



STATEMENT OF FAITH

1. THE WORD OF GOD

In God's goodness, he has graciously revealed His existence and greatness in the created order, and has ultimately revealed himself to sinful humanity in the person of His Son, the Incarnate Word (John 1:1-4, 14; 1 John 1:1-3). Moreover, in His mercy, God spoke to His creation and revealed Himself through human words: we believe that God has inspired the words preserved in the Scriptures, the sixty-six books of the Old and New Testaments, which are both record and means of his saving work in the world (2 Timothy 3:10-17; 2 Peter 1:19-21). These Scriptures are inerrant in their original manuscripts and are the supreme authority in faith and life (Hebrews 4:12; . The Scriptures are a treasure and a gift from a good God (Psalm 119). If God can create and sustain all things by His Word (Colossians 1:15-18), then His Word can certainly create new life in us and can sustain us every day. We believe that the Scriptures carry forth the same attributes of Him who spoke them, therefore as God is perfect and 100% holy and true, so is His Word (John 17:17). God cannot lie, therefore we will find no lies in the Scriptures (Titus 1:2). We confess that due to our fallenness and sinful nature we cannot know God exhaustively, yet because of His Word, we can know Him truly. As God's people hear, believe, and obey the Word, they are equipped as disciples of Christ and witnesses to the gospel (Hebrews 4:12).

2. THE TRIUNE GOD

There is only One God (Deut 6:4-5; Mt 28:19; Jn 1:1-4; Acts 5:3-4). We believe that the Father is God, the Son is God, and that the Holy Spirit is God, yet they are distinct, meaning that Father is neither the Son nor the Holy Spirit, the Son is neither the Father nor the Holy Spirit, and the Holy Spirit is neither the Father nor the Son (Matt 28:17-20; Lk 3:22; John 14:16, 15:26, Eph 1:3-14). God eternally exists as three persons, Father, Son, and Holy Spirit, and each person is fully God, and there is one God. Everything originates from the Father, but through the Son, and by the Spirit. Every act of God is a Trinitarian act. The only way we have access to the Father is through the Son and by the Holy Spirit.

3. GOD THE FATHER

God the Father is good (Ps. 136:1; Mk 10:18). He is powerful and His plans and purposes cannot be thwarted (Ps. 18:1-2; Job 42:2). He is unique (Is. 40:18; 55:8-9; Ps. 50:12; 97:9) and has always existed (Ps. 90:2; Is 40:28; Acts 17:23-25). He rules over all and is the only Sovereign God (Ps. 93). Because He is good, God the Father in his infinite wisdom initiated a plan of redemption for mankind by giving His only Son, Jesus Christ, to die on the cross for the forgiveness of our sins (John 6:37-40; Rom 8:31-39; Eph 1:3-6).

4. JESUS, GOD THE SON

Jesus Christ is the eternal Son of God, was born of a virgin and is both fully God and fully human, yet sinless (Matt 1:20; Lk 2:52; John 1:1-4, Heb 4:15). Christ the Son is the agent by which God the Father created all things, and by the Son's word He freely and supernaturally created the world out of nothing (Gen 1; Hebrews 1:3; John 1:3; Colossians 1:15-17). He is the image of the invisible God and does all things for the glory of God the Father (Col 1:15-20; John 5:43; 6:38). Through Christ, by the work on the Cross, we have received redemption and forgiveness of our sins (Rom 5:10, 8:3-4; Eph 1:7-10). Christ will return for His people, and will judge everyone- both dead and alive. (Matthew 24; 25:31-32; 2 Thessalonians 1:6-9; 4:16-17; 2 Thessalonians 1:5-12; James 5:8-9; Revelation 22:20)

4a. SUBSTITUTIONARY ATONEMENT

On the cross, Jesus was made to be our sin so that we would not have to suffer the penalty ourselves (Is. 53:5, 12; Rom 4:25; 1 Cor 15:3; Gal 3:13). He took the wrath of God by dying on the Cross (Matt 20:28; 1Pet 2:24), and showed his power over death and sin in the resurrection (Acts 2:24; 1 Cor 15:56), glorifying the father, so that anyone who believes might be reconciled to God forever (Rom 3:23-26).

4b. REGENERATION

We believe that, in order to be saved, sinners must be regenerated, or born again; that regeneration is enabled by the power of the Holy Spirit, in connection with divine truth about Jesus Christ, the Son of God. This regeneration is evidenced by the holy fruits of repentance, and faith, and newness of life. (John 3:1-17; Galatians 5:16-26)



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5. GOD THE HOLY SPIRIT

The Holy Spirit gives life (John 3:5-8, 6:63), is a guarantee of God's work (Eph 1:14), leads to holiness (Rom 8:14; Gal 5:16-18), empowers God's people (Acts 1:8; Rom 8:27, 15:19), and convicts the world of sin through the proclamation of the gospel (John 16:8-11; Acts 7:51). He unites believers to Jesus Christ in faith and to each other (Acts 2:44-47; Phil 2:1-2; Eph 2:18). The Holy Spirit is 'He' not 'it', and He is to be respected, honored and worshipped as God the Third Person of the Trinity.

6. THE FALL OF MAN

God made man – male and female – in His own image, as the crown of creation, that man might have fellowship with Him (Genesis 1:26-27). Tempted by Satan, man sinned and rebelled against God. Being estranged from his Maker, yet responsible to Him, he became subject to divine wrath, inwardly depraved and apart from a special work of grace, utterly incapable of returning to God. This depravity is radical and pervasive. It extends to his mind, will and affections. Unregenerate man lives under the dominion of sin and Satan. He is at enmity with God, hostile toward God, and hateful of God. Fallen, sinful people, whatever their character or attainments, are lost and without hope apart from salvation in Christ. (Genesis 3; Romans 1:18-25; 3:9-20)

7. FAITH AND REPENTANCE

The only requirement for salvation is repentant faith in Jesus Christ. This means that repentance is inseparable from faith in believing that only Jesus can save, since in order to believe in Jesus you must stop the belief in self and sin. It is a simultaneous action of repenting and believing. Repentance is turning away from sin or a hatred of sin. Mark 1:15 says that Jesus preached Repent and believe, and all throughout the Gospels, we see where Jesus commanded those who desired to follow Him to turn away from their sins (Luke 18:22; Jn 5:14; 8:11). Thus, repentance and faith are inseparable, and essential to salvation. This response to the gospel is rooted and grounded in the free and unconditional election of God for His own pleasure and glory. (John 6:29, 37, 44, 62-65; Ephesians 1:3-14)

8. THE GOSPEL

We believe that the gospel is the good news of Jesus Christ—God's very wisdom. Utter folly to the world, even though it is the power of God to those who are being saved, this good news is Christological, centering on the cross and resurrection: the gospel is not proclaimed if Christ is not proclaimed, and the authentic Christ has not been proclaimed if his death and resurrection are not central (the message is "Christ died for our sins . . . [and] was raised"). This good news is biblical (his death and resurrection are according to the Scriptures), theological and salvific (Christ died for our sins, to reconcile us to God), historical (if the saving events did not happen, our faith is worthless, we are still in our sins, and we are to be pitied more than all others), apostolic (the message was entrusted to and transmitted by the apostles, who were witnesses of these saving events), and intensely personal (where it is received, believed, and held firmly, individual persons are saved). (1 Corinthians 1:18-31; Romans 10:13-17; 1 Corinthians 15:1-5, 13-22)

9. THE LAW AND THE GOSPEL

God's Law is holy and just, and it is the eternal and unchangeable rule of His government. Mankind is unable to obey this law due to their wickedness and rebellion against a Holy God. Deliverance from this wickedness and inability to obey the Law is one great end of the Gospel. This deliverance involves being restored to obedience to God's Law through the work of the Christ and the Holy Spirit. (Romans 3:9-31; 7:4-25)

10. PERSEVERANCE OF THE SAINTS

We believe that only those who endure to the end are truly believers; that their persevering commitment to Christ is the primary mark which distinguishes them from those who insincerely claim Christ; that a special Providence watches over their welfare; and that they are kept by the power of God through faith unto salvation. (John 6:38-39; Hebrews 3:12-19; 6:10-12; 7:25; 10:35-39)



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11. THE CHURCH

The Old and New Testaments were written to communities of God's people who regularly gathered together for such things as teaching, fellowship, worship, etc. The ultimate mission of the church is the making of disciples through the preaching of the gospel. When God transforms human nature, this then becomes the chief means of society's transformation. All members of the church universal are to be a vital and committed part of a local church. In this context they are called to live out the new covenant as the people of God and demonstrate the reality of the kingdom of God. The ascended Christ has given gift ministries to the church (including apostles, prophets, evangelists, pastors and teachers) for the equipping of Christ's body that it might mature and grow. The Bible is clear that every Christian is a part of the larger church body and is expected to participate in the life of a local church with the gift(s) God has given him or her (1 Corinthians 12:1-31; Romans 15:1-7). It is therefore a sin for someone who claims to be a Christian not to be actively loving his or her Christian brothers and sisters (1 John 1:7; 3:17-18; 4:21) and seeking to build up the church (1 Corinthians 12:7; 14:6, 12 & 26b).

12. CHURCH ORDINANCES

12a. COMMUNION

Communion is a sacrament/ordinance given to the church by Christ (Mt 26:17-29; Mk 14:22-25; Lk 22:14-19). It is during this time that we emphasize our fellowship with God and with each other. In addition, it is a celebration of God's work in our lives because (1) we look to the cross at Jesus, who died for the forgiveness of our sins, and at the same time we are able to examine our lives and continue to put those sins to death, (2) we look around at the unity among the believers because of Him, and (3) we anticipate the coming of Jesus (1 Cor 11:23-34). The Scriptures do not tell the church how often or how to perform a time of communion. The only thing that Scriptures tell us is that when we do commune, only believers are to participate, doing it with a right heart, and corporately (1 Cor 11:27,33). Thus, the Scriptures give the church a freedom on how often to have communion and when to perform it.

12b. BAPTISM

Baptism is a visible representation of the Gospel, a sacrament/ordinance given to the church by Christ (Mt 28:19-20). It is an outward symbol declaring a believer's inner transformation that occurs after a person believes in the Gospel, and it is identification with Christ. In baptism, when one is immersed in water it symbolizes the believers death of sin and old life, when one is brought out of the water, it expresses the believers resurrection and new life (Rom 6:1-10). When we are baptized, it symbolically displays our union with Christ and our being grafted into His family, the new community which is marked by others who have been saved and baptized (Galatians 3:25-29). Thus, baptism is only symbolic and not salvific, meaning that baptism does not save an individual, but it is done in obedience to Christ. We believe that a baptism should be performed by immersion, since the NT word for baptism means "*to be immersed*." Further, infant baptism is not consistent with Scripture, thus our belief is that only an individual who is able to understand his/her need for salvation and professes belief in the Gospel qualifies for baptism. As for the proper time, Acts seems to indicate that baptism was done soon after conversion.

13. CIVIL GOVERNMENT

We believe that Civil Government is appointed by God in His sovereignty, for the interests and good order of human society; and that civil servants and leaders are to be prayed for, conscientiously honored, and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth. (Romans 13:1-7)



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Most simply, our statement says that 412CC is a **Christian, Evangelical, Baptist church**. Our statement of faith is divided into thirteen articles, which speak to the fact that we can be called by each of these names. The Christian articles simply show what Christians have always believed, in other words, issues that there has traditionally been little dispute over in Christendom. The evangelical category highlights the critical issues related to the gospel that were recovered during the Protestant Reformation (16th Century). The Baptist category highlights a few distinctive features of 412 Community Church.

Take a moment and notice just how much of our Statement of Faith is devoted to stating the essentials of the Christian faith; essentials that we would have little to no disagreement over with any other Christian denomination. Then notice what signifies us to be a Baptist church.

Doctrine	Historically Christian	Evangelical	Baptist
1. Of the Word of God		*	
2. Of the Triune God	*		
3. Of God the Father	*		
4. Of Jesus, God the Son	*		
4a. Of Substitutionary Atonement		*	
4b. Of Regeneration	*		
5. Of God the Holy Spirit	*		
6. Of the Fall of Man	*		
7. Of Faith and Repentance		*	
8. Of the Gospel	*		
9. Of the Law and the Gospel	*		
10. Of the Perseverance of the Saints		*	
11. Of the Church			*
12. Of the Ordinances	-	-	-
12a. Of the Lord's Supper		*	
12b. Of Baptism			*
13. Of Civil Government	*		