



RELATIONAL IMPACT

MINISTRIES

Equipping People for Life and Ministry

Expanded Doctrinal Beliefs of Relational Impact Ministries

The Word of God

We believe that the Bible is the Word of God, fully inspired and without error in the original manuscripts, written by men under the inspiration of the Holy Spirit, and that it has supreme authority in all matters of faith and conduct. The Bible, including all the books of the Old Testament and New Testament, is Holy Scripture and the inspired true word of God. It is fully authoritative and our only absolutely trustworthy guide for life and faith.

II Timothy 3:16; II Peter 1:20,21; Mark 13:31; John 8:31,32; John 20:31

The Trinity

We believe that there is one true, good, and living God who is of one substance, power, and eternal purpose yet eternally existing in three persons: God the Father, God the Son, and God the Holy Spirit. We believe that the Trinity is without division of nature, essence, or being (I John 5:7; Matthew 3:16-17; II Corinthians 13:14). The Father is of none, neither begotten, nor proceeding; the Son is eternally begotten of the Father; and the Holy Spirit eternally proceeding from the Father and the Son (John 15:26; Galatians 4:6). The persons of the Trinity are equal in every divine perfection. They execute distinct but harmonious functions in the work of creation, history, providence, and redemption. God the Trinity possesses all life, glory, goodness, and blessedness in and of Himself.

Genesis 1:1,26; John 1:1,3; 4:24; 5:26; Matthew 28:19; Acts 7:2; Romans 1:19,20; 9:5; Ephesians 4:5,6; Colossians 2:9

God the Father

We believe in God the Father, an everlasting, infinite, perfect personal being who is the sovereign and rightful ruler of all that exists. The Father is perfect in holiness, wisdom, power, and love. God created all things and upholds, directs, disposes, and governs all creatures, actions, and things by His wise and holy providence according to His infallible foreknowledge and the immutable counsel of His own will. God, in His ordinary providence, makes use of all natural and spiritual means yet is free to work without, above, and against them at His pleasure. He does this to the praise of the glory of His wisdom, power, justice, goodness, and grace. He is sufficient in Himself, not standing in need of any creature that He has made. He conducts Himself with steadfast mercy towards humanity. He draws men to Himself through His Son, forgiving the sin and delivering from death those who come to Him through Christ for salvation. The Father hears and answers prayer according to His wisdom, love, and providence. He will carry out all



RELATIONAL IMPACT

MINISTRIES

Equipping People for Life and Ministry

things in their proper time and order that they would consummate in Jesus Christ to reveal the supremacy of His name and purposes especially including the power of His love.

Although the word Trinity is not contained in the Scriptures, this term is used to convey the collective nature and being of God the Father, Jesus Christ and the Holy Spirit as revealed in His Word.

Job 22:2-3; 34:10; Psalm 139; Isaiah 55:10-11; Daniel 3:27; Hosea 1:7; 2:21-22; Luke 10:21-22; Matthew 4:4; 23:9; John 3:16; 6:27; Acts 17:24-28, 31; Colossians 1:16-17; Revelation 1:4-6; Romans 1:7; 4:19-21; I Timothy 1:1,2; 2:5,6; I Peter 1:3

God the Son

We believe in Jesus Christ, God's only begotten eternal Son, very God of very God, and the image of the invisible God. He took upon Himself our nature; being conceived by the Holy Spirit and born of the Virgin Mary and manifested in a body of flesh. He lived a sinless life, performed many signs and wonders, and taught the words of eternal life. He offered Himself as a penal substitutionary atoning sacrifice for sinners. He was physically crucified, suffered, bled, died and was buried. By the blood of His cross, He secured for us eternal redemption and made a way for life everlasting (*Matthew 1:18-25; Luke 1:26-38; Romans 9:5; John 1:1-18; 8:46-47; 20:28, 30-31; II Corinthians 5:21; Galatians 3:13; Ephesians 1:7*). Salvation is found in and through Christ and Him alone. It is only because of His shed blood that we may approach the throne of grace and receive pardon for our sins from the Father. He was raised from the dead on the third day and appeared to His disciples in His resurrected body. He later ascended into heaven where He now sits at the right hand of the Father and is perpetually interceding for the saints. He awaits the time when the Father will send Him personally back to earth to a final resurrection of His people and judge His creation to usher in the final portion of redemptive history. He is due from angels, men, and every other creature whatever worship, service, or obedience He is pleased to require of them. At His appearing, every knee will bow and every tongue will confess that Jesus is Lord.

Acts 1:11; I Corinthians 15:1-28; Hebrews 7:25; 9:28; I Peter 2:21-23; Matthew 20:28; Romans 5:6-8; 6:9, 10; 8:34; I Timothy 3:16; Revelation 5:12-14

God the Holy Spirit

We believe in the Holy Spirit, eternally one with the Father and Son, who convicts and convinces the world of sin, of righteousness, and of judgment (*John 16:8*). Through illumination He enables men to understand truth. The Holy Spirit is the divine agent by whom believers are born into the Kingdom of God. As our abiding helper, the Spirit effectually calls, sanctifies, empowers, baptizes, indwells, guides, teaches, and equips all believers for service and witness. The indwelling of the Holy Spirit guides, governs, and protects the child of God from spiritual defeat and oppression (*Ephesians 6:11-18*). He enables believers to live in union with Christ and God the Father.



RELATIONAL IMPACT

MINISTRIES

Equipping People for Life and Ministry

John 14:16,17,26; 15:26-27; John 16:9-14; I Corinthians 12:13; I Corinthians 2:10-11; 3:16; 6:19; II Corinthians 3: 6; Galatians 5:22-26; Titus 3:5; Romans 8:9,12-13; Ephesians 6:11-18

Creation

We believe that God created all things visible and invisible for the manifestation of the glory of His eternal power, wisdom, and goodness. He created every molecule and galaxy. He created each species of life separately and finished His work by creating Adam from the dust and Eve from Adam. We believe that the universe has its beginning and end in God's will. The universe is in no sense independent of Him and creation does not reflect a prior deficiency, but its formation and maintenance represent a continuing exertion of His creative power and ability. Both Adam and Eve were created equally in the image of God without sin. He endued them with knowledge, righteousness, and holiness having God's natural law of conscience written in their hearts and the power to fulfill that law. They lived with the possibility of transgressing since they were left to the liberty of their own will. The sacredness of human personality is evident in that God created man and woman in His own image and therefore every person of every race possesses full dignity and is worthy of respect and Christian love.

Genesis 1; 2:7; Ecclesiastes 7:29; 12:7; Job 26:13; 33:4; Psalm 24:1-2; 33:5-6; 104:24; Isaiah 55:10-11; Jeremiah 10:12; Matthew 10:28; John 1:1-3; Acts 17:24; Romans 1:20; 2:14-15; Ephesians 4:24; Colossians 1:16; 3:10; Hebrews 1:2; 11:3; Revelation 4:11

Condition of Man and Woman

Adam and Eve received a command not to eat of the tree of the knowledge of good and evil which allowed them, while they kept it, to remain joyfully whole in their communion with God and have dominion over the earth and all living things. Adam and Eve, being influenced and seduced by the subtlety and temptation of Satan, sinned in eating of the fruit of the tree of the knowledge of good and evil. They thereby incurred not only physical death but also spiritual death which is separation from God. God permitted their sin, having allowed it to His own ultimate mercy and glory. By this sin they fell from their original righteousness and communion with God and so became dead in sin and wholly corrupted in all their parts and faculties of soul, spirit, and body. As they were the root of all mankind, the guilt, death, and corrupted nature caused by this sin was imputed and conveyed to all their posterity descending from generation to generation. Since this original corruption, we are utterly indisposed, disabled, and made opposite to all good. We are thus wholly inclined to all evil and from this disposition proceeds all actual sin. For this reason, we believe all human beings are born with a sinful nature. This corruption of nature, during this life, remains in those that are saved; and although it is, through Christ, pardoned and mortified, it is never completely overcome until our glorification.

Genesis 1:27-28; 2:16-17; 3:6-8, 11,13,23; 5:3; 6:5; 8:21; Job 14:4; 15:4; Psalm 51:5; Ecclesiastes 7:29; Jeremiah 17:9; Matthew 15:19; Acts 17:26; Romans 3:10- 18,23; 5:6,12, 15-19; 7:18; 8:7; 11:32; I



RELATIONAL IMPACT

MINISTRIES

Equipping People for Life and Ministry

Corinthians 15:21-22, 45, 49; II Corinthians 11:3; Ephesians 2:1-3; Colossians 1:21; Titus 1:15; James 1:14-15; 1 John 1:8,10; Romans 7:5,8, 14, 17-18, 23, 25; Galatians 5:17

Marriage, Gender and Sexuality

The Bible teaches that marriage is a covenant between one man and one woman, in a single exclusive union, by which their status changes from two individuals to one flesh as God joins them together. This covenant creates a new family such that their lifelong primary human loyalty is now to one another before anyone else. It is an earthly covenant between one man and one woman that God created and sanctioned to image the unbreakable heavenly covenant between Christ and His Church, therefore intended not to be broken by anything but death. From Genesis to Revelation, the authority of Scripture witnesses to the nature of biblical marriage as uniquely bound to the complementarity of man and woman.

Regarding gender, God fearfully and wonderfully created each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. Regarding sex, God created sex as a gift to be enjoyed within the covenant of marriage. We believe that God has commanded that no intimate sexual activity be engaged in outside of this marriage covenant. We believe that the exercise of sexual expression outside the biblical definition of marriage in any manner is contradictory to God's design for sexuality and marriage.

Salvation

Regeneration. Regeneration is the sovereign work of the Holy Spirit where he transforms the hardened heart of a sinner into the soft heart of a believer, who loves God and obeys his Word. It is what makes the new life in Christ possible. Regeneration, along with the God-given gifts of repentance and faith, is granted solely by grace, resulting in all the attendant evidences of our great salvation in Christ.

Ezekiel 36:25-27; Acts 20:21 John 3:1-9; Titus 3:4-6; James 1:18

Justification. Justification is the sovereign declaration of God that the righteousness of Jesus Christ has been imputed to those who have trusted in his sinless obedience and his substitutionary atonement on the cross for their salvation. When God justifies a person, He no longer treats him as a sinner but reckons him to possess that righteousness which Jesus Christ earned on his behalf. The declaration of justification does not come through any past, present, or future merit in the sinner. Justification is based exclusively on the merits of Jesus Christ and is received through faith alone.

Luke 18:9-14; Romans 4:1-12; Philippians 3:1-11

Sanctification. Sanctification is a joint work between God and man, where God supplies grace for Christians to grow in obedience to Christ. While Christians are made holy in a definitive sense at



RELATIONAL IMPACT

MINISTRIES

Equipping People for Life and Ministry

conversion, it still remains for them to grow in holiness. This work of grace requires believers to utilize, by faith, the normal means of grace such as Bible reading, prayer, thought renewal, and fellowship in the context of the local church. Christians will experience real progress in growing more like Christ, yet this work will be incomplete in this life. The work of counseling is fundamentally the work of helping Christians to grow in this grace of sanctification.

Acts 26:17-18; Romans 6:1-14; 2 Corinthians 3:18; Philippians 2:12-13; Colossians 3:1-17

Assurance. All who are born again of the Spirit can be fully assured of their eternal life from the very moment they put their faith in Christ. This assurance is not based on any kind of human merit, but upon the fact of God's election, upon Christ's complete payment for our sins, and upon the indwelling of the Holy Spirit, whom is the deposit guaranteeing our inheritance.

(John 10:29; 2 Timothy 1:12; Hebrews 7:25, 10:10,14; 1 Peter 1:3-5)

Revelation

God discloses himself to humanity in two ways. Special revelation is God's disclosure of himself to his people in the pages of Scripture. General revelation is God's disclosure of himself to the entirety of humanity in the things that have been made. General revelation and special revelation each come from God and so are of equivalent authority, though they differ in content. Special revelation discloses detailed information about the character of God and how to live all of life in a way that honors him. General revelation is a disclosure of the beauty and power of God, which leads to judgment. The subject matter of general revelation is the character of God, and not mere facts about the created order. General revelation requires special revelation to be properly understood and applied.

Psalms 19:1-6; Romans 1:18-23

Common Grace

God extends his goodness to all people by making provision for their physical needs and granting them intellectual gifts. This goodness, also known as common grace, is what grants unbelievers the ability to apprehend facts in science, for example, and is why believers can affirm the true information that unbelievers come to understand. The chief manifestation of God's grace is his salvation of sinners by the blood of Jesus Christ to all who believe. Common grace cannot overcome the corrosive effects of sin upon human thinking without this special, saving grace of Jesus. This reality guarantees that, though unbelievers can know many facts, they will misunderstand information that is most central to human life, which includes information about God, the human problem, and its solution in Christ. Because the central elements of counseling include God, the nature of the human problem, and God's solution in Christ, the counseling methods of secular people are ultimately at odds with a uniquely biblical approach to counseling.



RELATIONAL IMPACT

MINISTRIES

Equipping People for Life and Ministry

Matthew 5:44-45; John 1:9; Romans 1:18-23; Colossians 1:21

Spiritual Gifts

We believe the Holy Spirit empowers spiritual gifts as God wills to His children. These gifts are designed to testify to the presence of the Kingdom and distributed to equip the saints for worship and ministry to build up the body of Jesus Christ (*Romans 12:6-8; 1 Corinthians 12:8-11; Ephesians 4:11-12*). The use of spiritual gifts is for the purpose of edification within the body that it would be built up in Christ (*1 Corinthians 14:12*). We believe that God uses these spiritual gifts to display His glory and anointing in individual saints for the work of His ministry established in the timeless message of the Bible

((Romans 12:6-8; 1 Corinthians 12:8-11; Ephesians 4:11-12; Acts 2:1-4).

Church

All true believers make up the church worldwide and should assemble together in local churches for worship, prayer, fellowship, and teaching, in order to become conformed to the image of Christ and to become equipped to carry out the Great Commission that Christ gave His followers in Matthew 28:19-20. (see also Acts 2:42-47)

Baptism and the Lord's Supper

Jesus Christ has instructed those who believe in Him to be baptized in water as a symbol of their new birth Christ. Baptism is only for those who have personally believed in Christ. Our practice is to baptize by immersion. The Lord also instituted the Lord's Supper as a remembrance of His suffering, death, and resurrection. Neither baptism nor the Lord's Supper has any merit in helping a person obtain eternal life.

(Matthew 28:19-20; 1 Corinthians 11:23-30)

Heaven and Hell

We believe that Heaven is a real place of eternal blessedness prepared by God for those who have been saved by grace through the shed blood of Christ. We believe that Hell is a real place of eternal suffering for those whose names are not written in the book of life. There is no intermediate state in which the unsaved can atone for his own sins.

John 14:1-6; Revelation 7:13-17; 20:11-15; 21:22-27; 2 Corinthians 5:1-10; Luke 16:19-31



RELATIONAL IMPACT

MINISTRIES

Equipping People for Life and Ministry

Last Things

We believe in the personal and visible return of the Lord Jesus Christ to earth and the establishment of His kingdom. We believe in the resurrection of the body, the final judgment, the eternal felicity of the righteous, and the eternal punishment of the unredeemed.

Matthew 16:27; Mark 14:62; John 14:3; Acts 1:11; Philippians 3:20; I Thessalonians 4:15; II Timothy 4:1; Titus 2:13; I Corinthians 15; II Thessalonians 1:7-10; Revelation 20:4-6, 11-15