Works through Sanctification:** The relationship between faith and works is that salvation comes by faith in Christ alone, and the good works performed by believers aren't the basis of salvation but should be understood as the necessary evidence of that salvation. We believe, as a matter of the fundamental beliefs and doctrines of this church, that nothing can be genuinely believed without there being an accompanying and corresponding action. Our faith is an active faith that requires the doing of deeds in the world. Our faith is not a passive or complacent system of intellectual belief or assent to doctrine but is an active force in our lives that requires and results in actions being taken. A living, active faith will be manifested not only in belief and mental assent but in actions expressed and based upon that belief. If a belief is truly held, it will be acted upon. The act is as much a fundamental aspect of our faith as the belief upon which the act is based (James 2:14-16, Ephesians 2:8-11, Matthew 7:24-27, Matthew 5:16, II Corinthians 5:10, Matthew 16:27, Revelation 22:12).

- **DIVINE HEALING**

Healing is for the physical, emotional and psychological ills of the human body and soul. It is wrought by the power of God through the prayer of faith, and by the laying on of hands. It is provided for in the atonement of Christ, and is the privilege of every member of the Church today (Mark 16:18, James 5:15-16, I Peter 2:24, Matthew 8:17, Isaiah 53:4-5).

- **RESURRECTION OF THE JUST AND THE RETURN OF THE LORD**

The angels said "This same Jesus shall so come in like manner." He is coming soon. When He comes, "...the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air and return with Him to the earth according to Matthew 24:30-31 (Acts 1:11, I Thessalonians 4:16-17).

- **HELL AND ETERNAL RETRIBUTION**

The one who physically dies in his sins without Christ is hopelessly and eternally lost in the Lake of Fire and, therefore, has no further opportunity of hearing the Gospel or repenting. The Lake of Fire is real. The terms "eternal" and "everlasting," used in describing the duration of punishment of the damned in the Lake of Fire, carry the same thought and meaning of endless existence as used in denoting the duration of joy and ecstasy of the saints (Hebrews 9:27, Revelation 19:20).

- **ETERNAL JUDGMENT**

God's judgment and justice is unchanging and is the same and eternally established from all times past and to all times future (Hebrews 6:1-2). This is exemplified in the present through the law of sowing and reaping.

- **CHURCH DISCIPLINE**

We believe in church discipline administered in the church in a spirit of meekness. The Bible sets forth three grounds for discipline: unscriptural conduct that obscures the truth of God by false teaching or doctrine; unscriptural conduct that mars the holy character of God and His church by unholy, immoral living, action or lifestyle; and unscriptural conduct that hinders the work of God by bringing confusion or division to the body. The purpose of church discipline is the restoration of the one subject to the discipline and/or the purification of the church. Church discipline is body

ministry. The steps of discipline are one-on-one private confrontation, private confrontation with witnesses, and, finally, exposure to the church for judgment leading to restoration or separation (Matthew 18:15-20, Galatians 6:1, Romans 16:17, II John 9-11, I Corinthians 5:9-13, I Timothy 5:20).

#### ▪ **THE CHURCH**

We believe that the Church is the Body of Christ expressed as the church individual, the church local, and the church universal and invisible (all saints of all places and all times united together under one Lord). As such, we believe the church to be more than just a building or a gathering of people. It is a body living in relationship and harmony under the direction of the head, Jesus Christ (I Corinthians 6:15, I Peter 2:4-5, Ephesians 2:19-22, I Corinthians 12:12-31, Ephesians 4:11-16). The local church is an expression of the community and fellowship of God. As the Body of Christ in the Earth it is an intimate community of people that is devoted to apostolic teaching, to fellowship, breaking of bread and prayer. The local body will meet together regularly, not forsaking the assembling together as a whole and also in smaller groups in the homes of the members of the congregation. We consider the fellowship of the saints together in the private homes of the members to be an essential expression of the life of faith of the church. Indeed to this end, the Word of God frequently refers to the church as a "household." (Matthew 16:13-20, 18:15-20, Acts 2:41-47, I Peter 4:17, I Timothy 3:15, Ephesians 2:19, I Peter 2:5, Acts 18:8, Romans 16:5,10,11, I Corinthians 1:11,16; 16:15,19, Philippians 4:22, Colossians 4:15, II Timothy 1:16, 4:19, Hebrews 10:25).

#### ▪ **AUTONOMY AND RELATIONSHIP**

We believe that the local church, although autonomous, will be related to other local churches and ministries through fellowship and formed relationships. In particular, we believe that there are foundational ministries of apostles and prophets that transcend the local church and that the local church should be in a relationship with such a ministry or ministries for the purpose of advice, counsel, oversight, encouragement, and help. Such ministries are designed by God to provide connection and relationship in the universal Body of Christ between and among local fellowships and to provide spiritual covering, protection, accountability, identity, and checks and balances for local leadership (Ephesians 2:19-22, I Corinthians 12:28,

Acts 2:42, Galatians 2:7-9, I Corinthians 12:12-13)

▪ **LEADERSHIP OF THE HOLY SPIRIT**

We believe that in all matters concerning the Body of Christ, in its direction, discipline, ministry and functioning, that specific guidance, instruction, revelation, and discernment of truth from falsehood is available by the leading of the Holy Spirit who enables us to know spiritual things by the Spirit (Acts 13:1-3, I Timothy 1:18; Romans 8:14; I Timothy 5:22, John 16:13-15.)

▪ **LAYING ON OF HANDS**

Laying on of hands is a biblical practice. Jesus practiced it in Mark 10:13-16 as a blessing, and it is our grounds for baby dedication instead of baptism. We believe in the laying on of hands for healing (Mark 5:22-23, 28-31 and 41, Acts 19:11-12, 28:8); laying on of hands to confer office (Acts 6:2-6); laying on of hands to receive the Holy Ghost (Acts 8:14-18); laying on of hands to believe words spoken, to receive anointing, and to cultivate the anointing; laying on of hands for appointment to eldership (I Timothy 4:14, 5:22, II Timothy 1:6).

▪ **MEDIATION**

We believe, as members of the same body of Christ, baptized by one spirit into one body, that we must endeavor to keep the unity of the Spirit in the bond of peace and as such we are precluded from bringing a lawsuit in a civil court against another member of this local body. We believe that all such disputes should be resolved within the Body of Christ without taking them before unbelievers for judgment (1 Corinthians 6:1-8, Ephesians 4:3-6).

▪ **THE ROLE OF THE PROPHETIC MINISTRY IN THE CHURCH**

We believe that God speaks today. There are at least five channels of prophecy by which God speaks to His people today. They are: the office of the prophet, prophetic preaching, prophetic presbytery, the gift of prophecy and the spirit of prophecy. All five channels are received and encouraged in this church. We believe that hearing from God, both individually as members and corporately as a church, through prophecy or any other biblical means chosen by God to communicate, is essential to our faith and walk with God. Prophecy is only one method of discerning God's will and direction. It is

recognized that none of the methods or channels of prophecy will always be 100 percent accurate and actions should not be taken on the basis of prophetic words alone without other confirmation. We believe the prophetic presbytery serves the purpose in the body of Christ in activating, establishing, releasing, commissioning, and ordaining gifts to their office, function, and place of relationship and/or leadership (I Corinthians 14:3, Ephesians 4:11-16; Ephesians 2:20; I Timothy 4:14, Acts 13:1-3, Titus 1:5, Romans 12:6, I Peter 4:10, I Corinthians 14:1,3,39, I Thessalonians 5:19-21)

▪ **THE ROLE OF THE APOSTOLIC MINISTRY IN THE CHURCH**

We believe in the apostolic ministry for today as one which functions in one or more localities through foundational ministry as of a father laying the foundation which is Christ and equipping the saints for the work of ministry. We seek to relate to the apostles of Christ and to be apostolic ourselves (Ephesians 4:11-16; Colossians 1:25-29, Hebrews 6:1-2)

▪ **FINANCIAL SUPPORT**

We believe that scripture requires all members of the congregation to support the church through giving in proportion as the Lord shall prosper them, thereby acknowledging that any institution can stand or be of full service only in proportion as all of the members of the congregation accept their responsibility of maintaining it. (Malachi 3:10, I Corinthians 16:1,2; II Corinthians 9:6-9, Hebrews 7:1-8).

▪ **VISIONARY AND GOVERNMENT**

We believe that there is always a person who is the presiding leader in any church government raised up by God. That person will be the first among equals. We believe that this person will be an ascension gift. Apostle is the title given to this person in this church. The Apostle will be the person through whom the main vision of the church is received, articulated and developed. He will be the one with the final responsibility and decision-making authority in all matters concerning the church because he is the one who will be ultimately accountable to God for the church. He will be recognized by the grace, anointing, ability and vision given to him by God (Numbers 27:15-22, I Corinthians 12:18, Ephesians 4:11, Acts 13:1). God will raise up elders and other ascension gifts to function with and in relationship to the Apostle. We believe that there will be mutual submission

and accountability within the government of the church. There will be submission and accountability of the Apostle to the others in the governing leadership and there will be submission and accountability of the others to the Apostle. We believe that they are to seek the mind of God together for the church in all areas of its affairs, spiritual and temporal.

- **ORDINANCES**

We believe in the priesthood of believers. Ordination and licensing in this church is a separation and recognition of a specific gifting of God. We believe that God calls men and women into specific ministries as apostles, prophets, evangelists, pastors, and teachers. **God calls! Man can only recognize the call and acknowledge it.** Ordination is on the basis of that recognition of God's gifting. Men and women called to a specific office by God and ordained or licensed by this church will have the right to participate in the traditional sacramental and ordinal functions of the church such as marriage, funerals, baptisms, and the like. They shall also be expected to function in the spiritual gifting's of their office and to demonstrate the reality of their calling. We reject the efficacy of ritual and the concept of a separate priestly class. We recognize the priesthood of believers and the serving ministry of the apostle, prophet, evangelist, pastor, and teacher with government by elders. As such, we recognize that those called to those offices will function in a manner to lead by example in prayer, worship, teaching, laying on of hands, and prophesying.

- **BENEVOLENCE**

We believe that the Scriptures are clear concerning helping those in need through individual and corporate alms-giving. We are commanded to do good to all people as we have opportunity, with a special emphasis upon caring for those who profess to be fellow Christians, especially those of our own fellowship of believers. We are commanded to be generous and willing to share, laying up treasure for ourselves in the coming age by our kindness and generosity in this life. This is true for the church as an organization as well as for the individual members of the church. Therefore, in accordance with the biblical commands, as a fundamental aspect of the practice of our faith, we will share of our material goods with those in need and will minister to them to the best of our abilities, whatever the need in accordance to the guidance of Holy Spirit (Proverbs 25:21, Isaiah 58:10, Galatians 6:10,

1 Timothy 6:18-19, Hebrews 13:16).

▪ **RELATIONS OF CHURCH AND STATE**

God has entrusted the church the solemn Biblical responsibility of being the conscience of society, culture and government. As such the church has a duty before God to speak to the issues that arise from and relate to society, culture and government. Specifically, the church, in the tradition of the prophets, is required to call government to account before God for the actions taken by the government with the view toward keeping the government in its proper role and relationship as a steward under God of the resources of the nation (I Kings 18:18, II Chronicles 15:1-4, Matthew 5:13-14, Acts 12:23, I Samuel 15:14-35). The church has a divine mandate to practice its religion as dictated by God. The earth is the Lord's and the fullness thereof. The church is the blood-bought bride of Christ of whom Jesus is the Head, the Lord and the only Master. As such we categorically reject any and all claims by the state to headship or sovereignty over the church. When earthly governments leave their God-ordained sphere of responsibility and seek to restrain, hamper or limit the church's obedience to Christ in all areas of life, then the church must and will obey God rather than man and must also confront the government with its error and call it back to its proper place under God (Exodus 8, 9, 10, Daniel 3, 6, Acts 4:19; 5:29).

▪ **DISCIPLESHIP**

We believe that the scriptures clearly define that members of a congregation can seek out advice, consultation, direction, purpose, resolution, and guidance from amongst The Impact Center leadership and the Five-Fold Ministry gifts within The Impact Center. (I Kings 1:12, Proverbs 27:9, Proverbs 11:14, Psalm 55:13-14). We further believe that consultation and instruction is applicable by the scriptures through sessions, a company of persons in close deliberation set together, to lay a foundation, set in place and give wise counsel. This also provides safety, defense, rescue and freedom from trouble (Proverbs 12:15). The personal care of the saints is the sanctification of the whole person, body, soul and spirit, (I Thessalonians 3:13, 5:23) through the love that flows from faith, patience and hope, and the redemptive power of the Cross of Christ, (Romans 3:25, Luke 9:23). The atoning blood of Jesus, (Ephesians 2:13-16, I Peter 1:18-19). The transformation of the soul through the word of God, (Romans 12:1-2) the



denying of the old nature, (Galatians 2:20, 5:24, I Peter 1:13-15) salvation through grace not works, (Ephesians 2:1-8) and the promise of the resurrection, (John 3:16, 10:25-26) are the effective working mechanisms that characterize pastoral care ministry. Such ministry is foundational to the practice of our faith.

- **DELIVERANCE**

The need for deliverance is manifested by an inability to be free from a bondage: e.g., mental (emotional), physical or spiritual normally associated with demon activity. It is God's desire to bring deliverance to His people. (Job 5:19, Psalms 91:3, II Timothy 4:13, Hebrews 2:15, II Peter 2:9). We have been granted the authority in the name of Jesus to bring deliverance to others (Mark 16:17, John 14:12, I Corinthians 12:8-11). We must understand that our warfare is with the forces of evil (Eph. 6:12), our weapon is the Word of God, our authority and power is from Jesus Himself (Mark 16:17, Acts 1:8) and that the battlefield is first of all in the spiritual realms (Ephesians 6:10-18, II Corinthians 10:3-5, Romans 8:9, Galatian 5:22-23).

- **HOMOSEXUALITY**

We believe in the creation and God as the Creator. We believe that God created man and that He created them Male and Female. As such He created them different so as to complement and complete each other. God instituted monogamous marriage between male and female as the foundation of the family, the basic structure of human society. For this reason, homosexuality is an abomination before God (Romans 1:21-32).

- **THE INSTITUTION OF THE HOME**

Life begins in the womb at conception (Jeremiah 1:5, Psalm 139:13, 16).

**Marriage** is between a man and a woman only (Genesis 2:18-25, Proverbs 5:18-19, 1 Corinthians 7:1-16). God Himself created and instituted marriage as the holy union between one man and one woman, according to the Holy Scriptures. No other form of union or marriage is acceptable in the eyes of God or by this corporation/Church. “But from the beginning of the creation, God ‘made them male and female.’ ‘For this reason, a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’ [NW1]; so then they are no longer two, but one flesh. Therefore, what God has joined together, let not man separate” (Mark 10:6-9 NKJV).

Children are a heritage from the Lord and are to be brought up scripturally (Psalm 127:3, Proverbs 22:6). The husband is the head of the home, and he must give an account to Christ, the wife is to submit to her husband, and the children are to honor and obey their parents (Ephesians 5:22-33, Colossians 3:18-20).

▪ **GOD’S INTENDED PURPOSE: MALES AND FEMALES**

God created males and females for the purpose of the continuance of the human race, for the purpose of procreation as an act of marriage. (Genesis 1:27-28) Therefore, it is unacceptable for people to change (alter, adapt, modify, convert, or pervert) the God-ordained and God intended purpose and use of the human body and human sexuality. We believe that God creates each person as male or female. These two distinct complimentary genders together reflect the image and likeness of God. Rejection of one’s biological gender is a rejection and denial of what God has ordained for His creation. Behaviors and lifestyles such as homosexuality, bisexual conduct, same-sex marriage, sodomy, lesbianism, bestiality, incest, pornography, pedophilia, transgender, any attempt to change one’s gender or appear as the opposite gender, or disagreement with one’s biological gender is sin, offensive, an abomination and detestable to God. This behavior is considered inappropriate and unsuitable and not tolerated by The Impact Center, Inc., its pastors, staff, employees, volunteers, members etc. Therefore, in accordance with the word of God as He created male and female ALL restroom facilities will be used according to one’s biological gender (Leviticus 18:22, Romans 1:24-32, 1 Corinthians 6:9-10, 1 Timothy 1:9-11).

General Provision

Gender.

Whenever used herein a male pronoun shall be treated as including the female and vice versa.

▪ **SEXUAL IMMORALITY**

We believe that any form of sexual immorality, such as adultery, fornication, homosexuality, bisexual conduct, bestiality, incest, pornography, pedophilia, any attempt to change one’s gender or appear as the opposite gender, or disagreement with one’s biological gender, is sin, offensive, an abomination, and detestable to God and is opposed by The Impact Center, Inc. (Leviticus

10:10-20).

- **REPENTANCE**

Repentance is a gift from God. It is simply not true that a person can repent at any time. Repentance is dependent upon the convicting action of the Holy Spirit in the lives of sinners and believers. The conviction of the Holy Spirit, which often accompanies the preaching of the Gospel of Jesus Christ, will result in the revelation of the sinfulness of self which should lead to Godly sorrow. Remorse, or worldly sorrow, is a feeling of deep regret, hopelessness or even despair. It does not lead to constructive change. On the other, hand Godly sorrow, which may at times be mistaken for worldly sorrow, produces repentance which causes us to turn away from sin and selfishness and to receive faith for change. Worldly sorrow is destructive but repentance is life giving. Repentance changes the way we feel and act about sin, self and God. Repentance is a total change of heart, mind, attitude, emotions, will, action and lifestyle flowing from the turmoil and sorrow of Holy Spirit's conviction of sin (II Corinthians 7:10, Psalms 51, Acts 11:18, II Timothy 2:25, Genesis 6:3, Romans 1:18-32, Matthew 9:12-13).