

Jennifer Cronk

Statement of Faith

I believe the Bible in its original given form to be the inspired, infallible, authoritative and life-giving Word of God.

I believe that there is one God, eternally existent in three persons: the Father, the Son and Holy Spirit.

I believe in the perfect humanity and deity of Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death on behalf of every believer past and future, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory to reign in the New Heavens and the New Earth.

I believe that, in order for a lost, sinful and spiritually-dead people, regeneration by the Holy Spirit is absolutely essential, and that no one can come to the Father by his/her own choosing, but only by the irresistible grace of the Holy Spirit.

I believe in the ministry of the Holy Spirit, by whose indwelling the Christian is enabled to grow in Christ-likeness, to be convicted of sin, to exercise gifts for the edification of the Body, and to have full confidence of a new birth.

I believe in the resurrection of both the living and the dead, and that all will be judged by Christ according to the Lamb's Book of Life, and will live eternally accordingly.

I believe in the spiritual unity of believers, that there is one Church, one baptism, one Lord. We are brothers and sisters living in the grace of a good Father, who has adopted us into His eternal family.

I believe in prayer, that it is made powerful and effective by the vivifying work of the Holy Spirit and the intercessory work of Christ, and is always heard and answered by the Father according to His loving wisdom.

I believe that children of God will face many types of suffering in this life, but that His grace and love will enable them to persevere and keep the faith.

I believe that God's ways are far higher than my ways, and as such, there is much I won't understand in this life, but by the power of the Holy Spirit, I can exercise humility and teachability, and lean on the counsel of His Word, which is living and active and will certainly accomplish the purposes for which He sent it.

Statement of Faith

Michael Robb

07 April 2020

I cannot think of anything or anyone better to put my faith, i.e. my trust, in than the God of Abraham, Isaac and Jacob, of Jesus the Anointed One.

He is before all things, possessing self-sufficient life in himself, entailing perfect knowledge of himself and perfect power to achieve his intentions. He is eternally one godhead and three modes of being (or “persons” as the creeds say). Merely out of the immanent resources of his immutable essence he created that which is separable from him, all things visible *and* invisible, the earth *and* the heavens. Though separable, he remains the most essential sustainer and inhabitant of these finite works which only retain their existence thanks to him. His upholding does not mean that he must be in a state of constant willing and/or tinkering in order for the creation to exist; it does, however, mean that all things which exist and happen do trace their ultimate source to him and may *at any time* be altered or brought to nothing by him. God’s origivative and substantial (he is basically spiritual) distinction from his creation means that the creation is not closed off to him at any time. All commitments to “cessationism” are contradictory to the biblical knowledge of God; such commitments deny the enactment of purpose for God and make a mockery of God’s arrangement for human prayers. God’s highest purpose for his creation is the development of a God-centered fellowship

of human individuals who are thoroughly good in their hidden intentions and corporeal powers and who live from him in their midst. God's gradual contribution to this, i.e. his highest purpose, is largely what the Bible as a canon of inspired literature is about. This is what makes the Bible *materially* authoritative (i.e. respecting its content). No other set of books, including our interpretations of the Bible, can compete with the Bible on this topic.

God began intermittently with individuals but chose the individual Abraham whom he uses as a willing minister (blessing) to others especially to his own posterity. The election of Abraham and of his posterity to receive salvation and willingly extend it to others is the center of God's work up until the coming of Jesus. In Jesus, who a small number of contemporaries gradually recognize as the eternal God who had assumed "flesh", God surpasses his own covenant with Abraham through a "new" covenant – a new ministerial arrangement for dealing with humanity. Jesus Christ is now revealed as the one in whom individuals must trust in order to receive salvation from sin and participate in God's highest and most glorious purpose for them. Trusting in Jesus is comprehensive of trusting in what Jesus did, in his earthly ministry, his predestined crucifixion, death, resurrection and ascension and in all the benefits flowing forth from these the greatest events of human history.

The God of Jesus the Anointed One is intimately active in my environment, not merely in the great events happening around me or in the lives of others, though he is there too. This is the promise and down-payment of the Spirit of God whose

primary ministry to me or to anyone is to effect more and more trust, hope and love in Jesus as Lord. This activity of the Spirit is fundamental to God's sanctification of one's whole being as one engages in mundane and significant work and as one offers himself to God in ascetic and sustaining practices both solitary and corporate. Without the Spirit's fundamental work of making one love Jesus, neither one's life vocation nor one's chosen liturgy would have any effect on one's ongoing salvation. But God the Spirit is *also* at work to give strength to individuals to accomplish the mundane, the significant and the ministerial work God has given us. God is present in power when no eyes but his own see it but his power through a person is clear when the effects of their work exceed their abilities. This is a down-payment and sign of God's future for the individual and for all who will be a part of the eternal fellowship who will eternally "reign in life through one Christ Jesus".