



Statement of Faith

Veritas Church Cedar Rapids

JUNE 2022

The Bible

Romans 16:25-26 | 2 Timothy 3:16-17 | 1 Peter 1:10-12,25

We believe the Bible is the infallible, inerrant, and inspired Word of God. It is God's divine revelation to mankind. It encourages, rebukes, equips, instructs, shows the character of God, and reveals the eternal redemptive plan of God. As we hear, believe, and live out the Word, we are equipped as disciples of Christ and witnesses to the gospel. We believe that the 66 books of the Old Testament and New Testament are the complete, authoritative, closed canon of Scripture.

The Trinity

Genesis 1:2,26 | John 1:1 | Titus 3:4-8

God is one God. He is the I AM. The Trinity is a great mystery, yet God has revealed in His Word that in the unity of the Godhead there are three Persons of one substance, essence, power, and eternity: God the Father, God the Son, and God the Holy Spirit. The Father has always been, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Spirit eternally proceeding from the Father and the Son.

Each member of the Godhead perfectly knows, perfectly loves, and perfectly glorifies the others in divine community.

The Godhead sustains and sovereignly rules over all things and providentially brings about His eternal good purposes to redeem a chosen people for Himself and ultimately restore His fallen creation for the purpose of His divine glory.

God the Father

Genesis 1 | Ephesians 4:6 | 1 Timothy 1:17

God the Father is the eternal first person of the Godhead; spirit, infinite, eternal and unchanging. He is omniscient (all-knowing), omnipresent (everywhere present), and omnipotent (all-powerful). He knows everything, from eternity past to eternity future. He

reigns over the universe as ruler over all of creation. He is perfectly holy, just, and faithful in His dealings with humanity. His character demonstrates love, grace, justice, and holiness. His plans and actions are eternal and unchanging.

God the Son — Jesus Christ

[Ephesians 1:20-23](#) | [Philippians 1:5-10](#) | [Colossians 1:15-20](#) | [1 Timothy 2:5-6](#)

Jesus Christ is the eternal second person of the Godhead and the only begotten* Son of God. Jesus is fully man and fully God; two natures completely and inseparably united in one divine person while each nature maintains its own distinct attributes. Christ's incarnation, life, death and resurrection were prophesied and foretold through the prophets. Christ's payment for our sins is the only sacrifice God accepts for the redemption of His people.

He alone is the sole mediator between God and mankind. Salvation is found in no one else and there is no other name by which we may be saved. Jesus Christ is the prophesied "second Adam" who acted as our representative and substitute to pay the debt we owed for the price of our sin. For the elect, He alone is our righteousness, holiness, and redemption.

He is the risen, glorified, and mediating King who is presently seated at the right hand of God, interceding for His people. He will return triumphantly at the day of judgment to gather the elect and to judge the living and the dead. He will continue this reign for eternity.

**Ancient writers often used this adjective to describe a child's unique relationship with their parent. Jesus was not literally "begotten" as He is not a created being.*

God the Holy Spirit

[Romans 8](#) | [1 Corinthians 2:10-14](#) | [Ephesians 1:13-14](#)

The Holy Spirit is the eternal third person of the Godhead and precedes from the Father and the Son as the agent of the Godhead's working in people and the world. He and He alone mysteriously and miraculously regenerates sinners from spiritual death to spiritual life, awakening them to repentance and granting them the gift of faith.

He dwells in the hearts of believers, effecting regeneration by His power alone, and in Him, God's elect are baptized into union with Christ. Though He regenerates sinners by His work alone (monergism), He works in concert with the saints (synergism) in the work of sanctification (making them more and more like Jesus). At the time of justification, His

presence and the spiritual baptism of the believer is the seal and guarantee that God will bring believers into the fullness of salvation and glorification.

Mankind

Genesis 1:26-27 | Matthew 19 | Ephesians 5:22-32 | Titus 2

God made all creatures. He created mankind, in His own image, as male (Adam) and female (Eve). He created them in His own image, unique from every other creature. Adam was created as the representative of all mankind to God. He was instructed by God to steward creation, nurture it, and enjoy it.

By God's design, men and women are made equally in the image of God with equal value. Men and women can enjoy equal access to God through faith in Christ. Though men and women are of equal value in God's eyes, we are not simply interchangeable – we were made complementary to one another with distinct roles that glorify and reflect Christ.

This reflection is displayed in marriage. Marriage is intended by God to be a physical representation of the union between Christ (the Bridegroom) and His church (the bride). Marriage is a covenantal promise, a sacred bond between one man and one woman instituted by and publicly entered into before God. Marriage is intended to be permanent, mutually sacrificial, sacred, intimate, and exclusive.

The Fall

Genesis 3 | Romans 1:19-32 | Romans 5:8-10

Adam and Eve willingly sinned against God. Because of his sin, Adam and his human ancestry entered into a state of moral corruption and decay. They became distanced and estranged from their Creator. As a consequence, we are all sinners by nature and by choice, and deserve the penalty of death as the punishment for our sin.

Mankind was created perfectly in the image of God, but that image has been marred and distorted. As a result of Adam's first sin, humans have inherited a state of total depravity, but not utter depravity. We knowingly and willfully rebel and sin against a holy and perfect God. We are sinful in every way, in nature and in action, but by God's grace we do not act in the most evil way we could in every circumstance. His grace restrains us, even in our rebellion.

Because of Adam's sin, all humans are condemned to death, inheritors of a sinful nature, and are unable to commune with God or act in any way that is God-pleasing apart from God's own gracious and merciful intervention. We must recognize the depth of our sinful state if we are to understand and treasure Christ as our Savior and Lord. This recognition is a gift from God alone.

Atonement

Romans 3:25–26 | Romans 8 | 1 Corinthians 15:1-4

In light of the Fall and the reality that all have sinned and fall short of the standard of a holy God, atonement must be made in order for man to be reconciled to God. Atonement is reparation or the removal of sin based on the merits of a worthy sacrifice. Jesus Christ, who was by nature fully God and fully man, fulfilled the requirements of the law in nature and action, through His death and obedience. He was the perfect and spotless lamb of God and the only sufficient sacrifice that ever was and ever will be acceptable to God for the forgiveness of sin.

In His death, Jesus Christ fully paid the debt of all those who are justified and set apart by the Father. This sacrifice, the death of Christ, is sufficient payment for all sin of those who receive God's gift of salvation. God the Father designed the work of redemption specifically with a view to providing salvation for the elect, and that Christ died for His sheep and laid down His life for those the Father had given to Him.

By His sacrifice, He bore in our place the punishment due to us for our sins, satisfying God's wrath. His perfect obedience and righteousness, though we cannot earn it and do not deserve it, is credited to all who trust in Christ alone for their acceptance with God. On the cross, God's justice was met when He poured out His wrath on Jesus, who bore the weight and punishment of our sin. In this moment, His love and faithfulness for sinners provided us with perfect justice and mercy.

Salvation

John 3 | Romans 8 | Ephesians 1 & 2 | Titus 3:3-7 | Hebrews 10:19-25 | 1 Peter 3:18-22

Salvation is by grace alone through faith alone in Christ alone. Due to universal death through sin, no one can enter the kingdom of God unless they are born again. Salvation is only by grace through faith in the shed blood of Jesus Christ. All who receive the Lord Jesus Christ through faith are declared righteous by God and adopted as children of God.

We believe the Scriptures teach that regeneration (new birth) is an act of God by which the Holy Spirit imparts a new nature and a new spiritual life not before possessed and the person becomes a new creation in Christ Jesus. The mind is given a holy disposition and a new desire to serve God, the dominion of sin is broken, and the heart is transformed from a love of sin and self to a love of holiness and God.

Distinctive — Sovereignty of God in Salvation

The salvation of humanity is fundamentally the work of God. Before the foundation of the world, God elected His people, setting His affection and grace upon them. In love, God predestined His people for adoption. Faith is a gift of grace that is given by the mercy and pleasure of God, so that no one may boast. Apart from the intervention of God, people cannot choose of their own will to worship God and pursue righteousness. God's sovereignty in salvation is comprehensive: from first to last, all of salvation is the work of God.

The Local Church

Matthew 5:13-21 | Acts 11:22-26, 14:27, 15:30, 20:28 | Colossians 4:15-16 | 1 Timothy 2 & 3 | Titus 1 | 1 Peter 4-5

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of Christ Followers, associated by covenant in the faith and fellowship of the gospel, observing the two ordinances of baptism and communion, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth.

Each congregation operates under the Lordship of Christ through a plurality of elders, leaders, and church members. As we live alongside each other in intentional, gospel-centered community, as salt in a world that is decaying and light in a world that is dark, Christ Followers should neither withdraw into seclusion from the world, nor become indistinguishable from it.

Distinctive — Complementarianism

Men and women are absolutely equal in essence, dignity, and value but are distinct by divine design. As part of God's good created order, men and women are to have different yet complementary roles and responsibilities in the home and church. As it relates to the church, men and women are both capable of leading. The task of elder is reserved for qualified men, who are called by God and affirmed by the church.

The Ordinances

Luke 22:19-20 | Romans 6:1-14 | 1 Corinthians 10:16-17, 11:23-29

Baptism and communion were ordained by Jesus Himself. They are visible signs of invisible realities but are not to be regarded as a means of salvation.

Communion is to be observed only by those who have become genuine followers of Christ. This ordinance symbolizes the breaking of Christ's body and the shedding of His blood on our behalf and is to be observed repeatedly throughout the Christian life as a sign of continued participation in the atoning benefits of Christ's death. As we come to the communion table with an attitude of faith and self-examination, we remember and proclaim the death of Christ, receive spiritual nourishment for our souls, and signify our unity with other members of Christ's body.

Water baptism is intended for those who have already received the saving benefits of Christ through the new birth of the Holy Spirit. In obedience to Christ's command and as a public testimony to God, the Church, oneself and the world, believers are publicly baptized by water in the name of the Father, Son and Holy Spirit. Water baptism is a visual and symbolic demonstration of a person's union with Christ in the likeness of His death and resurrection. Baptism signifies a former way of life has been put to death and vividly depicts our release from the mastery of Satan, sin and death.

Distinctive — Immersion

The precedent we find in the New Testament is baptism following conversion by immersion into water. Baptism by immersion is meant to symbolically depict the believer's real union to Christ in His death and resurrection.

End Times — Eschatology

1 Thessalonians 4:13-18 | 2 Thessalonians 1:5-12 | Hebrews 9:28 | Revelation

We look forward to the personal, glorious, and bodily return of our Lord Jesus Christ, when He will exercise His role as final Judge, and His kingdom will be consummated. There will be a bodily resurrection of both the justified and the unjust – the unjust to judgment and eternal conscious punishment in hell, and the justified to eternal blessing in the presence of God, in the new heaven and the new earth. On that day the church will be presented faultless before God by the obedience, suffering, and triumph of Christ. All sin will be purged, and its evil effects forever removed.

Doctrinal Humility

Colossians 3:12-17

We are called to clothe ourselves in humility and as we hold our doctrinal convictions firmly, we do so out of humility. We pray in all things, we may extend the same grace that we as undeserving sinners receive freely from our Savior each day. We do so in order that we may continually repent deeper and allow Christ, through the work of the Holy Spirit, to conform our imperfect doctrine more and more in line with His perfect Truth.