

Trinity Baptist Church Statement of Faith

Section 1. Scriptures

We believe in the verbal (every word) and plenary (complete) inspiration of the Scriptures in the original manuscripts; that the Old and New Testaments are equally inspired and without error or contradiction; that the Scriptures are the believer's only rule of faith and conduct; that they are accurate and reliable in science, history, and every other matter they discuss; that we have the complete revelation to man in the sixty-six books of the Bible as it now stands; and that anyone who adds to or takes away from this completed revelation is cursed of God. (Ps. 19:7-11; 119:89, 105; Mark 13:31; John 17:17; II Tim. 3:16, 17; II Peter 1:20,21).

Section 2. God

A. *God the Father*

We believe that God the Father is Father only to those who receive Jesus Christ as Savior; that He is perfect in holiness, infinite in wisdom, and measureless in power; that He concerns Himself mercifully in the affairs of men; that He hears and answers prayer; that He is omnipotent, omniscient, and omnipresent; and that He is the object of our worship and praise (Ps. 65:2; Ps. 139:1-24; Matt. 5:45; Ps. 147:5; Matt. 6:24-34; John 14:6; I Tim. 2:5).

B. *God the Son*

We believe that God the Son is the Creator and Sustainer of all creation; that He was conceived by the Holy Spirit and born of the Virgin Mary; that He is God manifest in the flesh, very God and very man; that He was sent by the Father for the purpose of being the perfect sinless sacrifice for the sins of mankind; that He died in our stead, was buried and rose again the third day according to the Scriptures, gaining victory over death for us; that He is the object of our faith; that He is the only way to the Father; that He will reign as King of Kings on earth for 1000 years; and that He will judge evil works of darkness at the end of time (Is. 61:1-3; Luke 1:26-38; John 1:1,14; John 3:13-17; John 14:16; Acts 16:31; I Cor. 15:1-4, 55-57; Col. 1:16, 17; I Tim. 2:5; I Thess. 4:13-5:11; Heb. 4:14-16; Rev. 20:4-6, 11-15).

C. *God the Holy Spirit*

We believe that the Holy Spirit is a Divine Person, equal with the Father and Son and of the same nature; that He convicts the world of sin, righteousness and judgment; that He bears witness to the Truth; that He is the agent of the New Birth; that He baptizes all

true believers into the body of Christ, indwelling and sanctifying all of them unto the day of redemption; that He endues, guides, teaches and helps believers; and that it is the privilege and obligation of all the saved to be filled (controlled) with the Spirit, the evidences being love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, not speaking in tongues. In relation to the evil world, He restrains the evil one until God's purpose is fulfilled (Matt. 28:19; II Cor. 13:14; Eph. 2:18; 5:18; John 3:5-7; 14:16, 17, 26; 16:7-15; Gal. 5:2-23; I Peter 1:22-23; II Thess. 2:1-12).

Section 3. Creation

We believe the Genesis account of creation as being neither allegory nor myth, but a literal, historical account of the direct, immediate creative acts of God without any evolutionary process; that man (spirit, soul, and body) was created by a direct work of God (Gen. 1:1-2:25; Col. 1:16; John 1:3; Deut. 6:5).

Section 4. Man

We believe that man was created by God in His image, sinless and innocent, but that by disobedience to his Creator he incurred both physical and spiritual death; that all men through choice and an inherited evil nature are totally depraved, and if not saved after the age of accountability will endure eternal punishment in the lake of fire (Gen. 1:26, 27; 2:7-3:24; II Sam. 12:23; Ps. 51:5; Matt. 18:10-14; Rev. 20:14, 15).

Section 5. Sin

We believe that sin is the transgression of the law of God. We believe in the universality of sin; that it separates man from God; that there is no remission of sin apart from the shed blood of Jesus Christ the Son of God and man's repentance (Ezek. 18:4; Luke 24:46, 47; Rom. 3:10-26; 6:23; 7:23, 24; I John 3:4).

Section 6. Salvation

We believe that the salvation of sinners is wholly of grace, a free gift of God in the Person of Jesus Christ; that salvation is received individually by a repentance from sin and a personal faith in the Lord Jesus Christ; that through the mediatorial offices of the Son of God, who, by the appointment of the Father, freely took upon Himself our nature, yet without sin, He honored the divine law by His personal obedience, and by the shedding of His blood in death made a full and vicarious atonement for our sins. He is in every way an all-sufficient Savior (John 1:12; Rom. 6:23; Eph. 2:8-9; Heb. 9:24-25; 10:19; 12:24; I Peter 1:18-19; Rev. 1:5).

A. Regeneration

We believe that in order to be saved, sinners must be born again; that the new

birth is not a process; that in the new birth through the Holy Spirit, the one dead in trespasses and in sins is made partaker of the divine nature and receives eternal life, the free gift of God; that its proper evidence appears in the holy fruits of repentance and newness of life (John 3:1-8; II Peter 1:4; Eph. 2:1; Rom. 6:23; II Cor. 5:19-21; Col. 2:13; Titus 3:5).

B. Justification

We believe that justification is the judicial act of God whereby He declares us to be righteous through faith in Christ Jesus; that justification includes the pardon of sin and the imputation of God's righteousness; that it is bestowed, not by any work which we have done, but solely through faith in the Redeemer's blood sacrifice (Acts 13:39; II Cor. 5:18-21; Rom. 3:21-4:8; 5:1, 8, 9; 8:1; Eph. 1:7).

C. Sanctification

We believe that sanctification is an act and a process whereby God sets apart all believers unto holiness. He then conforms them to the image of Christ, completing the process of sanctification at the return of Christ for His saints (Rom. 8:29; Eph. 1:3-4; 4:11-13; I John 3:2).

D. Two Natures

We believe that man is born with a sinful nature and at the time of his new birth he receives a righteous nature. These two natures are in constant conflict within every believer. The new nature will be victorious when we yield to the leading of the Holy Spirit in our lives (John 3:1-12; Rom. 6:11-14; 7:15-25; 8:1-29; I John 4:4).

E. Glorification

We believe that when Christ comes for the church, all believers will be changed in the twinkling of an eye and will become like Christ at His appearing, and that our corruptible bodies will become incorruptible (I Cor. 15:51-54; I John 3:2).

Section 7. Church

We believe that the church exists in two aspects:

A. Organism

We believe that the church as an organism is the body of the bride of Christ, is fully composed of all the redeemed. We believe that Christ gave Himself for the church; that He is its only true head (I Cor. 12:13; Eph. 1:20-23; 3:3-11; Col. 1:18).

B. Organization

We believe that the establishment and continuation of local churches is clearly taught and defined in the New Testament. We believe that the church as an organization is an assembly of baptized believers, voluntarily associated by covenant in faith for fellowship, worship and service; that its mission is the spread of the gospel to all men and to earnestly contend for the faith. We believe that its officers are pastor and deacons whose qualifications, claims, and duties are clearly defined in the Scriptures. We hold that the local church has the absolute right of self-government free from the interference of hierarchy of individuals or organization, religious or governmental; and that its only superintendent is Christ through the Holy Spirit; that it is Scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the gospel; and that each local church is the sole judge of the measure and methods of its cooperation. On all matters of membership, of policy, of government, of discipline, of benevolence, the will of the local church is final (Matt. 28:18-20; Acts 14:27; I Cor. 3:9-17; 16:19 II Cor. 1:1; Gal. 1:2; I Tim. 3:1-13; Titus 1:5-11; Rev. 2:1-3:22).

Section 8. Ordinances

We believe that there are two Christian ordinances and that they are symbolical, not sacramental: Baptism and the Lord's Supper.

A. Baptism

We believe that Christian baptism is the immersion of a believer in water in the name of the Father, Son, and Holy Spirit; that it sets forth in picture the essential facts in redemption – the death, burial, and resurrection of Jesus Christ. We believe that it gives testimony to what has taken place in the heart of the believer – death to sin and resurrection to walk in newness of life. Baptism after salvation is an act of obedience and is a prerequisite for local church membership (Matt. 28:18-20; Rom. 6:4; Acts 2:41; 8:12, 26-39).

B. Lord's Supper

We believe that the Lord's Supper is a commemoration of the Lord's death to be observed till He comes; that the elements – the bread and the fruit of the vine – are only symbols of His broken body and shed blood, and that our observance of it is a pictorial testimony of the believer's fellowship with the crucified Savior and should be preceded by solemn heart-searching and self-judgment (Matt. 26:26-30; I Cor. 10:16-21; 11:17-34).

Section 9. Satan

We believe in the personality of Satan, the fallen Lucifer, the Devil; that he is the author of sin, and the cause of man's temptation and ultimate fall. We believe that he is the open and declared enemy of God and man; that his final doom along with his hosts shall be eternal punishment in the lake of fire (Job 1:6-7; Isa. 12:12-17; Matt. 4:1-11; 25:41; Rev. 12:9-10; 20:1-2,7-10).

Section 10. Spirit Beings

We believe that angels and demons are spirit beings. Angels were created as heavenly hosts, but some through choice are now the hosts of Satan and dishonor, and will share in his ultimate doom. The angels of heaven, ministering spirits, are sinless and pure and are forever seeking to praise God in their ministries for Him and His people. Their ministries, ranks, and orders differ, and their strength, appearance, travel, etc., are not bound by natural human laws. They are immortal and do not marry. Their abode is in heaven (Matt. 18:10; 22:30; Mark 5:2; 8:38; Col. 1:16; I Thess. 4:16; Heb. 1:14; Jude 6, 9).

Section 11. Future Events

We believe that God has disclosed the general order of future events in His Word. We believe that sin will wax worse until the imminent return of Christ for His saints. This will be followed by a seven-year period of tribulation on earth with the judgment seat of Christ and the marriage feast of the Lamb of the Lord and His church in heaven. Then the Lord will return to earth with His saints to put down the forces of evil and to cast Satan bound into the bottomless pit for a thousand years. The Lord will at that time set up His millennial kingdom of righteousness on earth. We believe that at the conclusion of this period, Satan will be loosed for a short while and deceive the hearts of many. The Lord will then bring forth Satan's final and everlasting defeat. Eternal damnation is ushered in with the Great White Throne judgment for the wicked. The righteous will enter their eternal state of bliss (Matt. 25:46; John 5:28,29; II Cor. 5:10;

Matt. 25:46; John 5:28-29; II Cor. 5:10; Phil. 3:20-21; I Thess. 4:13-18; II Thess. 2:1-10; Rev. 1:1,19; 19:9-13; 20-22:6).

Section 12. Missions

We believe that God's love has been extended to sinners for their salvation and that He has commissioned us, His people, to publish this good news throughout the world, giving opportunity for others to become His disciples; that we are to be diligent and zealous in our evangelistic efforts both personally and as a church, also giving prayer and material support to faithful mission endeavors around the world (Matt. 28:18-20; Mark 16:15-16; Luke 24:46-48; Acts 1:8; II Cor. 9:1-15; I Tim. 2:3-6; II Peter 3:9).

Section 13. Stewardship

We believe that every Christian, as a steward of that portion of God's wealth entrusted to him, is obligated to support his local church financially. We believe that God has established the tithe as a basis for giving, but that every Christian should also give other offerings sacrificially and cheerfully to the support of the church, the relief of those in need, and the spread of the Gospel. Although we recognize designated gifts, we believe that a Christian relinquishes all rights to direct the use of the tithe or offering once the gift has been made whether the gift is designated or not, thus surrendering the direction of the tithes, offerings, and designations to the will of the majority of the congregation (Gen. 14:20; Prov. 3:9-10; Acts 4:34-37; I Cor. 16:2; II Cor. 9:6-7; Gal. 6:6; Eph. 4:28; I Tim. 5:17-18; I John 3:17).

Section 14. Security

We believe that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever. We believe that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word; which, however, clearly forbids the use of Christian liberty as an occasion for the flesh (John 6:37-40; 10:27-30; Rom. 8:1,38-39; 13:13-14; I Cor. 1:4-8; Gal. 5:18; Titus 2:11-15; I Peter 1:5; I John 5:11-13).

Section 15. Separation

We believe that we are mandated by God in the Scriptures to separate ourselves unto Christ and, as much as is possible, from any participation in or endorsement of sin; from ecclesiastical organizations and religious personalities that deny the faith or compromise its message; from brethren that walk disorderly or who unrepentantly continue in sin or engage in the compromise aforementioned. Believers are not to enter marriage, partnerships, or other bonds with unbelievers which create an unequal yoke. We, therefore, urge every member of Trinity Baptist Church to abstain from every questionable thing, keeping himself/herself from even the appearance of evil in religion, dress, conversation, amusement, business, habit, etc., according to the teachings of God's Word (Rom. 12:1-2; 14:13; II Cor. 6:14-18; Eph. 4:1-32; 5:8-11; Phil. 2:12-16; II Tim. 3:1-5; Titus 3:1-11; James 4:4; I John 2:15-16; II John 9-11; II Thess. 2:15, 3:6-15).

Section 16. Moral Issues

A. Marriage and Divorce

We believe that God created marriage to be exclusively the union of one biological man and one biological woman for a lifetime, and that sexual activity is to occur exclusively within that union (Gen. 2:18-24; Mal. 2:14; Matt. 19:3-6, 8). We believe that homosexuality is in violation of God's design for individual sexuality and marital intimacy.

We believe divorce is a distortion of God's intention for marriage because marriage is a picture of the relationship of Christ and His bride, the church (Eph. 5:25-27). Trinity Baptist Church does not allow men who have been divorced or who have married a divorcee to serve as pastor or deacons.

Divorced persons may hold all other positions of service in the church and be greatly used of God for Christian service (Mal. 2:14-17; Matt. 5:31-32; 19:3-12; Rom. 7:1-3; 1 Tim. 3:2, 12; Titus 1:6).

B. Sanctity of Human Life

We believe that all human life is sacred and created by God in His image, beginning at conception. Human life is of inestimable worth in all its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition from conception through natural death. We are therefore called to defend, protect, and value all human life. We believe that both abortion and assisted suicide are murder (Job 3:16; Ps. 51:5; 139:14-16; Isa. 44:24; 49:1, 5; Jer. 1:5; 20:15-18; Luke 1:44). However, we also believe that God's grace is greater than our sin (Rom. 5:20-21), including murder, and that God's full forgiveness and cleansing are available to any who confess their sin and repent (1 Cor. 6:9-11; 1 Jn. 1:9; Rev. 9:21).

C. Gender Identity and Roles

We believe that God wonderfully and immutably created each person as male or female (Gen. 1:27), and that these two distinct and complementary genders together reflect the image and nature of God. We believe that while these two genders are equal in dignity and value (Gen. 5:1-2; Gal. 3:27-28; 1 Pet. 3:7), they are distinct in function and roles (Eph. 5:22-33; 1 Tim. 2:11-15; 1 Pet. 3:1-7). We believe that one's divinely-assigned gender is reflected in one's biology, and that individuals should joyfully accept the sex in which they were created without seeking to change God's intended design.

Section 17. Lawsuits Between Believers

We believe that Christians should not bring civil lawsuits against other Christians or the church to resolve personal disputes. We believe the church possesses all the resources necessary to resolve personal disputes between members. We do believe, however, that a Christian may seek compensation for injuries from another Christian's insurance company as long as the claim is pursued without malice or slander (I Cor. 6:1-8; Eph. 4:31-32). The deacons may recommend a "binding arbitration" and arbiters for disagreeing parties within Trinity Baptist Church. Should the parties fail to agree to such an arbitration agreement, they may be subject to church discipline.

Section 18. Final Authority for Matters of Faith and Conduct

The statement of faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. For legal purposes of communicating with outside organizations regarding Trinity Baptist Church's faith, doctrine, practice, policy, and discipline, our Pastoral Staff is Trinity Baptist Church's final interpretive authority on the Bible's meaning and application (Eph. 4:11; 1 Thess. 5:12-13; 1 Tim. 5:17; 2 Tim. 3:14-4:5; Tit. 1:9-11, 13; 2:15; Heb. 13:17).

