



Statement of Faith

INSPIRATION OF SCRIPTURE

The inspiration of Scripture is the “process and product by which God’s Spirit through the active agency of human authors produced a divine-human document.”ⁱ We believe the bible is not just any other document but one that has been uniquely gifted through a supernatural agent that supernatural agent being God. Inspiration entails God’s production but it does not by necessity have to indicate any of the means that God may have used in producing Scripture.

INERRANCY OF SCRIPTURE

The bible having God’s as its author contains trustworthy details that are authoritative for life. As such we affirm that the “Holy Scripture, being God’s own Word, written by men prepared and superintended by His Spirit, is of infallible divine authority in all matters upon which it touches: it is to be believed, as God’s instruction, in all that it affirms; obeyed, as God’s command, in all that it requires; embraced, as God’s pledge, in all that it promises.”ⁱⁱ

THE TRIUNE GOD

God’s nature is uniquely triune in that He reveals himself as Father, Son, and Holy Spirit. The Father, Son and Spirit are all distinct one from another but united in their nature, essence, and being. We understand that the Spirit is God but is not the Father or Son.ⁱⁱⁱ Likewise the Father is God^{iv}, but He

is not the Spirit or the Son^v, and the Son is God^{vi} but is neither the Father nor the Spirit^{vii}. Furthermore Scripture^{viii} teaches clearly that God is in fact one and three.

THE PERSON OF CHRIST

The meta-narrative of Christian hope points attention to one central figure Jesus Christ. Jesus Christ came to the world and humbled himself^{ix} for humanity to have hope of salvation. Revive understands what Martin Luther stated to be true and valid that “Jesus Christ is true God and true man, who died and rose again for us, will acquiesce in heartily assent to all the other articles of the Christian faith”^x He is the chosen Jewish Messiah of the Old Testament from the lineage of David, born of a virgin, and The Rider on a white horse in Revelation who will return.

THE WORK OF CHRIST

The works of Christ are the very acts (preaching, teaching, miracles, obedience, death, resurrection and ascension) that affirmed who He was and the ministry He held. The works of Christ “gave evidence of His divine mission and the new advent of God’s kingdom in human history.”^{xi}

HUMANITY

Man is undeniably made in God’s image.^{xii} Humanity made the free choice to sin and thus consequently now all humans are born into sin.^{xiii} However man still exercises

moral responsibility and culpability to the gospel message. Also we affirm that because humans are in God's image they are consequently a created being, by God.^{xiv} Man is dual in essence being comprised of both body and soul.^{xv}

SIN

The bible teaches sin exists in two different realms that of original sin and personal sin.^{xvi} The sin problem permeates every facet of who we are and what we have become as human beings. We understand that sin in its essence is pride "which is to be understood as rebellion against God or the presumption of taking divine prerogatives for oneself."^{xvii} Scripture affirms the problem of sin distinctly in that it is a human condition all mankind suffers under.^{xviii} We hold to the definition of sin being "that which proves unlike the character of God."^{xix} Overall sin is the depraved condition humanity is born into and its effects can only be rectified through Christ.^{xx}

SALVATION

The greatest source of Christian hope is God's provided plan back to himself known as salvation. It involves unregenerate man responding in faith to the life, death, and resurrection message of Jesus Christ as prescribed in the New Testament.^{xxi} At the moment of faith man instantaneously is justified with God's declaration and crosses from spiritual death to spiritual life. Man's growth in salvation includes sanctification (the ongoing process by which God conforms man to holiness) and is completed in glorification. Man not earning salvation by his own merit or doing, need not seek a second blessing or second work of grace. Salvation in its full comprehension involves several other key doctrines that will not be

covered in this statement but are nevertheless vital.^{xxii}

Church

The bride of Christ who will one day be adorned for God's glory at the marriage supper of the lamb. She is made up of the redeemed people of God who have responded in faith to the saving work of Christ. The New Testament language defines clearly the church is not a building or a place rather it is the saints. Distinctly we understand the bible to teach about the church in two unique capacities. First, the Universal Church^{xxiii} is the collection of all mankind everywhere in history who have responded in faith to Jesus. Secondly, the local church^{xxiv} is made up of those individual believers in a particular given geographical area who have responded in faith to Jesus. Revive believes each Christ follower is commanded to engage, submit, and join himself or herself to a local church.^{xxv}

Ordinances

Christ left His followers with two ordinances that He intended to be practiced faithfully until His return baptism and the Lords Supper. Inaugurating his ministry Christ participated in Ritual Baptism^{xxvi}. For the believer ritual baptism^{xxvii} is the act of obedience a believer makes following their response to faith in Christ. It is also necessary in order to join oneself with a local church. Real Baptism^{xxviii} is the baptism of the Spirit at Salvation. Revive believes that immersion is the primary mode for ritual baptism. On the night Jesus was betrayed He instituted the final ordinance; the Lord's Supper.^{xxix} The elements of the supper the bread and wine are representations of Christ's body and Christ's blood. We believe that the Lord's Supper is

to be practiced as a continual reminder for the price Christ paid to reconcile man.^{xxx}

Consummation

At one point in the fabric of historical time as man knows and understands it God will enter once again. The manner in which He

left will also be the manner in which he returns.^{xxxii} Upon His return God will make all things right and in finality expunge sin from His Kingdom.^{xxxiii} Revive's specific eschatological position entails a pre-millennial interpretation.

ⁱ Michael J. Svingel, (Dallas Seminary, 2011)

ⁱⁱ Chicago Statement on biblical inerrancy

ⁱⁱⁱ Acts 5:3-4

^{iv} John 6:27; Eph 4:6

^v Luke 23:46, John 20:17, Luke 11:13; John 14:26

^{vi} John 1:1 and Hebrews 1:8

^{vii} John 14:16, Acts 2:33, Luke 23:46, John 20:17

^{viii} Gen 11:27, Isa. 48:16, 63:10, 61:1, Matt. 28:19, 2 Cor 13:14, Luke 3:21-22; 1:35; 1 Cor. 12:4-6; 1 Pet. 1:2, John 1:29-34

^{ix} Philippians 2:6-10 - who though he existed in the form of God did not regard equality with God as something to be grasped,⁷ but emptied himself by taking on the form of a slave, by looking like other men, and by sharing in human nature.⁸ He humbled himself, by becoming obedient to the point of death— even death on a cross!⁹ As a result God exalted him and gave him the name that is above every name,¹⁰ so that at the name of Jesus every knee will bow— in heaven and on earth and under the earth— (Phi 2:6 NET)

^x John J. Davis, *Handbook of Basic Bible Texts* (Grand Rapids, Zondervan 1984), 61.

^{xi} John J. Davis, *Handbook of Basic Bible Texts* (Grand Rapids, Zondervan 1984), pg. 75.

^{xii} Baptist Faith and Message pg. 10 – Genesis 1:26-30

^{xiii} Ibid, Genesis 3:6-7, Romans 5:12, 1 Cor 15:22, Ps 58:3, 51:5, Eph 2:3

^{xiv} Gen. 1:27, Ecc 7:29, Acts 17:26, James 3:9-10

^{xv} Gen 2:7, Mt 10:28, Lk 1:46-47, 2 Cor 7:1,

^{xvi} John J. Davis, *Handbook of Basic Bible Texts* (Grand Rapids, Zondervan 1984),56-57. “Original sin is the sinfulness guilt and susceptibility to death inherited by all human beings (Christ excepted) from Adam. Personal sin is the various sins committed by individuals subsequent to Adam’s original sin. The scriptures clearly teach that all persons actually commit such sins.”

^{xvii} Lanier Burns, (Dallas Seminary, Fall 2009)

^{xviii} Eph 4:18 “are darkened in their understanding and separated from the Life of God because their ignorance that is in them due to the hardening of their hearts.” Romans 5:12-19, Col 1:21, Titus 3:3, 1 Timothy 4:2, Genesis 3, Jer 13:23, Rom 8:3,8, 1 Pet 4:3, 2 Pet 2:14, Gen 6:6, Pr. 22:15, Gal 5:19-21, Rev 21:8.

^{xix} Lewis Sperry Chafer, *Systematic Theology vol 7&8* (Grand Rapids; Kregel, 1976), 287.

^{xx} Henry Bettenson and Chris Maunder, *Documents of the Christian Church* (Oxford; University Press, 1999) , 64. Council of Carthage in 417 dealt with Pelagius and affirmed he was in fact heretical in his interpretation “Centuries ago Augustine noted that the unsaved apart from supernatural grace make inadequate sense of changeless, redemptive truth.” Bruce Demarest, *The Cross and Salvation*. (Wheaton; Crossway,1997), 74.

^{xxi} John 5:24; 17:23; Acts 13:39; Rom. 5:1; 1 Cor. 3:21–23; Eph. 1:3; Col. 2:10; 1 John 4:17; 5:11–12

^{xxii} Lewis Sperry Chafer, *Systematic Theology vol 7&8* (Grand Rapids; Kregel, 1976), 273. “The general doctrine of salvation includes the following lesser dogmas: substitution, redemption, reconciliation, propitiation, conviction, calling, election, predestination, sovereignty, free will, grace, repentance, faith, regeneration, forgiveness, justification, sanctification, preservation, and glorification.”

^{xxiii} Mat 16:18; Eph 1:22-23; 3:10,21 Col 1:18 Rev 7:9, 1Pet 2:5, Gal 3:26-28, Heb 12:23

^{xxiv} 1Cor 1:2, 1Th 1:1; Rev 1:11

^{xxv} Rom 12:4-5

^{xxvi} Lewis Sperry Chafer, *Systematic Theology vol 7&8 pg. 32* - Mark 1:9, Matt 28:19, Act 2:38-39, Rom 6:3-5, Gal 3:27-28, Eph 4:4-6

^{xxvii} Matt 28:19, Act 2:38-39, Rom 6:3-5, Gal 3:27-28, Eph 4:4-6

^{xxviii} *Ibid*, 1 Cor. 10:2

^{xxix} Matthew 26:26-29

^{xxx} 1 Cor. 11:24-25

^{xxxi} Acts 1:10-11, Mt 24:36-39, 42,44; 25:31-32, Lk 21:34-35, 1 Th 4:15-17, 2 Th 2:1-4,8

^{xxxii} Rev. 21: 5, 1 Cor 4:5, Mt 25:31-32, 1 Th 5:1-3