

TRINITY APPLICATION FORM



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THEOLOGICAL INSTITUTE

**TRINITY IS COMMITTED TO TRAINING
PASTOR-THEOLOGIANS FOR PASTORAL
MINISTRY AND MISSIONS**

Please read our Trinity initial requirements

1. Are you a member / regular attendee who is in good standing at your local church?
 - a. Yes
 - b. No
 - c. Unsure

2. Have you read and are you in substantial agreement with the Trinity Confession of Faith? [Trinity Theological Institute Confession of Faith](#)
 - a. Yes
 - b. No
 - c. Unsure

3. Have you received affirmation from your church eldership to undertake formal theological training?
 - a. Yes
 - b. No
 - c. Unsure

4. Are you a New Zealand Citizen or NZ Resident?
 - a. Yes
 - b. No
 - c. Unsure

5. Are you compassionate towards people while having a heart of conviction for truth?
 - a. Yes
 - b. No
 - c. Unsure

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Once you have answered the questions, please fill the following form with your details.

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Full Name:

Date of Birth:

Email Address:

Phone Number

Church Name and Location

Pastor or Elder's Contact details: Email - Phone number

A little summary of yourself- Personal and Ministry



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Thank you for filling out this form, we will be in contact with you shortly!

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Trinity Theological Institute Confession of Faith

The Scriptures

We teach that the sixty-six books of the Bible are the inerrant, authoritative, and sufficient word of God.

The Godhead

We teach that there is only One True and Living God (Deuteronomy 6:4; Isaiah 45:5-7) who exists in three persons; Father, Son and Holy Spirit, all three being co-equal and co-eternal.

Mankind

We teach that man was created by God in His own image and likeness which pertains to man's personal and moral dimensions (Genesis 1:26, 2:7, 2:15-25; James 3:9).

We teach that in the rebellious act of Adam man became inherently and totally corrupt (Genesis 6:5; Romans 3:10-19; Psalm 14:1-3, 51:5; Jeremiah 17:9) and being without any recuperative powers within himself to effect his own recovery (Romans 5:6) man became completely and hopelessly lost (Luke 15:1-32; Ephesians 2:1-9).

This acquired sinful disposition and state of being lost in relation to God was immediately passed to all of Adam's posterity (Romans 5:12-21) the only exception being the Man Christ Jesus (Hebrews 4:15, 10:10). All men are thus sinners by nature, choice, practice, and by divine declaration.

Salvation

We teach that salvation is wholly and solely of God's grace (Ephesians 2:8-9) on the basis of the redemption effected through the shedding of Christ's blood which as a (Leviticus 17:11; Matthew 26:28; Romans 5:6-8; Ephesians 1:7; 1 Peter 1:18-19) which was an actual and Particular Redemption for the elect (John 10:11, Matt. 1:21) and is made a reality in the life of the believer through the Holy Spirit bringing a new nature and implanting a new life from above through the act of sovereign regeneration. (John 3:1-18; Titus 3:5-7). We teach that there was an eternal pact between the Triune Godhead where the Father gave a people to the Son before time began to redeem (Titus 1:1-2, 2 Timothy 1:9).

Election

We teach that election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, and sanctifies (Romans 8:28-30; Ephesians 1:4-11; 2 Thessalonians 2:13; 1 Peter 1:1-2).

Justification

We teach that justification is an act of God (Rom.8:33) by which He declares righteous only those who trust in Christ (Rom.3:21-26, 5:1-2), and that the believer can be declared righteous (Rom.3:20, 26) because our sins have been placed on Christ (Col.2:14, 2 Cor.5:21, Gal.3:13, 1 Pet.2:24) and Christ's perfect righteousness, merited for us in His active obedience by His righteous life and sacrificial death our behalf, has been imputed to us (1 Cor.1:30, 2 Cor.5:21, Phil.3:4-9).

Sanctification

We teach that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and is therefore identified as a saint. This sanctification is instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer's standing, not his present walk or condition (Acts 20:32; 1 Corinthians 1:2, 30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:2).

We teach that there is also by the work of the Holy Spirit a progressive sanctification by which the state of the believer is brought closer to the standing the believer positionally enjoys through justification. Through obedience to the Word of God and the empowering of the Holy Spirit, the believer is able to live a life of increasing holiness in the conformity to the will of God, becoming more and more like our Lord Jesus Christ (John 17:17, 19; Romans 6:1-22; 2 Corinthians 3:18; 1 Thessalonians 4:3-4, 5:23).

Security

We teach that once saved, the believer is kept by God's power and grace (1 Peter 1:3-5; John 17:11; 1 Corinthians 1:8-9) and that such a security is guaranteed by virtue of the intrinsic nature of eternal life (John 10:27-30), the intercessory ministry and advocacy of Christ for the believer (Hebrews 7:25; 1 John 2:1-2; Luke 22:32), and the indwelling ministry of the Holy Spirit in the believer (John 14:15-17; Romans 8:1-11; Ephesians 4:30).

Assurance

We teach that it is the privilege of all who are born again by the Spirit through faith in Christ, to experience the assurance of eternal salvation from the very moment of their faith in Christ as Saviour, and that this assurance is based on the personal witness of the Holy Spirit (Romans 8:14), and the Word of God (1 John 5:11-13; John 5:24; 2 Corinthians 5:1, 6-8), which however, clearly forbids the use of Christian liberty as an occasion for sinful living and carnality (Romans 6:15-22, 13:13-14; Galatians 5:13, 25-26; Titus 2:11-14).

The Church

We teach that all who place their faith in Jesus Christ are immediately identified with the one spiritual Church through the placing ministry of the Holy Spirit (1 Corinthians 12:12-13; Ephesians 2:11-3:6). We teach that the invisible church began on the day of Pentecost (Matthew 16:16-18; Acts 2:1-21, 38-47) and that this body is different to Israel (Romans 9:11; 1 Corinthians 10:32; Galatians 6:16) and will be completed at the coming of Christ for His bride at the rapture (1 Corinthians 15:51-52; 1 Thessalonians 4:13-18). This being the case, we further believe and teach that there must be a fundamental unity between all Christians, which rises above denominational distinctive (John 17:20-23) since each believer is one with every other member of this great body (Romans 12:5) and is responsible to keep the unity the Spirit has made (1 Corinthians 12:12-13) in the bond of peace (Ephesians 4:3-6; Colossians 3:14-15). We teach that the one supreme authority for the church is Christ (1 Corinthians 11:3; Ephesians 1:22; Colossians 1:18) and that the church leadership, gifts, order, discipline, and worship are all appointed through His sovereignty.

Ordinances

We teach that there are two ordinances for the Church, baptism and the Lord's Supper. We teach baptism by immersion (Acts 8:36-39) a symbol of the Spirit baptism at conversion (believing it best symbolises the spirit baptism, Romans 6:1-11) each believer has experienced at the moment of faith.

Spiritual Gifts

We teach that there were two kinds of gifts given to the early church: miraculous gifts of divine revelation and healing, given temporarily in the apostolic era for the purpose of confirming the authenticity of the Apostle's message (Hebrews 2:3-4; 2 Corinthians 12:12); and ministering gifts, given to equip believers for edifying one another.

With the New Testament revelation now complete, Scripture becomes the sole test of the authenticity of a man's message and confirming gifts of a miraculous nature are no longer necessary to validate a man or his message (1 Corinthians 13:8-12). Miraculous gifts can be counterfeited by Satan so as to deceive even believers (1 Corinthians 13:13-14:12; Revelation 13:13-14). The only gifts in operation today are those non-revelatory equipping gifts given for edification (Romans 12:6-8). We teach that no one possesses the gift of healing today but that God does hear and answer the prayer of faith, and will answer in accordance with His own perfect will for the sick, suffering, and afflicted (Luke 18:1-6; John 5:7-9; 2 Corinthians 12:6-10; James 5:13-16; 1 John 5:14-15).

Last Things

At the end of time, Christ will return in glory and establish His kingdom on the earth, a reign marked by harmony, justice, and peace. After the resurrection of the dead, He will preside in judgment over every person, rendering rewards to believers and everlasting punishment to unbelievers. Satan and all unbelievers will be thrown into the lake of fire to suffer eternal wrath. As eternity unfolds, God will create a new heaven, new earth, and a new Jerusalem, in which the saints will live forever.

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