

Purpose

The purpose of education is to know God, think his thoughts after him, and make his glory known. To this end we were created and redeemed (Isaiah 43:7; 1 Peter 2:9). At Trinity, we seek the transformation of our students by the renewing of their minds after the image of him who created them (Ephesians 4:23 – 24; Colossians 3:10). We desire to bring into conscious subjection to God what has been redeemed in and through Christ, thus pursuing excellence for mind and heart.

Community

To achieve our purpose, Trinity Christian School exists as a community of believers in Jesus Christ who desire to raise their children in the historic Christian faith, to “bring them up in the discipline and instruction of the Lord” (Ephesians 6:4), to prepare them “to make a defense to anyone who asks [them] for a reason for the hope that is in [them]” (1 Peter 3:15), to enable them “to contend for the faith that was once for all delivered to the saints” (Jude 3), to “serve the Lord with gladness” (Psalm 100:2), and to “declare his glory among the nations” (1 Chronicles 16:24).

Trinity Christian School affirms the historic Protestant understanding that the education of children is a responsibility that properly belongs to the sphere of the family and not to the church or to the state (Deuteronomy 6:4 – 9). As a discipleship school seeking to educate the children of Christian parents, our goal is that the home, the school, and the church will be in consonant agreement regarding the truth and authority of Holy Scripture and the person and work of our Lord Jesus Christ, and thus able to consistently speak the same truth into the lives of our children. As the school partners with parents, it is important that there be a unity of purpose and a shared agreement regarding the authority of the Bible as the foundation for all teaching, learning, and living. A community of like-minded individuals is indispensable to achieving this purpose (Psalm 133:1; 1 Corinthians 5:1 – 13).

Our community strives to nurture students so that God’s image is manifested in each of them as they walk humbly with God in their minds, love mercy in their hearts, and act justly in their lives (Micah 6:8).

Authority of Scripture

As members of Christ’s body, we joyfully affirm the truth of God’s self-revelation that is found in the 39 books of the Old Testament and the 27 books of the New Testament. We receive the Bible as the only inspired, sufficient, certain, authoritative, and infallible rule of all saving knowledge, faith, and obedience (2 Timothy 3:15 – 17). The Bible is the ultimate rule and authority for Trinity Christian School’s faith, teaching and practice.

Because a love of truth leads to a love of its expression, Trinity Christian School affirms the historic statements of the Christian faith as found in the Apostles’ and Nicene Creeds.

The Apostles' Creed

I believe in God, the Father Almighty, maker of heaven and earth; and in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day he rose again from the dead; He ascended into heaven, and sits on the right hand of God, the Father Almighty; from there He shall come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic [universal] church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

The Nicene Creed

I believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of His father before all worlds. God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made; Who for us men and for our salvation came down from heaven, and was incarnate by the Holy Spirit of the Virgin Mary, and was made man, and crucified for us under Pontius Pilate; He suffered and was buried, and the third day he rose again according to the scriptures, and ascended into heaven, and sits on the right hand of the Father; And He shall come again with glory to judge both the living and the dead; Whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father and the Son, who with the Father and the Son together is worshipped and glorified; who spoke by the prophets. And I believe in one holy catholic [universal] and apostolic church; I acknowledge one baptism for the remission of sins, and I look for the resurrection of the dead, and the life of the world to come. Amen.

Conduct

We believe that every person must be afforded compassion, love, kindness, respect, and dignity because each bears the image of God (Genesis 1:26; 5:1; Mark 12:28 – 31; Luke 6:31; 1 Corinthians 11:7; James 3:9). All Christians should demonstrate this in their thoughts, speech, and behavior. Demeaning speech and humor have no place in the Christian community. Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with scripture nor the principles of Trinity Christian School.

We believe that Christian morality must always find its source in the character and pronouncements of God as revealed in his authoritative Word (2 Timothy 3:16 – 17). The Bible gives us appropriate standards for belief and conduct. To believe in one's individual desires as the locus of authority and self-definition is contrary to Holy Scripture, breeds conflict, and leads to division.

Sanctity of Human Life

We believe that all human life is sacred and created by God in his image (Genesis 1:26 – 27). 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. Therefore, we are called to defend, protect, and value all human life (Psalm 82:3 – 4; 139:13 – 16; Proverbs 31:8; Jeremiah 1:5; Luke 1:39 – 45).

Statement on Gender

We believe that God wonderfully and immutably creates each person as male or female (Exodus 4:11; Psalm 139:14; Matthew 19:4; Mark 10:6). God has purposefully designed each person, in his image, with the biological gender with which he or she was born. These two distinct, complementary genders together reflect the image and nature of God (Genesis 1:26 – 27; 5:1 – 3; 9:6; 1 Corinthians 11:7 – 12; James 3:9; 2 Corinthians 3:18). One's biological sex reflects the wisdom of God in creating and the intent of God in placing the image of God within that particular gender and person.

Recognizing our sex, male or female, as a gift from God leads us to understand that conduct designed to redefine the unique, purposeful, God-ordained gender assigned by God to each person is not in accord with biblical teaching (Genesis 1:26; Deuteronomy 22:5; Jeremiah 1:4 – 5; Psalm 139:13 – 16; John 1:3; Galatians 3:28). Efforts to adopt an outward identity contrary to a person's gender deny God's creative purpose and providential intention in making us male or female.

Statement on Marriage

As the creator and author of marriage, God alone has the authority to define marriage. The Bible declares that marriage is the union of one man and one woman in an exclusive, monogamous, covenantal union (Genesis 1:28; 2:18 – 25; Leviticus 18:22; Leviticus 20:13; Malachi 2:14 – 16; Matthew 19:5; Mark 10:7 – 8; Romans 1:26-28; 1 Corinthians 6:9 – 11; 7:2; Ephesians 5:31 – 32).

We believe that the God-designed union between a male and a female, as husband and wife respectively, reflects the complementary relationship between Christ and his church and is the intended paradigm for biblically moral and healthy human sexual relationships (Jeremiah 29:23; Malachi 2:14 – 16; Mark 10:7 – 8; 1 Corinthians 6:18; 7:2 – 5; Ephesians 5:25; 31 – 32; Hebrews 13:4). Just as there is one Christ and one church, the Savior and the saved, as indissolubly joined as the head to the body, so there is one man and one woman in the marriage analogy.

Statement on Sexuality

All of human existence, including our sexuality, has been deeply damaged by the fall into sin (Genesis 3; Romans 3:23; 5:12; 8:22 – 23). We are all sinners, broken in some measure by the fall. Everything from our environment to our bodies has been ravaged by sin. We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking his mercy and forgiveness through Jesus Christ (Acts 3:19 – 21; Romans 10:9 – 10; 1 Corinthians 6:9 – 11).

We believe that sexual immorality, including premarital sexual intimacy, adultery, homosexual behavior, bisexual conduct, bestiality, incest, and the use of pornography, conflicts with scriptural standards for sexuality and purity and, therefore, in accordance with scripture, is contrary to God's will (Exodus 20:13; Leviticus 18:22; 20:13; Deuteronomy 5:17; Romans 1:26 – 28; 1 Corinthians 6:9 – 11; Galatians 5:19 Ephesians 5:31; Jude 7).

We believe that the gospel is “full of grace and truth” (John 1:14). Jesus offers forgiveness to sinners and calls us to live a holy life, empowered by his Spirit. He enables us to resist sin, including sins of sexual immorality (Romans 1:16; 1 Corinthians 6:9 – 11; Ephesians 4:20 – 24; 1 Thessalonians 4:3 – 8; Titus 2:11 – 13).

Racial Diversity

Racial diversity is created by God (Acts 17:26). As Christians, we are called to reflect unity in the diversity that comprises the body of Christ and eternally exists within the Triune God. The diversity of his people displays the manifold wisdom of God in saving people from all tribes and nations and languages (Ephesians 3:10; Revelation 5:9). It is expressed through every human as God's image-bearer (Genesis 1:27) and is articulated in human heritages, cultures, and histories (Acts 17:26). Through the posterity of Adam and Eve, God has brought about diverse ethnicities and people groups with their different customs and languages (Revelation 5:9 – 10). Scripture presents the display of racial diversity as a characteristic of the Kingdom of God and a reflection of its true nature.

God's created diversity on earth is a foretaste of the eschatological vision where we see “a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb...” (Revelation 7:9). In the words of Dante, these “diverse voices make sweet music” as they sing the song of Moses and the Lamb (Revelation 15:3).

Given the divine intention for creation, we see human racial diversity as a feature of life worth savoring -- a feature approved and embraced by God. The unity of the Kingdom, attested by Christian fellowship, gladly acknowledges the variety of personal backgrounds, histories, and contexts out of which love, thanksgiving, and worship are rendered to God. In the great harmony of creation's praise to God through Christ and the Holy Spirit, each inhabitant of the new heavens and new earth will participate with a distinctive voice.

We acknowledge, however, that this divine unity and order of God's creation is deeply disrupted by sin (Psalms 51:5; Romans 8:19 – 22). Human sin has caused men and women, families, tribes, races, and nations in conflict with one another, with differences among people often serving as a pretext for personal and communal injustice (Galatians 2:14 – 16; James 2:4). We must recognize racism and racializing as sin. We must resist every temptation to exalt one human or class of humans over another (Luke 18:11; Philippians 2:3 – 4).

Acknowledging the expansive vision of the community of God's people, we must affirm the image of God in others and support the full expression of each other's likenesses to God in the splendor of our racial diversity. By virtue of being made in God's image, every person is clothed with dignity, endowed with purpose, and worthy of respect. The Bible calls us to love our neighbors as ourselves, love our enemies, greet strangers, help those in need, and treat others as we would like to be treated. This means no group of people should ever experience our belittling, hostility, exclusion, or apathy because of their race or ethnicity. (Psalms 82:3; Matthew 5:43 – 48; Luke 10:25 – 37; John 13:34 – 35; Ephesians 4:1 – 6).

The Gospel of Jesus Christ transcends ethnic, cultural, socio-economic, and national divisions (Acts 10:9 – 16). God uses our distinct differences within the body of Christ for promoting the common good (Acts 11:19 – 30; 17:24 – 28). Our obligations to each other, as members of the body of Christ, are well described by Martin Luther King Jr. in his Letter From A Birmingham Jail: “We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly affects all indirectly. I can never be what I ought to be until you are what you ought to be, and you can never be what you ought to be until I am what I ought to be.” As the body of Christ, we do not flourish until all flourish. It is as “we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, cleanses us from all sin” (1 John 1:7).

Because of sin we are under no illusion about becoming a perfect community here on earth. But we are committed to an ongoing process that pursues a biblical vision of community and honors the image of God present in each person, always mindful that his image is not more present in one than in any other (Genesis 9:6). In this community, Christ is the head of the body (Colossians 1:18), having made peace between God and his estranged creation by his sacrificial death on the cross (2 Corinthians 5:16 – 21). As members of his body, we are diverse but interdependent. We look to the Holy Spirit to graciously provide the ability and courage for ongoing reconciled relationships as we strive to honor the Lord Jesus Christ (1 Timothy 6:14 – 16).

Statement of Understanding

These statements of our common faith, while sufficient, are not meant to be exhaustive concerning the extent of our belief and practice. The Bible itself, as the inspired and infallible word of God that speaks with final authority concerning truth, morality, and the proper conduct of all individuals, is the sole and final source of all that we think, say, and do. For purposes of clarity in understanding Trinity’s statement of faith, policies, procedures, and practice, the head of school represents and speaks for the Board of Trustees as the final interpretive authority on the Bible’s meaning and application with regard to Trinity’s statement of faith, policies, procedures, and practice.