



Statement Of Faith

We, the members of the Inter-City Baptist Church of Allen Park, Michigan, do enact and establish the following articles to which we voluntarily subscribe and submit ourselves.

I. The Scriptures

We believe that "all Scripture is given by inspiration of God", by which we understand the whole of the Book called the Bible. We do not take the statement in the sense in which it is sometimes foolishly said that works of human genius are inspired, but in the sense that the Holy Ghost gave the very words of the sacred writings to holy men of old. His control is not in different degrees but extends equally and fully to all parts of these writings: historical, poetical, doctrinal and prophetic, and to the smallest word, and inflection of the word, provided such a word is found in the original manuscript.

2 Tim. 3:16-17; 2 Peter 1:21; 1 Cor. 2:13; Mark 12:26,36; Mark 13:11; Acts 1:16; Acts 28:25; John 17:17; Luke 24:44-45; Rom. 3:4; 1 Peter 1:2-3; Rev. 22:19; Eph. 6:17; Rom. 15:4; John 5:45-47; Ps. 119:105; Ps. 119:130; Ps. 119:160.

II. Of the Trinity

We believe that the Godhead eternally exists in three persons: the Father, the Son and the Holy Spirit; and that these three are one God, having precisely the same nature, attributes and perfections and worthy of precisely the same homage, confidence and obedience.

Mark 12:29; John 1:1,4; Matt. 28:18,20; Acts 5:3,4; 2 Cor. 13:14; Heb. 1:1,3; Rev. 1:4-6; Gen. 1:26; Gen. 3:22; Isa. 44:6; Ps. 110:1; Isa. 48:16; Isa. 61:1; Rom. 9:5; Heb. 1:8; John 5:23; John 4:24; Rev. 17:11; 1 Tim. 1:17; John 10:20; Phil. 2:5-6.

III. Of the Virgin Birth

We believe that Jesus was begotten of the Holy Ghost in a miraculous manner; born of Mary, a virgin, as no other man was ever born or can ever be born of woman, and that He is both the Son of God and God the Son.

Gen. 3:15; Isa. 7:14; Matt. 1:18-25; Luke 1:35; John 1:14; Ps. 2:7; Mark 1:1; Gal. 4:4; 1 John 5:20; 1 Cor. 15:47.

IV. Of the Holy Spirit

We believe that the Holy Spirit, not as an influence, but as a Divine Person, the source and power of all acceptable worship and service, is our abiding Comforter and Helper, that He never takes His departure from the church, nor from the feeblest of the saints, but is ever present to testify of Christ, seeking to occupy us with Him, and not with ourselves nor with our experiences.

John 7:38-39; 14:16-17; 15:26; 16:13-14; Acts 1:8; Rom. 8:9; Phil. 3:3; Matt. 28:19; Heb. 9:14; Gen. 1:1-3; Acts 5:1-4; 5:30-32; Eph. 1:13-19; Matt. 3:11; Acts 11:16; Rom. 8:9; 8:14; 8:16; 8:26-27; 1 Peter 1:2.

V. Of the Devil or Satan

We believe in the personality of Satan, that he is the unholy god of this age, the prince of all the powers of darkness and is destined to the judgment of an eternal justice in the lake of fire.

Matt. 4:1-3; 2 Cor. 4:4; Rev. 20:10; Isa. 14:12-15; Ezek. 28:14-17; Rev. 12:9-10; Jude 6; 1 John 3:8; 4:3; Rev. 20:1-3; 13:13-14; 2 Thess. 2:8-11; Rev. 19:11; 19:16,20; 2 Cor. 11:13-15

VI. Of Creation

We accept the Genesis account of Creation and believe that man came by direct creation of God and not by evolution.

Gen 1:2; Col 1:16-17; John 1:3; Acts 4:24; Heb 11:3; Rev 10:6; Rom 1:20; Acts 17:23-26.

VII. Of the Fall of Man

We believe that man was created in the image of God; that he sinned and thereby incurred not only physical death, but also the spiritual death which is separation from God; that all human beings are born with a sinful nature, and in the case of those who reach moral responsibility, become sinners in thought, word, and deed.

Gen. 3:6,24; Rom. 5:12; 5:19; Eph. 2:1,3; Rom. 1:18; 1:32; 3:10-19; 1:20; 1:28; Gal. 3:22.

VIII. Of Salvation

We believe that the salvation of sinners is wholly of Grace, through the office of the Son of God as mediator, who by the appointment of the Father, freely took upon Himself our nature (yet without sin); honored the divine law by His personal obedience, and by His death made a full and vicarious atonement for our sins; that His atonement consisted not in setting us an example by His death as a martyr, but was a voluntary substitution of Himself in the sinner's place, the just dying for the unjust.

Christ the Lord, bearing our sins in His own body on the tree, having risen from the dead, is now enthroned in heaven and uniting in His wonderful person the tenderest sympathies with divine perfection. He is in every way qualified to be a suitable, a compassionate and an all-sufficient Savior.

Eph. 2:8-9; Acts 15:11; Rom. 3:24-25; John 3:16; Matt. 18:11; Phil. 2:7; Heb. 2:14; Isa. 53:4-7; 1 John 4:10; 1 Cor. 15:3; 2 Cor. 5:21;

For the purpose of clarity, we include the following on atonement:

A. Necessity of New Birth

We believe that, owing to the universal depravity and death in sin, no one can enter into the Kingdom of God unless born again; and that no degree of reformation however great, no attainment in morality, however high, no culture, however attractive, no humanitarian and philanthropic schemes and society, however useful, no baptism or other ordinances, however ministered, can help the sinner to take even one step toward heaven. A new nature imparted from heaven, a new life implanted by the Holy Ghost through the Word, are absolutely essential to salvation.

Isa. 64:6; John 3:3,5,18; Gal. 6:16; Phil. 5:4-9; Titus 3:5; James 1:18; 1 Peter 1:23; Acts 2:41; 16:30-33; 2 Peter 1:4; Rom. 6:23; Eph. 2:1; 2 Cor. 5:19; Col. 2:13; John 1:12,13; Gal. 5:22; Eph. 5:9.

B. Means of New Birth

1. Salvation By Blood

We believe that our redemption has been accomplished solely by the blood of our Lord Jesus Christ, who was made to be sin, made a curse for us, dying in our room and stead. No repentance, no feeling, no faith, no resolutions, no sincere efforts, no submission to the rules and regulations of any church or of all the churches that have existed since the day of the Apostles, can add in the very least to the value of that precious blood, or to the merit of that finished work, wrought for us by Him who united in His person true and proper deity with perfect, sinless humanity.

Lev. 17:11; Matt. 26:28; Rom. 5:6-9; 2 Cor. 5:21; Gal. 3:13; Eph. 2:1-10; 1 Peter 1:18-19.

2. Christ Received by Faith

We believe that Christ, in the fullness of the blessings He has secured by His obedience unto death, is received by faith alone. The moment we trust in Him as our Savior, we pass out of death into everlasting life, being justified from all things, accepted before the Father according to the measure of His acceptance, loved as He is loved, and having His place and portion, as linked to Him, and one with Him forever.

John 5:24; 17:23; Acts 13:39; Rom. 5:1; Eph. 2:4-6; 1 John 4:17; 5:11-12.

C. Results of New Birth

1. Justification

We believe that the great gospel blessing which Christ secures to those who believe in Him is justification. We believe (a) that justification includes the pardon of sin, and the gift of eternal life on principles of righteousness; (b) 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. His righteousness is imputed to us, not earned by us.

Acts 13:39; Isa. 53:11; Rom. 5:1,9; 8:1; Titus 3:5-7; Heb. 1:4; Rom. 1:17; Gal. 3:11; Rom. 4:1-8; Heb. 10:38.

2. Security of Believers

We believe: (a) that such only are real believers as endure unto the end; (b) that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; (c) that a special Providence watches over their welfare; (d) and that they are kept by the power of God through faith unto salvation.

Places in the Bible where taught: (a) John 3:31; 1 John 2:27-28; 3:9; 5:18; (b) 1 John 2:19; John 13:18; Matt. 13:20-21; John 6:66-69; (c) Rom. 8:28; Matt. 6:30-33; Jer. 32:40; Ps 121:2; Ps 91:11-12; (d) Phil. 1:6; 2:12-13; Jude 24:25; Heb. 1:14; Heb. 13:5; 1 John 4:4.

3. Walk of Believers

We believe that we are called with an holy calling to walk, not after the flesh, but after the Spirit that we should not fulfill the lusts of the flesh; but the flesh being in us to the end of our earthly pilgrimage needs to be kept constantly in subjection to Christ, or it will surely manifest its presence to the dishonor of His dear name.

Rom. 8:13; 13:13-14; Gal. 5:16-25; Eph. 4:22-24; Col. 3:1-10; 1 Pet. 1:14,16; 1 John 3:5-9.

IX. Of the Church

A. Universal Church

We believe that the Church is composed of all who are united by the Holy Spirit to the risen and ascended Son of God, and that by the same Spirit we are all baptized into the Body, whether we be Jew or Gentile; and thus being members one of another, we are responsible to keep the unity of the Spirit in the bond of peace, rising above all sectarian prejudices and denominational bigotry, and loving one another with a pure heart fervently.

Matt. 16:16-18; Acts 2:32-47; Rom. 12:5; 1 Cor. 12:12-27; Eph. 1:20-23; Col. 3:14-15.

B. Local Church

We believe that a local church is a congregation of immersed believers, associated by covenant in 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 officers (Item II), their qualifications, claims and duties are clearly defined in the Scriptures. We believe that the true mission of the Church is the faithful witnessing of Christ to all men as we have the opportunity. We hold that the local church has the absolute right of self-government, free from the domination of any hierarchy of individuals or organizations; and that the one and only superintendent is Christ, through the Holy Spirit: that it is Scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the Gospel; that each local church is the sole judge of the measure and method of its cooperation.

1 Cor. 11:2; Eph. 1:22-23; Col. 1:18; Eph. 4:11; Acts 20:17-18; 1 Tim. 3:17; Eph. 5:23-24; Acts 15:13-18.

X. Of Ordinances of the Church

A. Baptism

We believe that Christian baptism is the immersion of a believer in water to show forth in a solemn and beautiful emblem our faith in the crucified, buried and risen Savior, with its effect in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a local church membership.

Acts 8:35-39; John 3:23; Rom. 6:3-5; Matt. 3:16; Col. 2:12; Matt. 3:6; 28:19; Acts 2:41-42.

B. The Lord's Supper

We believe that the Lord's Supper is the commemoration of His death till He comes, and should be preceded always by solemn self-examination.

1 Cor. 11:23-28

XI. Of the Righteous and Wicked

We believe that the souls that have trusted in the Lord Jesus Christ for salvation do at death immediately pass into His presence, and there remain in conscious bliss until the resurrection of the body at His coming, when soul and body reunited shall be forever with Him in glory; but the souls of unbelievers remain after death in conscious misery until the final Judgment of the Great White Throne at the close of the Millennium, when soul and body reunited shall be cast into the lake of fire, not to be annihilated, but to be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.

Luke 16:19-26; 23:43; 2 Cor. 5:8; Phil. 1:23; 2 Thess. 1:7-9; Jude 6-7; Rev. 20:11-15; Rom. 6:17-18; 1 Peter 4:18; Rom. 1:17; 1 Cor. 15:22; Rom. 7:6; 6:23; Matt. 25:34,41.

XII. Of the Second Coming of Christ

We believe in the imminent coming of Christ for the Church: (a) to be followed by a period called the Great Tribulation; (b) after which He will return with His saints to this earth, where He will sit on the throne of David, and will subdue all enemies and reign in righteousness for a thousand years; and that (c) after this shall be the Judgment of the Great White Throne when the wicked dead shall be raised and condemned to eternal punishment in the lake of fire which is the second death. The righteous shall then enjoy eternal glory with God.

ADDENDA TO ARTICLE 12

There are two distinct groups of passages in the Bible which describe the Second Coming. They are very different. One group speaks of a secret coming of Christ to take His Church; another group speaks of a public coming of Christ to the earth to judge the world and to set up His Kingdom.

The first phase of the coming of Christ for His Church we call the "Rapture", which is an old English word meaning "to snatch away upwards". The second phase, which is His coming with His saints to reign upon the earth, we call the "Revelation", which means "manifestation". Unless we learn to distinguish between His secret coming in the air for His Church before the Tribulation and His public coming for judgment after the Tribulation, we shall never be able to understand the Biblical revelation concerning the coming of Christ.

The order of events at the rapture:

(1) The Lord will come - *The Lord Himself . . . in the air*; (2) The announcement - *With a shout . . . voice of the archangel . . . the trump of God*; (3) The dead will be raised - *The dead in Christ shall rise first*; (4) The reunion - *Together with them*; (5) We shall meet Christ - *To meet the Lord in the air* (1 Thess. 4:16-17). In the light of this, it is no wonder that Paul concludes this wonderful passage with these words, "Wherefore, comfort one another with these words" (1 Thess. 4:18; cf. Phil. 3:20,21).

The Revelation (Zechariah 14:4-5):

(1) Christ destroys all the ungodly to conclude the Battle of

Armageddon (Matt. 24:27-31; Rev. 19:11-21; 2 Thess. 1:8). (2) The judgment of the living nations (Matt. 25:31-46). Christ judges the living nations on the basis of their treatment of the Jewish people. (This indicates whether they are truly saved or not). (3) The Devil is chained for 1,000 years (Rev. 20:2,7).

The Millennium

Christ sets up His kingdom. [Rev. 20:6]

The difference between the Rapture and the Revelation:
I. In Method

- 1.The Rapture is when Christ comes in the air for His saints. This is truly to be "caught away upwards." (John 14:1-3, 1 Thess. 4:13-17)
- 2.The Revelation is when He comes to the earth with His saints. Christ is "revealed" to all (Zech. 14:4,5,9). He must come for them before He can come with them.

II. In Character

- 1.The Rapture will be secret (1 Thess. 5:2; Rev. 15:16).
- 2.The Revelation will be public (Matt. 24:27-31; Rev. 1-7).

III. In People

- 1.The Rapture will be for Christians (1 Thess. 4:16-17).
- 2.The Revelation will be for all the world (Rev. 1:7).

IV. In Purpose

- 1.The Rapture will remove the Church and begin its judgment (2 Thess. 2:6; Rev. 2 Cor. 5:10).
- 2.The Revelation will be for the purpose of judging the ungodly and setting up God's Kingdom on the earth (2 Thess. 1:7-8; Zech. 14:9).

V. The Time

- 1.The Rapture may take place at any moment (Matt. 24:36; Rev. 22:20; Luke 12:35-42; Mark 13:34-37).
- 2.The Revelation will take place after the Tribulation (Matt. 24:29-30; Luke 21:31).

1. The Preparation

The earth will undergo, in preparation for the millennium, considerable geological changes (Isa. 32:15; Isa. 35:1, Zech. 14:10).

2. The People

The citizens of that kingdom initially are only saved people (John 3:5; Rev. 19:21). The saints will rule at Jerusalem with the Lord (Rev. 20:6). Israel will reign over the earth (Zech. 12:6-8).

3. The Experiences

Peace (Isa. 2:3-4; 11:6-9; 65:18-25); perfection (Isa. 33:24; 35:1-7); the new nature of man (Acts 2:17; Rom. 8:19-23); the Lordship of Christ (Rev. 19:15; 12:5; Jer. 31:34; Phil. 2:10-11); worship of Christ (Zech. 14:16-18; Isa. 2:2-3).

4. The Last Events

At the end of the millennium, Satan is loosed from his prison for a little season. He goes out to deceive the nations and gather them to battle (Rev. 20:7-8). They encompass the camp of the saints and the fire from God devours them (Rev. 20:9). The Devil is cast into the lake of fire (Rev. 20:10).

The Great White Throne Judgment

Revelation 20:11-15

1. This is preceded by the second resurrection, the resurrection of the unsaved (Rev. 20:5).
2. Only the unsaved are here (Rev. 20:13).
3. The unsaved are judged according to their works - the extent of their suffering is determined by this judgment (Rev. 20:12).

VI. Of Civil Government

We believe that civil government is of divine appointment, for the interests and order of human society; that magistrates are to be prayed for, conscientiously honored and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience and the coming King of the earth.

Rom 13:17; 2 Sam 23:3; Exo 18:21-22; Acts 23:5; Matt 22:21; Acts 4:19-20; 5:20; Dan 3:17-18.

COMMENTS

Regarding Missions

The Command to give the gospel to the world is clear and unmistakable. This Commission was given to the churches.

Matt. 28:18-20

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you and, lo, I am with you alway, even unto the end of the world. Amen.

Mark 16:15

And he said unto them, Go ye into all the world, and preach the gospel to every creature.

John 20:21

As my Father hath sent me, even so send I you.

Acts 1:8

But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Rom. 10:13,14,15

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they

have not believed; and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.

Of the Grace of Giving

1. Scriptural giving is essential to the work of the Lord.

Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love of us, see that ye abound in this grace also (2 Cor. 8:7).

2. We are commanded to bring our gifts into the storehouse (common treasury of the church) upon the first day of the week.

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come (1 Cor. 16:2).

3. Under grace we give, and do not pay, the tithe - "Abraham GAVE a tenth part of all" - "Abraham GAVE the tenth of the spoils" - Hebrews 7:2,4 - and this was four hundred years before the law and is confirmed in the New Testament! Jesus said concerning the tithe, "These ought ye to have done" - Matthew 23:23.

4. We are commanded to bring the tithe into the common treasury of the church. In the New Testament it was the common treasury of the church (2 Cor. 8,9).

5. God's Plan of Spreading His Gospel Throughout the Earth: (1) every believer should be a witness (Acts 1:8); (2) every believer should follow God's plan for financing the spread of His Gospel "to the uttermost part of the earth."

6. Why Should We Bring Tithes? Because the Tithe is the Lord's (Leviticus 27:30).

7. When Should We bring Our Tithes? Upon the first day of the week (1 Cor 16:2).

8. Where Should We Bring Our Tithes? Into the "storehouse". That means into the House of God-the common treasury of the church (Acts 4:34-37).

