

We, the members of Triangle Bible Church, Inc., of Raleigh, North Carolina do set forth and declare our faith and belief in the following basic doctrines contained in the Holy Bible.

1. THE HOLY BIBLE

We believe the sacred Christian scriptures of the Holy Bible, composed of 66 books, is complete, authored by God through direct inspiration, i.e., “*given by inspiration of God*” and as such is authoritative, inerrant, and infallible. As authored by God and possessing divine purpose and design, the Bible is also the recipient of providential care and preservation. The preserved and inerrant word of God has always existed, still exists, and is identified today as the received text of the historic protestant reformation process. The translation of the received text into the English language has produced the inerrant, infallible word of God in English, identified as the King James Version.

Because of the nature of the Bible being of divine origin, it naturally possesses absolute and final authority. Therefore, it is not overruled by any person, organization, or ecclesiastical body. Furthermore is it said to be “*profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.*” Hence, submitting to the Bible as the inerrant, infallible, and authoritative word of God is the necessary and profitable thing for every Christian to do. (Psalm 12:6-7; 119:89; II Timothy 3:16-17; Hebrews 4:12; II Peter 1:20-21)

2. THE GODHEAD

We believe in one God eternally existing in three persons: God the Father, God the Son, and God the Holy Spirit. Therefore the Godhead is a trinity: three identifiable persons, eternally co-existing, identical in character and essence, equal in power and glory, and having the same attributes and perfections, all the while functioning as one God. The Lord Jesus Christ is God “*manifest in the flesh*”; the “*image of the invisible God*”; the Word “*made flesh.*” (Genesis 1:1-26; Deuteronomy 6:4; Psalm 110; Isaiah 6; 48:16; John 1:1-2, 14-18; Acts 5:3-4; II Corinthians 13:14; Colossians 1:15; 2:2; I Thessalonians 2:11-13; I Timothy 3:16; 6:14-16; I John 5:7)

3. SATAN AND HIS PLAN OF EVIL

We believe that God, who created all things by Jesus Christ, created an innumerable company of intellectual beings known collectively as angels. They are

spiritual beings and were perfect in their creation. One of these intellectual creatures of the heavenly creation named Lucifer was the “*anointed cherub*” that covered the throne of God. Through pride Lucifer sinned and was removed from his position as the “*anointed cherub.*” In response he formulated a plan of evil opposition and antagonism against God. In so doing, he set himself up as the adversary of God and determined in his plan of evil to establish himself “*like the most High.*” In accordance with the formulation of his adversarial plan of evil, Lucifer received the designation “*Satan,*” which means ‘adversary.’ He is also known as the “*Devil,*” “*Belial,*” and by a number of other names and designations descriptive of various activities and operations he engages in in the pursuit of his plan of evil. Satan is the author of sin in God’s creation and the implementation of his plan of evil in both the heavenly and earthly realms brought sin and its corruption into both realms.

In the heavenly realm a great number of other angelic beings joined Satan in his plan of evil and became “*his angels.*” These included all those occupying the governmental positions of principalities, powers, mights, and the like, with but few exceptions. There is an eternal judgment awaiting Satan and his angels. “*Everlasting fire*” is “*prepared for the devil and his angels.*” An innumerable number of the angels, however, did not join the plan of evil, but kept their position with God. (Isaiah 14:12-17; Ezekiel 28:11-19; Matthew 25:41; I Timothy 3:6; Revelation 12:3-4, 9)

4. MAN AND HIS TOTAL DEPRAVITY

We believe that man was created in “*the image and likeness*” of God, but willingly sinned in cooperation with the implementation of Satan’s plan of evil in the earthly realm. As the immediate result of sin, man became spiritually dead, alienated from God, and the possessor of a sinful nature which could only offend God’s Holiness and Righteousness, and consequently provoke His wrath. This status of spiritual death and alienation from God, along with the nature of sin, has been transmitted to every member of the human race, so that each is born into this world a sinner by nature, alienated from God and at enmity with Him. As such, men are totally depraved, for they possess a nature of sin which they are completely impotent to rid themselves, nor are they able to change it, alter it, or improve it so as to cease offending God and merit His approval or acceptance. Being totally depraved, men are completely unable to deliver themselves from their sinful status and, hence, save themselves from the debt and penalty of their sins. Contrary to popular religious thought, no man is born with ‘the spark of Divine good’ in him, nor are people innocent for a time and then become sinners. Instead, men are “*by nature the children of wrath.*”

Therefore, man does not need an improvement to this environment or society;

man does not need another chance to be better than he is; man does not need an example to follow so that he can 'raise himself out of the gutter.' Instead, man needs to be saved, for he cannot save himself nor contribute to his salvation in any manner or form.

The destiny of men who are not saved is everlasting punishment in "*the lake of fire*," eternally separated from God. (Genesis 1:26-3:24; Romans 1:18-3:26; 5:12; Ephesians 2:1-12; II Thessalonians 1:7-9; Revelation 20:11-15)

5. THE PERSON AND WORK OF THE LORD JESUS CHRIST

We believe that the Lord Jesus Christ, the Word, the expressive member of the Godhead, "*came into the world to save sinners.*" He did this by taking upon Himself human flesh and being "*made in the likeness of men.*" Born of the virgin Mary, He lived a perfectly sinless life and legally qualified Himself to function both as Israel's kinsman-Redeemer and to 'give Himself a ransom for all.' This He voluntarily did, and through "*the death of the cross*" He bore the righteous judgment for our sins. He was set forth "*to be a propitiation*" of God's Justice concerning us through the shedding of His own blood. His death in our behalf was a full substitution, "*the Just for the unjust.*" On the cross the Lord Jesus Christ completely satisfied the demands of the Justice of God in connection with our sins. Having propitiated God's Justice, the Lord Jesus Christ put the Justice of God in the position of being able to work for us rather than having to work against us. Forgiveness of sins and justification resulting in salvation from the debt and penalty of our sins could be freely and graciously given because of the "*redemption that is in Christ Jesus.*" (Isaiah 7:14; Matthew 1:23; Luke 1:27; Romans 3:24, 25; Philippians 2:7, 8; I Timothy 1:15; 2:6; I Peter 3:18)

6. SALVATION: JUSTIFICATION UNTO ETERNAL LIFE

We believe that even though man has fallen and by nature works God's wrath, God, "*who is rich in mercy, for his great love wherewith he loved us,*" has provided the means by which people may be saved from the debt and penalty of their sins. Since man is alienated from God and cannot save himself, God Himself did all of the work necessary to provide salvation and gives His salvation to men in response to the non-meritorious act of faith, and faith alone.

Salvation is offered as an absolutely free gift from God. It is not something men deserve to have, nor is it something they need to try and earn by any works. Salvation is "*the gift of God; not of works,*" received solely on the basis of the non-meritorious response of faith in the Lord Jesus Christ's redemptive work for one's acceptance with God. God is "*just, and the justifier of him which believeth in Jesus.*" Therefore, salvation from the debt and penalty of one's sins occurs at the moment one believes that

the Lord Jesus Christ died on the cross for their sins, was buried, and rose again. This is the “*gospel of Christ*” and salvation occurs when anyone simply believes that gospel. To believe in Jesus means to trust in Him and His redemptive work on the cross for one’s salvation. This faith response is the only requirement that God has made for receiving the salvation that He has provided. Justification unto eternal life is “*by grace ... through faith*” without works of any kind at any time. In fact, adding works to the simple and sole issue of faith in Christ as one’s Savior makes for a perversion of the gospel of Christ, and is a false gospel that does not save anyone who believes it. (Romans 1:16-3:28; I Corinthians 15:3-4; II Corinthians 5:14-21; Galatians 1:1-9; 3:2; Ephesians 2:4, 8-9; Titus 3:4-7)

7. THE ETERNAL SECURITY OF BELIEVERS

We believe that justification unto eternal life is the eternally secure possession of all who have come to believe on the Lord Jesus Christ as their Savior. A believer cannot lose his salvation; he cannot be dis-justified. Eternal security of justification, reconciliation, and hence, of salvation from the debt and penalty of one’s sins is the possession of every believer. There is nothing that can separate the believer from God. (Romans 5:1-21)

8. THE BAPTISM & GIVING OF THE HOLY GHOST

We believe that at the very moment of belief in the Lord Jesus Christ as one’s only and all-sufficient Savior, every believer is immediately and permanently baptized by the Holy Spirit into Christ. Moreover, upon belief in Christ every believer is immediately and permanently given the Holy Ghost (God the Holy Spirit) as well. There is no ‘waiting period’ or subsequent ‘blessing’ in which someone first believes in Christ as Savior and then at a later time receives the baptism and/or giving of the Holy Spirit; nor is there any need to pray for the Holy Spirit’s presence in our lives. Furthermore once a person has been justified unto eternal life and given the Holy Ghost one can never lose Him from one’s life.

The Holy Spirit’s baptizing the believer into Jesus Christ at the moment of salvation is the only baptism of importance to God, or that has any application, in this present dispensation of grace. Water baptisms in particular are “*rudiments of the world*” that functioned in accordance with the elementary purification, separation, and identification teachings of the Law Covenant, and as such were a natural part of God’s program and dealings with Israel. As described in I Corinthians chapter 1, at the beginning of this dispensation of grace in connection with testifying to Israel outside of their land, the apostle Paul used water baptisms on certain occasions as a sign to

unbelieving Israel. With the exception of this limited use, water baptisms have no role or function in this present dispensation of grace. (Romans 5:5; 6:3-4; 8:9; I Corinthians 3:16; 6:19; 12:12-14; Galatians 3:26-27; Ephesians 1:13-14; 4:4-6; Colossians 2:9-10, 20)

9. THE CHURCH, THE BODY OF CHRIST, AND THIS PRESENT DISPENSATION OF GRACE

We believe that the Bible sets forth the fact that God is working out a two-fold plan and purpose. One aspect of His plan and purpose centers around the nation of Israel and the covenant God established with Abraham and his seed. God's purpose with Israel concerns this earth and has been the subject matter of "*all his holy prophets since the world began.*" The other aspect of His plan and purpose centers around the "*new creature,*" the "*one new man,*" the church the body of Christ, which God is now forming in this present dispensation of Gentile grace. God's purpose with the church the body of Christ pertains to the heavenly places and is something that "*hath been hid in God*" in ages past, and which He "*kept secret since the world began,*" only revealing it when He raised up Paul to be a brand new apostle. God's program and dealings with Israel and His program and dealings with the church today are not the same. Instead, they are distinct programs of God that the Bible sets forth.

Because God's two programs are distinct and different from one another, the Bible must be "*rightly divided*" as the apostle Paul declares in II Timothy 2:15. To "*rightly divide the word of truth*" means to properly handle the Bible by recognizing and making the division in it that needs to be made because of God's different programs.

In the books of Genesis through Malachi, along with the four Gospels and the opening chapters of the book of Acts, God sets forth the details of the "*time past*" aspect of His program and dealings with Israel. This portion of the Bible records God's special covenant dealings with Israel and the outworking of His program with them before this present dispensation of grace.

However, when God raised up the apostle Paul as a brand new apostle, as historically recorded in Acts 9, things changed. To Paul God revealed the "*mystery of Christ,*" a secret purpose which He has in Christ involving a new dispensation and a 'new creation.' Until Paul was raised up, God's program with Israel was in effect. "***But now***" God has temporarily suspended Israel's program and the dispensation of Gentile grace is now in effect. Paul is "*the apostle of the Gentiles*" in accordance with the revelation of "*the mystery of Christ.*" Hence, it is in his epistles of Romans through Philemon that we have the doctrine and instructions from God that are directly to us and expressly about us today.

God will yet resume and fulfill His program and dealings with Israel after this present dispensation is concluded by Him. Israel's fullness is yet "*to come.*" In accordance with this, the books of Hebrews through Revelation follow Paul's epistles in the Divine layout or sense and sequence of the Bible, and they focus upon the resumption and fulfillment of God's program with Israel.

The church the body of Christ, therefore, is distinct from the nation of Israel and is not the subject of prophecy, nor is it the fulfiller of Israel's promises. During this mystery dispensation Israel's prophetic time-schedules are not in effect, nor are any prophetic aspects of Israel's program being fulfilled or experienced. (Acts 2:16-17; 3:21; Romans 9-11; 11:13; 16:25; II Corinthians 5:17; Galatians 6:15; Ephesians 1:22-23; 2:7, 2:11-13, 2:15; 3:1-10; Colossians 1:26-27; 4:3)

10. THE 'CATCHING UP' OR RAPTURE OF THE CHURCH THE BODY OF CHRIST

We believe that this present dispensation of grace will end with the rapture and resurrection of God's 'new creation' whereby the church the body of Christ "*shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*" This coming of the Lord Jesus Christ is part of "*the revelation of the mystery*" given to the apostle Paul. It is not found outside of Paul's epistles and is not to be confused with the promised second coming of Christ in connection with the fulfillment of Israel's program, as described in the Gospels, the opening chapters of the book of Acts, and Hebrews through Revelation.

The Bible also makes it abundantly and absolutely clear that the rapture or catching away of the church the body of Christ will precede the Lord's day of wrath. That is, it will take place before the Lord's day of wrath and its accompanying tribulation period. Hence, every believer in Christ in this present dispensation of grace can "*rejoice in hope of the glory of God*" because they can have full and absolute confidence of being "*saved from wrath through him.*" Members of the church the body of Christ will not go through or experience the Lord's day of wrath at all, either wholly or partially. (Romans 5:5-10; I Corinthians 15:51-53; I Thessalonians 1:10; 4:13-18)

11. THE LORD'S DAY OF WRATH

We believe that following the rapture of the church the body of Christ God will then resume His program and dealings with Israel on this earth, which will include the execution of the Lord's day of wrath. This time period will fulfill the prophetic time-schedule for Israel's program as given to Daniel, John, and other prophets. This will conclude the climactic stage of Israel's program and will culminate with the "*time of Jacob's trouble*" and "*great tribulation, such as was not since the beginning of the world*

to this time, no, nor ever shall be." (Isaiah 2:11-22; 13; 24; 33-34; Jeremiah 30:7; Daniel 7-12; Matthew 24:3-26 [:21]; Revelation 6-18)

12. THE RETURN OF CHRIST AND THE ESTABLISHMENT OF GOD'S KINGDOM ON THE EARTH

We believe that the "*great tribulation*" will culminate in the premillennial return of the Lord Jesus Christ to this earth in fulfillment of His promises to Israel for the establishment of God's kingdom on this earth. This second coming or second advent of the Lord Jesus Christ will be, in contrast to His first advent or first coming, one of "*power and great glory*" and will rightfully and permanently establish Him upon the throne of David as the "*KING OF KINGS, AND LORD OF LORDS*" and "*of his kingdom there shall be no end.*" (Isaiah 11:1-9; 2:1-4; Micah 4:1-3; Zechariah 14:4-11; Matthew 24:29-30; Luke 1:31-33; Acts 1:11; Revelation 19:11-16; 20:1-6)

13. THE LOCAL CHURCH

We believe the local church is the regional assembly of believers in the Lord Jesus Christ for the purpose of functioning as "*the pillar and ground of the truth.*" Its purpose and intent is that of the "*perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.*" The objective to be accomplished by the local church is "*godly edifying*" in accordance with the doctrinal objective described in Ephesians 4:7-16. The local church is not a social club or a civic organization. In essence, it is a classroom for the communication and learning of sound Bible doctrine in accordance with God's desire and design for the edification of the souls of His saints.

The pastor-teacher holds the position of "*bishop*" in the local church and is entrusted with, along with being responsible for, the function of the local church as "*the pillar and ground of the truth.*" (Ephesians 4:11-16; I Timothy 3:15; I Timothy; II Timothy; Titus; Philemon)

14. THE LORD'S TABLE

We believe that the "*Lord's table*" is to be commemorated on a regular basis throughout this dispensation of grace following the order of service as given by the apostle Paul in I Corinthians 11:17-34. As beneficiaries of the New Covenant, this commemorative act is to be done not only "*in remembrance*" of the perfect sacrifice of the Lord Jesus Christ and the shedding of His blood in payment of the debt and penalty of our sins, but also with the understanding and appreciation that "*ye do shew the Lord's death till he come.*" Hence we have the privilege of making an impact by displaying or showing to the "*principalities and powers in the heavenly places*" the "*Lord's death*" thereby making it apparent on a regular basis that what they thought to be their greatest

victory wound up being their ultimate doom. (I Corinthians 2:7-8; 11:17-34; II Corinthians 3:6)

15. ELECTION AND FREEWILL

We believe the purpose of God in election declares that it is the plan of God to provide salvation for all men, but in accordance with man's own freewill, "*to save them that believe.*" (I Corinthians 1:21)

16. SPIRITUAL GIFTS

We believe that the salient and spectacular spiritual gifts such as apostle, prophet, tongues, the interpretation of tongues, specialized knowledge, healing and miracles no longer function and are no longer necessary in this dispensation of grace. (I Corinthians 13:8-10)

TENETS

1. This church shall not at any time become a member, sanction, or support any denomination, association of churches, or religious organization of any kind. This includes the National Council of Churches of Christ, the World Council of Churches, or any other such national or international organization.
2. This church shall not solicit anyone to become a member. Those who desire to affiliate with this church as a member may do so by complying with the provisions of Article V.
3. This church shall not knowingly accept gifts from unbelievers nor make individual solicitation of funds or pledges among believers.
4. As a duly incorporated organized local church, recognized both by the word of God and the state of North Carolina, we claim exemption from taxation and the right of freedom of worship protected by the Constitution of the United States of America.