

TRINITY

BIBLE CHURCH

Membership Information

Why Join a Church? The Vision for Church Membership

Joining a local church is a way to live your life in community with a body of believers. Formal membership is beyond being a “church consumer”, merely obtaining the benefits of being near the church and its teaching, but without the commitment to live out your faith in community and serve your fellow believers. Trinity Bible Church has a high view of church membership and encourages all those who wish to be in community to pursue formal membership.

Membership is a commitment to:

Love One Another

- **1 Peter 2:17:** *“love the brotherhood of believers;” Gal 6:10:* *“So then, as we have opportunity, let us do good to everyone, and especially those who are of the household of faith.”*
- **Romans 15:1:** *“We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves.” Romans 12:13:* *“Contribute to the needs of the saints and seek to show hospitality.” Romans 12:15:* *“Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another.”*

Encourage One Another

- **1 Thess. 5:11:** *“encourage one another and build each other up;” Hebrews 10:24:* *“consider how to stir up one another to love and good works.”*
- **Hebrews 10:25:** *“Not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.”*

Serve One Another

- Members have an obligation to serve within the body, using their Spiritual Gifts for the common good. Members have the privilege of sacrificial giving of their time, talents, and resources to support the body of Christ through their local church.
- **1 Corinthians 12:7:** *“To each is given the manifestation of the Spirit for the common good”*
- **1 Peter 4:10:** *“As each has received a gift, use it to serve one another, as good stewards of God’s varied grace”*

Guard One Another

- **Hebrews 12:15:** *“See to it that no one fails to obtain the grace of God; that no ‘root of bitterness’ springs up and causes trouble, and by it many become defiled; that no one is sexually immoral or unholy . . .”*
- **1 Corinthians 5:1-5**
“It is actually reported that there is sexual immorality among you, and of a kind that is not tolerated even among pagans, for a man has his father’s wife. And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you. For though absent in body, I am present in spirit; and as if, I have already pronounced judgment on the one who did such a thing. When you are assembled in the name of the

Lord Jesus, you are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord.”

The Path to Membership

In order to become a member at Trinity Bible Church, we ask that each adult:

Pray and reflect

Membership comes with commitments to serve the local church body. Please review the enclosed Membership Covenant and pray carefully over your role in this local church.

Ask Questions

The elders of Trinity Bible Church (as well as deacons and members) are happy to answer any questions you may have about the church.

Provide a written testimony of God's grace in your life to the elders.

This does not have to be long or in any particular format. It is simply telling the story of God's saving and sanctifying grace in your life. The elders will keep this on file during your membership.

Meet with one or more elders for an interview

An interview is to enable the elders to get to know you and your family, and vice versa.

For families, this interview is for the parents. Children are considered members under the covering of the parents until they are 18. At 18 years old a young person should consider taking their own place as an adult in the local church and should go through their own membership process.

During the interview the elders will want to know if you are a follower of the Lord Jesus Christ and understand the Gospel message revealed in the Bible.

They will also want to know if you are willing to commit to Trinity Bible Church as outlined in the **Membership Covenant** (included), under the authority of the elders of the church.

The elders will also want to know if you agree with the **Statement of Faith** (included). If there are any portions you have questions about or disagree with please let the elders know during this process.

After the meeting, the elder(s) in the interview will propose you and your family to the elder board for an affirmation vote of membership.

Membership Covenant

This Membership Covenant is a statement of principles that govern your life in the local church in relationship with the other members of the body. Note the emphasis on living in unity with one another as co-laborers in Christ's kingdom. Note also the emphasis on faithfully attending the Sunday worship service.

Having, as we trust, been brought by divine grace to repent and believe in the Lord Jesus Christ and to give up ourselves to him, and having been baptized upon our profession of faith, in the name of the Father and of the Son and the Holy Spirit, we do now, relying on His gracious aid, solemnly and joyfully renew our covenant with each other.

We will work and pray for the unity of the Spirit in the bond of peace.

We will walk together in brotherly love, as becomes the members of a Christian Church, exercise an affectionate care and watchfulness over each other and faithfully admonish and entreat one another as occasion may require.

We will not forsake the assembling of ourselves together, nor neglect to pray for ourselves and others.

We will endeavor to bring up such as may at any time be under our care, in the nurture and admonition of the Lord, and by a pure and loving example to seek the salvation of our family and friends.

We will rejoice at each other's happiness and endeavor with tenderness and sympathy to bear each other's burdens and sorrows.

We will seek, by Divine aid, to live carefully in the world, denying ungodliness and worldly lusts, and remembering that, as we have been voluntarily buried by baptism and raised again from the symbolic grave, so there is on us a special obligation now to lead a new and holy life.

We will work together for the continuance of a faithful evangelical ministry in this church, as we sustain its worship, ordinances, discipline, and doctrines. We will contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the Gospel through all nations.

We will, when we move from this place, as soon as possible, unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word.

May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with us all. Amen.

Statement of Faith

The Statement of Faith reflects the common confession drawn from God's Word that unites our local church. It is drawn from historic confessions including the New Hampshire Confession of Faith and the Westminster Confession of Faith. We believe this accurately reflects the truths revealed in God's ultimate source of authority: The Bible. This statement governs all teaching that occurs at Trinity Bible Church.

Trinity Bible Church Statement of Faith March 2019 (Drawn from Historic Confessions of Faith)

I. Of the Scriptures

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its Author, salvation for its end, and truth without any mixture of error for its matter, that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried. The complete Bible includes 66 books, 39 Old Testament and 27 New Testament books.

II Tim. 3:16-17; II Tim. 3:15; Proverbs 30:5-6; Romans 2:12; Phil. 3:16; I John 4:1

II. Of the True God

We believe that there is one, and only one living and true God, an infinite intelligent Spirit, whose name is Yahweh, the Maker and supreme Ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three Persons, the Father, the Son, and the Holy Spirit; equal in every divine perfection and executing distinct but harmonious offices in the great work of redemption.

John 4:24; Ps. 83:18; Heb.3:4; Rom. 1:20; Jer.10:10; Ex.15:11; Ps.147:5; Isa.6:3; I Pet.1:15-16; Rev.4:6-8; Mark12:30; Rev.4:11; Matt.10:37; Jer.2:12-13; Matt.28:19; John 15:26; I Cor.12:4-6; I John 5:7; John10:30; John 5:17; John 14:23; John 17:5&10; Acts 5:3-4; I Cor.2:10-11; Phil. 2:5-6; Eph. 2:18; II Cor.13:14; Rev. 1:4-5.

III. Of Jesus Christ

In his eternal purpose it pleased God to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and man. Jesus is the Prophet, Priest, and King, the Head and Savior of His church, the Heir of all things, and Judge of the world. From all eternity God gave Him a people to be His seed and to be in time redeemed, called, justified, sanctified, and glorified by Him. The Son of God, the second Person of the Trinity, is truly the eternal God, of one substance and equal with the Father. In the fullness of time He took on Himself the nature of man, with all the essential qualities and ordinary frailties of man—except that He was sinless. Jesus was conceived by the power of the Holy Spirit in the womb of the Virgin Mary out of her substance. These two complete, perfect, and distinct natures, the Godhead and

the manhood, were inseparably joined together in the one Person of Jesus without confusion, alteration, or disunity. The person Jesus is truly God and truly man, yet one Christ, the only Mediator between God and man.

Is 42.1, 1 Pt 1.19-20, Jn 3.16, 1 Tm 2.5., Acts 3.20-22, Dt 18.15., Heb 5.5-6., Ps 2.6, Lk 1.33, Is 9.6-7, Eph 5.23, Heb 1.2, Acts 17.31, 2 Cor 5.10, Jn 17.6, Ps 22.30, Is 53.10, Eph 1.4, Jn 6.37,39, 1 Tm 2.5-6, Is 55.4-5, 1 Cor 1.30, Mk 10.45, Rom 8.30. Jn 1.1,14, 1 Jn 5.20, Phil 2.6, Gal 4.4, Heb 2.14. Heb 2.14, 16-17, 4.15., Lk 1.27,31,35, Gal 4.4, Lk 1.35, Col 2.9, Rom 9.5, 1Pt 3.18, 1 Tm 3.16, Mt 16.16, Rom 1.3-4, 1 Tm 2.5.

IV. Of the Holy Spirit

The Holy Spirit is the third Person of the Trinity. He is of the same substance and equal in power and glory together with the Father and the Son, to be believed in, loved, obeyed, and worshiped throughout all ages. He is the giver of life, everywhere present, and is the source of all good thoughts, pure desires, and holy counsels in men. By Him the prophets were moved to speak the word of God, and all the writers of the Holy Scriptures inspired to record infallibly the mind and will of God.

2 Cor 13.14, Jn 15.26, Mt 28.19, 3.16-17, Lk 1.35, Eph 4.30, Heb 10.29, 1 Cor 10.10-11, Rv 22.17, Eph 2.18-20,22, Jn 14.26, 16.7, Gal 4.4-6, Acts 5.3-4, 16.6-7, Mk 3.29, Rom 8.26-27, 1 Jn 2.20-27, Acts 2.33, Jn 20.22, Rom 8.14, 1 Thes 5.19, Jn 4.24. Eph 4.30, 5.9, Gn 1.2, Jn 3.5,7, Acts 2.1-21, Gal 5.22-25, Jn 16.8-11, 2 Pt 1.21, 2 Tm 3.16, 1 Cor 2.9-10,13, 1Pt 1.11, Jn 16.13-15, Acts 7.51, 1 Thes 5.19, Ps 104.30, 139.7, Acts 28.25, 1.8, 2.7, Rom 8.9,14-16, Ti 3.5-6, Rom 5.5, Mt 12.31-32.

V. Of the Fall of Man

Our first parents, being seduced by the subtilty and temptations of Satan, sinned, in eating the forbidden fruit. This their sin, God was pleased, according to His wise and holy counsel, to permit, having purposed to order it to His own glory. By this sin they fell from their original righteousness and communion, with God, and so became dead in sin, and wholly defiled in all the parts and faculties of soul and body. They being the root of all mankind, the guilt of this sin was imputed; and the same death in sin, and corrupted nature, conveyed to all their posterity descending from them by ordinary generation. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions. This corruption of nature, during this life, does remain in those that are regenerated; and although it be, through Christ, pardoned, and mortified; yet both itself, and all the motions thereof, are truly and properly sin. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, does in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries spiritual, temporal, and eternal.

Gen.1:27; Gen.1:31; Ecc.7:29; Acts 17:26-29; Gen.2:16-17; Gen.3:6-24; Rom. 5:12; Rom.5:15-19; Ps.51:5; Rom.8:7; Isa.53:6; Gen.6:12; Rom.3:9-18; Eph.2:1-3; Rom.1:18,32; Rom.2:1-16; Gal.3:10; Matt. 20:15; Ezek. 18:19-20; Rom.1:20; Rom.3:19; Gal. 3:22.

VI. Of the Way of Salvation

We believe that the salvation of sinners is wholly of grace; through the mediatorial offices (prophet, priest, and king) of the Son of God; who by the appointment of the Father freely took upon him our nature, yet without sin; honored the divine law by His personal obedience, and by His death made a full atonement for our sins; that having risen from the dead, He is now enthroned in heaven; and uniting in His wonderful person the tenderest sympathies with divine perfections, He is every way qualified to be a suitable, a

compassionate, and an all-sufficient Savior

Eph.2:3, Matt. 18:11, I John4:10, I Cor.3:5-7, Acts 15:11, John 3:16, John1:1-14, Heb. 4:14, Heb. 12-24, Phil. 2:9&14, II Cor. 5:21, Isa. 42:21, Phil. 2:8, Gal. 4:4-5, Rom. 3:21, Isa. 53:4-5, Matt. 20:28, Rom.4:25, Rom. 3:21-26, I John 2:3, I Cor. 15:1-3, Heb.9:13-15, Heb.1:8, Heb. 1:3, Col. 3:1-4, Heb. 7:25, Col. 2:18, Heb. 7:26, Ps. 89:19, Ps.34

VII. Of Justification

We believe that the great gospel blessing which Christ secures to all who believe in Him is justification; that justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith His perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

John 1:16, Eph.3:8, Acts 13:39, Isa. 53:11-12, Rom5:1-2, Rom. 5:9, Zech. 13;1, Matt. 9:6, Acts 10:43, Rom. 5:17, Titus 3:5-7, I Peter 3:7, I John 2:25, Rom. 5:21, Rom. 4:4-5, Rom. 6:23, Phil. 3:7-9, Rom. 5:19, Rom. 3:24-26, Rom.4:23-25, I John 2:12, Rom. 5:3, Rom. 5:11, I Cor. 1:30-31, Matt. 6:33, I Tim. 4:8

VIII. Of Adoption

God guarantees the adoption of all those who are justified in and for the sake of His only Son, Jesus Christ. Those adopted enjoy the liberties and privileges of God's children, have his name put on them, receive the Spirit of adoption, have access to the throne of grace with boldness, and are enabled to cry, Abba, Father. They are pitied, protected, provided for, and disciplined by Him as a father. They are never cast off, however, and are sealed until the day of redemption and inherit the promises as heirs of everlasting salvation.

Eph 1.5, Gal 4.4-5, Rom 8.17, Jn 1.12, Jer 14.9, 2 Cor 6.18, Rv 3.12, Rom 8.15. Eph 3.12, Rom 5.2, Heb 4.16, Gal 4.6, Ps 103.13, Prv 14.26, Ps 27.1-3, Mt 6.30,32, 1 Pt 5.7. Heb 12.6, Lam 3.31-32, Heb 13.5, Eph 4.30, Heb 6.12, 1 Pt 1.3-4, Heb 1.14.

IX. Of Saving Faith

The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the Word, by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened. By this faith, a Christian believes to be true whatsoever is revealed in the Word, for the authority of God Himself speaking therein; and acts differently upon that which each particular passage thereof contains; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come. But the principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace. This faith is different in degrees, weak or strong; may often and many ways assailed, and weakened, but gets the victory: growing up in many to the attainment of a full assurance, through Christ, who is both the author and finisher of our faith.

Heb 10:39, 2Cor 4:13, Eph 1:17-19, Romans 10:14, 1Peter 2:2, Acts 20:32, Romans 1:16 4:11 John 4:42, 1Thess 2:13, 1John 5:10, Acts 24:14, Romans 16:26, ISamuel 66:2, Hebrews 11:13, 1Timothy 4:8, John 1:12, Acts 16:31, Gal. 2:20, Acts 15:11, Hebrews 5:13,14, Romans. 4:19-20, Matthew 6:30; 8:10, Luke

22:31-32, Eph 6:16, I John 5:4-5 Hebrews 6:11-12; 10:22; 12:2

X. Of Repentance unto Life

Repentance unto life is an evangelical grace, the doctrine whereof is to be preached by every minister of the Gospel, as well as that of faith in Christ. By it, a sinner, out of the sight and sense not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature, and righteous law of God; and upon the apprehension of His mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God, purposing and endeavouring to walk with Him in all the ways of His commandments. Although repentance is not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof, which is the act of God's free grace in Christ, yet it is of such necessity to all sinners, that none may expect pardon without it. As there is no sin so small, but it deserves damnation; so there is no sin so great, that it can bring damnation upon those who truly repent. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavor to repent of his particular sins, particularly. As every man is bound to make private confession of his sins to God, praying for the pardon thereof; upon which, and the forsaking of them, he shall find mercy; so he that scandalizeth his brother, or the Church of Christ, ought to be willing, by a private or public confession and sorrow for his sin, to declare his repentance to those that are offended; who are thereupon to be reconciled to Him, and in love to receive Him.

Romans 8:30, Eph 1:10-11, 2Thess 2:13-14, 2Cor 3:3-6, Romans 8:2, Eph 2:1-5, 2Tim 1:9-10, Acts 26:18, 1Cor 2:10-12. Eph 1:17-18, Ezekiel 11:19, Phil 2:13, Deut 30:6, Ezekiel 36:27, Eph. 1:19, John 6:44-45, Psalm 110:3, John 6:37, Romans 6:16-18, 2Tim 1:9. Titus 3:4-5, Eph. 2:4-9, Romans 9:11, 1Cor 2:14, Romans 8:7, Eph. 2:5, John 6:37, Ezekiel 36:37, John 5:25, Luke 18:15-16. Acts 2:38-39, John 3:3-5, 1John 5:12, John 3:8, 1John 5:12, Acts 4:12, Matthew 7:22; 13:20-21; 22:14, Hebrews 6:4-5, John 6:64-66; 8:24, Acts 4:12, John 14:6, EPH 2:12, John 4:22, 17:3, 2John 1:9-11. 1Cor 16:22. Gal. 1:6-8

XI. Of Effectual Calling

All those whom God hath predestinated unto life, and those only, He is pleased, in His appointed time, effectually to call, by His Word and Spirit, out of that state of sin and death, in which they are by nature to grace and salvation, by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and, by His almighty power, determining them to that which is good, and effectually drawing them to Jesus Christ: yet so, as they come most freely, being made willing by His grace. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.

We believe that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the gospel, that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

II Tim. 1:8-9; Eph. 1:3-14; I Peter 1:1-2; Rom. 11:5-6; John 15:16; I John 4:19; II Thess. 2:13-14; Acts 13:48; John 10:16; Matt. 20:16; Acts 15:14; Ex. 33:18-19; Matt. 20:15; Eph. 1:11; Rom. 9:23-24; Jer. 31:3; Rom.11:28-29; James 1:17-18; II Tim.1:9; Rom. 11:32-36; I Cor. 1:26-31; Rom.3:27; Rom. 4:16; Col.3:12; I Cor. 3:5-7; I Cor. 15:10; I Peter 5:10; Acts 1:24; I Thess. 2:13; I Peter 2:9; Luke 18:7; John 15:16; I Thess. 2:12; II Tim. 2:10; I Cor. 9:22; Rom. 8:28-30; John 6:37-40; I Thess 1:4-10; Isa. 42:16; Rom. 11:29; II Peter 1:10-11; Phil. 3:12; Heb. 6:11

XII. Of Sanctification

Those who are effectually called and regenerated have a new heart and a new spirit created in them. They are additionally sanctified, actually and personally, by the power of Christ's death and resurrection and by his word and Spirit dwelling in them. The power of sin ruling over the whole body is destroyed, and the desires of the old self are more and more weakened and put to death. At the same time the ability to practice true holiness, without which no one will see the Lord, is brought to life and strengthened by all the saving graces. This sanctification works in the whole person, but not completely or perfectly in this life. The old sinful nature retains some of its control in body, mind, and spirit. And so a continual and irreconcilable war goes on in every believer. The old nature tries to get its way in opposition to the Spirit, and the Spirit fights to assert its authority over the flesh. Although the old nature temporarily wins battles in this warfare, the continual strengthening of the sanctifying Spirit of Christ enables the regenerate nature in each believer to overcome. And so the saints grow in grace, perfecting holiness in the fear of God.

1 Cor 6.11, Acts 20.32, Phil 3.10, Rom 6.5-6, Jn 17.17,19, Eph 5.26, 2 Thes 2.13, 1 Cor 1.30. Rom 6.6,14, Gal 5.24, Rom 8.13, Col 3.5, 2 Cor 7.1, Heb 12.14, Col 1.28, 4.12, Col 1.10-11, Eph 3.16-19, 2 Pt 3.13-14, 1 Thes 5.23, 1 Jn 1.10, Rom 7.18,23, Phil 3.12, Gal 5.17, 1 Pt 2.11, Rom 7.23, Rom 6.14, 1 Jn 5.4, Eph 4.15-16, 2 Pt 3.18, 2 Cor 3.18, 2 Cor 7.1.

XIII. Of Perseverance of the Saints

They, whom God has accepted in His Beloved, effectually called, and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ, the abiding of the Spirit, and of the seed of God within them, and the New Covenant: from all which arises also the certainty and infallibility thereof.

John 8:31; I John 2:27-28; I John 3:9; I John 5:18; I John 2:19; John 13:18; Matt. 13:20-21; John 6:66-69; Job 17:9; Rom. 8:28; Matt. 6:30-33; Jer. 32:40; Ps.121:3; Ps. 91:11-12; Phil. 1:6; Phil. 2:13; Jude 24:25; Heb.1:14; II Kings 6:16; Heb. 13:5; I John 4:4; Eph 1:13-14

XIV. Of a Gospel Church

We believe that a visible church of Christ is a congregation of believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights, and privileges invested in them by his word; that its only scriptural officers are elders and deacons whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

I Cor. 1:1-3; Matt. 18:17; Acts 5:11; Acts 8:1; Acts 11:21-23; I Cor. 4:17; I Cor. 14:23; III John 9; I Tim. 3:5; Acts 2:41-42; II Cor. 8:5; Acts 2:47; I Cor. 5:12-13; I Cor. 11:2; II Thess. 3:6; Rom. 16:17-20; I Cor.11:23-24; Matt. 18:15-20; I Cor. 5:6; II Cor. 2:17; I Cor. 4:17; Matt. 28:20; John 14:15; John 15:12; I John 14:21; I

Thess. 4:2; II John 6; Gal. 6:2; Eph. 4:7; I Cor. 14:12; Phil. 1:1; Acts 14:23; Acts 15:22; I Tim. 3; Titus 1

XV. Of Baptism and the Lord's Supper

Baptism is an ordinance of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church; but also to be unto him a sign and seal of the New Covenant, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in the newness of life. Which sacrament is, by Christ's own appointment, to be continued in His Church until the end of the world. The outward element to be used in this sacrament is water, wherewith the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit.

The Lord's Supper is an ordinance of the Lord in which bride of Jesus corporately rehearse the events of salvation history as we eat bread, signifying Jesus' body given for His people, and drink the cup, signifying the New Covenant in Jesus' blood. We do this in remembrance of the Lord, and thus proclaim His death until He comes. Those who eat and drink in a worthy manner partake of Jesus' body and blood, not physically, but spiritually, in that, by faith, they are nourished with the benefits He obtained through His death, and thus grow in grace.

Acts 8:36-39; Matt. 3:5-6; John 3:22-23; John 4:12; Matt. 28:19-20; Mark 16:16; Acts 2:38; Acts 8:12; Acts 16:32-34; Acts 18:8; Acts 10:47-48; Gal.3:26-28; Rom.6:4; Col. 2:12; I Peter 3:20-21; Acts 22:16; Acts 2:41-42; I Cor. 11:26; Matt. 26:26-29; Mark 14:22-25; Luke 22:14-20; I Cor.11:28; I Cor. 5:1-8; I Cor. 10:3-32; I Cor. 11:17-34; John 6:26;

XVI. Of the Last Judgment

God has appointed a day, wherein He will judge the world, in righteousness, by Jesus Christ, to whom all power and judgment is given of the Father. In which day, not only the apostate angels shall be judged, but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds; and to receive according to what they have done in the body, whether good or evil. The end of God's appointing this day is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fulness of joy and refreshing, which shall come from the presence of the Lord; but the wicked who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.

I Peter 4:7; I Cor. 7:29-31; Heb. 1:10-12; Matt. 24:35; I John 2:17; Matt. 28:20; Matt. 13:39-40; II Peter 3:3-13; Acts 1:11; Rev. 1:7; Heb. 9:28; Acts 3:21; I Thess 4:13-18; I Thess. 5:1-11; Acts 24:15; I Cor. 15:12-58; Luke 14:14; Dan. 12:2 John 5:28-29; John 6:40; John 11:25-26; II Tim. 1:10; Acts 10:42; Matt. 13:49; Matt. 13:37-43; Matt. 24:30-31; Matt. 25:31-46; Rev. 22:11; I Cor. 6:9-10; Mark 9:43-48; II Peter 2:9; Jude7; Phil. 3:19; Rom. 6:23; II Cor. 5:10-11; John 4:36; II Cor. 4:18; Rom. 3:5-6; II Thess. 1:6-12; Heb. 6:1-2; I Cor. 4:5; Acts 17:31; Rom. 2:2-16; Rev.20:11-12; I John 2:28; I John 4:17; II Peter 3:11-1

Frequently Asked Questions about Trinity Bible Church

Why Encourage Membership when Membership is not mentioned in the Bible?

The first section of this packet explains that membership carries with it an obligation to love, encourage, and guard one another. Frequently in the New Testament epistles the Biblical authors address specific individuals in churches with the understanding that they “belonged” to that church in a way that was not superficial or transitory. Membership is simply our word for a similar “belonging” to the local assembly.

How is Trinity Bible Church Governed?

Trinity Bible Church is led by a group of Biblically qualified Elders. The Elder board rotates and is a combination of staff teaching elders and lay elders. Each elder has the same influence in decisions and there is no “first among equals”. The elders willingly defer to one another’s expertise and seek unity in their leadership.

Is there a “Head Pastor?”

Trinity Bible Church believes that the job of “Pastor” is Biblically synonymous with the role of Elder, and carries the same authority and teaching responsibility as any other elder. As such, we have a teaching elder who preaches most of the time, but does not formally carry a title of “Head Pastor”. Other elders also preach either on a rotation or as needed.