

Manistique Bible Church Statement of Faith

We affirm the following doctrines to be true and accurate summaries of the Biblical teaching on these topics and as such accurately reflect the teachings and position of Manistique Bible Church. These doctrines limit our membership and practice. This statement does not exhaust the extent of our faith. The Bible is the only full and final authority to guide our worship, life and ministry and thus is the supreme judge by which all questions of belief, preferences and opinion are to be determined. We desire for all members to uphold as true the following statements. No member may reject, in confession or conscience, the truth of the following statements.

God

God is a Triune being- three distinct Persons, yet one God. God is personal, not merely a force but the Divine Being possessed of emotions, intellect and will. God is not a physical being but Spirit. God rules over all things, always accomplishing His own will in all creation, so that nothing happens apart from God's orderly arrangement. He in no way authors or approves of sin, violates His holiness or limits man's responsibility. God is Holy. God is Love. God is just and righteous in all His dealings with mankind. He always punishes sin, so He provided a fit substitute who bore sin's penalty, satisfying God's just wrath and giving forgiveness to all who believe. He is without limit in His perfection and in His being. He is without beginning or end, having no predecessor or creator. He is all powerful. He knows all things past, present and future, including the future decisions of His creation and all possibilities ranging from those decisions. He is unchanging in His will and being. He is present everywhere yet completely distinct from all creation. He is absolutely separate and above the world as its Creator and the upholder of all things. God cannot be comprehended by man, yet in His grace God has chosen to reveal Himself to man. He reveals His nature generally through creation and more clearly and specifically through His Word. God alone is to be the object of all worship. He is to be completely obeyed in all that He commands.

Exodus 3:14; Deuteronomy 6:4; Psalm 139:7-11; 145:3; 147:5; Isaiah 40:18, 26; Jeremiah 10:10; Habakkuk 1:13; John 4:24; 5:26; Acts 17:28; James 1:17; 1 John 4:16

God: The Trinity

God is Trinity, One God who is Three. God has eternally existed as Trinity, and no person of the Trinity owes His existence to another. At all times God exists in the person of the Father, the Son and the Spirit. The Father is fully God. The Son is fully God. The Spirit is fully God. Each person exists simultaneously with the others and possesses fully the essence, character, nature, power, glory, limitlessness and eternity of God. Each person has a distinct being, a distinct function in accomplishing the plan of God, and a distinct ministry in relationship with His creation and His people. In all things, the Trinity is in full accord, their separate wills being in perfect harmony. God is not divided into three parts or personalities, since the Bible teaches

there is only one God who is Three. These persons are distinct, not mixed together or fused. Neither are they divided. God is Three in One.

Genesis 1:26; Matthew 3:16-17; John 15:26; 1 Corinthians 12:4-6; 2 Corinthians 13:14; 1 John 5:7; Revelation 1:4-6

God: The Father

God the Father is the creator of all men and displays His general grace on all mankind, mercifully concerning Himself in the affairs of men. He is spiritual Father only to those who receive Jesus Christ as Savior, giving to them abundant grace through His Son. He hears and answers prayer. As the first person of the Trinity, the Father maintains a functional authority over the Son and the Spirit. God the Son and God the Spirit function in full submission and full agreement with the will of the Father, yet do not possess less authority or power than the Father. God the Father rules completely over the actions of all created beings, administering all affairs and accomplishing His decrees in all things. He cannot be seen by fallen man, but in His love He has revealed Himself to humanity through His written Word and through His Son. He can only be approached through the mediatorial work of God the Son. He alone is to be the object of our worship and praise. The Father will ultimately be glorified by all creation and is currently working out His eternal plan to bring about His eternal purpose of being glorified in and by all creation.

Psalms 65:1-2; Matthew 5:45; 6:26-32; Acts 17:26; Galatians 4:5-6;

God: The Son

Jesus is the Christ, the Messiah promised throughout the Old Testament, and God the Son, the Creator and Sustainer of all creation, the second person of the Trinity, the eternal Word and only Begotten Son. He eternally existed as God the Son before His virgin birth. By His incarnation, He added full humanity to His deity, without causing any change in His Divine Person. In His humility He took upon Himself the limitations of humanity, not exercising His full power nor demanding His full prerogatives as God. He has no human father, but was conceived by the Holy Spirit and born of the virgin Mary. As a man he experienced the same temptations as all people but did not sin. He is God in the flesh. He voluntarily and willingly submits to the will of the Father. Jesus is the only way of salvation. He is the perfect, sinless and complete sacrifice for the sin of mankind. He died in our place wholly satisfying the just wrath of the Father, paying the full penalty of sin and paying the entire price to redeem man from bondage to sin and death. The third day after His death and burial He arose bodily from the grave, gaining the victory over sin and death and securing justification for those who believe and assuring their resurrection to life. He was restored to His full Heavenly glory. He still retains His full humanity and now sits at the right hand of God the Father, forever remaining fully God and fully man. He is the only head of the church, His body, of which all true believers of this

age are members. As our great High Priest He is at the right hand of God for ever living as our High Priest and Intercessor. He is the only mediator between men and God.

Luke 2:52; John 1:1-5; 8:58; 19:30; 1 Corinthians 15:20; 2 Corinthians 5:21 Philippians 2:6-11; Colossians 1:14-22; 2:9; 1 Timothy 3:16; 6:15-16; Hebrews 1:1-3; 2:14-15; 4:14-15; 5:7-9; 12:2; 1 Peter 2:21-24

God: The Spirit

The Holy Spirit is God, the third person of the Trinity. He possesses fully the being, eternity, power and glory of God. He holds fully the identical Divine nature as God the Father and God the Son. He convicts the world of sin, righteousness, and judgment and is the producer of the new birth in man. He gives understanding of Divine truth. He baptizes all true believers into the body of Christ at salvation, indwells and sanctifies all believers, seals them and secures their salvation. He dwells within all believers, guiding, teaching and helping them. The filling of the Holy Spirit is the believer's yieldedness to the Spirit by being obedient to the Spirit's teaching through the Word. Being filled with the Spirit results in the fruit of the Spirit being produced in the believer's life. The anointing of the Holy Spirit is not an extra amount the Spirit's presence or power, but is the Spirit given ability to understand and properly apply the spiritual truths of the Bible.

The Holy Spirit gifts every believer, enabling him to practice edifying ministry within the local church. All miraculous gifts, including healing, tongues speaking and interpretation, foretelling, and Divine revelation, were temporary in nature, given only to the apostolic church as warning to the Jews of impending judgment and as authenticating evidences of the apostolic ministry. Miracles in the Bible have never been common or continual, but were always evidences of prophetic or apostolic ministry. Speaking in tongues was never the common or necessary sign of the filling of the Holy Spirit. The Holy Spirit does not gift individuals today to perform miraculous gifts. God has never promised full physical healing until the resurrection, though in His mercy He heals today through the prayers of the saints.

Genesis 1:2; Joel 2:28-32; John 14:16-17, 16:7-11; Acts 2:16-22, 5:3-4; Romans 12:4-8; 1 Corinthians 12:4-11; 14:21-22; Galatians 5:22-25; Ephesians 1:13-14, 5:18; Titus 3:5; Hebrews 2:3-4

The Bible

Every Word of the Bible, from Genesis 1:1 to Revelation 22:21 was spoken directly by God and therefore is perfect in the original manuscripts. God has protected His inspired Word so that still available today is an accurately preserved representation of the originally inspired texts. The complete revelation of God to man is contained in the sixty-six books of the Bible as it now stands. When the book of Revelation was completed, the Bible was completed and nothing is to be taken away from or added to God's Word. The Bible is accurate and reliable in every matter it discusses. It is completely sufficient for every need in life and is the believer's only

perfect and authoritative rule of faith and conduct. As such, all feelings, visions, dreams and other forms of new revelation that claim to be from God are to be rejected as false. The Bible is the only source for the true message of salvation.

Psalm 19:7-11; 119:89; Proverbs 30:5-6; Romans 10:13-14; 2 Timothy 3:16; Hebrews 1:1; James 1:25; 1 Peter 1:23-25; 2 Peter 1:3, 19-21; Revelation 22:18-19

Salvation

Salvation of sinners is entirely by God's grace, a free gift of God in the Person of Jesus Christ. In His flesh Jesus took our place on the cross, bearing the full wrath of God. By the shedding of His blood in death Jesus made a complete payment for sin. He is in every way an all sufficient Savior. Salvation, or the new birth, is the supernatural work of the Holy Spirit through the Scriptures by which those who believe are given new life and made new creatures in Christ. Each individual receives salvation through repentant faith, rejecting all false beliefs and human effort to earn forgiveness and trusting in Christ alone for forgiveness. Salvation is not given or kept through any work of men, but only through the gracious power of God. God does not make men righteous because of faith or obedience, but only because of Christ's sacrifice on the cross. Faith is the reception of the righteousness purchased by Jesus' blood, not an act of merit that earns righteousness. Any attempt of man to merit salvation is a denial and rejection of Christ's payment on the cross. Saving faith is the God ordained instrument by which the guilty embrace Christ for cleansing and reconciliation.

Saving faith is a spiritual assent of the soul to the truths of the gospel that calls out to Jesus for forgiveness of sin and reconciliation to the Father and receives Jesus as God and Savior. At salvation all believers are given through Christ eternal life, adoption into the family of God, the righteousness of Jesus, freedom from all condemnation, the Holy Spirit dwelling within, the promise of eternal salvation and every resource needed to live in Godliness.

John 1:12, 3:3-5; Acts 3:19; Romans 6:23, 8:1, 10:9; 2 Corinthians 5:7, 21; Galatians 4:4-5; Ephesians 2:1-10; Philippians 4:13; Colossians 2:18-20; 1 Thessalonians 1:9; Hebrews 9:24-28; 1 Peter 1:3-5, 18-21

Security

All the redeemed, once saved, are kept by God's power and are thus secure in Christ forever. Those who have received Christ by faith have His salvation eternally. The privilege of the believer is to rejoice in the assurance of his salvation through the certain promises of God's Word and through the transformation of his heart and life by the Holy Spirit. Genuine salvation will produce a transformed life which rejects the works of the flesh and is visible through evidences such as good works, rejection of sinful practices, love for all other Christians, and a

hunger for the Word of God. Such evidences have no part in obtaining or securing salvation, which is entirely accomplished by Jesus.

Romans 3:28; 4:2-4; 8:1, 31-39; Galatians 3:10-11; Titus 2:11-14; Hebrews 7:25; James 2:14-20; 1 John 3:14-20; 5:11-13

Sanctification

At conversion the Christian is set apart from the world to live unto Christ. The old nature is not removed, but he is given a new nature which battles against the old. The Christian will never be free of sin or temptation, but God commands each Christian to be growing in righteousness and holiness. Growth in the believer occurs through the intentional, ongoing and increasing application of the Word of God to the life. Consistent growth in Christ does not take place apart from personal effort but is only able to be accomplished through the power of God working in the believer's life. Through the Holy Spirit the believer has been given in God's Word all resources necessary to live victorious over sin in this life.

John 15:4-8, 17:17; 2 Corinthians 3:17-18; Galatians 5:16; Ephesians 2:10, 4:20-24; Colossians 3:1-17; 1 Peter 2:2-3; 2 Peter 1:3-10; 1 John 3:5-9

The Church

The church is God's appointed institution in this age for accomplishing His purpose to glorify Himself in the world today. The church is a separate entity from Old Testament Israel, fulfilling a unique role in God's plan for the redemption of mankind. God has set apart the church as the means for equipping believers to serve one another, for encouraging believers into Christlike behavior and for enabling believers to preach the gospel to the unsaved. God has commanded all believers to attach themselves to a local church, using their spiritual gifts to serve and edify the local body and submitting themselves to the care and direction of the pastors and congregation.

The church is the central organization by which Jesus' command to make disciples is fulfilled. The marks of a true church are the proper preaching of the Bible, regular and right administration of the ordinances, Biblical pastoral leadership, proper use of church discipline and a saved, baptized membership. A church must be training its members to obey all the commands of Christ. A church must be equipping its members to serve one another for edification and to call the unsaved to salvation. Christians are to be in committed fellowship with one another as family members and members of the same body, expressing and exemplifying Biblical love to one another in all relationships and serving one another by the spiritual gifts given to each member. These relationships are to be characterized by a loving interaction that seeks the increase in Christlikeness of fellow believers.

Jesus is the only Head of the church. All church officers and rules must be submitted to His authority. The local church is a body of baptized believers who are associated together by covenant under the authority of Christ, governed by His Word and serving one another according to the gifts given them by His Holy Spirit. In the church God has ordained only two offices for the service of the ministry. The pastor (who in the New Testament is called pastor, teacher, elder and overseer) is the shepherd of the flock to oversee, administrate and guide the affairs of the church and to watch over the spiritual well being of the believers. God has appointed the deacons to serve the physical needs of the body, supporting the congregation and pastor.

Matthew 28:18-20; Acts 2:41-47; 6:1-7; 20:28; 1 Corinthians 10:32, 12:7, 14:12, Ephesians 3:21, 4:11-16; Colossians 1:18-19, 28; 2 Thessalonians 1:11; 1 Timothy 3:1-13; Hebrews 10:24-25; 1 Peter 4:10-11; 5:1-4

Ordinances

God has instituted two ordinances for the church to practice without fail until His return. Baptism following conversion and the regular observance of the Lord's Supper. The only Biblical method of baptism is that of immersion after salvation. Such baptism pictures the death, burial and resurrection of Jesus and testifies of the individual's trust in Christ for salvation and intention to live in obedience to Him. The Lord's Supper is the regular memorial of Jesus' suffering on the cross, depicting His broken body by eating the bread and depicting His shed blood by drinking the juice. The bread and juice do not become in any way the physical or spiritual body of Christ. These two ordinances are symbols only and do not give any measure of grace to those who observe them.

Matthew 26:26-30, 28:18-20; Acts 8:36-39; Romans 6:1; 1 Corinthians 11:23-29

Future Events

Jesus is now in Heaven seated at the right hand of the Father, awaiting the appointed time when He will return to establish His physical, 1,000 year reign over the entire world from the throne of David in Jerusalem. The time of Jesus' return is unknown and unknowable to man. The Christian's duty is to live in watchfulness for the return of Christ, living in holiness so each Christian will be ready to stand before his Lord. Christ's second coming to establish His physical kingdom will be preceded by the rapture in which all believers will be caught up with Jesus in the air and by the tribulation, the seven year period in which God will pour out His wrath on the unbelieving world and prepare the world for Jesus' reign from Jerusalem. After the tribulation, Jesus will return to earth with His saints to defeat the wicked rulers of earth and to bind Satan and cast him into the bottomless pit where he will be imprisoned for one thousand years. The Lord will at that time physically establish His thousand year long kingdom of righteousness upon the earth and fulfill all the promises He made to the nation of Israel. At the conclusion of that millenium, Satan will be loosed for a short while. Deceiving many, Satan

will lead one final, brief rebellion against God which God will crush in an instant. God will then bring forth Satan's final judgment at the Great White Throne judgment for the wicked. At the Great White Throne Judgment, Satan, all demons and all the unsaved will be condemned and cast into the Lake of Fire where they will continue to exist and endure eternal agony under the perpetual judgment of God. After the Great White Throne Judgment, the existing universe will be destroyed to be replaced by a new heaven and a new earth. The New Jerusalem will then descend to the New Earth from where God will visibly reign over the earth for all eternity. All sin, with its curse and consequences, will at that time be completely eradicated and the righteous will eternally dwell upon the New Earth in bliss.

Matthew 25:31-46; 1 Corinthians 15:54-56; 1 Thessalonians 4:13-18; Revelation 21:1-4, 21:22-22:5

Jesus is the final judge of all men. At death, the spirits of all men retain full consciousness, neither dying nor sleeping, and immediately enter into Heavenly bliss or Divine condemnation. They consciously experience their fate while awaiting the resurrection of the body, the believer to eternal joy and the unbeliever to eternal torment. After death all believers will stand before God the Son to give account for their stewardship as His servants. After His 1,000 year reign, Jesus will judge all unbelievers for their rejection of Him.

Luke 16:20-31; John 5:22-29; Romans 2:16; 14:10-12; 2 Corinthians 5:8-10; 2 Thessalonians 1:8-10; Revelation 20:1-21:8

Separation

Fellowship and cooperation in the ministry between churches is the privilege and obligation of every Biblical church. Cooperation is only to occur between such churches as affirm and defend those doctrines which are crucial to the gospel. Cooperation between churches is not to infringe upon the self governance and direction of each local body. All believers are mandated by God to separate unto Christ and from any participation in or endorsement of sin. This includes separation from ecclesiastical organizations and religious personalities that deny the doctrines fundamental to the gospel, that by their teachings or practices undermine the gospel message or who partner in ministry with those who deny the gospel.

Acts 15:5-6, 18-31; Romans 16:17-18; 2 Corinthians 8:1-5; Philippians 4:14-18; Galatians 1:8-9; 2 Thessalonians 3:6, 14; 1 Timothy 6:1-6; Jude 1:3

Christians are to engage the unsaved world as ambassadors of the gospel, imploring lost men to turn to Christ. To protect the testimony of the gospel and the purity of Christ's church, believers must separate themselves from fellow Christians who live in disobedience, unrepentantly continuing in behavior that brings shame upon the name of Christ. Separation from disobedient brethren does not require the refusal of loving interactions with unbelievers. However, Christians are commanded to enter into no relationships which form partnering bonds between themselves and unbelievers. Christians are not to live for the pleasures of this world but for the eternal things of God.

Romans 12:1-2; 2 Corinthians 5:20, 6:14-17; Ephesians 5:15; Colossians 3:1-3; 1 Peter 2:9-12